

*One Hundred Tenth*

ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS

—♦—

Held in the Tabernacle  
SALT LAKE CITY, UTAH

*April 5, 6, 7, 1940*

With Report of Discourses

—♦—

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# One Hundred Tenth Annual Conference of the Church of Jesus Christ of Latter-day Saints

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The One Hundred Tenth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 5, 6, and 7, 1940.

The entire proceedings of the general sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

In the absence of President Heber J. Grant, who was ill, President J. Reuben Clark, Jr., First Counselor in the First Presidency presided at each of the sessions.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*Of the First Presidency:* \*, J. Reuben Clark, Jr., and David O. McKay.

*Of the Council of the Twelve Apostles:* Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, and Sylvester Q. Cannon.

*Of the First Council of the Seventy:* Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, and Richard L. Evans.

*Of the Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

## OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

*Members of the General Committee, Church Welfare Program.*

*Members of the Church Board of Education.*

*Presidents of Stakes* and their counselors, *Presidents of Temples*, *Patriarchs*, *High Priests*, *Seventies*, *General*, *Stake*, and *Ward officers* of the Auxiliary organizations, from all parts of the Church.

*Mission Presidents:* Joseph J. Cannon, Temple Square, Salt Lake City, Utah; Frank Evans, Eastern States; Leo J. Muir, Northern States; David A. Broadbent, North Central States; John F. Bowman, Central States; Merrill D. Clayson, Southern States; El Ray L. Christiansen, Texas; William T. Tew, Jr., East Central States; William W. Seegmiller, Western States; W. Aird Macdonald, California; Preston Nibley, Northwestern States; David A. Smith, Canada; A. Lorenzo Anderson, Mexico; Orlando C. Williams, Spanish-American.

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\*President Heber J. Grant absent on account of illness.

## FIRST DAY

### MORNING MEETING

The opening session of the Conference convened Friday morning, April 5, at 10 o'clock.

President J. Reuben Clark, Jr., First Counselor in the First Presidency, who presided, announced that the music for this session of the Conference would be furnished by the Brigham Young University Chorus, under the joint direction of Dr. Franklin W. Madsen and Dr. Florence Jepperson Madsen, with Dr. Frank W. Asper at the organ.

The opening song was by the congregation and Chorus, "Now Let Us Rejoice in the Day of Salvation."

Elder George T. Hyde, President of the Portneuf Stake, offered the invocation.

The Brigham Young University Chorus sang "Send Forth Thy Spirit" (Schuetky).

#### PRESIDENT HEBER J. GRANT

The following telegram from President Grant was read by President J. Reuben Clark, Jr.:

Los Angeles, California  
April 5, 1940

Presidents J. Reuben Clark, Jr. and David O. McKay,  
Salt Lake City, Utah,

To the Saints in Conference assembled: I sincerely regret that I am not present with you at this opening meeting of our Conference. I know of the spiritual uplift that will come to you. Through the years I have always counted it a great blessing to participate with my brethren and sisters in General Conference.

#### ACTIVITIES IN CALIFORNIA FOLLOWED BY SICKNESS

I left home on the 26th of January and attended the dedication of the Mormon Battalion Monument at San Diego, and was one of the speakers, experiencing much liberty in my talk. I enjoyed the meetings. They were a great tribute to the achievement of our people. I was pleased with the talk of Brother Andrew Jenson. I then attended the conference of Inglewood Stake. In the morning I did not feel well enough to speak, but spoke in the afternoon for about forty minutes with perfect liberty. That night I was feeling poorly and the next morning was removed to the hospital for medical attention and treatment. The treatment there was successful. I was very glad I had Brother McKay call on me in the hospital and give me a blessing, and I am grateful beyond expression for the faith and prayers of the Saints. I know of a certainty that your prayers have been heard and answered in my behalf.

I am very grateful that I now can be around working at times, but mostly resting, exercising, and taking care of myself, to the end that I may realize a full recovery.

About the middle of March I moved from the hospital to the home of my grandnephew, Del Grant, where I have been comfortably located, and have been improving in my health every day making really astonishing advancement, according to the doctors. I had hoped at least to speak to the Conference by radio, but the doctors feel it unwise to subject myself to that great strain. They feel too that it would be better to regain my strength before making an attempt to return home. Therefore I shall remain here for a few weeks more. The doctors feel it a matter of wisdom for me to stay here another few weeks, even though there would be little danger if I were to return home now.

#### BLESSING AND COMMENDATION

I send my love and blessings to all the Saints, and pray that you may have a time of rejoicing during Conference. I have been made happy by the new Stakes that have been formed of late, and the reorganization of our General Boards. I earnestly pray for the success of the new officers in the Stakes and on the several Boards. Truly Zion is growing.

#### AN APPEAL TO THE YOUNG

I sympathize with our young people because of the temptations that beset them. I urge them, as I always have, to live the Gospel of Jesus Christ fully. In that way they will have health and happiness, and will meet with success in this life and will have an eternity of joy in store for them in the life to come. I bless them with courage to meet the problems that lie ahead.

#### A TESTIMONY

It is a joy to me to bear again my testimony of my absolute knowledge of the divinity of the work in which we are engaged, and of the divinity of the Savior, and of the divine work of the Prophet Joseph Smith.

#### AN EXPRESSION OF SYMPATHY

I was grieved to hear of the passing of Elder Harold G. Reynolds who has been in charge of the transportation in our missionary system. He was a true Latter-day Saint. May our Heavenly Father bless and sustain his wife and children.

#### PRAYER AND BLESSING

I most earnestly pray for all the General and local officers, both in the Priesthood and the Auxiliary organizations, and for the advancement of the work of God, and I send my love and blessings to the Saints at home and abroad. Amen.

(Signed) HEBER J. GRANT.

**PRESIDENT J. REUBEN CLARK, JR.**

My brethren and sisters: We are all thrilled with this message from President Grant. I saw him personally, as did Brother McKay. He is recovering; he is well on his way to full recovery. I know that every true Latter-day Saint in Zion is praying for his speedy and complete restoration to health and strength. We should like to send him now the greetings of this great Conference, and assure him that he has our faith and prayers for his early recovery.

**FINANCIAL STATEMENT**

Elder Joseph Anderson, the Clerk of the Conference, read the Financial Statement of the Church as follows:

**THE EXPENDITURES BY THE CHURCH FOR THE YEAR 1939***Stake and Ward Purposes:*

For the erection of meeting houses and for Ward and Stake maintenance expenses .....\$1,544,357.99

*Missionary Work:*

For the maintenance and operation of all the Missions, and for the erection of places of worship and other buildings in the Missions .....\$1,171,272.56

*Education:*

Expended for the maintenance of Church school system.....\$ 801,414.73

*Temples:*

Expended for the maintenance and operation of Temples ....\$ 239,457.65

*Hospitals:*

Expended for the erection and improvement of hospital buildings (included in Church Welfare Program).....\$ 15,183.15

*Relief Assistance:*

For direct aid in the care of the worthy poor and other charitable purposes, including hospital treatment. (From tithing funds only. Included in Church Welfare Program) .....\$ 429,982.89

Total .....\$4,201,668.97

which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the Stakes and Wards, Mission activities, for the maintenance and operation of Church schools, and Temples, for hospital buildings and relief assistance.

## CHURCH WELFARE PROGRAM

Church membership, Stakes and Mission .....	803,528
Number of Church members who paid voluntary Fast offerings and Welfare contributions to help the needy:	
In Wards .....	230,528
In Missions .....	20,908
Total .....	251,436
Amount of voluntary Fast offerings and Welfare contributions:	
In Wards	
Cash .....	\$ 401,232.71
Commodities .....	62,147.55
In Missions:	
Cash .....	32,466.07
Total (all expended for relief) .....	\$ 495,846.33
Disbursed to the needy by the Relief Society for direct assistance in their homes and for general welfare purposes, such as surgical appliances and preventive and corrective health work .....	\$ 93,256.25
For carrying on the general, welfare and educational program of the Relief Society .....	293,305.77
Expended from the tithes for general and local relief .....	285,902.89
Expended directly by the Church Welfare Committee .....	144,080.00
Expended for the extension and improvement of hospital buildings and for the care of the sick therein .....	98,321.89
Additional assistance extended to the Church building program (Wards, Stakes and Missions) representing payments on the basis of 60% for buildings authorized before the change in policy January 1, 1939 .....	80,268.79
Total .....	\$1,490,981.92
In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1939, and are available for the needy during the year 1940.	

## CLOTHING AND BEDDING

		Estimated Value
Men's clothing, pieces .....	5,635	\$ 2,254.00
Women's clothing, pieces .....	9,944	2,483.20
Children's clothing, pieces .....	5,451	1,253.75
Quilts and miscellaneous items....	8,442	8,929.06
Total .....	29,472	\$ 14,920.01

Friday, April 5

First Day

## CANNED FRUITS AND VEGETABLES

Fruits and vegetables, cans .....	1,177,516	\$129,526.76	
Fruits and vegetables, bottled ....	31,002	3,410.22	
Dried fruits and vegetables, lbs...	104,110	5,475.34	
Total .....	1,312,628		\$ 138,412.32

## OTHER PRODUCE

Flour, pounds .....	230,521	\$ 3,457.81	
Potatoes, pounds .....	524,132	5,294.15	
Grain, pounds .....	317,297	3,967.21	
Other vegetables, pounds .....	149,877	1,094.10	
Meat, pounds .....	28,816	3,169.76	
Total .....	1,250,643		\$ 16,983.03

## FUEL AND LUMBER

Coal, pounds .....	935,300	\$ 1,870.60	
Wood, cords .....	250	1,250.00	
Lumber, board feet .....	4,989	139.67	
Total .....	940,539		\$ 3,260.67

Total on hand December 31, 1939.....\$ 173,576.03

## FAST OFFERING INFORMATION

Average Fast offerings and welfare contributions  
per capita in Wards ..... 82.2

Stakes with the highest per capita:

New York .....	2.16
Curlew .....	2.13
St. Johns .....	1.92
South Los Angeles .....	1.53
Benson .....	1.42
Chicago .....	1.41
Bonneville .....	1.40
Kanab .....	1.33
Portland .....	1.31
San Bernardino .....	1.30

Number of Stakes that paid more than \$1.00 per capita ..... 28

Missions with the highest per capita:

Membership less than 1500

Japanese .....	1.59
Czech .....	.92
Argentine .....	.55
Brazilian .....	.54

## Membership over 1500

Swiss .....	.67
East German .....	.59
Eastern States .....	.53
California .....	.52

THE CHURCH UNEMPLOYMENT SITUATION AS OF DECEMBER 31, 1939,  
AS FOLLOWS:

Employable needing employment, January 1, 1939 .....	6,817
Employable needing employment, December 31, 1939 .....	5,046
Skilled workmen unemployed, December 31, 1939 .....	659
Unskilled workmen unemployed, December 31, 1939 .....	3,195
Women unemployed December 31, 1939 .....	1,192
Number employed during year .....	2,963
Number of persons used on Church Work projects during year....	7,188
Average number of persons assisted monthly .....	12,955

## SUMMARY—ERECTION AND IMPROVEMENT OF CHURCH BUILDINGS

Appropriated for Ward and Stake buildings .....	\$ 657,012.94
Appropriated for Seminaries and Institutes .....	36,004.37
Appropriated for hospital buildings .....	15,183.15
Amount raised locally for the foregoing improvements .....	525,146.24
Expended for Mission buildings and real estate .....	116,807.05
Improvements in Temples .....	10,266.38
Total .....	\$1,360,420.13

## STATISTICS AND OTHER DATA FOR THE YEAR 1939

There were on December 31, 1939: 128 Stakes (at the present time 130); 1,055 Wards; 99 independent Branches, or a total of 1,154 Wards and Branches in the Stakes of Zion; also 35 Missions; 1,002 Mission Branches, and 250 Districts.

## CHURCH MEMBERSHIP

Stakes .....	645,618
Missions .....	157,910
Total .....	803,528

## CHURCH GROWTH

Children blessed and entered on the records of the Church in the Stakes and Missions .....	20,988
Children baptized in the Stakes and Missions .....	15,199
Converts baptized in the Stakes and Missions .....	7,945

Friday, April 5

First Day

Number of long-term missionaries from Zion, December 31, 1939 .....	2,046
Number of short-term missionaries from Zion, December 31, 1939 .....	26
Number of local missionaries .....	78
Total number of missionaries in the Missions of the Church....	2,150
Number engaged in missionary work in the Stakes .....	2,101
Total missionaries .....	4,251
Number of missionaries who received training at the Missionary Home .....	1,071

## SOCIAL STATISTICS

Birth rate 31.5 per thousand  
 Marriage rate 17 per thousand  
 Death rate 6.5 per thousand

## EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by Wards and paid to missionaries .....	\$ 86,392.67
Average cost per missionary, 1939, \$31.06 per month or a total of \$372.72 per year per missionary. Number of missionaries December 31, 1939, 2,150, making a total average expense for the year of .....	801,348.00
Estimated possible earnings per missionary \$900.00 per year x 2,150, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of .....	1,935,000.00
Total estimated contribution of missionaries and their families for the preaching of the Gospel .....	\$2,822,740.67

### CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE

#### General Auxiliary Boards Reorganized:

Louise Y. Robison has been honorably released as President of the General Board of the Relief Society. Also honorably released were Amy Brown Lyman as First Counselor, Kate M. Barker as Second Counselor, and Julia A. F. Lund as Secretary-Treasurer.

Amy Brown Lyman appointed President of the General Board of the Relief Society, with Marcia Knowlton Howells as First Counselor, Donna Durrant Sorenson as Second Counselor, and Vera White Pohlman as General Secretary-Treasurer.

May Anderson has been honorably released as Superintendent of the General Board of the Primary Association. Also honorably released were Isabelle S. Ross as First Assistant Superintendent, Edith H. Lam-



bert as Second Assistant Superintendent, and Mary R. Jack as Secretary and Treasurer.

May Green Hinckley appointed Superintendent of the General Board of the Primary Association, with Adele Cannon Howells as First Assistant Superintendent, Janet Murdoch Thompson as Second Assistant Superintendent, and Beth Paxman as Secretary and Treasurer.

#### *Special Appointments:*

Tracy Y. Cannon, appointed as Chairman of the General Music Committee to succeed Apostle Melvin J. Ballard, and LeRoy J. Robertson appointed to succeed Brother Cannon as Second Assistant. George D. Pyper, First Assistant, and N. Lorenzo Mitchell, Secretary, were retained.

#### *New Stakes Organized:*

A new Stake to be known as Inglewood Stake was organized November 19th. It comprises five Wards and one Independent Branch: Redondo and Torrance Wards taken from Long Beach Stake; Inglewood, Mar Vista, and Santa Monica Wards and El Segundo Branch taken from Hollywood Stake.

A new Stake to be known as Emigration Stake was organized March 10th by a division of the Ensign Stake, and consists of the Eleventh, Twelfth, Thirteenth, Twenty-first, Twenty-seventh and University Wards. The Ensign Stake now consists of the North Eighteenth, South Eighteenth, Twentieth and Ensign Wards.

A new Stake to be known as Riverside Stake was organized March 24th by a division of the Salt Lake Stake, and consists of the Fifteenth, Sixteenth, Twenty-eighth, Twenty-ninth, Thirty-fourth, and Center Wards. The Salt Lake Stake retains the Fourteenth, Seventeenth, Nineteenth, Twenty-second, Twenty-third, Twenty-fourth and Capitol Hill Wards.

#### *Stake Name Changed:*

The old Pasadena Stake is now known as San Fernando Stake.

Los Angeles Stake was formerly known as Hollywood Stake.

South Los Angeles Stake was formerly known as Los Angeles Stake.

#### *Stake Presidents Appointed:*

William S. Erekson appointed President of the Cottonwood Stake to succeed President Samuel E. Bringham.

Alfred E. Rohner appointed President of the newly organized Inglewood Stake.

Alma Sonne appointed President of the Cache Stake to succeed President Joseph E. Cardon.

George L. Scott appointed President of the Portland Stake to succeed President Monte Lafayette Bean.

Harold S. Snow appointed President of the St. George Stake to succeed President William O. Bentley.

*Friday, April 5**First Day*

President Colen H. Sweeten released as President of Curlew Stake  
Willard Ellis Bay appointed President of the Garfield Stake to succeed President Milton Twitchell.

Edwin Sorensen appointed President of the North Sevier Stake to succeed President Heber C. Williams.

Irvin L. Warnock appointed President of the Sevier Stake to succeed President W. Eugene Poulson.

C. Douglas Barnes appointed President of the Long Beach Stake to succeed President John W. Jones.

Royle S. Papworth appointed President of the Star Valley Stake to succeed President Clarence Gardner.

George A. Christensen appointed President of the newly organized Emigration Stake.

John B. Matheson appointed President of the newly organized Riverside Stake.

#### *Stake Disorganized:*

Curlew Stake was disorganized February 11th and Wards transferred to other Stakes as follows: Arbon Ward to Pocatello Stake; Holbrook Ward to Malad Stake; Park Valley, Rosette, Snowville and Stone Wards to Bear River Stake.

#### *Other Ward Transferred:*

Hollywood Ward, Los Angeles Stake, transferred from San Fernando Stake.

#### *Ward Name Changed:*

Central Ward, South Sevier Stake was formerly known as Inverury Ward.

#### *New Wards Organized:*

Cedar 4th Ward, Parowan Stake, created by a division of Cedar 3rd Ward.

Mount Ogden Ward Mount Ogden Stake, created by a division of Ogden 12th and Ogden 17th Wards.

Kaysville 1st Ward, North Davis Stake and Kaysville 2nd Ward, North Davis Stake created by a division of the former Kaysville Ward.

Garfield East Ward, Oquirrh Stake and Garfield West Ward, Oquirrh Stake created by a division of the former Garfield Ward.

Maxwell Park Ward, Oakland Stake created by a division of the Diamond and Elmhurst Wards.

North Las Vegas Ward, Moapa Stake created by a division of the Las Vegas Ward.

#### *Independent Branches Made Wards:*

Caldwell Ward, Nampa Stake was formerly Independent Branch of same Stake.

Monrovia Ward, Pasadena Stake was formerly Independent Branch of that Stake.

*New Independent Branches:*

Highland Park Branch, North Idaho Falls Stake, was formerly Dependent Branch of Idaho Falls 4th Ward.

Ophir Branch, Tooele Stake has been reorganized; inactive since 1927.

Las Cruces Branch, Mount Graham Stake, was formerly Dependent Branch of El Paso Ward.

Rockport Branch, Summit Stake, was formerly dependent on Wanship Ward.

*Ward Disorganized:*

Corning Ward, Gridley Stake disorganized and transferred to California Mission; to function as Sunday School in the Shasta District.

*Branches Disorganized:*

Grays Harbor Branch, Seattle Stake transferred back to Northwestern States Mission.

Raymond Branch, Seattle Stake transferred back to Northwestern States Mission.

*Those Who Have Passed Away:*

Harold G. Reynolds, L. D. S. Mission Secretary and Church Transportation Agent since 1906, also Bishop of Twenty-first Ward for 15 years, and former member of Deseret Sunday School Union General Board.

James G. McDonald, Presiding Elder at Brighton for many years, also civic and industrial leader.

Ephraim P. Ellison, director of Beneficial Life Insurance Company, President of Layton Sugar Company, and for many years Counselor in the North Davis Stake Presidency.

Sarah E. Stewart, noted educational and civic leader and Church Auxiliary worker, widow of William M. Stewart, founder and first dean of the School of Education at the University of Utah.

Florence Neslen Evans, widow of the late John A. Evans, and mother of Richard L. Evans of the First Council of Seventy.

Lorenzo Argyle, believed to be the last member of the first pioneer handcart company to come to Utah (the Ellsworth Company); was Bishop of the Lake Shore Ward for thirty-four years.

Elizabeth Turner Cain Crismon, former member of the General Board of the L. D. S. National Woman's Relief Society under President Emmeline B. Wells.

Marion A. Condie, First Counselor in Blaine Stake Presidency.

Bishop James Johnson, Nampa Second Ward, Nampa Stake.

Bishop Henry Jones, St. Johns Ward, Malad Stake.

**REPORT OF THE CHURCH AUDITING COMMITTEE**

Elder Harold H. Bennett read the Report of the Church Auditing Committee as follows:

The First Presidency of the Church  
of Jesus Christ of Latter-day Saints,  
47 East South Temple Street,  
Salt Lake City, Utah.

Dear Brethren:

We have examined the financial report of the Church for the year 1939. The records are accurately kept, and the accounting is modern and adequate.

The Church budget is in balance, and the Church is entirely free of debt.

Yours respectfully,  
(Signed)

Orval W. Adams  
Albert E. Bowen  
George S. Spencer  
H. H. Bennett  
*Auditing Committee.*

**PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

My brethren and sisters: I humbly pray that the time that I may stand before you may be filled with words that may be of help, counsel, and encouragement.

**SIGNIFICANT FEATURES OF ANNUAL REPORT**

There are two or three things that perhaps might be specially mentioned in connection with our annual report.

During the year 1939 we spent \$50,000 more for missionary work than we spent in 1938. Part of that was undoubtedly due to the transportation back to the United States of the missionaries who were in Europe, of which I shall say more a little later.

While our records cannot be regarded as accurate, nevertheless it does appear that during the year 1939, from January 1st to December 31st, we took off from the Welfare system some 1,800 people. It furthermore appears that we had 2,500 fewer unemployed on December 31st, 1939, than on the same date in 1938.

As you will have noticed from the reports, there have been three new Stakes organized, nineteen new wards, and forty-five new Branches.

The birth rate has increased six-tenths of one per cent; the death rate has decreased three-tenths of one per cent; the marriage rate remains the same.

While, as indicated by the report, the Church as a whole has not yet

reached the goal of one dollar per person for Fast offerings, nevertheless we made in 1939 a decided advance in the number of Fast-offering-payers as well as in the amount paid. There were 66,631 more payers of Fast offerings in 1939 than in 1938. Moreover, the voluntary Fast offerings increased in 1939 by \$95,513.00. Our commodity offerings decreased, however by \$27,333.00. The estimated value of clothing, bedding, canned fruits, vegetables, fuel and labor increased over 1938 by \$36,125.00.

As Brother Bennett has told you, we have balanced our budget. The following will give you some idea of the larger items and the percentage of expenditure to which the tithing is devoted:

The Ward and Stake expenses are 16.6%, of the whole budget; the Church Schools 16.2%; Missionary work 15.3%; Church buildings erected, 20.7%; Welfare, 9.6%; and the General Authorities and the maintenance of the General offices of the Church, 6.3%.

When we urge tithing, brothers and sisters, it is obviously not for selfish reasons; it is that we may serve our Church needs better. Without tithing we should be extremely helpless in the things which we regard as and which the Lord has declared to be vital.

#### CHURCH INCOME DEPENDENT UPON FAITH AND PROSPERITY

We have felt that it was important that the Church should live within its income, not only for itself as a Church, but for an example to the community, the state, the nation, and to the individual members themselves.

Such a course of the Church involves problems which are not incident to civil administration, which is primarily dependent upon taxes that can be accurately forecast, except for income and other like special taxes which are in the nature of extra or surplus revenues. Therefore there are in governmental activities few occasions when an unbalanced budget—that is, when more is spent than is taken in—is not created by some deliberate act.

With the Church the matter is wholly different. Over the last four years approximately 87% of the total Church income has been the tithing. This being a purely voluntary contribution, its amount cannot be accurately forecast. Its volume depends wholly upon the faithfulness of the people. Thus, where the governmental agencies have relative certainty in income, the Church has uncertainty.

Furthermore, governmental agencies, knowing their fixed income, can plan their expenditures with certainty, they can so fix their expenditures as to fall within their income. The Church, not knowing its income, cannot so definitely fix its outgo as certainly to come within its revenue. Its only guide on these matters is to be spelled out from the experiences of the past.

Again, while income taxes and analogous governmental taxes—state, county, and municipal—depend upon the prosperity of the people, yet the great bulk of the taxes levied by such governmental agencies are on real and personal properties under terms which are fixed by the taxing power and rarely vary with the prosperity of the people. These taxes are paid whether your business or farms pay or do not pay.

On the other hand, the Church income depends wholly upon the prosperity of the people. If crops are short, if prices are low, if business is poor, the Church revenues suffer proportionately, for it is the annual income that is tithed.

So not only your faithfulness is involved, but granting you full faithfulness, there is still the uncertainty of weather, crops, business, and other elements that no one can forecast.

#### TITHING A TRUST FUND

These things are pointed out so that no one can be under the delusion that the Church has a pile of gold to which it may go for any amount of money that it wishes. The only money the Church has is what has been saved out of the tithing you have given it in the past and the tithing you are now giving it, and approximately 87% of the total annual income, as I have already stated, comes from you from year to year.

We, the Authorities of the Church must therefore be extremely careful as to our commitments, else we shall find ourselves, as we have occasionally in the past, spending more than our income.

When you Bishops and Presidents of Stakes, and Mission Presidents, and Temple Presidents, and Auxiliary Officers and School-men, and Welfare agencies, and people in distress, come to the Presiding Bishopric and meet a "No" and then come to the Presidency and get a louder "No," please do not believe that we are unfeeling or unsympathetic, or harsh, or cruel, or lack understanding or appreciation, or love for our brethren. We are merely trying to administer the Lord's money, not our money, not your money, as wisely and justly as the Lord gives us wisdom to exercise. We are not infallible in our judgment, and we err, but our constant prayer is that the Lord will guide us in our decisions, and we are trying so to live that our minds will be open to His inspiration.

#### CHURCH FREE FROM DEBT

Perhaps I may say here that the Church itself, (I am not now speaking of Wards and Stakes) does not owe a dollar in the world to any person or to any institution. All its property is free from encumbrance of any sort; its credit was never higher. There are idle and silly rumors running about to the contrary, but, brothers and sisters, I am stating to you the sober facts.

The First Presidency will do all in their power to keep the Church in this condition.

So much for our Church finances, which, while far from being the most important element in the Church, are nevertheless a very important factor in our organization if we are to carry forth the work we have begun and which the Lord has revealed He expects us to do. Indeed, we cannot do this work without your contributions. The work is, in the full sense, in your hands.

The First Presidency would like to urge every member of the Church to follow the example set by the Church and to live within his income.

Anyone who lives beyond his income is inviting disaster. Borrowed

money is not income. Borrowing on capital account, within your reasonable capacity to pay, may be sound, depending upon circumstances. But borrowing to live on is unsound, whether it be an outright loan or installment buying. We urge the members to be frugal, thrifty, industrious, temperate, saving, and to live righteously.

#### THE WELFARE PROGRAM

Now, a few words about the Welfare work. The great wisdom of our leaders, past and present, up to the beginning of the World depression, is nowhere better shown than in their continued policy of having the Church live within its income and of putting a little aside each year for a rainy day. If they had not done this, but instead had used up year by year all the tithing you paid in, we would have entered this depression with no assets but our current income, with no reserves, with a diminished revenue, and with no course open to us but drastically to reduce our regular vital activities in order to extend help to the needy. But as it was, we were able to increase the Church proportion in our building program, so as to help the needy unemployed. We were able for a couple of years to spend more than our revenue so as to carry on our Welfare work, and yet to leave ourselves completely solvent and with unimpaired credit against a day of greater need. This was done without borrowing a dollar.

I say to you again, the Church does not owe a dollar to any person, firm or institution in the world beyond the regular current monthly bills, which are settled at the end of each month; it has no mortgage on any of its property.

The report already read shows the amount expended on Welfare work by the Church during the last calendar year. But thousands of dollars of produce has been raised and distributed of which we have no accurate account.

In addition, there has been the neighbor to neighbor help—a very considerable sum—and Priesthood quorum and other activities of which we have no accurate record.

May I pause here and say that I hope that every member attending Conference will take occasion to go down to the Bishop's Storehouse and visit that wonderful exhibit. Do this between meetings, and before meetings, and after meetings. You will get a thrill there such as you have rarely experienced, where each Stake's work is portrayed by an exhibition of the actual products which they have produced. Do not fail, brothers and sisters, and particularly you who are engaged in Welfare work, to visit and inspect that wonderful exhibition. I told the brethren this morning that this work continuing to grow, one of these days they would be forced to attempt to secure the State Fair buildings down near the river, to give their exhibit in.

Furthermore, the reports which you have heard read from time to time in this Conference regarding Welfare expenditures, cover only what has been actually given out to the people. No account has heretofore been taken of the physical assets—fixed assets, real estate, personal property—which have been devoted to the Welfare work,—part of the funds coming

from you brethren and sisters out in the regions, part of it coming from the general funds of the Church. But during the four years in which the Welfare program has been functioning, we have accumulated approximately a half million dollars of physical assets, buildings, and equipment, and these are all employed in the Welfare work.

#### WHEAT TO BE STORED

We are now building, as you know, a large grain elevator which will store approximately 300,000 bushels of grain. We did have in storage approximately 190,000 bushels of wheat, which we are now replacing. In that connection I would like to read you just a part of a letter dated August 26th, 1918, signed by the First Presidency under Joseph F. Smith, by the Presiding Bishopric under C. W. Nibley, and by the Relief Society under Emmeline B. Wells, concerning the re-investing of the Relief Society Wheat Fund.

After calling attention to the sale of the wheat to the Government at that time, the letter closes with these two paragraphs:

The money received for the wheat the government has taken must be kept in the banks and draw interest. In no case should it be loaned out or used for any purposes whatsoever other than the purchase of wheat, as it is a sacred trust fund which can be used only for the purpose for which it is donated.

When the time comes to again invest this money in the purchase of wheat you will be advised of it by the Presiding Bishopric and the General Board of Relief Society.

We are, my brethren and sisters, in accordance with that determination which was then made, re-investing the wheat money back into wheat, and we aim to keep it re-invested in that way as a part of the Church Welfare Plan. This move has the whole-hearted and complete approval of the Relief Society sisters to whom as a matter of fact the fund belongs.

#### WORK YET TO BE DONE

I shall not take time to tell you of the various activities of the Welfare Program, but I would like to say that I am firmly convinced that we are now sufficiently organized and have now enough experience, so that if we shall bend our whole energies to it we shall be able to feed, clothe, and house ourselves. I think there is no doubt of that.

Two other things we still have left to do. One, we must bend our energies towards finding work for those people to do who need assistance. I shall touch on that again in just a moment. Next, if we find labor for them to do we shall then be well on our way towards rehabilitating them in their spiritual and civic lives. This is the second and in a sense, the most important work we have to do.

Lastly, I wish to urge upon you Welfare workers, you Presidents of Stakes, you Bishops, Presidents of Branches, local Relief Societies and all other agencies, that you do not wait to be told from headquarters about every detail of what you should do. You know the local problem better than we do. Meet the problem which arises in your various places in ac-



cordance with its needs. Regimentation is a threatening blight upon all Church activities.

#### ECONOMY IN ERECTION OF BUILDINGS

One of the greatest problems of the Church is providing the necessary buildings for carrying on our numerous and exacting activities.

We have a tendency I think to make our buildings just a little bit too elaborate and too ornate.

There is an ever-present necessity, which comes with increasing frequency, to subdivide Wards and Stakes. Not unusually the new Ward or new Stake wants a little better home than the one they are giving up. This is like a young man marrying and expecting the new home for himself and bride to be better than the one that each of them left. This is fine provided the new groom can make the grade by himself; otherwise not.

Where the old Ward home is elaborate and ample, arrangements should be made for joint occupancy by the parent Ward and the new Ward. We are trying this out in several places and find it a workable and suitable plan, provided the people practice the Christian virtues of unselfishness, patience, charity, give and take—particularly give.

Our constantly increasing needs, increasing by greater proportion than our revenues, make this sort of arrangement year by year more important and necessary.

Amusement halls should be made to serve as large units as possible. While in sparsely settled communities, Ward amusement halls may be frequently desirable, in more thickly settled areas effort should be made to have for the young people larger association than a Ward provides.

Speaking of a new Ward and a new meeting house for it, I should like publicly to commend the example just set by the Tremonton First and Second Wards in erecting a building for the new Ward. Other Wards of the Church have followed a similar plan. The old Ward—Tremonton First—said to the new Ward: "We will pay half of the cost to the Ward of its new meeting house, and the new Ward can pay the other half." Accordingly, the old Ward raised \$12,000 to help build the new home for their old friends and associates, and the Bishop of the old Ward and his people report feeling better about this effort than about anything else the Ward has ever done. I commend this example to all dividing Wards.

#### BEAUTIFICATION PLAN APPROVED

I would like to approve of the plan that lies close to Bishop Ashton's heart, that of beautifying our towns, our meeting houses, our homes. There is much to be done; but just paint by itself is a wonderful beautifier. There is an old ranch saying that "Fat is a pretty color." Paint is fat for barns, fences, and homes.

I have already spoken of the problem of supplying labor to those who need assistance. Bishops, get the Welfare man some paint. Let him paint his own house; fix up his own fence; plant some trees in his own

yard, or some grass; clean up his yard. If you will do this, half your work of human repair is done, and the hardest half, too.

Paint your meeting houses, your town hall, repair your sidewalks, keep your park or public grounds looking neat, keep up your fences.

#### AUXILIARY ORGANIZATIONS TO HELP THE HOMES

The call of these troubled times comes most insistently to the ears of the officers of the Auxiliary associations. They are reconsidering their whole field with a view to see what may be done by them to meet the needs of the times. They are undertaking more clearly to define their fields of activity, to cut out duplications, and overlapping—to eliminate the increasing waste in effort, time, and funds.

One of their chief concerns will be the easing of the burdens on the Bishops and Presidents of Stakes, a relieving of the people from as much financial burden as possible, a cutting down of general excess activities, and helping the home to assume its normal functions in shaping the lives of the young. For when all is said and done that can be said or done, if the home is not sound, the bulk of the youth will fall into forbidden paths. The problem here is not primarily the children, but the parents who have been encouraged—unwittingly encouraged, if we be charitable—to turn over the training of the youth to the schools, the Auxiliaries, and other instrumentalities. This plan will never succeed. Fathers and mothers must know that they are responsible for the existence of their children, and having assumed that responsibility, they cannot in the eyes of God shirk, or shift, or ignore the responsibility of rightly training them, except they shall bring themselves under condemnation.

One of the principal, if not the main, purpose of the Auxiliaries must be to help the parents to help their children, and this can be effectively worked out through the home.

#### CHURCH EDUCATION

We are trying the experiment in education of studying the Gospel by a semi-scientific method. We are floundering a bit, not yet have we got our true bearings. So far as I know, no other Church is attempting to do just what we are trying. In some churches members are told not to trouble themselves about doctrines, but to do what their leaders tell them. The Latter-day Saints are required by divine command to learn all they can about the Gospel.

Critics—higher and lower—are applying scientific methods to the study of *Religion*, with somewhat disastrous results to many sectarian dogmas. But we are applying the system to the *Gospel* plan of life and salvation as revealed in the latter days. We could surely not survive this experiment except we had the truth.

But we are going forward, and generally speaking the faith of our young people is increasing. Wherever this is not true, it is largely the fault of the instruction given. Earnest effort is being made to make sure that sectarianism does not become a part of our educational instruction,

and that the Gospel truths are taught in their simplicity. Those in charge of our educational system are strenuously striving to this end.

We could not justify spending the tithing of the poor, the widow's mite,—and the great bulk of our tithing is of this sort,—for any other kind of Church doctrine education, than that which taught the Gospel and its restoration in its greatest simplicity, unmixed with any man-made views.

#### WITHDRAWAL OF EUROPEAN MISSIONARIES

I would like to say just a few words about the withdrawal of the missionaries from Europe. On August 24, 1939, it becoming increasingly apparent that our missionaries were not welcome either in the belligerent or neutral countries of western Europe, the European Mission Presidents were requested to send to America all missionaries, except a very few who would remain temporarily to man the various Mission headquarters.

We were blessed in having in Europe at the time Elder Joseph Fielding Smith and Sister Smith to counsel with the various Mission Presidents and take general direction of the situation. There were in our Missions at the time, including the wives and children of the Presidents, 697 persons, of whom 611 were young men and 63 young women missionaries, the other 23 were Mission Presidents, their wives and children.

The first missionary group from Europe landed in New York September 7, and the last group, accompanied by Elder Joseph Fielding Smith, and Sister Smith, landed on November 6th, 1939.

These returning missionaries were received by President Frank Evans and Sister Evans at the Eastern States Mission headquarters in New York. The missionaries returned in 23 ships, each of which had to be met and the missionaries transported to their temporary quarters. The heavy baggage handled exceeded 1,500 pieces; there were more than 10,000 letters and other mailed parcels. Each of these 674 missionaries had to be housed and cared for. Many landed without funds, and funds had to be advanced to them—some 146 small loans were made, all repaid except one small item. The money received from parents had to be distributed, there were telegrams and cablegrams to handle, and office supplies to furnish and numerous other acts of helpfulness.

Furthermore, as the bulk of these missionaries had not filled a full term mission they had to be reassigned upon arrival to new fields of labor. President John H. Taylor of the First Council of Seventy was sent to New York to direct this work. Of the 674 missionaries, 414 Elders and 32 lady missionaries were reassigned, the rest were released.

President and Sister Evans had charge also of getting these 446 reassigned missionaries off to their new fields of labor, and the 228 released off to their homes.

The total cost of this service by President Evans, in handling all these missionaries and Mission Presidents and families—a total of 697 persons—was only \$2,271.47, or \$3.26 per person, for landing, housing, feeding, and transportation from ships to headquarters and from headquarters to train.

President Taylor assisted President Evans in all of this work. This is truly a great work. The whole group was moved from the disturbed areas in Europe to the United States, and thence either to their new fields of labor or to their homes, without one accident or one case of sickness other than one chronic illness. The entire group was evacuated from Europe in three months, at a time when tens of thousands of Americans were besieging the ticket offices of the great steamship companies for passage, and the Elders had no reservations. Every time a group was ready to embark there was available the necessary space, even though efforts to reserve space a few hours before had failed.

The European Mission Presidents were directed to place their Missions in the hands of the local brethren. When this was done they were also directed to return home. The first left on December 1, 1939, and the last landed in New York on March 4, 1940.

During the European tour of President Grant three years ago the Saints were time and time again urged to appreciate and assume their full responsibilities as Church members and bearers of the Priesthood. They were urged to cease placing so much reliance upon the Elders. The present situation gives point to that counsel.

Truly the blessings of the Lord attended this great enterprise.

#### RESPONSIBILITIES OF THE PRIESTHOOD

For our purposes today we may say that the Priesthood is the authority of God bestowed upon men to represent Him in certain relationships between and among men and between men and God. This is an awesome responsibility. It imposes certain obligations upon the Priesthood bearers as between themselves, and also as between them and the members at large, and between them and Deity.

Quorum membership is something more than a name. The Lord has made it abundantly clear by repeated commandments that upon the Priesthood in its organized form, and not merely upon individuals bearing it, rests the responsibility of instructing, encouraging, and admonishing the people. The Lord has designated specifically the duties of the Priesthood in this regard, grade by grade. He has given no authority to the Priesthood to relieve itself of this responsibility, of instructing, encouraging, and admonishing, by delegating to someone else this duty, individually or by class. The Lord will therefore hold the Priesthood as such responsible for a due and proper instruction of Church membership in the way of life and salvation.

The Priesthood must not either forget or shirk this great responsibility. The Church may provide aids and helps through Auxiliary organizations, schools, and otherwise for the doing of this work, but the Church cannot and does not seek or aim to relieve the Priesthood from the obligations of this divine command, nor to authorize it to shirk it or dodge it. You bearers of the Priesthood, bend your backs, and take on this God-placed burden. The Almighty expects, indeed commands this. Your failure to do so will bring woe to the people, and condemnation upon yourselves.

## WORLD CONDITIONS

We may return to our Heavenly Father our devout thanks that His spirit of peace yet broods over this land, and that war has not to this point cursed us with its woes and miseries.

I should like to incorporate by reference all that I said last October about the war, its causes and its iniquities.

## THE WOMEN OF THE CHURCH

I should like to say a word to the women of the Church, the "first aid" to the Priesthood in their trials and tribulations. I marvel that our wives are willing to live with us, with all of our grumblings, failings, and shortcomings.

From the beginning the women of the Christian church have shown their surpassing faith and devotion. Only one Apostle stood near the Cross while the Christ was crucified, but Mary, the mother, was there, and Mary Magdalene, and Mary, the mother of James and Joses, and the mother of Zebedee's children, and the women that followed Him from Galilee. It was Mary Magdalene who was first at the tomb when the Sabbath had ended, and to her Christ vouchsafed the first view to mortals of His resurrected body.

From that time until now woman has comforted and nursed the Church. She has borne more than half the burdens, she has made more than half the sacrifices, she has suffered the most of the heartaches and sorrows.

In the modern Church hers has been the abiding, unquestioning faith, the pure knowledge, that has enheartened the Priesthood and kept it going forward against all odds. Her loving trust, her loyal devotion were the faithful anchor that held when storms were fiercest.

For all this we are more grateful than we can say. We humbly ask the Lord to help you sisters in the future as in the past. We Priesthood need your courage, your steadfastness, your faith, your knowledge, your testimony, to cheer us on, to keep us in the way.

Sisters of the Church, the chastity of the youth of the Church is largely in your hands. You must enthrone virtue in its sovereign place; you must bring back modesty, must let the beauty of chaste blushes still adorn your cheeks.

Mothers in Israel, teach your sons to honor and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself. These are the duties which the Priesthood looks to you primarily to carry to, and to maintain in, that cradle of all virtues,—the righteous home. We Priesthood shall help as best our natures permit, but the burden for that task is now and always has been, in the greatest part, yours. Unless you shall do this, the whole world will sink into a welter of sin and corruption. May God help you in your task!

## TO THE YOUTH OF CHURCH

May I say again to the youth of the Church, and first to you daughters: That man or youth who demands without marriage as the price of his favor or love the enjoyment of your body, has in fact nothing but sorrow and degradation to give you in return; and next, to you sons: That woman who offers to you her body outside wedlock, invites you to a feast that brings disease and corruption that will pollute you until death. And any man or woman who demands as the price of his favor or friendship a surrender of any of your righteous standards of living, is offering to you nothing worth buying. What it brings to you is false as Evil itself.

I say all this in soberness, and in such solemnity as I command, knowing as I know that I live that I speak the truth.

## THE ORGANIZATIONS COMMENDED

I want to thank all of the organizations of the Church for their great help in carrying on the work of the Church. Perhaps I ought not to say *help*, perhaps I ought to say for carrying the work on, for we brethren here at the top would be powerless if it were not for the sterling faithfulness of you brethren and sisters. I know that the great bulk are trying to live righteously and to do right, and I know that the Lord will bless them in their efforts.

## LOYALTY BRINGS BLESSINGS

The Lord is pleased with your loyalty to those in authority, in Ward, Stake, and Church. The work cannot go on growing without this loyalty, and this loyalty is not to be thought of as loyalty to the individuals, but as loyalty to the work, to the office, to the authority which the individual represents. It is loyalty to the Priesthood of Almighty God. The individual himself is submerged in the divine authority he possesses. David sought forgiveness for raising his hand against the Lord's anointed, even though the anointed one sought David's life. This is the true principle of loyalty applied in almost the last extremity.

From Cain until now, failure to follow God's authority has brought only condemnation. Aaron, Miriam, Korah and his followers, the whole camp of Israel suffered when they complained or rebelled against Moses. Likewise through the whole human history of God's dealings with men.

From the earliest days of this Church, malcontents, apostates, "sore-heads," have railed out with slander, falsehood, derision, against those whom God called to lead the people. They so treated the Prophet, and Brother Brigham, and to a lesser degree, every President who has followed. But the Lord has always prospered the Church as it followed their leadership. The detractors have gone down to the oblivion they deserved. So it will always be. The Prophet of the Lord has stood above and beyond the carpings of those unrighteous critics. He has always lived, as our leader lives today, in the kindly light of the Lord's approval, the recipient of the Lord's choicest blessings, manifested openly to those who will but look.

May the Lord continue His Spirit to be with us at all times. May He be with us during the remainder of this Conference; particularly may He bless and restore President Grant to complete health and strength, I humbly pray in the name of Jesus Christ. Amen.

An Anthem, "My Soul is Athirst for God," (Dr. Florence Jepsen Madsen), was sung by the Brigham Young University Chorus. Soloist: Edward Sandgren.

## ELDER SYLVESTER Q. CANNON

### *Of the Council of the Twelve Apostles*

I am very grateful, my brethren and sisters, for the opportunity I have to be present with you this morning. The statesmanlike expression of the growth of the Church, of the progress of every activity of the Church, and the faith of the people, as expressed by President Clark and those who have spoken, has impressed me and affected me very greatly. I appreciate the fact that this work is progressing effectively and under the influence of the Holy Spirit the Lord is blessing His people and enabling them to accomplish the work which is before them.

I regret with you very greatly the fact that President Grant is unable to be present with us this morning; yet I rejoice in great measure that his health is improving; that he is on the road to recovery; and that the blessings of God are with him.

I rejoice in the mission of peace which is manifest among the Latter-day Saints and among many other people, and in all that has been said regarding this important quality and characteristic. I was impressed with the testimony and prayer of Brother George T. Hyde, imploring the Lord for peace and the way to overcome conditions which prevail throughout the world today, particularly in the Eastern Hemisphere.

### WARS AND RUMORS OF WAR

The ways of God are the ways of peace. Yet, in spite of His efforts to promote peace on earth, it is still a fact that among many millions of people, particularly in the Eastern Hemisphere, wars and rumors of war are largely prevalent. Threats of war are heard almost constantly in the other half of the world. In this western continent the larger part of the peoples are in the enjoyment of peace. We are grateful for the fact that, for a period at least, the Western Hemisphere has not, to a large extent, in any way been embroiled in all the turmoil, which will lead we know not where.

There are those, who, both here at home, and particularly abroad, would like to see this great nation become involved in these struggles abroad. So far, fortunately, the majority of the people of the United States, and, to a very considerable extent, the people of other western nations, have been able to keep their heads and their common sense, and to follow the wise and ancient counsels of the Father of our country, to

beware of entangling alliances with the foreign nations of the old world, and not to ally ourselves for war with any of these countries.

The Latter-day Saints believe firmly in peace. We consider that wars are largely foolish and unnecessary, and that the present warring conditions are entirely without justification or necessity. With the present measure of intelligence among men, if those engaged in strife, were free from selfishness, greed and ambition, peace would prevail. The Prince of Peace came on earth in His mortal life nearly two thousand years ago, but due to the hatred and prejudices among men He was unable to carry out His peaceful desires fully and, as He himself stated, He "came not to send peace on earth, but a sword." (Matt. 10:34) During the twenty centuries that have elapsed since His coming, there have been wars and rumors of wars prevailing largely. As His mortal ministry was about to be finished, He said to his disciples:

These things I have spoken unto you that in me ye might have peace.  
In the world ye shall have tribulation.

#### QUOTATION FROM BRITISH THINKER

Recently, I noticed an article in the *Contemporary Review* written by a prominent British ecclesiast regarding the present war conditions, and discussing the question of universal peace. The statement is entitled, "Ruling and Overruling." I quote a few brief extracts therefrom as follows:

The war raises again the grave problem of the relationship of God to the world, and of His activities in the affairs of men. Many are asking—Why did not God intervene to prevent this dread calamity, to spare mankind this tremendous ordeal? Is God inactive in His universe, and His very existence problematic? If not, what is the method in which His sovereignty is expressed, and what is the end it seeks to achieve? Surely, peace in its essential meaning demands catholicity, the commonwealth of mankind, and the community of a truly human fellowship. Is the structure of human society at present sufficiently strong and righteous to rear and sustain this weighty and glorious edifice? Obviously, it is not. Should not the war, therefore, be regarded as, in part, the Divine judgment upon us? If so, mercy is at its heart."

#### FREE AGENCY GIVEN TO MEN

As indicated by the writer of this article, many people raise the question as to why God did not intervene to prevent the great calamity that has come upon the earth and to spare mankind this tremendous ordeal. In my judgment the questions asked and the issues raised do not agree with the fundamental principles under which the Almighty operates, and by which He accomplishes His purposes. Men and women, who inhabit this earth, inherently enjoy the right of free agency, or the right of choice, in their actions. Though God does earnestly desire and strive for the acceptance of His purposes by mankind, He will not exert compulsory means to bring to pass His designs. As the Lord declared to Cain when the latter was angered with his brother Abel:



If thou doest well, thou shalt be accepted. And if thou doest not well, sin lieth at the door, and Satan desireth to have thee. (Writings of Moses.)

Though many men under the influence of justice and righteousness are led toward peace and good will, those who are influenced by selfishness and personal ambition will act contrary thereto. The Prophet Nephi declares:

Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. (II Nephi 2:27.)

Every individual has the right of choice. And just as everyone has the right of free agency, so everyone will be held accountable for his or her choices. For all have the intelligence, and must render an accounting of their actions. This is clearly portrayed in the *Pearl of Great Price*, writings of Moses, Chapter 4, Verses 1 to 4, as follows:

That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

But, behold, my Beloved Son, which was my Beloved, and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down;

And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice.

These statements make clear the fact that, because of the domination of men, in bringing about war, the Lord did not intervene, even though He has steadfastly sought to win mankind to peace and union and righteousness. As already stated, due to the agency of mankind to make their choices as to their ways of life, they will necessarily have to render an accounting of their acts in this life. As was revealed to the Apostle John, (Rev. 20:12) regarding the accountability of all mankind for their acts:

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.

#### JOY COMES THROUGH SERVING GOD

The relationship of God to the world, and His interest in the affairs of men, is greatly misunderstood by many of the people of the various nations. They conclude, apparently, that He is actuated by arbitrary

or dictatorial attitudes, instead of being the embodiment of justice and righteousness, love and mercy, particularly toward those who seek to know and strive to do His will. He is love. He desires greatly the progress and happiness of mankind. He realizes that the greatest peace and joy come to men who seek to harmonize their wishes with His will: "Men are that they might have joy," and joy comes to those who undertake to keep His commandments. But, if mankind choose to follow the influence of the adversary, to be guided by domineering or dictatorial leaders, with the accompanying destructive results, they must take the unfortunate consequences.

#### THE SOVEREIGNTY OF GOD

The question—"Is God inactive in His universe, and His very existence problematic? If not, what is the method in which His sovereignty is expressed, and what is the end it seeks to achieve?"—indicates a lack of faith in and understanding of the great personages who constitute the matchless governing and supreme power over all things, by whom all things were created, whether visible or invisible, whether in heaven, on earth, in the earth, under the earth or throughout the immensity of space. The work and the glory of God is to bring to pass the immortality and eternal life of man. Respecting the method in which His sovereignty is expressed and the end it seeks to achieve, the Lord has revealed the following:

Hearken, O ye people, and open your hearts and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord and His will concerning you.

Yea, verily, I say, hear the word of Him, whose anger is kindled against the wicked and rebellious,

Who willeth to take even them whom He will take, and preserveth in life them whom He will preserve;

Who buildeth up at His own will and pleasure; and destroyeth when He pleases; and is able to cast the soul down to hell.

Behold, I, the Lord, utter my voice, and it shall be obeyed.

Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble; let the unbelieving hold their lips, for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God.

The sovereignty of God, as expressed herein, is in perfect accord with all that God has revealed in the Scriptures on this subject.

In the revelations of the Apostle John (Rev. 4:11) the Elders, representing the Church declare:

Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

God's sovereignty is absolute, but the exaltation and happiness of His children are His glory. His absolutism is that of a loving Father who knows of no greater happiness than the promotion of the welfare of His family. How sovereignty in God can be exercised upon free agents may be difficult to explain, but the yielding of obedience fully does not

interfere with free agency. There is no inconsistency in the doctrine of God's sovereignty and men's freedom.

#### THE GOSPEL BRINGS PEACE

Peace on earth depends upon the harmonizing of men's hearts and the cultivation of good will, justice and righteousness. It involves the overcoming of selfishness, unfairness and mistrust among mankind. There have been many failures throughout the world in the endeavors to maintain peace. Yet the effort toward the increase of good will and kindliness is so much worthwhile and is of such great moment to the welfare of the human race that it justifies continuous effort in every direction. It is especially incumbent on the Latter-day Saints, who are disciples of the Prince of Peace, and are seeking to live in harmony with His established Gospel, which is the way to peace. The Lord has revealed again in these latter days the charge to His followers to—"Renounce war, and proclaim peace". To endeavor in every proper way, through example and influence, to promote peace everywhere, that the way may be prepared so that "nations shall not lift up the sword against nations" but be prepared for the coming of the reign of the Lord, that peace and good will toward men shall prevail everywhere. This, we are confident, will eventually occur.

I pray our Heavenly Father that His blessings may attend all of us in all of our actions, that we may endeavor constantly to live the Gospel of the Lord Jesus Christ, for that is the way to peace and prosperity, and I ask it in the name of our Lord Jesus Christ. Amen.

#### ELDER HUGH B. BROWN

*Former President of the British Mission*

Sometimes it is better to go "over the top" without notice, than to sit in awful expectation of the zero hour. Humbly I pray for guidance and help.

I bring to you, my brothers and sisters, greetings from the Saints of the British Mission. They are attempting to carry on under very trying circumstances. Men and women have assumed responsibilities of leadership, and in all the branches and districts an effort is being made to maintain the organizations of the Church and to carry on under the light of the Gospel of Jesus Christ.

The spirit of the British Saints is admirable indeed. The attitude of the British people commands respect and admiration. They are taking a stand in defense of democracy, are fighting a war which was not of their choosing but which I am sure they will prosecute until the aggressor nations change their policy and decide to live at peace with their neighbors and respect the rights of individuals, of groups, of races and nationalities.

We who remained a few months after the war was declared have some little appreciation of the seriousness of the situation as it affects our people there. While we are assembled here in a great Conference of the Church, in a peaceful land, surrounded with comparative plenty,

enjoying the comforts and in many instances luxuries of life, let us not be unmindful of the conditions that obtain in those European countries which are at war. May we remember them, not only in our prayers to our Heavenly Father, but I suggest that those of us who are acquainted, as many of us are through our sons and daughters who have labored there, with members of the Church in those countries, that we write them occasionally, encouraging them to carry on.

Your sons and daughters who have been laboring there have given a good account of themselves. We who were laboring with them found real joy and satisfaction in attempting to help them to get a vision of the great missionary work of the Church. The spirit of the Missions of the Church is the spirit of selfless service. I am sure that the reason so many of your sons and daughters, upon returning home, declare that the time spent in the mission field was the most enjoyable of their lives, is that they have found, while there, that there is more joy in giving than in getting.

Sometimes, when they first arrive, they wonder just what they are going to get out of their mission, and as long as they are thus disturbed they are not very effective. Very soon after arriving, however, most of them begin to look around them for ways whereby they may serve their fellow men, and when they are impressed by this spirit they begin to unfold and to develop, under the light of the spirit of the Gospel of Christ, and they become effective.

It is regrettable that in some instances, upon returning home, they find difficulty in making the adjustment that is necessary where they find it incumbent upon them to spend part, at least, of their time in establishing themselves economically. I trust that as time goes on we may find ways and means of meeting this situation.

I trust that the Lord will help us to serve Him and keep His commandments, and show our love for Him by our willingness to serve our fellow men at home, when so much of our time is necessarily given to so-called worldly matters. I hope the time may come when the spirit of the Mission may dominate the Wards and the Stakes at home, even more than it does today. I trust that we may catch the vision of the work which was undertaken and so effectively completed by the Master Himself; that we may come to see in others the good that is there to be found; that we may emulate His example, and put out of our hearts envy and contention and jealousy and strife; that we may become sympathetic, one with another; that we may realize that real religion is service; that we must convert conviction into action.

I trust that we, as members of the Church of Christ, may be able so to live the Gospel that others, seeing our works, may be attracted to it and receive of the blessings which are in store for those who will observe it.

I read this morning, before leaving home, a work which I should like to read to you, indicative of the thinking of some of the leaders in other lands today.

Religion, in the past, has always spent a large proportion of its force on doings that were apart from the real business of life, on sacrificing, on endless prayers, on traveling to Mecca, Jerusalem or Rome, on kissing sacred stones, bathing in sacred rivers, climbing sacred stairs, and a thousand things that had at best only an indirect bearing on the practical social relations between men and their fellows.

I thought of this paragraph as President Clark was giving us his masterful address, and as I listened to the reports that were read here. I think there is no group in the world which is giving so unselfishly for the uplift of the human family as is the Church of Jesus Christ of Latter-day Saints. There is less show and pomp and ceremony, but it seems to me that we are attempting to harness the great spiritual power of the Church to the problems of human suffering and human need. For these things humbly I thank God.

I should like to bear witness to you, my brethren and sisters, upon returning again from the mission field, that God has blessed me with a testimony of the truth. I thank Him humbly for that, as it is the prized possession of my life. I bear witness that the Prophet Joseph Smith had a vision, that he saw and talked with God. I know this from the very core of my heart, and I thank Him for that knowledge.

I bear witness that they who have succeeded him were likewise so inspired and led; that President Heber J. Grant is a prophet of God. It was my privilege to travel with him some two years ago in Europe. I wish you could have been present in Heidelberg when, as we were passing through the station, where we could not stop, a group of faithful German Latter-day Saints, standing on the platform, as he put his head out of the car window, sang in a language we could not understand, but with a spirit that I have seldom witnessed, "We Thank Thee, O God, for a Prophet." Today I echo that sentiment, and say to you that throughout the world faithful Latter-day Saints esteem him and his associates as such.

I bear witness to the truth, and bring to you from those nations this message: Carry on, regardless of the difficulties that may confront you. God made of one blood all nations of men, and there is no room in the heart of a Latter-day Saint for hate.

Let us then, remember them today in those countries, and let us plead with God our Father to bring speedily the end to war. May we, as we enjoy the peaceful surroundings of our great land, be not unmindful of the fact that they are our brothers and sisters, and that He is interested in them. Let us love one another. Let us emulate His example, for He exposed each individual to the X-ray of His penetrating vision, and revealed to him his hidden possibilities, not his defects. Let us keep that in mind as we think of these warring nations, and expel from our hearts anything of hate, and in love serve our fellow men. I pray God that He will help us so to do, in the name of Jesus Christ. Amen.

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The Brigham Young University Chorus sang an anthem, "Grant Us Peace, O Lord," (Evan Stephens).

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

My brethren and sisters, I would like to urge all of you to drive carefully. Let us see if it be not possible to go through one General Conference without an automobile accident.

Elder Albert Choules, President of the Teton Stake, offered the closing prayer.

Conference adjourned until 2 p. m.

## FIRST DAY AFTERNOON MEETING

Conference reconvened at 2 o'clock p. m., Friday, April 5.

The music for this session of the Conference was furnished by the Brigham Young University Chorus, Dr. Franklin W. Madsen and Dr. Florence Jepperson Madsen, directors, Dr. Frank W. Asper at the organ.

President J. Reuben Clark, Jr., who presided, announced that the Congregation and Chorus would sing, as the opening number, "High on the Mountain Top" (Beesley).

After the singing of the opening song, the invocation was offered by Elder J. Berkeley Larsen, President of the Shelley Stake.

An anthem, "Fierce Raged the Tempest" (T. F. H. Candlyn), was sung by the Brigham Young University Chorus.

**ELDER GEORGE F. RICHARDS***Of the Council of the Twelve Apostles*

I believe, my brethren and sisters, you who were present at this morning's session of Conference felt as I felt, that it was a wonderful session. The Spirit of the Lord was with us. It seems to me there never was so much reported in evidence of faithfulness on the part of the Latter-day Saints, at any one session of a General Conference as at this particular session referred to, and so much instruction of a definite, wide-spread character. I cheerfully bear testimony to the things which we heard this morning. I was led to feel grateful for my membership in this Church, to be identified with the Latter-day Saints who are so faithful in living their religion, and in carrying on the work of the Lord.

**AN APPEAL TO THE INDIFFERENT**

I cannot help however but realize that while there is evidence of faithfulness in the Church, on the part of the membership there-

of, that there is a great deal of lukewarmness. A great many members of our Church do not seem to appreciate the Gospel as fully as we would like that they should. In our preaching and teaching, naturally, while we commend the faithful Saints for their faithfulness and accomplishments, we try to appeal to those who are not doing their share in carrying on this great latter-day work, with the hope that they may be made to realize their opportunities, and to take advantage of them, realizing that we are here upon the earth to work out our salvation according to the Gospel of Jesus Christ, which has been restored to earth anew in these last days.

As a people I believe we are pretty well taught, so well taught, and our knowledge is so thorough, that if we would live up to the Gospel teachings and live as we know we ought to live, there would be little question as to our receiving a salvation. We have need of being impressed, therefore, with the necessity of doing the things that we know we ought to do, and also in refraining from doing the things which we know we ought not to do.

#### THE SAVIOR'S MISSION

We read in the scriptures how in the councils of heaven there was a rebellion, and Christ our Lord and Savior, the first-born of the Father in the spirit, came forth with a declaration of principles, brief but comprehensive: "Father, thy will be done, and the glory be thine forever." On the other hand, Lucifer sought to take away from our Father in heaven His honor and His glory, and from man the agency that he there exercised. That the matters under consideration pertained to this earth life is apparent. When the Savior came upon the earth He made the declaration repeatedly that He came because the Father sent Him; that He came to do the will of the Father.

After His death, His resurrection and ascension to heaven, He visited the remnants of the Nephites on this American continent. In preaching to them, as recorded in the twenty-seventh chapter of Third Nephi, He made the declaration that He came here to the earth to do the will of the Father, and then asked those present: "What manner of men ought ye to be?" He answered it for Himself: "Verily I say unto you, even as I am." My interpretation is that as the Savior came to earth to do the will of His Father, so we came to earth to do His will, and all of the commandments that the Lord has given are but an expression of His will concerning us.

#### THE WORD OF WISDOM

We are told in the scriptures that we should live by every word that proceedeth forth from the mouth of God. We are spending a lot of time and effort in trying to persuade the members of the Church, particularly our young people, to refrain from the use of tobacco and intoxicating drinks. The Lord says expressly that it is

His will that we do refrain from the use of those things. Are we quite consistent, brethren and sisters of the Church, when we use those things which the Lord has expressed, by revelation as His will that we do not use?

#### TITHES AND OFFERINGS

The Lord has given to us a plan, a financial plan, by which, if the Latter-day Saints were all to observe it, I am sure there would be an abundance of means in the hands of those in authority, by which, if there were any needy among us, their needs would be amply supplied—the law of the tithe and of the offerings. They are not a new doctrine and responsibility. We read in the Old Testament, in the Book of Malachi, how that the Lord charged ancient Israel with robbing Him in their tithes and their offerings. We have the responsibility here to give our Fast offerings, an equivalent of what we would save by abstaining from food two meals on the Fast Day, one day each month. That I regard as the minimum that we can give and be justified before the Lord. Anything less than that, would certainly not be justified, but there is an opportunity to give all that we feel able to give, and according to the generosity of our hearts. Brethren and sisters, there are some that I know who give many times more than what they save by Fasting, but a great many others give no Fast offerings, and the results are there is not enough in the hands of the Bishops to take care of those who are in need.

If all the Bishops had carried out the instructions, and the people had complied with those instructions, I repeat what I have said before, there would have been funds in the hands of the Authorities of this Church that would have taken good care of the people who were in need. Not only that, they would have had a surplus that would have taken care of those in need in times of financial distress such as the people have been going through for the last few years.

The finance plan, the tithe—if the tithing had been paid by all the members of this Church since that law was given, we would have had means in the Church, by which we could build the tabernacles and meeting houses and gymnasiums and play centers of the Wards and Stakes in Zion without calling upon the people. The willing horse has to carry the load in this case, because so many of us have not done our duty.

This morning we heard of wonderful accomplishments from the use of the tithing in the Church. I felt and feel now, brethren and sisters, that where I have paid a full tithing, I have assisted in all these splendid works for which tithing is used in the Church. I don't see how those who are not paying any tithing can claim any credit for what has been done and accomplished in the Church by the use of the tithing.



## CHOSEN ONES

We read in the Book of Abraham, in the Pearl of Great Price, how that Abraham was shown the intelligences that were before the world was. He was told that among them were many of the Lord's noble and great ones, whom He had chosen to be His rulers, and that he, Abraham, was one of them. Joseph Smith was one of them, and those who succeeded him in presiding over this Church and directing its affairs no doubt were among the noble ones.

And there stood one among them that was like unto God, and He said unto those who were with Him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.

In other words, to see whether they would keep all His commandments.

## A HIGHER LAW INTRODUCED

Brethren and sisters, we are being weighed in the balance, and some of us, I fear, will be found wanting in respect to the tithes and the offerings.

In ancient Israel, because of a lack of faith, Moses and the Higher Priesthood were taken from them, and they were given the law of the carnal commandments, but they were given the law of the tithe. This law of carnal commandments was as a schoolmaster, to bring them up to a standard where they could receive the higher law of the Gospel. When the Savior came He said He did not come to destroy, but to fulfil the law, and He introduced the higher law of the Gospel, the spirit of which was to return good for evil. If a man smite you on one cheek, turn the other. Love your enemies. Bless them that curse you. Do good to them that hate you, and pray for those who despitefully use you and persecute you.

This is the spirit of the Christ, the higher law of the Gospel, and if this spirit were enjoyed by the Latter-day Saints, there would be no difficulty about their keeping the commandments of the Lord with respect to the tithes and the offerings, and the Word of Wisdom, and every other requirement.

## THE MEANING OF A HYMN

We are commanded to love the Lord our God with all our heart, soul and mind, and our neighbor as ourself. If we were loving the Lord with all our hearts, there is no requirement He could make of us that we would not gladly and willingly comply with. We sing that beautiful song:

We thank Thee O God for a Prophet,  
To guide us in these latter days;

We thank Thee for sending the Gospel,  
To lighten our minds with its rays.  
We thank Thee for every blessing  
Bestowed by Thy bounteous hand.  
We feel it a pleasure to serve Thee,  
And love to obey Thy commands.

I wonder how many of us think of that sentiment when we are singing it, and we sing it frequently. Are we thankful for a prophet to guide us in these latter days? If so, we will follow his lead, will we not? If we were following the lead of the President of this Church as a prophet of God to us, and to the world, there would be no trouble about our keeping the Word of Wisdom, about our paying our tithing, and meeting the other obligations that rest upon us as members of the Church.

Do we really feel it a pleasure to serve the Lord in His appointed way, which means, of course, sacrifice and self-denial? Do we love to obey His commands, to keep His commandments? Brethren and sisters, are we wholly consistent? Do we think of these things seriously? They are the weightier matters, things that pertain to eternity. If we obtain an exaltation, for which we are candidates, it will be not for believing in these principles: It will be for living them, as the Lord designed that we should.

#### JOY IN DOING RIGHT

We are told in the Book of Mormon that "Adam fell that men might be, and men are that they might have joy". It is my testimony to you, brethren and sisters, so far as my experience goes, that when I have met my religious obligations, the payment of my tithes honestly, and my offerings generously, keeping the Word of Wisdom, answering the calls that come upon me in the Church, my conscience is clear, and I have real joy. I want to tell you, brethren and sisters, that we rob ourselves of much of the joy we might have in this life, through a guilty conscience, a consciousness that our course of life is not approved of the Lord.

May the Lord bless you, brethren and sisters, and reward those abundantly who are making such sacrifices for the accomplishment of the Lord's purposes, looking to the saving of the souls of His children, the living and the dead. And may He help those of us who are indifferent to our own interests and the interests and welfare of the work of the Lord, that our faith may be renewed and revived, and that we may prove our faith by devotion to the work of the Lord, I pray, in the name of Jesus Christ, Amen.

## ELDER JOHN A. WIDTSOE

*Of the Council of the Twelve Apostles*

My dear brethren and sisters: I rejoice in being again in attendance at one of our great General Conferences. They are refreshing periods to all of us who believe in the Gospel of the Lord Jesus Christ.

## A TRIBUTE TO PRESIDENT GRANT

We regret that President Grant is not here. But we all rejoice to know that he is improving in health. I want to say that President Grant is not only the President of the Church, and our leader in that sense, but that the prophetic mantle of this day rests upon him. He is a prophet of God, and we shall do well to follow his example, listen to his teachings, and be worthy of his blessings. During the years that I have been permitted to labor among the General Authorities of the Church I have had the privilege on many occasions to witness the prophetic power that accompanies President Grant, and I bear testimony today, solemnly and soberly, that he is a prophet of the living God.

## A STANDARD TO THE WORLD

In thinking about this Conference my mind has wandered rather far and wide. Probably the thought that has come to me most often has been as to the place and purpose of the Church in this war-torn world, this world of strife and unhappiness. What is our mission to the world? I have turned to the scriptures to get the answer, and have found the answer, both in ancient and modern scriptures. It is that the Church of Christ at all times must be as a standard to the nations, a standard to which all nations, all people, all men may turn as they seek safety, peace, and happiness.

It is our great mission, brethren and sisters, to be a standard to all the world, and we say without hesitation that those who obey and comply with that standard will find that which men most desire in life. It is a bold declaration, tremendously bold, that a small people in the valleys of these mountains, misunderstood, often harassed by persecution, may become the standard by which all mankind may be led to peace and happiness; but so it is. I am not saying it. It is the word of the Lord, both in ancient and modern days. If this standard would be accepted by the world the things we pray and hope for would soon come.

## INDIVIDUAL RESPONSIBILITY

Let me say that the Church of itself cannot be this standard. Since the Church is made up of individuals, it becomes an individual responsibility to make the Church a standard for the nations. I must be a standard in my life. I must so conduct myself that I may be a standard worthy of being followed by those who seek the greater joy in life.

The question as to individual responsibility for the welfare of the Church was asked in the early days by members of the Church. Several of the men who labored with the Prophet Joseph Smith came to him in those early days and said: "What shall we do?" They might have said: "What shall we do to be saved?" The Lord in every instance gave an answer. We have a series of short revelations in the Doctrine and Covenants, which are the answers to that question. I find in every one a significant statement, worded almost identically in all of these revelations, to Hyrum Smith, David Whitmer, Oliver Cowdery, and others of less fame in the Church: "Keep my commandments, and seek to bring forth and establish the cause of Zion." That is our business, the business of the Latter-day Saints.

From one point of view, it is selfish enough, perhaps, to keep the commandments that I may be blessed, but it is something even greater to keep the commandments that Zion may be established. As the foundation of His great cause the Lord gave the law of sacrifice. Unless we give of ourselves we cannot build Zion, or anything else worthy of the great cause that the Lord has given us. The law of sacrifice, from the day of Adam to the present day, in one form or another, is the basic principle of life among the communities of Saints.

So we need, in this Church and Kingdom, for our own and the world's welfare a group of men and women in their individual lives who shall be as a light to the nations, and really standards for the world to follow. Such a people must be different from the world as it now is. There is no opportunity for Latter-day Saints to say we shall be as the world is, unless the world has the same aim that we have. We are here to build Zion to Almighty God, for the blessing of all the world. In that aim we are unique and different from all other peoples. We must respect that obligation, and not be afraid of it. We cannot walk as other men, or talk as other men, or do as other men, for we have a different destiny, obligation, and responsibility placed upon us, and we must fit ourselves for that great destiny and obligation.

#### JESUS' PRAYER FOR HIS DISCIPLES

I remember the wonderful prayer offered by the Savior in Gethsemane just before His crucifixion, when He talked to His Father—perhaps the most sublime prayer known to us—in which He said: "I pray not that thou shouldst take them"—He spake of His disciples—"out of the world, but that thou shouldst keep them from evil. They are not of the world."

Just now, perhaps, as never before, we need to remember that this Church and Kingdom, and the members thereof are not to be out of the world, but they must not be of the world. There is a vast difference between those two conditions—the difference between light and darkness. We are a peculiar people and ever shall be and ever must be a peculiar people.

Let us remember the obligation that rests upon the Latter-day Saints to build Zion. It is not so difficult to carry out, for the Lord is our helper, and He will be with us and assist us and instruct us and make us able to do the work that lies before us, if only we have a sincere desire to be the Lord's helpers.

Let us remember one of the best known statements in our Latter-day scripture—the Book of Mormon—in which Nephi's faith is evidenced by this statement: "For I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which He commandeth them."

We must be unique, separate in ideals from most of the world. We have the greatest mission in all the world. But let us not be afraid. The Lord has called us to His Kingdom and His service. He will make it possible for us to do the work He would like us to do.

#### THE COMMANDMENTS OF THE LORD HAVE SPIRITUAL MEANING

That brings me to the final thought that has been moving through my mind the last few days, that all these things, all the commandments, all the wonderful statistics that were read this forenoon, which made us grateful, all the achievements of the Church, have great spiritual significance. We of the Kingdom of God cannot walk merely on earth; we must walk in heaven as we walk on earth.

The Lord has told us so in modern revelation, in another well-known and much-loved message to the Prophet Joseph Smith:

Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

At no time has God given His children a commandment which does not have a spiritual significance. Often I fear we fail in our obedience, because we look upon God's commandments with temporal eyes, and fail to understand their spiritual meaning. Let me call your attention to three or four commandments which have a deep spiritual meaning.

#### THE WORD OF WISDOM HELPS IN SELF-MASTERY

The Word of Wisdom is one of the best known of all the laws given to His people in these latter days. It was given in the year 1833, and has been preached by every President and leader of the Church. Every father and mother should be preaching and teaching the Word of Wisdom—a protection to the body against ill health. The observance of the Word of Wisdom does give us sound bodies, lengthens out our lives here on earth, gives us clear minds, wisdom and understanding; but it has even a greater meaning than that, a spiritual meaning. For if I am able to observe the Word of Wisdom, refrain from the things forbidden in the Word of Wisdom, do the

things there advised, I thereby become master of my appetites. I can look my appetites, as it were, in the face, and say: "Get thee behind me." I am master, not subject to an appetite. The cigarette is not my master, I am the master. This glass of liquor is not my master, I am the master. Can the Lord build Zion, can He establish the cause of Zion, can He make us a standard for all the nations to follow unless we are masters of ourselves? If we are but slaves to an appetite, what can the Lord do with us? Great as He is the work shall fail.

#### TITHING IN A SPIRITUAL SENSE

Take another law that has been talked about several times here today, the law of tithing. It has built meeting houses, sent men and women on missions, maintained our Temples, and the many activities that President Clark reported in his stirring address this morning. The spiritual value of tithing is that if I obey the law of tithing sincerely I separate myself from the love of earthly things, and become strong enough to love the things of heaven better than the things of earth. No man can rise very high who lives by earthly things alone. The things of earth drag us down unless spiritually made alive. I must look upon things of the earth merely as helps in my temporal life, no more than that.

I believe that until mankind is able to divorce itself from its love of earthly things we shall not be able to build God's kingdom or be a standard for the nations to follow.

Another principle spoken of here today—missionary work—has a distinct spiritual equivalent. In it lies a spiritual principle. I create and develop within myself, when I give of my time and means and talents to the preaching of the Gospel a love for my fellow men, brotherly love. God is love. Without love we can do nothing in the building of His Kingdom.

#### WORK FOR THE DEAD DEVELOPS SPIRITUALITY

And fourth and last—although many might be dealt with in this fashion—is the work that will be celebrated here tonight in the Tabernacle. One hundred years ago the first baptisms for the dead were performed. Since then we have done a tremendous amount of work for the dead. We have built Temples and spent time and money in gathering genealogies. We spend days and days in the Temples serving the dead. The spiritual principle back of that activity is the development of a more perfect love, a more complete unselfishness. It is well enough to preach to those who are living. They may become my friends and neighbors, my helpers, I may see the fruits of my labors, but it is quite different to spend my strength and time and money for those long since dead, who are to me only names. By giving myself in the spirit of true helpfulness to those that have gone before me, I develop within myself, within my heart and soul, an abounding love very near to that of God Himself. Then the sel-

fishness of the world fades away, and upon the conquest of selfishness hinges all human welfare.

#### ZION TO BE BUILT BY OVERCOMING SELFISHNESS

I want to call the attention of the Latter-day Saints to the fact that there are always two sides to Gospel principles, the one pertaining to this earth for our guide and help here, and the other dealing with the eternal spiritual realities, the eternal principles of the Gospel by which men touch the unseen world. What a standard to all the world we would be if we all were masters of ourselves, of our appetites, if we could set aside earthly joys for spiritual welfare! If we really loved our fellowmen, if we were really impelled by unselfishness in all that we do, then we would be a standard to the nations, the power of the Lord would be ours, and Zion would be built through our efforts.

God bless us in all that we do in behalf of this great work. I bear testimony to the truth of the restored Gospel of the Lord Jesus Christ, its prophetic power and service, from Joseph Smith to our present leader, and I do it in the name of the Lord Jesus Christ, Amen.

#### ELDER RULON S. WELLS

##### *Of the First Council of the Seventy*

All the days of my life—and they are now many—I have been brought up under the influence of the Church of Jesus Christ of Latter-day Saints. My heart is full of gratitude that I have a membership in this Church. I remember from my very youth many of the testimonies that have come to me by reason of that membership. Many, many times has the Lord manifested unto me the truth of His everlasting Gospel as it has been restored to the earth through the instrumentality of Joseph Smith, the Prophet, in the day and age in which we live.

#### A TESTIMONY AT AN EARLY AGE

It was only, very likely, a few days or weeks after my baptism, which occurred shortly after I was eight years of age, that I received a testimony. I did not then know definitely just what it was; I hardly appreciated what it meant, but the Lord manifested to me the truth of this work in my boyhood. I recollect very well a remarkable incident which occurred as I was coming home from school one day (the school being located across the street eastward from the present location of the West High School, in the building then known as the Union Academy, under the tutorship of Doctor Doremus), returning by my usual route up North Temple Street, then known as Jordan Street, on the south bank of City Creek, which was a winding, deep canyon stream going down Jordan Street until

it entered into the Jordan River. City Creek was bounded on either side by wild rose bushes and willows. As I was wandering home after school I came to a place immediately north of where the Temple now stands—"The Temple not built, but scattered 'round in native rock upon the ground"). As I went down close to the edge of the creek and then arose to a higher elevation it seemed to me that I was almost lifted to heaven. I felt the power of the Spirit of the Lord upon me. I did not then know what it was, but I was made happy and full of joy and gladness, even to overflowing. A boy, a lad of nine years of age, to receive such a deep impression that to this day it has remained with me, vivid in my memory, even to the smallest details!

I learned to recognize what this feeling was when in later years I traveled as a missionary and the Spirit of the Lord came to me and manifested its power by giving me words of utterance in setting forth the principles of eternal life. And, I said to myself, "that is just exactly the same feeling that I had as a boy when I stood upon the bank of City Creek north of where the Temple now stands. The Lord poured out His Spirit upon me and I felt it in every fiber of my being. And now here as I am called abroad to proclaim this everlasting Gospel, comes this same testimony, and I know that it came from God."

#### A PRAYER IN THE CANYON

That is only one of the many testimonies that I have had. I do not mind now telling one or two, for I have had many of them in the course of my experiences, but they have been for me. When I went upon my first mission I was blessed by President Brigham Young. He laid his hands upon my head on the twenty-second day of October, 1875, and blessed me and ordained me a Seventy and set me apart for my first mission, which was in Switzerland and Germany. I went upon my mission, but prior to my departure I had been working at my father's saw-mills in Big Cottonwood Canyon. I hardly knew that Conference was in session in October, 1875. One day a strange feeling came over me as I stood upon the top of a large pile of lumber, filling orders that had come from Salt Lake City to my father's lumber mill. And an impulse came to me to "get down from this pile of lumber and go up to the office" which was a lumber shanty serving the three-fold purpose of my bedroom, store and office, where I kept the accounts of the men that were employed around the mill. I also had the task of measuring the logs as they came to the mill, and the lumber as it came from the mill. These loggers indulged in a great deal of profanity and when we remonstrated with them they claimed the oxen understood no other language. I mention this so you will understand the environment in which I then found myself. Without knowing why I followed that impulse, I descended from the tall pile of lumber and went into the office, and as soon as I did so I closed the door, and approaching the



middle of the room (there was nothing to lean upon at all) I fell down upon my knees and prayed unto God that He would send me where He wanted me to go. I did not know why I said that; I was not aware of the Conference then being held, nor had I any intimation whatever of receiving a missionary call, but at that very time (I do not know that it was the identical minute, but it is quite possible the Conference was in session, and my name was being called with many others to go upon a mission.) the Lord compelled me to get upon my knees and ask for this blessed privilege of being the bearer of glad tidings in the days of my young manhood, to go out into the world. What was this manifestation? Surely it must have been that same Spirit that took possession of me in my boyhood days.

The following day my mother rode on horseback up to the saw-mill to let me know that I had been called upon my mission.

Let me here say that at this time I was occasionally associated with people entertaining non-Mormon views, some of them being infidels and atheists, but in every discussion I found myself defending the existence of God. I may have been somewhat neglectful of my duties, although I was always more or less of a religious turn of mind, and had been reading some books that probably were not as wholesome as they might have been—Ingersoll and other infidels—and my mind had become a little bit disturbed.

#### A REMARKABLE DREAM

While on my way to my mission field, crossing the ocean on the Steamship *Dakota*, I went down into the salon of the ship one day, and lay upon one of the cushioned benches surrounding the eating tables, where I fell asleep. While asleep the Lord appeared to me in a dream and I saw Him standing before me; and by His side was William W. Taylor, one of the other missionaries, a son of President John Taylor, a boy like myself going upon his first mission. He stood by the side of the Savior, and the Savior extended His hand to me and grasping my hand, holding it tight, looked at me in the face and said: "Will you ever doubt again?" Brother Taylor, who stood beside Him said: "I believe that is enough for him." With that, the Lord let go of my hand and I awoke.

That is only another instance of how the Lord has been training and preparing me for my life's ministry, and I know that this is His work. I could recite many other experiences that I have had in my long life, many wonderful testimonies given to me. I have not published them; I have not given them out in public meetings; I do not remember ever having done so before. I hope that I may be pardoned if I ask of you now, my brothers and sisters, to accept of this testimony one hundred percent, for I know that this is the work of the Lord and that He has commissioned His servants to carry the Gospel to the nations of the earth, for it is to be preached as a witness unto all nations before the end shall come.

## ADMIRATION FOR LEADERS

I bear testimony that this is the work of the Lord and I uphold and sustain this work and the men who have been chosen to stand at the head. How I have admired their administration, and how I do admire President Grant and his counselors and our file leaders who are now leading the affairs of this Church! How I do admire the wonderful work that is being carried on by these men of God! I do more than admire them; I love them with a love unfeigned, and I know that they are true servants of God. May the Lord help us all and bless us according to our needs, I pray in the name of Jesus Christ, Amen.

*Supplement to Elder Rulon S. Wells' Sermon*

## AN ASSURANCE OF THE LORD'S APPROVAL

I have in mind another very extremely interesting experience which preceded my call to the First Council of the Seventy. I told a personal friend of mine who was commenting on my Conference address of this experience, and she remarked that I should have included it also in my talk, so I am taking the liberty now of relating it although it was not delivered in my Conference Talk!

April 6th, 1892, the capstone of the Temple (Salt Lake) was laid, and during the year that followed a campaign to secure sufficient money to finish the Temple was inaugurated and carried to a successful conclusion, and, as well known, the Temple was dedicated April 6, 1893, just forty years after the laying of the corner stone in 1853. Like many others I took part in this campaign and assisted in making the collection from members of our Ward, I being one of the workers in the 18th Ward. Also like others I had a strong desire to put myself in a proper condition for entering the Temple at the time of its dedication. I wanted to receive another manifestation of the Lord's approval of me, and I prayed to Him earnestly that I might receive the assurance that I was approved of Him. I did not ask that I might see an angel or hear a voice from heaven, I only wanted to know that I had His approval of me as a member of His Church, worthy of attending the dedication of the Temple. I knew nothing of the vacancy existing in the First Council of the Seventy until I was notified in a note received from Brother George Reynolds, who was then private secretary of the First Presidency, who notified me that I had been selected to fill the vacancy occasioned by the death of Jacob Gates as one of the First Seven Presidents of Seventies. This notification was received on April 5, 1893, and my name was presented at the Conference held that day, and I was set apart the same day. On April 6 I sat with my brethren of the First Seven Presidents of Seventies on the stand and while sitting there I commented to myself: "Well, I have heard no voice, and I have seen no angel, but here I am, and I feel I have been accepted and approved of God."

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The Brigham Young University Chorus sang an anthem, "Open Our Eyes" (W. C. Macfarlane).

## ELDER JOSEPH F. MERRILL

*Of the Council of the Twelve Apostles*

To say that these are troublous times characterized by strenuous struggles for goods, position and power is to say something trite. It is equally trite to say these times are also characterized by religious indifference and doubts, moral delinquencies and a worship of mammon. So no one questions the need of reforms or of helpful admonition relative to many things.

We who are gathered here are deeply concerned, of course, with the faith and practices of our people. Partaking of the spirit of the times there is more or less questioning among us relative to these things. Conditions are different and are continually changing. Should not some of our practices likewise change is a question frequently asked. In view of all this some even of our devout members ask for advice touching matters of our faith and practice.

## COMMANDMENTS REGARDING THE SABBATH

A question in the minds of many, particularly of our young people, asks what is a proper observance of the Sabbath day—what may we do and may not do on Sunday? And in view of what they see this is a reasonable question to ask. They are familiar with the injunctions given to ancient Israel:

Remember the Sabbath day to keep it holy.

Six days shalt thou labor, and do all thy work;

But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. (Exodus 20:8-11.)

This quotation is made of course from the Ten Commandments. But concerning the Sabbath we may further read that the Lord spoke to Moses, commanding him thus:

Speak thou also unto the children of Israel, saying, verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

Ye shall keep the Sabbath therefore; for it is holy. \* \* \*

Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever. (Exodus 31:13-17.)

A violation of this law of the Sabbath by ancient Israel was a matter so serious that the Lord commanded the offender should be put to death.

In the course of Israelitish history we read that successive prophets rebuked the people for neglect or profanation of the Sabbath. Nehemiah ascribed the affliction of the nation to the forfeiture of divine protection through Sabbath violation (Neh. 13:

15-22). Through Ezekiel the Lord reaffirmed the significance of the Sabbath as a mark of His covenant with Israel, and sternly upbraided those who observed not the day. (Ezek. 20:12-24)

Yes, our moderns say, ancient Israel was taught that the Sabbath day was holy and its profanation was a very serious offense. But conditions then were vastly different from those of today. We agree.

#### TEACHINGS OF MODERN SCRIPTURES

But for guidance in matters of faith and practice, Latter-day Saints are not wholly dependent upon the Bible and ancient prophets. Fortunately we have modern scriptures and modern prophets—invaluable possessions. The Lord has spoken in this dispensation as well as in dispensations of biblical times.

What do these scriptures and prophets teach in our day relative to Sabbath observance and other religious duties? Let us see.

As early as August, 1831, only sixteen months after the Church was organized, the Lord gave a very beautiful revelation through the Prophet Joseph Smith, reaffirming the biblical code of a religious life acceptable to Him.

I quote from Section 59 of the Doctrine and Covenants:

5. Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve Him.

6. Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

7. Thou shalt thank the Lord thy God in all things.

8. Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

9. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

10. For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

11. Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

12. But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

13. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full.

14. Verily, this is fasting and prayer, or in other words, rejoicing and prayer.

15. And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

16. Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

17. Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards;

18. Yea, all things which come of the earth, in the season thereof,

are made for the benefit and use of man, both to please the eye and to gladden the heart;

19. Yea, for food and for raiment, for taste and for smell, to strengthen the body and to enliven the soul.

20. And it pleaseth God that He hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

21. And in nothing doth man offend God, or against none is His wrath kindled, save those who confess not His hand in all things, and obey not His commandments.

22. Behold, this is according to the law and the prophets; wherefore, trouble me no more concerning this matter.

23. But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.

24. I, the Lord, have spoken it, and the Spirit beareth record. Amen. (Doctrine and Covenants 59:5-24.)

#### PRESIDENT JOSEPH F. SMITH'S ADVICE

But the critic who wants a free Sunday may say this revelation was given a hundred years ago when conditions were also vastly different from those today. In reply I call attention to the fact that the Church has today a divinely inspired leadership as it had then. What do these leaders say? Let me quote some of the words of President Joseph F. Smith as found in "Gospel Doctrine," as follows:

The Sabbath is a day of rest and worship designated and set apart by special commandment of the Lord to the Church of Jesus Christ of Latter-day Saints, and we should honor and keep it holy. We should also teach our children this principle.

True, Sunday is a day of rest, a change from the ordinary occupations of the week, but it is more than that. It is a day of worship, a day in which the spiritual life of man may be enriched. A day of indolence, a day of physical recuperation is too often a very different thing from the God-ordained day of rest. Physical exhaustion and indolence are incompatible with a spirit of worship. A proper observance of the duties and devotions of the Sabbath day will, by its change and its spiritual life, give the best rest that men can enjoy on the Sabbath day.

What shall we do on the Sabbath day? \* \* \* Honor the Sabbath day and keep it holy, just as the Lord has commanded us to do. Go to the house of prayer. Listen to instructions. Bear testimony to the truth. \* \* \* When we go home, get the family together. Let us sing a few songs, read a chapter or two from the Bible, Book of Mormon, or Doctrine and Covenants, and discuss principles pertaining to advancement in divine knowledge. \* \* \*

It is imperatively necessary at all times, and especially so when our associations do not afford us the moral and spiritual support which we require for our advancement, that we go to the house of the Lord to worship and mingle with the Saints, that their moral and spiritual influence may help to correct our false impressions and restore us to that life which the duties and obligations of our conscience and true religion impose upon us."

The reason for this required course upon the Sabbath day is plainly stated in the revelations. It is that one may more fully keep himself unspotted from the world; and to this end, also, the Saints are required to go to the house of prayer and offer up their sacraments on the Sabbath day.

Now, what is the promise to the Saints who observe the Sabbath?

He then read from the revelation given in Section 59 of the Doctrine and Covenants the words of the Lord that I have already recited and proceeded to remark:

All these blessings are promised to those who keep the commandments, among which is the important one, to observe properly the Sabbath day. The Lord is not pleased with people who know these things and do them not.

He went on to say:

Men are not resting from their labors when they plow, and plant and haul and dig. They are not resting when they linger around the home all day on Sunday, doing odd jobs that they have been too busy to do on other days.

Men are not showing zeal and ardor in their religious faith and duty when they bustle off early Sunday morning in automobiles to the canyons, the resorts or places of amusement with their wives and children. Not in seeking pleasure and recreation do they offer their time and attention in the worship of the Lord; nor can they thus rejoice in the spirit of forgiveness and worship that comes with partaking of the holy sacrament.

People are not keeping holy the Sabbath day, when they spend the day loafing around the village ice cream stand or restaurant, playing games or in riding, fishing, shooting, or engaged in physical sports, excursions and outings. Such is not the course that will keep them unspotted from the world, but rather one that will deprive them of the rich promises of the Lord, giving them sorrow instead of joy, and unrest and anxiety instead of the peace that comes with works of righteousness.

I shall end my reading from President Smith with these words:

Let us play and take recreation to our hearts' content during other days, but on the Sabbath let us rest, worship, go to the house of prayer, partake of the sacrament, eat our food with singleness of heart, and pay our devotions to God, that the fulness of the earth may be ours, and that we may have peace in this world and eternal life in the world to come. (Gospel Doctrine pages 304-309.)

#### THE FIRST PRESIDENCY'S APPEAL

And now I give you a statement of the views of President Grant's administration relative to Sabbath observance. A few years ago the First Presidency published an editorial on this topic in the Deseret News. It was entitled "Sunday and The Home" and is as follows:

The Lord's day is a holy day—not a holiday. It has been set apart as a day of rest and worship. A sacred Sabbath begets reverence for God. It is not pleasing in His sight that the day be given over to pleasure seeking in places of amusement or elsewhere.

Sunday Schools and meetings have been so arranged as to meet the convenience of the people and leave a considerable portion of the Sabbath day without Church appointments. We earnestly appeal to the people to keep their meeting appointments faithfully and to utilize that portion of Sunday not appointed for meetings in promoting family association in the home, with the purpose of stimulating and establishing greater home fealty, a closer companionship among parents and children, and more intimate relations among all kindred.

We believe that it is unnecessary for families to go beyond their own homes or those of their kindred for the relaxation and association which are proper for the Sabbath day, and we therefore discourage more traveling than is necessary for this purpose and attendance upon appointed meetings.

Let all unnecessary labor be suspended and let no encouragement be given by the attendance of members of the Church at places of amusement and recreation on the Sabbath day. If Sunday is spent in our meetings and in our homes great blessings will come to our families and communities.

HEBER J. GRANT,  
ANTHONY W. IVINS,  
CHARLES W. NIBLEY,  
First Presidency.

September 1, 1928.

#### SABBATH OBSERVANCE A BLESSING

Thus, if we please the Lord, among other things we must do is to keep holy the Sabbath day. And the way to do this has not essentially changed from the days of Moses and ancient Israel down through the ages to the present moment.

But sad as it is to see, the modern Christian world has almost forgotten the sanctity of the Sabbath. With the vast majority the day has ceased to be holy. Instead it is a holiday, a day of amusements and pleasure-seeking, of all kinds of activities foreign to worship and holiness.

I speak of these things because some of our own people are becoming worldly minded with respect to the Sabbath. This is certainly displeasing to the Lord who will certainly withhold blessings otherwise obtainable.

We read in the Doctrine and Covenants these words:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov. 130:20-21.)

This is a law of the universe, governing things material, as all scientists know. Through the Prophet Joseph Smith we learn that it also applies to things spiritual.

The blessings divinely promised for keeping holy the Lord's Sabbath are invaluable, as the scriptures indicate. Hence let no Latter-day Saint sacrifice these blessings by going fishing, deer hunting, golfing, amusement seeking, joy riding, to sports, movies and games, or engaging in other Sabbath-breaking activities.

Brethren and sisters, let us show our confidence in the Lord and in the divinity of this Church by abstaining from participation in the sinful practices of Babylon, so common on every hand. In any case, as surely as the night follows the day we shall finally reap as we have sown. The Lord help us to sow wisely and well I pray in the name of Christ our Lord, Amen.

## ELDER THOMAS E. MCKAY

*Former President of the Swiss Mission*

Brothers and sisters, I sense keenly the responsibility resting upon me at this time. I confess I am a little frightened because of that responsibility. I pray humbly that I may be directed by the Spirit of God in what I say. I remember just before my farewell party, when I was leaving for my first mission, I was very much worried as to what I should say, and I thought—"how thankful and happy I will be after this mission is over, so that I will not be so frightened and worry so much when I am called upon to speak." That was forty years ago, I am now returning from my third mission, and I confess I am just as frightened, and I have worried as much, or more, I believe, than I did then.

I remember also a few lines of poetry that were written on the fly-leaf of a little book that was given to me at that time, a book of views of beautiful Ogden Canyon; I appreciated them so much that I memorized them. I appreciate them even more today, after spending about nine years in the mission field in Europe, than I did then. They are as follows:

There is a land of every land the pride, beloved of Heaven  
o'er all the earth beside.

There is a spot of earth supremely blest,  
A dearer, sweeter spot than all the rest.

Where is that land, that spot of earth to find?

Art thou a man, a patriot? Look around

And O thou shalt find, where'er thy footsteps roam,  
That land, thy country, and that spot thy home.

I am more grateful today than ever before for my country and for my home. I appreciate and love them more. I love and appreciate my wife and children, my parentage, my brothers and sisters and friends, more than ever before. We are glad to be home again. Of course, we have enjoyed our mission. We have enjoyed our association with your sons, the finest missionaries in the world. We wish to thank you parents for sending such sons into the mission field. It has been a great inspiration to us to associate with such choice young men. Some of them are sons of missionaries with whom we labored when presiding over the Swiss-German Mission before.

And by the way, tomorrow, Saturday, the 6th of April, will be just twenty-eight years since I reported my return from presiding over the Swiss and German Mission; at that time, as I recall, President Joseph F. Smith presided. The music was furnished by the Brigham Young University choir, conducted by Professor Lund. Apostle Hyrum Smith was the first speaker. Many changes have taken place since that time. A number of changes have taken place since we left a little over thirty months ago. We miss some very dear faces here on the stand.



It has been a wonderful experience, brothers and sisters, to be in the mission field for the third time. The Lord said, through the Savior:

If ye do the work ye shall know. My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

I have seen the fulfilment of that promise. People that I met on my first mission, forty years ago, have sons now in the mission field, or they have been. Babies that I blessed on that first mission are now leaders, one of them presiding over the West German Mission. Many of the parents, who were Sunday School children at that time, have had sons in the mission field. All of the missionaries in the Swiss Mission, except two, have been born since that mission twenty-eight years ago. The large majority of these missionaries are sons of either parents or grandparents born in Switzerland, and I want to tell you parents that they are a credit to you and a credit to the Church, and their strong testimonies, as well as those of their parents, are a practical demonstration of the promise, "if ye will do the work, ye shall know."

The Swiss and German Mission twenty-eight years ago comprised all of Germany, Austria, Hungary, Switzerland and France. Today there are five Missions in these countries. They are doing well. Of course, they are handicapped because of the evacuation of all our missionaries and Mission presidents, but I am pleased to report that the local people are carrying on. Quite a number of those people who are now in charge of the work have been born in the Church; they understand the Gospel and are well qualified to carry on; they have faith; they are not discouraged because, as they say, they have the Gospel.

Some of our Branches have had to be closed, but in the main they are all functioning. Two Branches which we have had to close—very fine Branches too, one of which I think had the best record in tithe-paying in the Church—were located in Strassbourg and Muehlhausen, France. These cities were evacuated when war was declared. The people, our members among them, had to leave over night, with only a bundle of clothing to take with them. For weeks we didn't know just where they were. Finally we were able to get some letters through, and they were located. As soon as arrangements could be made with the French and Swiss authorities for permission to cross the border, one of our brethren was sent to visit them, taking a considerable sum of money with him to help make them as comfortable as possible.

We had learned, just for an example, that thirty-five thousand people were being taken care of in a city of thirty thousand population. You can imagine what that would mean, with the limited accommodations. Some members, we learned, were sleeping in bath-rooms; others sleeping in the halls. So we sent considerable money with this good brother, a local brother, to buy bed springs,

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bedding, curtains, and other things. By sending some telegrams, and telephoning, he succeeded in getting most of them together. They held a testimony meeting.

When this brother came back he said: "President McKay, you sent me there to give them spiritual uplift and to encourage them, but I received much more help spiritually from them than I was able to give them." Those people, although they didn't know whether they would ever see an Elder again, an authority of the Church, had put away their tithing as usual. They had received work—some of them—and they had been blessed. This local brother brought back nearly as much money as we had sent to help them. They said: "You express our thankfulness to President McKay for the help that he has sent us, and tell him that we are all right, and are not discouraged, because we have the Gospel." That is the faith of those people over there, brothers and sisters. They are keeping the commandments of the Lord and are doing the will of the Father.

It is difficult to keep all the Branches organized. We get them organized, then our brethren are taken into the army. About six hundred of our brethren are in the army in Germany. Seven of them have lost their lives—not in battle, however. They are praying that they will not have to fight. They are peace-loving, those members. They have no hate in their hearts, but a love for all mankind, the love of the Gospel of Jesus Christ. We have committees appointed, so that as soon as a vacancy occurs, another man is called to take his place. We have called sisters on missions, to take charge of the office work, and they are getting along very nicely. They are keeping busy and are trying to do the will of the Father.

They know, as I know, that God lives; that He is our Father; that we are all His children; that He loves us, and because He loves us He has given us the Gospel. Every commandment He has given is for our progress and happiness in this life, as well as our life hereafter. Our members know this as I know it, and they are keeping the commandments. They keep the Word of Wisdom, are paying their tithing, their Fast offerings, and they are being blessed for it.

I was delighted to hear this morning in the report—I don't know whether you noticed it or not, but I did—that the Swiss Mission is leading in Fast offerings, per capita; that is, outside of the smaller Missions.

They know, too, as I know, that Jesus is the Christ, that He is our head, that this is the Church of Jesus Christ. They know, too, as I know, that Joseph Smith was and is a prophet, and that his successors are prophets of the Lord, including our beloved President Heber J. Grant. Oh, how we do love and appreciate President Grant. It is remarkable; it is a miracle what he has accomplished in establishing just this one point I will mention—better public relations between the Church and the rest of the world.

We have had occasion to visit our Consuls and Consul Generals, representing the United States, quite often we made it a point to call

on them and get acquainted as soon as we entered a city. I remember calling on the Consul General in Zurich: I gave him my card, the Temple card. He looked at it and said: "It is a beautiful card." I said: "You may keep it, if you wish to." He said: "Thank you, but I have something I prize a great deal more than this Temple card." He reached in his desk and brought out a book presented to him by President Grant, autographed by President Grant. That was one of his prizes, and he took a great deal of pride in showing it to me.

God bless President Grant. The people there love him. We all love him. He is our leader, chosen of the Lord. God bless these brethren on the stand. President Clark also is known by many of these representatives of our Government. They have been in very deed friends to us during our rather exciting and worrying experiences because of war conditions. They have arranged for us to telephone, when it was impossible for private people to telephone. We appreciate them. I wish to express our appreciation here publicly for what they have done.

Brethren and sisters, I am grateful, more grateful than I can express, for the testimony I have that this is the Church of God. May He help us always to do His will, and thereby retain this testimony that we have, I humbly pray in the name of the Lord Jesus Christ, Amen.

### ELDER WALLACE F. TORONTO

*Former President of the Czecho-Slovakian Mission*

Brethren and sisters: You cannot know the thrill which goes through my being today in beholding again, for the first time in five years, this glorious sight, a Conference of the members of the Church. I pray for the inspiration of the Lord in that which I might say today, for I feel that my responsibility is great, and I am keenly aware that those things should be emphasized which will be of profit and benefit to this congregation.

I bring you the greetings, brethren and sisters, of a small band of people, Czecho-Slovaks, who know that the Gospel of Jesus Christ is indeed the most priceless possession which they have ever had. They are living in a war-torn country which has been ravaged, robbed and plundered. They are existing under the most adverse of conditions, but none-the-less they live the Gospel to such an extent as would put many of us to shame. Perhaps we need adversity, in order to fully appreciate the commandments and the blessings coming from the Gospel which we have.

I want to say a word, too, about the splendid missionaries which you have sent us during the past three and a half years. We have had the finest men upon the face of the earth, to carry these glad tidings to thousands upon thousands of people residing in that nation. The work has not been easy. Programs have been projected and

plans have been brought into being, only to meet with disappointment because of incidents and situations beyond the power of men to control.

These Elders have evacuated twice. They have come back more determined than ever to see that the Gospel should not perish in Czecho-Slovakia. They have done a mighty work. I bear testimony to you today, brothers and sisters, that these young men whom you have sent out into the field abroad, have been willing to go the limit in bringing the Gospel of peace, joy and happiness to a war-torn Europe. My heart goes out in praise and gratitude to my Heavenly Father for the opportunities which these young men have had, as well as for the opportunities which they, through their work, have been able to afford those much less fortunate than you and I.

Members of the Church in Central Europe have learned to know the deep meaning of the Gospel. They have learned to know that its core and essence is to be found in the admonition of Jesus: "Love thy neighbor even as thyself."

A short time after almost two million German troops had marched across the borders of Czecho-Slovakia—during that time of tension and terror, which inevitably resulted—a young German officer, a fine, straight, clean-looking fellow, walked through the door of our meeting hall in Prague. We thought: Certainly, this is the end for us. The Secret Police have probably sent some one here to close the Mission. Coming up he said: "My name is Brother R. (for obvious reasons it is felt unwise to give his name.) I am an officer in the German Army. As soon as I had completed my official duties here in Prague, the first thing I set out to do was to find this Branch of the Church in Czecho-Slovakia." With your permission, I would like to say just a word to this congregation. I replied: "Certainly, Brother R., we shall be happy to hear from you."

He stood up, and in a language which most of the people of Czecho-Slovakia detested, German, he had this to say to the members of the Church and to the friends who were present:

Brothers and sisters, I come here not on an appointment of my own choosing. I come here as a servant of my government. I know we have brought you considerable distress and dismay. We have caused already much suffering. Nevertheless, you and I have something in common, something which oversteps the boundaries of race, language, and color. You and I have the Gospel of Jesus Christ. Despite the fact that I speak German and you Czech, yet because of the Gospel we still speak in common terms. The time is coming when we shall know this better than ever before.

I wish I had time to tell you all he said. Tears streamed down the faces of those Czecho-Slovakian people. As he walked down the aisle they stood up and put their arms around him and wept upon his shoulder. Every available Sunday—he believed in keeping the Sabbath—he was at the Branch hall, doing his best to make the Gospel of Jesus Christ a living thing among a subjugated people.

That is what the Gospel of Jesus Christ does for a man. When

it touches him it changes him, and he knows, as President Hugh B. Brown has already said, that all mankind come of common blood, and that we are brothers and sisters in the Gospel of Jesus Christ, all having but one Father. These are momentous things, brothers and sisters. They are truths which cannot be equalled any place in the world, outside the plan of the Gospel.

We regretted having to leave our members in Czecho-Slovakia. Had we been able to leave them in the hands of a successor, we should have felt good about coming home, but conditions would not permit that. Nevertheless it is my testimony to you that some thirty thousand members of the Church who have been left in Europe, who are now carrying on for themselves—despite the fact that they must suffer, and perhaps have want of the necessities of life—are being protected by the hand of the Lord.

If I may have just a moment or two I should like to relate a story, one of several within our experience, which to me is an evidence of the truthfulness of the Gospel of Jesus Christ, and of the protecting power and goodness of God.

A young Ukrainian, Tarnawskyj by name, who had been studying for the ministry in the Greek Catholic Church, was on his way from Warsaw, Poland, to New York City, there to attend a graduate school for the ministry of that church. He came by the way of the city of Prague. As he was going down the street he saw the sign, "Church of Jesus Christ of Latter-day Saints." He noticed that we were holding a meeting at that time. He thought to himself: "I have learned of those people in my studies. I am curious. I think I will go in and see what they have to say."

He entered, dressed in his black robe and white collar, and sat in the back. He was a young man about twenty-eight or thirty years of age. Two of our missionaries stood up and explained some of the principles of the Gospel. They bore their testimonies. Since he spoke Ukrainian, which is kindred to Czech, he understood them. After the meeting he came up and asked: "When do you hold the rest of your services?" We enumerated the meetings of the week and he came to all of them, even including the Relief Society. In a few weeks he made this request: "Brother Toronto, I would like to be baptized into this Church."

"Now, Brother Tarnawskyj, you know you can't make your living in this Church. Our missionaries sustain themselves, either from their own savings or through the sustenance which their folks send them."

"Oh, Brother Toronto," he replied, "I know all about that. Your missionaries have been teaching me the Gospel." Continuing, he said: "I have found the most priceless thing in all the world. I want the Gospel of Jesus Christ. I have been seeking it for years in the universities and the divinity schools of many lands, and I have never found anything that can equal this."

I said: "All right. As soon as we instruct you a little more fully

in the Gospel we shall be happy to have you as a member of the Church." He was subsequently baptized. Upon accepting baptism a great characteristic of truth took hold of him, that of wanting to tell somebody else about it. Of course, those he thought of first were his loved ones back in Poland. He wrote them a long letter, in which he declared: "I have found the greatest thing in life. I want to tell you something of the Gospel of Jesus Christ, that you, too, might enjoy the blessings which flow from it."

I met him a few days later. He wore a long face and was very dejected. "What on earth has happened to you, Brother Tarnawskyj?" "I just received a letter from my folks in Poland. They tell me here: 'Dear Son and Brother: If you do not immediately renounce this thing you call Mormonism we shall cease to send you one penny of support, which you know is your only means of livelihood; and furthermore, we shall disown you as a son and a brother!'"

"What is your answer, Brother Tarnawskyj? You are at the cross-roads. You have a grave decision to make."

"Oh, Brother Toronto, you know what my answer is: 'Dear loved ones, I cannot renounce the thing I hold dearest in life, the Gospel of Jesus Christ. I pray God that you, too, at some future time, through my efforts or the efforts of others, might also come into this Church.'"

From that day until this, so far as I know, he has not received one penny or one word from his people. He found himself in Czecho-Slovakia, a foreigner, unable to secure employment.

During these troublesome times the subtle political forces in Central Europe had operated to break down the Czecho-Slovakian Republic, so that Slovakia gained its freedom, as well as the little province of Ruthenia or Sub-Carpathian Russia, far to the east, hardly larger than the County of Salt Lake. Brother Tarnawskyj finally proposed: "Brother Toronto, many of my countrymen are out there in Ruthenia, a large group of Ukrainians among whom I could work. Since I am an educated man, I think I could get a position as an Inspector in the Ministry of Education. Can you help me get there? I want to become a self-sustaining citizen." "All right. We will help you get to Ruthenia, if you think you can succeed."

Upon his arrival in this new autonomous state, he filed his application for a position in the ministry. It went through the various hands and much red tape through which such things have to pass, and finally reached the Minister himself. Up to this point all went well. When it reached the Minister there was great delay. Finally our brother wrote me a letter and said: "Brother Toronto, I don't know what the trouble down here is. I am qualified for the position, and I have pulled every string I know. And I have prayed. The Lord God knows I am hungry. He knows I need a place to rest my head. I have tried to live the Gospel since I joined the Church. From the earnings on little jobs I have secured here and there I

have set aside my tithing, and as soon as the mails go through I will send it on to you. Why, oh why does the Lord persecute me like this?" But in conclusion he added: (I wish I had the letter here to read to you:) "Perhaps it is all for the best."

A card came a few days later: "I am going to take a job out in the little town of Perecyn as a humble school teacher, where I can make enough to at least buy me a few crusts of bread."

He was employed there for three days, when that tiny state of Central Europe, Sub-Carpathian Russia, was drenched in blood by the Hungarian hordes which swept over it. Men, women and children by the hundreds were left dying in the streets. He and nine of his Ukrainian companions were routed out of bed at five o'clock one morning and thrown into prison. After twenty-four hours of intense suffering they were called before a military court consisting of one man in the uniform of a Hungarian officer. He had the sole right to say, "You live," or "You die." The ten men came before him. They were asked two questions: "How long have you been in this country?" and "What is your religious affiliation?"

Our brother led the others. To the first question he replied that he had been there so and so many weeks. "What is your religious affiliation?"

"I am a member of the Church of Jesus Christ of Latter-day Saints. Sometimes they call us 'Mormons.'"

"Mormons? Mormons? I have heard of you folks. I have read of you in the newspapers of Budapest. I hear your people have done some good in this world." A tense moment of hesitation and then, "You go free."

His nine companions came up after him. They were asked the identical questions. Being no more guilty than he himself, they were nevertheless condemned to death, and shot down in cold blood before the sun went down that day.

This brother finally got out of the country, and wrote me another letter. "Brother Toronto," he said, "I know the Lord does move in a mysterious way His wonders to perform. The Gospel is the most priceless thing I have in the world. I know the Lord has preserved my life, that I may be a beacon light to my fellow men. He has not only preserved my life, in the way I have described to you, but He has also protected me, for had I received the position of Inspector in the Ministry of Education I today would have been sitting in the concentration camps of Hungary, subjected to some of the most terrible torture known to humankind. I owe all I have to the Gospel of Jesus Christ."

Our faithful members will be protected, brothers and sisters. Were this the only incident I might be skeptical in thinking that it was perhaps a chance occurrence. But we have seen many cases of providential care and protection. Some of the Jewish members of our Church, despite the anti-Semitic programs, have been preserved,

and we have seen it. The Gospel of Jesus Christ means everything to them.\* Does it mean everything to you?

Go home tonight. Get down on your knees. Thank the Lord your God that you live in a "land choice above all others," in this land of freedom and happiness. And thank the Lord again that you have been privileged to accept the Gospel of Jesus Christ. Covenant anew that you will keep the commandments of the Lord as never before.

I know that God lives and it has been a testimony to me to live among these people who placed their trust in Him. I know that Joseph Smith is a prophet of the Lord, even as they know it. I give you this testimony in the name of Jesus Christ, Amen.

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

I should like to thank the Brigham Young University Chorus for the wonderful music they have given us today. I think it may be truthfully said that there is no college in the United States, of any size, that has better music than the Brigham Young University.

The Brigham Young University Chorus sang, as the closing number, "Oft in Danger, Oft in Woe, Onward Christian, Onward Go," (Harry R. Shelly).

Elder Horace Raymond Pond, President of the Benson Stake, offered the benediction.

Conference adjourned until 10 o'clock Saturday morning, April 6th.

## SECOND DAY

### MORNING MEETING

The third session of the Conference was held Saturday morning, April 6, at 10 o'clock, with President J. Reuben Clark, Jr. presiding.

The music for this meeting was furnished by the Ricks College Choir, under the direction of John M. Anderson, Alexander Schrein-er was at the organ.

President Clark announced that the congregation and the Ricks College Choir would sing, as the opening selection, "Glory to God on High."

After the singing of this hymn, Elder Charles S. Hansen, President of the Gunnison Stake, offered the opening prayer.

The Ricks College Choir sang an anthem, "God So Loved The World," (Stainer).



**PRESIDENT RUDGER CLAWSON***Of the Council of the Twelve Apostles*

My brethren and sisters, I am wonderfully impressed by the attendance at the Conference this morning. The house is filled. Every seat, so far as I can see, is taken. We had a splendid day yesterday. There was only one regret, and that was that President Grant could not be with us. He has wisely decided to rest a few weeks in California since coming out of the hospital. We are all very happy indeed, I am sure, that we have President McKay with us and President Clark to direct the proceedings of this great Conference.

The meeting of the Church Welfare plan held this morning in the Assembly Hall was indeed most thrilling. The spirit of that work is taking hold of the Latter-day Saints. That it will be successful I think no one could be in doubt.

And now the Conference is in progress again. I want to commend these wonderful singers, the choir from Idaho, and the work that they are doing.

## AN INSPIRING HYMN

I feel prompted this morning, brethren and sisters, to read a few lines of one of our sacred hymns taken from the Deseret Sunday School Union Song Book. The title of this song is "Count Your Blessings." This is a very opportune time to count our blessings, but of course we cannot mention all of them in a short sermon; that would be impossible, but we might read the hymn and point to several important blessings:

When upon life's billows you are tempest tossed,  
When you are discouraged thinking all is lost,  
Count your many blessings, name them one by one,  
And it will surprise you what the Lord hath done.

Are you ever burdened with a load of care?  
Does the cross seem heavy you are called to bear?  
Count your many blessings ev'ry doubt will fly,  
And you will be singing as the days go by.

When you look at others with their lands and gold,  
Think that Christ has promised you His wealth untold,  
Count your many blessings, money cannot buy,  
Your reward in heaven, nor your home on high.

So, amid the conflict, whether great or small,  
Do not be discouraged, God is over all;  
Count your many blessings, angels will attend,  
Help and comfort give you to your journey's end.

A wonderfully appropriate song. It is uplifting in spirit; it is well that we should take time now and then to ponder seriously upon our blessings.

## WORKS OF THE ANCIENT PROPHETS

Truly, in the time of the Prophets of old it was a day of inspira-

tion, revelation and miracles. In the days of Abraham, Isaac and Jacob, and of Moses, Isaiah, Ezekiel, Elijah and Elisha, the prophets, surely that was a day of miracles. Wonderful works were performed in those early ages. If I mistake not, Amos, the Prophet, spoke of this matter and said that the Lord doeth nothing save He first reveal it to His servants the prophets. Marvelous things happened in those ancient times. The prophets wrote and spoke as they were moved upon by the Holy Ghost. And he who speaks by the power of the Holy Ghost is a revelator.

As in ancient times so it was in the Meridian of Time when the Son of God was upon the earth. It was a day of inspiration, revelation and miracles, a day when there were Apostles and Prophets upon the earth, High Priests, Seventies and Elders and the lesser Priesthood. Great things were accomplished and the work of God prospered.

#### BLESSINGS OF THE LATTER DAYS

And so now in our day it is much the same. After eighteen hundred years the silence was broken and the voice of inspiration, revelation and miracles was heard upon the earth and the Spirit of the Lord rests down upon the people. The initial step taken in the organization of the great work of the latter days was the visitation of God the Father and Jesus Christ, His Son, to the boy Joseph Smith, which was the most memorable event, most remarkable in some respects, of anything that has ever transpired upon this earth. The Father and the Son condescended to manifest themselves in person to Joseph Smith. One said, pointing to the other, "This is my Beloved Son, hear Him." The Son spoke in answer to the boy's prayer to know which of all the churches he should join. He was told to join none of them for they were lacking in divine authority. Prophets appeared and angels from heaven were sent down after that first great vision. They gave to man divine authority.

One of these visitors from the other world was John the Baptist who had lived upon the earth in the time of the Savior. He was now a mighty angel, a messenger from on high, and he came for an express purpose. It was not to satisfy the curiosity of Joseph Smith, the young man, for he had now grown to be a young man, but he came on an important mission under the direction of Peter, James, and John, and conferred upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, or the lesser Priesthood, as it is sometimes called—the Priesthood of Priests, Teachers, and Deacons.

And then, later on, Peter, James, and John came down from heaven. They appeared as mighty angels, no doubt, but they had their mission and that was to confer further authority upon these, the servants of the Lord, and Joseph Smith and Oliver Cowdery were ordained Apostles of the Lord Jesus Christ. Thus was divine authority restored to the earth in these latter days, and those who were exercising authority that was not from heaven were under

condemnation of the Lord, and especially when they knew that they were without divine authority.

And so, brethren and sisters, I testify that this matter of divine authority is of tremendous importance, and that the success of this work so far has been accomplished under divine authority and could not have been realized in any other way. It is one of the foundation principles of the Gospel.

#### THE WORK IN THE TEMPLES

And that was not all. Let me call your attention to another superior blessing, a blessing that is always to be found among the people of God, the true worshippers of the meek and lowly Nazarene, and that is the blessing of the Temple of the Lord. Wherever the people of God are found, there you will find also a Temple, or House of the Lord, where He can come and dispense blessings to His people, blessings that cannot be measured in value by money, but are the free gift of God. The blessings of the Temple are so great that we can hardly comprehend their importance and value. People are free to donate when they go to the Temple for these blessings—the blessings of the endowment, the sealing blessings at the altar. Husband and wife may be sealed together for time and all eternity. I am sure that none of us can comprehend the extent and power and importance of these blessings that are dispensed from the Temple. The rich are entitled to them, if they are worthy; the poor can have them also if they are worthy. Certainly we should count our blessings. We should remember that every blessing we receive is from the Lord.

#### MISSIONARY SERVICE

Let me mention briefly the missionary work. I want to say to you, brethren and sisters, that there is nothing like it in all the world. The missionaries of the Christian churches, so-called, are sent to preach the gospel to the heathens. Our special duty at the present time is not to carry the Gospel to the heathens but to preach the Gospel and offer its blessings to those who are considered civilized far above the heathens. It is a wonderful movement wherein the young men of Zion may be called into service and is a part of the blessings of the Latter-day Saints. They are set apart under divine authority to preach this Gospel, to baptize and give the Holy Ghost. Young women are also sent out as missionaries to preach the Gospel.

And so, I think I may safely say that this is a day of inspiration, of revelation and miracles. If all the miracles that have been and are being performed by this people were written into a book it would be a very, very large volume. Many who were sick have been healed, and many have been delivered from accidents and trouble and anxiety through our missionary cause.

That is about as far as I am entitled to go this morning in mentioning these important matters—the blessings of revelation, of inspiration, of divine authority, Temple work and Missionary work. There is just about enough there to take our whole attention throughout life, and yet there are many other desirable and important blessings in the hands of the Lord which He will give to His faithful people. The Lord is willing to pour out these blessings upon the people just as fast as the people make themselves worthy to receive them.

#### THE SEALED PORTION OF THE BOOK OF MORMON

I am wondering if you will permit me to say this closing word. I am wondering about the sealed portion of the record appertaining to the Book of Mormon. When will it come to the people of the Church? I am of the opinion that if we were perfectly prepared and followed carefully the revelations and instructions we have already received in the Church possibly that sealed portion could be brought to the people through faith and good works.

My brethren and sisters, I pray God in heaven to bless you and help you and help us all to serve Him in righteousness. I humbly ask this in the name of Jesus Christ. Amen.

#### ELDER ANTOINE R. IVINS

##### *Of the First Council of the Seventy*

It is a very great inspiration, my brethren and sisters, to stand in this position and look into the faces of so many wonderful people, but it gives one a great sense of responsibility to stand in an important position of leadership at the head of this wonderful group of people. It is indeed a responsible position.

#### A DESIRE TO BE HELPFUL

I pray constantly as I look around upon you and as I minister with the Seventies of the Church and the Church at large, that God will inspire every word that I utter and everything that I do. My one desire is that in all these things I might please Him and help you. And if He will inspire me, with your aid, on this occasion to say just one little thing that may be helpful to you I shall be infinitely happy. One wonders what that may be, and it is very difficult at times to make a choice among the many things that might be said.

I am happy for the membership I have in the Church and for the fact that God has made it possible for me to help in this great work. When I was a young man I wondered how I would respond if I were asked to fill a mission, if I were asked to do this, or that, or the other responsible thing in the Church, and I still wonder whether I am

going to be able to render the type of service that I should to the end of my years, and only pray that I may.

#### THE WORD OF THE LORD

In the Doctrine and Covenants we are told in four or five sections, "the will of the Lord" as expressed through the Prophet Joseph Smith to certain of the men who were interested in this work in its inception in our dispensation. Several members wanted to know what they might do to their best advantage in this work, and the Lord spoke to each of them, "the thing which will be of the most worth unto you will be to declare repentance unto this people."

I would that I knew how to do that in a way that it might appeal to those who needed it most. The great difficulty is that as we stand before you we realize that we are talking to faithful people, and the message that we would deliver perhaps never reaches the ears that we would like it to strike. That makes it necessary for each one of you to constitute yourself a missionary to carry to your friends the message of this Conference.

We have men all around us who could well repent of their actions. Repentance is a thing that all of us need. I am no more immune than anybody else from the need of repentance, and I have that constantly confronting me in my consciousness, but to get that message over to the people we must depend upon you because we cannot make personal contact with all, and so we speak to the faithful members of the Church.

#### THE GOSPEL FOR BOTH RICH AND POOR

The Gospel of Jesus Christ is universal in its scope. There is no man or woman that it cannot benefit and bless, if only that man and woman will yield obedience to it. Christ gave His Twelve Apostles a charge to preach the Gospel to every creature, with the promise that those who would respond would be saved. We have been doing that all these generations; that is, we have been preaching the Gospel to the people. Many of them have never heard it, however. The other day, in my hearing, a returned missionary made a remark which ran something like this: Since the institution of the Welfare work we have had to change our methods. The question was asked, in what respect?

"Well," he said, "we are going to a better type of people now than we ever did before in our Missions. We find that the Welfare work makes such an appeal to a certain class of people that our ranks would be flooded with those who desire to be benefitted by that factor rather than any other if we would let them in. That field being closed to us we have had to preach to people of a little better standing, who are not quite so poor."

Now Christ, when John the Baptist sent to ask Him if He was really the Christ, said: "Take back to John the message that the

blind see, the lame walk, the sick are healed, and the Gospel is preached to the poor." I wonder if in that day it was only the rich and the elite that felt like they were members of the Church of God, and that the preaching of the Gospel to the poor was a novelty in the time of Christ. It may be that that was what brought forth that remark. However, in our age we have become accustomed to the fact that the rank and file of our converts are likely to come out of the ranks of the poor.

This missionary was talking to one of the Twelve, who said: "If they had followed those tactics in my day I would never have come into the Church, for I have known what it means to be hungry."

We must teach the poor always the Gospel of Jesus Christ, and in all the missionary fields in which it has been my experience to travel that has been customary. But I often wonder if there is not a field among the upper class people to which we might devote our attention with profit. I believe that in all the time I have been connected with the Mexican people there has never been a conscious effort to take the Gospel to what might be there called the better class of people. When the Gospel was taken to people in Hawaii it was so popular among them that the very rulers of that country accepted it. There is there little distinction between rich and poor, all mingling freely together, but there were kings and queens among them. It has been my pleasure to see a man who had been a chamberlain to the king act at the door as a Deacon in the Church of Jesus Christ of Latter-day Saints and become one of the Elders in the Church.

So I wonder if there is not a field that we might look into among that class of people.

The misuse of riches is the only curse that comes from the possession of ample means, and there must be many fine people among the rich, many of them are our neighbors, but we pay little attention to them. They are all around us.

#### OUR RESPONSIBILITY TOWARDS OUR NEIGHBORS

One day I said to a friend of mine, speaking of a neighbor who had lived across the hall from my wife and me for quite a while, expressing sympathy for him in the passing of his wife, "That friend of ours is a fine man and his wife was a fine woman."

He said: "Yes, I would like to see somebody make an effort to get him into the Church, but you know I am so close to him that I dare not try."

I wonder if that might not be the best opportunity. My wife and I lived across the hall from them, and one day the woman became rather ill, more ill than usual, she was always afflicted, and to our great surprise we learned that she had asked to be prayed for in the Temple. That was faith; though she was not a member of the Church and though her husband was not, she had faith that there might be virtue in a prayer for her uttered in our Temple.

There are many people like that, without any doubt, all around us, and the Gospel is for them, and if we do not take the message to them I wonder whose fault it will be if they do not accept it. It is a universal Gospel that we have, and it is a universal responsibility that rests upon our shoulders to teach the Truth. We have heard during this Conference how it appeals to different nationalities, all the way from Czecho-Slovakia through Europe and into our country, and if we cared to, Brother Hardy and some of the others and I could tell you how it goes on down in Polynesia, clear down to the Antipodes. It makes of us all a common people, and if we could so introduce it to these nations as to make its adoption general and its principles apply in the lives of men, these struggles that we are confronted with now in actuality would not exist.

#### CHRISTIAN PRINCIPLES NOT APPLIED IN THE WORLD

It was once my privilege to read an interview given by a prominent Jewish rabbi in Great Britain. He was asked what his reaction to Christianity was? He said it had been the greatest difficulty that the Jews had had to meet, and that it had been a failure in the world, that the principles of Christ had never been adopted and applied.

I wonder if there ever has been an honest effort on the part of so-called Christian nations to apply the principles of the Christ. Did you ever hear of a peace treaty being offered to a vanquished people that had as its main purpose the rehabilitation of the vanquished? I think in all struggles that we have entered into the principles of the Christ have not been dominant, though some of these conflicts have been carried forth in the name of Christ. But greed and avarice and many such motives were back of them. If the time ever comes that the principles of Christianity can be applied to the lives of men peace will be brought about upon the earth.

My wish would be that though we are a small people in the world we might eventually exercise such an influence as to spread this heaven, the Gospel of Jesus Christ, throughout the whole world to such an extent that peace may some day prevail. We have faith in that thing. We have faith that perhaps through the instrumentality of this government of which we are a part we may be able to reach those ends, and I pray that we may sense our responsibility to the nations, and above all to the Church, that we may realize the significance of the charge which Christ has given to us to preach the Gospel to every creature so that he and she may be left without excuse, and not only be left without excuse, but be given the wonderful opportunities of the Gospel of Jesus Christ, I ask in His name, Amen.

**ELDER JOSEPH E. EVANS***Former President of the French Mission*

My brethren and sisters: What is now the French Mission was one of the earliest fields for missionary work in the Church. So much of commendation could be said of that Mission that it is difficult to know what to say in the few minutes allotted. At the end of last October when we came away from France, Elder Gaston Chappuis, of Salt Lake City, was left in charge of the French Mission. He had come to Paris on his second mission about two days before war was declared. He is a native of Switzerland, a second-generation member. And so is his wife, who was born in Belgium. They are well trained and qualified to do their work. Together they are publishing the Mission's monthly magazine, translating and mailing out lessons to the Branches in Belgium, French Switzerland and France, and generally endeavoring to encourage the members in their faith and to stimulate activity and keep the Mission organization intact.

Notwithstanding the inroads of war and these times of trial and trouble, our members are holding fast to that better life to which they have dedicated themselves. In spite of popular misconceptions concerning Mormonism, our members have the moral support of multitudes of friends. Although their problems are extremely difficult they are never insoluble, because in an effort to harmonize their lives with God's teachings, they gain a renewed sense of values and are blessed with wisdom and great courage. Their experiences in the Church have taught them to think clearly and for themselves. Nothing else has ever offered them the same opportunity for intellectual enrichment and spiritual happiness. Fortunately they are living in countries where up to now their churches have not been destroyed and where the word of God is not forbidden. That is true in Belgium, Switzerland and France.

A week ago I received a heart-warming letter from the President of the Belgian District, who is a native of Liège, Belgium. Twenty-five years ago—during the first world war—his father shepherded our Church members and with God's protecting care brought them through the severe trials of that conflict. Today this son is following in his father's footsteps, while three of his brothers, all active members of the Church, are in the Belgian army. He is an intelligent, wide-awake leader. On three occasions he has been decorated by the King of Belgium. His work is outstanding, as the work of so many of our members over there is. In his letter he says that meetings are being held in all Branches in Belgium, and that a District Conference is being planned for May. Even though income has shrunk and living costs have mounted, the members of one of the Branches in this District are slowly accumulating a fund to be used for the purchase of a site for a meeting house. And so, amid the hideous discords of war and at a time when they are tortured in spirit,



these people are giving their time and energies to maintaining the work of the Church, which is no mean achievement. Their faith and devotion have proved an inspiration to me. The influence of our Church throughout the French Mission is impossible to calculate. Everywhere it exerts a powerful force for building better men, for regenerating mankind. Its strict adherence to the high standards set by the Savior makes its stupendous progress no accident.

For more than a century the Church has made an earnest effort to spread the Gospel in Europe, but never, I believe, with more determined zeal than within the past few years. At least that is so in Belgium, France and Switzerland, although the apparent results achieved may not compare too favorably with those of other European Missions. I am reminded of the nine tons of ore necessary to produce one gram of radium. But when produced that one gram of radium is worth \$25,000! The analogy is not perfect, but it does appear to me that it takes a great deal of work and effort to "extract," as it were, one precious soul from the world. The results are perhaps at this moment obscured by the impact of war. What has gone on over there during the past two years is without parallel in history, and it is occasion for marvel that we have accomplished as much as we have under such great handicaps.

Our missionaries have given good account of the stewardship intrusted to them, despite expressions of intense disappointment and a feeling that their efforts culminated in frustration because of the war. I am sure that before God their work has not come amiss. To their everlasting credit it should be said that during the never-to-be-forgotten complex happenings of last September and October they were strong and of good courage. President Toronto of the Czech Mission spoke of his missionaries as being the best young men to walk the earth. I ate and slept with mine, walked and talked with them, shared their successes and disappointments, and at the risk of making a comparison I should like to say they were even better than President Toronto's missionaries.

In Belgium, France and Switzerland, comparative freedom has been vouchsafed to our missionaries to promulgate the principles of the Gospel. Effort has been made to correlate their work with conditions as we found them, with emphasis on the importance of learning to speak the French language correctly and fluently. I feel certain that such preparation presages greater success. Everywhere we have found a friendly spirit of inquiry. Never have we felt that our obligation to the honest investigator was discharged simply by leaving Mormon literature with him. We have sought to persuade him to employ critical reasoning and serious thought to the Gospel, for in it we are confident he will find the only true answer to his problems and aspirations, as well as those inner satisfactions that are deeper and more enduring than anything else in life, and equally as well also, opportunities for furthering well-being and happiness.

Missionaries to Europe obtain an international interest and point of view, particularly in the cultural affairs of life. They acquire a broad range of facts on which to formulate and base sound judgments. Mormon missionaries generally, in my opinion, influence the spiritual life of the world, because their efforts are instrumental in opening up to the communities in which they proselyte, new and fresh opportunities for serving God, for crystallizing hopes into action, for working out salvation.

Sister Evans and I have strong testimonies of the truth of the Gospel, testimonies which come from God. We shall never forget the golden memories of the French Mission, which become, as time passes, more and more pleasant, uplifting and inspirational. With all our hearts we want to respond to every call that may be made of us and if and when conditions warrant to return to complete our missions.

May the Lord bless and prosper this work throughout the world is my prayer, and I ask it humbly in the name of His Son Jesus Christ, Amen.

An athem, "O Savior of the World," (Goss), was sung by the Ricks College Choir.

### ELDER ALBERT E. BOWEN

#### *Of the Council of the Twelve Apostles*

I want to talk to you today about the abundant life. The expression belongs to the sayings of Jesus. I quote him.

#### THE SAVIOR'S WORDS

I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. (John 10:9-10.)

#### THE MEANING CHANGED

That fine phrase, coined and employed by the Master, has in recent times been so violently wrenched from the noble setting in which He put it and has been made to assume a significance so widely variant from the one He gave it that, having regard to its original sense, one now shrinks from using it at all.

Without, I believe, the customary acknowledgement of its origin, it has been dragged down from its high spiritual plane to the ordinary level of every day materialism. More often than not now-a-days "the abundant life" is made the synonym for a full stomach, or a modernized home, or coveted apparel, or a new model automobile. And these mere things are held up to view as if they constituted the goal of ultimate desire, which, is symptomatic of present day measures of value.

## A HIGHER INTERPRETATION

But it is abundantly clear that that is not at all what was in the mind of Jesus when He used the expression. It follows immediately upon His declaration that it was by Him that man shall be saved. Salvation meant to Him something far different than the mere physical comfort or even preservation of the mortal body, or the gratification of the physical senses, or the invention of new excitements to relieve us of our artificially created boredom.

He was always concerned with eternal spiritual values, never with mere things, as His utterances so fully show. When He talked about life He always embraced within His meaning something far transcending the satisfying powers of mere things.

## PARABLE OF THE RICH MAN

Let us take an example:

And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will put down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God.

And He said unto His disciples, Therefore, I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

The life is more than meat, and the body is more than raiment. (Luke 12:15-23.)

There you have it crystal clear. "A man's life consisteth not in the abundance of the things which he possesseth." And "The life is more than meat and the body is more than raiment."

## CARE OF THE BODY ESSENTIAL

Now I would not have you suppose that I am trying to say to you that your physical needs may be ignored or even neglected. The body is the physical instrumentality through which we work in this physical world. It requires physical food and material shelter to perpetuate it in being. Its perpetuation is essential to the accomplishment of the purposes of this earth life.

Within limits the meeting of the requirements of the physical body is essential to the successful spiritual and mental progress of mortal man. This we have always recognized. But when we with the single purpose of

amassing to ourselves a multiplication of things with which to augment our individual power, selfishly try to gather to ourselves alone, to the exclusion of our fellow men, then we are losing our sense of proportion and are exalting the incidentals of life over the essence of life itself.

Perhaps between the material and the spiritual, properly coordinated, there is no sharp line of separation, but the material must always be servant of the spiritual, its proper sovereign.

#### PRESIDENT YOUNG'S PRACTICAL TEACHING

President Brigham Young gave us some sound teaching in this respect. Said he:

Our preaching to you from Sabbath to Sabbath, sending the Gospel to the nations, gathering the people, opening farms, making needed improvements, and building cities, all pertain to salvation. The Gospel is designed to gather a people that will be of one heart and of one mind. Let every individual in this city feel the same interest for the public good as he does for his own, and you will at once see this community still more prosperous, and still more rapidly increasing in wealth, influence, and power. But where each one seeks to benefit himself or herself alone, and does not cherish a feeling for the prosperity and benefit of the whole, that people will be disorderly, unhappy, and poverty-stricken, and distress, animosity and strife will reign.

Efforts to accumulate property in the correct channel are far from being an injury to any community, on the contrary they are highly beneficial, provided individuals, with all that they have, always hold themselves in readiness to advance the interests of the Kingdom of God on the earth. Let every man and woman be industrious, prudent, and economical in their acts and feelings, and while gathering to themselves, let each one strive to identify his or her interests with the interests of this community with those of their neighbor and neighborhood, let them seek their happiness and welfare in that of all, and we will be blessed and prospered. (*Journal of Discourses*, Vol. 3, page 330.)

#### ULTIMATE PURPOSE OF LIFE

Mortality is not the ultimate destiny of man. The things essential to mortal life are in life and of life, but they are not life itself; they are mere incidentals. Life itself has some other purpose than feeding and clothing and sheltering the body. It is the realization of that purpose that Jesus was concerned about. Therein is to be found the abundant life.

To the inquiring rich young man He said, "If thou wilt enter into life, keep the commandments." (Matt. 19:17)

This seems to say that moving, animated, sentient human beings, howsoever well fed or clothed or sheltered, or entertained or amused have not even seen life, or tasted of it, or entered into it, unless they have brought themselves into a rational understanding of its ultimate purpose. Enlarging upon His terse answer to the young man Jesus said:

Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness.

Honor thy father and thy mother: and thou shalt love thy neighbor as thyself.

You will notice that here again the woof of the life that He has in mind consists in those soul qualities which when woven into the warp of a man lift him high above the level of gross materialism into the rarefied atmosphere of the spirit.

Jesus was concerned about preparing men to live the spiritual law and to fit them for life in His kingdom where that law shall reign. There is the abode of those who attain the fulness of the abundant life. To that end the burden of His teaching was that men should keep the commandments. He spent much of His time training disciples to carry on the teaching after He himself should be gone. He told them to go out and teach all men everywhere. That was the commission. The promise was that they who believed should be saved. There is no promise to any other.

#### ACCEPTANCE OF GOSPEL TEACHINGS NECESSARY

It is true that certain things were to be done by those who believed. But He knew that belief must precede the doing of them. He knew, too, that they would surely follow from sincere belief, hence the preeminent importance of belief. It is the crying need of the world today. If men would but believe and translate their belief into living practices, how different a place to live in this earth would be.

The commandments emanated from Jesus himself. Before it could be expected that men would accept them, they must accept Him. Thus He became the central figure about which all the teachings revolved.

To the multitude who crowded about Him the day after He had fed them He said:

Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled.

Labor not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son of Man shall give unto you.

They reminded Him that their fathers in the desert were fed by manna from heaven and demanded of Him that He shew them His works that they might believe. He in turn reminded them that their fathers who had eaten manna in the wilderness, were all dead. Then He said:

Verily, verily, I say unto you, He that believeth on me hath everlasting life.

I am that bread of life.

\* \* \* \* \*

This is the bread which cometh down from heaven, that a man may eat thereof and not die.

\* \* \* \* \*

From that time—says the record pathetically—many of His disciples went back, and walked no more with Him.

If you will search the record you will find that at no time did He make any promise of ease, or comfort, or freedom from distress or from sorrow or suffering, or of exemption from privation or want or sacrifice. None of these was an element in the abundant life. All of them He endured Himself.

## THE TEMPTER OVERCOME

Preparatory to entering upon His ministry He went into the desert alone. When He was weakened from long vigils and fasting the tempter bade Him, in proof of His Sonship, to command that the stones be turned into bread, that His hunger might be appeased. Resisting this He was shown from the top of a high mountain all the kingdoms of the world which, with all the glory of them, were offered Him if He would but bow in worship to the Tempter. Rising to heights befitting the majesty of the Son of God He issued the stern command, "Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." At the same time He promulgated that other profound truth. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He could have fed His hunger, and accepted the dominion of the kingdoms of the world, and their glory, and escaped Golgotha. His refusal led straight to that dolorous hill and the apparent end of it all. But Golgotha, not bread or dominion or glory, was the way of the abundant life. It brought Him swiftly to the dawn of that triumphant morning at the end of the Sabbath on the first day of the week when Mary Magdalene and the other Mary came to the sepulchre and were greeted by the angel who, seated on the stone at the door said:

Fear not ye; for I know that ye seek Jesus which was crucified.  
He is not here; for He is risen, as He said. Come see the place  
where the Lord lay.  
And go quickly and tell His disciples that He is risen from the dead;  
and behold, He goeth before you into Galilee; there ye shall see Him.

Thus came the great crowning achievement of His life.

You will have observed that I am making no argument for the authenticity of the words of Jesus nor of the records which preserve them. I accept them, which is what all believing Christians must do. Very persuasive arguments could be and have been made, but neither the limits of time nor the nature of the occasion admit of them here. We accept Jesus as the Son of God, the Author of our being and our ultimate Savior.

## ETERNAL LIFE THE GREATEST PRIZE

To that faith we cling because it concerns life itself which is man's most cherished possession—the thing which he prizes above all else. Howsoever many things a man may have gathered about him, he normally would give all of them when life is threatened if by the exchange he could procure an extension of it. Life he soon comes to sense is all there is of him. Without that he is but a lump of clay, and all these other things without meaning and useless. In very truth the projection of it beyond the grave, the assuring it there of endless duration—eternal life—is the greatest gift of God to man.

The alternative is oblivion. The sinking with death into nothingness—the end. Extinction. The irremediable severance of all the fond

associations of a life time. The abrupt cutting off and non-revivable termination, so far as concerns the individual, of all the fine intelligence and acquisitions of knowledge born of a lifetime of industry, toil and struggle and yearning and soul-striving. The smothering in the black darkness of unending night of all the hopes and aspirations which have guided man in his struggle upward to higher planes. The withering up by the blight of death of the qualities of kindliness, gentleness, forbearance, mercy, tenderness and love which have grown and flowered in him through his practice of those virtues in association with his fellows.

No one, I suspect, likes to contemplate for himself so uninviting and uninspiring and wasteful an exit from life. Rather do we turn to the bright hope held out to us in the promise of Jesus:

There is no man that hath left house, or parents, or brethren, or wife, or children for the Kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.

In the way to that goal lies the abundant life. I pray God we may all attain it, in the name of Jesus. Amen.

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

Last night I reported to President Grant by telephone the first day of the Conference. He was delighted, of course, to know that we had had such a wonderful time together, and was keenly desirous that we should continue to enjoy the blessings of the Lord.

#### EXPLANATION OF MANNER OF VOTING

We shall now present for your sustaining vote the General Authorities, and certain Church-wide groups of officers, of the Church of Jesus Christ of Latter-day Saints.

For the benefit of the strangers who may be meeting here with us or listening on the air, a few words of explanation may be given.

To speak in terms of political science, this assembly here today, this Annual Conference, of the Priesthood and membership of the Church will, for the purpose of sustaining the Authorities of the Church, act as a constituent assembly. Every General Authority of the Church, as well as other Church officers, comes before such an assembly twice each year.

Again speaking in terms of political science, in the Church the nominating power rests in a group, the General Authorities, but the sustaining or electing power rests in the body of the Church, which under no circumstances nominates officers, the function of the Church body being solely to sustain or to elect. In fact, as will be seen, the General Authority or other officer is proposed to the body of the Church for their sustaining vote.

The sole function of this constituent assembly today, is, as

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already stated, to accept or reject the General Authority or other officers proposed to them. This assembly may not propose others to be voted upon.

Furthermore, the actual procedure for voting is normally by the uplifted hand of those present. No electioneering, no speech-making, no stating of objections, no proposing of candidates, no vocal demonstration of any kind is in order. Anyone seeking to do any of these things would not only be out of order as a matter of procedure, but would be likewise breaking the peace of the State by interrupting and disturbing a public assembly, would be subject to arrest as a disturber of the peace, and if necessary, would have to be so dealt with as a matter of public order. This assembly might be called the "voting booth" of the Church. This will be clear to all our listeners.

It is obvious that only members of the Church are entitled to vote, and an excommunicant is not a member.

Anyone not desiring to sustain anyone proposed may not only indicate his dissent here but he may, if he wishes, present his objections to the proper authority of the Church, and will be given an appropriate hearing. This is the rule and order of the Church.

#### CHURCH OFFICES NOT SOUGHT

The result of this system is that there has never been any politics in the Church. Church-men do not seek Church office. The best evidence that a man is unfit for Church office is the fact that he wants it.

The principle behind the system is set forth in the fifth of the Articles of Faith,—the equivalent of the creed of other churches. It reads—

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

#### REVELATIONS REGARDING THE PRESIDENT OF THE CHURCH

That the matter may be better understood, it should be said that the President of the Church is "the Presiding High Priest over the High Priesthood of the Church."

The revealed rule on this is as follows:

Then comes the High Priesthood which is the greatest of all.

Wherefore, it must needs be that one be appointed of the High Priesthood to preside over the Priesthood, and he shall be called President of the High Priesthood of the Church;

Or in other words, the Presiding High Priest over the High Priesthood of the Church. (Doctrine and Covenants 107:64-66.)

Again:

The President of the Church...is appointed by revelation and acknowledged in his administration by the voice of the Church. (Doctrine and Covenants 102:9.)



As to the duties and functions of the President of the Church, the revealed rule provides:

And again, the duty of the President of the office of the High Priesthood is to preside over the whole Church, and to be like unto Moses—

Behold, here is wisdom; yea, to be a seer, a revelator, a translator, and a prophet, having all the gifts of God which he bestows upon the head of the Church. (Doctrine and Covenants 107:91, 92.)

#### DUTIES OF THE FIRST PRESIDENCY

To the First Presidency in the Prophet Joseph's time, the Lord said:

And now, verily I say unto you, I give unto you a commandment that you continue in the ministry and presidency. \* \* \*

And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people.

And this shall be your business and mission in all your lives, to preside in council, and set in order all the affairs of this Church and Kingdom. (Doctrine and Covenants 90:12, 15, 16.)

Other pertinent revealed rules regarding the presiding authority of the Church are:

Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the Church, form a quorum of the Presidency of the Church. \* \* \*

The Twelve are a Traveling Presiding High Council, to officiate in the name of the Lord, under the direction of the Presidency of the Church, agreeable to the institution of heaven; to build up the Church, and regulate all the affairs of the same in all nations, first unto the Gentiles and secondly unto the Jews. \* \* \*

The Presidency of the High Priesthood, after the order of Melchizedek, have a right to officiate in all the offices in the Church. (Doctrine and Covenants 107:22, 33, 39.)

Speaking to the Presidency in 1832 the Lord said:

Unto whom I have given the keys of the Kingdom, which belong always unto the Presidency of the High Priesthood. (Doctrine and Covenants 81:2.)

#### RESPONSIBILITY IN VOTING

With this view of the rights, powers, and duties of the President of the High Priesthood of the Church, and also of the First Presidency, it is clear that the sustaining vote by the people is not, and is not to be regarded as, a mere matter of form, but on the contrary a matter of the last gravity. Every person is entitled to indicate whether or not he or she can sustain the officer proposed. While all the Church members vote and sustain the officer, yet the sustaining Priesthood power comes from the Priesthood itself. Your voting will result in the Church body's acknowledging the administration

of the man appointed by revelation as the Presiding High Priest over the High Priesthood of the Church.

You here today will by your vote also sustain those who, in the due order of the Church, labor with and under the President's authorized direction.

It is therefore the high and solemn duty of the Priesthood of the Church to gather to this constituent assembly, this Conference of the Church, and to cast their sustaining vote for him who is appointed the Presiding High Priest, the President of the Church, and for those under him whose names shall be presented. Those who come here thus to declare their *acknowledging and sustaining*, as the President of the High Priesthood and as the Presiding High Priest over the High Priesthood of the Church, him whom God has called to this office, deserve the blessing they will thereby receive. They are to be commended for their attendance here today. It is to be hoped they will attend all future assemblies of this sort.

President Clark then presented for the vote of the Conference the General Authorities and General Officers of the Church, also the General Auxiliary Officers, as follows:

## GENERAL AUTHORITIES OF THE CHURCH

### FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

### COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	Richard R. Lyman
Reed Smoot	John A. Widtsoe
George Albert Smith	Joseph F. Merrill
George F. Richards	Charles A. Callis
Joseph Fielding Smith	Albert E. Bowen
Stephen L. Richards	Sylvester Q. Cannon

### ACTING PATRIARCH TO THE CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the Acting Patriarch to the Church as Prophets, Seers, and Revelators.

### TRUSTEE IN TRUST

Heber J. Grant

As Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Rulon S. Wells	Samuel O. Bennion
Levi Edgar Young	John H. Taylor
Antoine R. Ivins	Rufus K. Hardy
Richard L. Evans	

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
 Marvin O. Ashton, First Counselor  
 Joseph L. Wirthlin, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

## CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Rudger Clawson	Charles A. Callis
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Richard R. Lyman	
Arthur Winter, Secretary and Treasurer	

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISOR

M. Lynn Bennion

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor;  
 Richard P. Condie, Assistant Conductor.

## ORGANISTS

Alexander Schreiner  
 Frank W. Asper  
 Wade N. Stephens, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widtsoe	LeGrand Richards
Albert E. Bowan	Marvin O. Ashton
Antoine R. Ivins	Joseph L. Wirthlin
John H. Taylor	
General Presidency of Relief Society	

## GENERAL COMMITTEE

	Henry D. Moyle, Chairman
	Robert L. Judd, Vice-Chairman
	Harold B. Lee, Managing Director
Mark Austin	Sterling H. Nelson
Campbell M. Brown	William E. Ryberg
Clyde C. Edmunds	Stringham A. Stevens
J. Frank Ward	

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President  
 Marcia K. Howells, First Counselor  
 Donna D. Sorensen, Second Counselor  
 with all the members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent  
 Milton Bennion, First Assistant Superintendent  
 George R. Hill, Second Assistant Superintendent  
 with all the members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
 Joseph J. Cannon, 1st Asst. Superintendent  
 Burton K. Farnsworth, 2nd Asst. Superintendent  
 with all the members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President  
 Helen Spencer Williams, First Counselor  
 Verna W. Goddard, Second Counselor  
 with all the members of the Board as at present constituted.

## PRIMARY ASSOCIATION

May Green Hinckley, Superintendent  
 Adele Cannon Howells, 1st Asst. Superintendent

Janet Murdoch Thompson, 2nd Asst. Superintendent  
with all the members of the Board as at present constituted.

At the conclusion of the foregoing presentation and voting, President Clark announced that the voting, so far as he could observe, was unanimous in the affirmative. His attention was called, however, to one vote in the negative on the proposition to sustain the First Presidency.\*

At the suggestion of President Clark, the congregation arose and sang the hymn, "We Thank Thee, O God for a Prophet."

### ELDER M. DOUGLAS WOOD

*Former President of the West German Mission*

I am filled with appreciation this morning to be with you again in this wonderful Conference session. In my heart there is a prayer of gratitude to my Father in heaven; first, for the privilege of membership in this wonderful Church; next, a prayer for our homes here in this wonderful land, a land that our Father in heaven Himself has told us is choice above all others; and third, there is in my heart a prayer for those thirty thousand members of the Church in Europe who, at this time, without the missionaries and in their greatest trials,—need our faith and prayers. I feel grateful for the privilege of laboring among those fine German Saints whom we all learned to love. It was also a privilege to be able to associate with those noble missionaries in the West German Mission. I am sure that these Elders will never forget their many experiences in that country, and also in getting out of it. When times are hard you find that you are not very strong yourself and you learn to rely almost entirely upon the Lord to guide you.

If the German Missions had to be closed, if the world had to be the scene of so much trouble and care, I feel that it was indeed a privilege to be chosen to be there at that time, and to try to lighten the burdens of the Saints. Because the time is short I shall confine my talk to relating a few missionary experiences during the evacuation of the country prior to the Polish war.

On Friday, the 25th of August, my wife and I were traveling in the company of Elder Joseph Fielding Smith and Sister Smith in Northern Germany, after coming into the country from Denmark. Friday morning we received a telegram from the First Presidency, which was relayed from our office in Frankfurt to Hanover, telling us that we should immediately evacuate Germany. We were told to take our missionaries and go either to Holland or to Denmark. We were then six hours from our Mission headquarters.

I said to Brother Smith: "My wife and I should be in Frank-

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\*See remarks by President J. Reuben Clark, Jr., page 82.

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furt. There are so many things to do. Things are beginning to happen so fast, you see here in Hanover the women are already driving the street cars, and I have never seen so much real excitement. I am afraid we must work fast, and we should be in Frankfurt."

I went to the hotel clerk and told him to get me reservations on the plane to fly to Frankfurt. He looked at me and said: "Those reservations, I am sure, have been gone for some time. Frankfurt is on the main European line and all reservations on that line are reserved two weeks ahead. Now with this Polish trouble I am sure that you could not buy a ticket for any consideration."

I said: "Call them up anyway. Call the airport. We must have two reservations."

He scratched his head after he called and said, "There are two left."

I said: "That is all that we need, and thank you so much."

In an hour and twenty minutes we were in Frankfurt. We flew with the last airplane over that line of passenger service. The plane was taken off at Frankfurt and sent to the Polish front. As we flew over that beautiful country we could not help but admire the beauty of the scenery of the country below and we reflected what a wonderful thing the plane was when it carried people so rapidly, and what a shame to destroy property and life with it. At home we immediately sent telegrams to all our Elders telling them to pack their trunks and take them with them that night into Holland. We had called the Dutch consul for permission to enter Holland again and had received it. We decided on Holland as it was closer to most of our missionaries. We had 85 missionaries scattered from the Danish border on the north to Vienna on the south, which is quite a big territory. Things were getting exciting. The German people couldn't say much, but the feeling of unrest and impending trouble was everywhere present.

We had never imagined the excitement would be like it was. There was none of it present the previous year when we went out of the country. Everything was tightening up all over. We had always felt that it would not be such a job to evacuate the country, especially after the "fire drill" of a year ago. We figured that we could always use the public utilities, but everybody else figured the same thing at this time. It took a little time to get the telegrams off to our Elders. We had also informed them to telegraph the office, or telephone, as they left, so that we could check on all of them.

Friday afternoon and evening we sat in the office receiving no telegrams or telephone calls at all. We wondered if the missionaries had received our messages. We tried to telephone to a few of them in order to check up on the telegrams, but were unable to get anyone on the telephone. Everyone else had the same idea, and the telephone wires were clogged. We tried to send more telegrams and were told that temporarily all the chances for sending telegrams anywhere were closed.

Early that morning, (Saturday), one of the Elders called us by telephone from the Dutch border. He said: "President Wood, we have been here on the Dutch border for six hours and the Dutch will not let us in. We haven't a dime between us. What shall we do?" A person cannot leave Germany with any money because there is controlled currency there. The Dutch had given us permission to enter, but things had happened so fast that the consul in Frankfurt did not know of the new arrangements until we told him. The Dutch remembered the last war and the lack of food in their country, and they were determined to have no foreigners there at all.

I said, "Brother, if you will have faith, I will see that we get some money to you immediately."

We telegraphed money to those Elders, and within five minutes after we had done so the operator called us and said: "We will not be able to take any more money by telegraph; however, I think I can get this last through."

About that time a radio announcement was made by the government, that after Sunday night at midnight, August 27th, the German government would not guarantee anyone his destination on the German railways. I shall never forget our feelings at that time. We had no telegraph nor telephone facilities, and railways were not available to us. We were not able to contact our missionaries, and we knew that most of them would be heading toward Holland. We knew they would arrive there without enough money to buy tickets to Denmark, and we knew that time was against us, with the railroads all being used for troop transportation. If ever we knew that we could do nothing of ourselves we were sure of it then. One of the girls took out our Mission history and read how the missionaries during the last war got out of the country. One of the Elders was not able to get out during the war and a few of our missionaries had to crawl on their hands and knees and make their way out behind the Russian lines. We knew these things and we knew the intense feeling of the parents at home. We knew that each one of you was relying upon us to see that your son was safe. Conditions were so unsettled there. We had seen the treatment of the Jews and we felt that we must do all in our power to see that those missionaries were safe. We also knew that we would be helped. Every mother and father in America was praying for their missionary sons, and we knew that the Lord would help us if we did all we could.

About that time a big football player came into our office, a fine Idaho boy, who weighed over 200 pounds.

I said: "Brother, did you ever carry a message to Garcia?"

He said: "No, I didn't, but I'm willing to try."

I said: "Elder, we have 31 missionaries lost somewhere between here and the Dutch border. It will be your mission to find them and see that they get out."

He set out for the Dutch border with 500 marks and tickets for Denmark and for London. We had heard that a few might be able

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to get into Holland if they had tickets for London. That was soon changed. After four hours on the train he arrived at Cologne, which is about half way to the Dutch border. We had told him to follow his impressions entirely as we had no idea what towns these 31 Elders would be in. Cologne was not his destination, but he felt impressed to get off the train there. It is a very large station, and was then filled with thousands of people. The call to arms had been given that day, and there were thousands of people going to the Polish border. There were many, many students returning to England, and many people returning from vacations before the train service stopped. There were so many people in the station that to find anyone there would have been next to impossible. This Elder stepped into this station and whistled our missionary whistle—"Do What is Right, Let the Consequence Follow."

Down in one corner of that station was an Elder with an old couple who were also on a mission from America. They heard that call, and made their way safely to the train and were able to get into Holland with tickets for London. These three were stranded there. They couldn't call the office, as no more calls on telephones were accepted, and they had had nothing to eat all day.

At another border station going into Holland this Elder arrived, after picking up missionaries along the way. As he rode along on the train he felt impressed at other stations to get out and whistle our call. At some stations he felt no impression at all, so he did not get out. At the border he found eight missionaries who had been locked in the station house all night. They were indeed glad to see the missionary from the office with tickets for Denmark, and money. A border officer stepped up and asked him how much money he had. He told him 500 marks.

He said to the Elder: "Give me that money."

The missionary answered: "I will over my dead body. I was sent here to relieve these missionaries, and I will not give up the money." Just at that time a man in the other corner of the station was arrested for being a spy. Now a spy on a border is really something important at war-time, and he attracted everybody's attention. The moment the officer turned, the Elders stooped down and made their way out of the station and out to the train. By this time the trains had stopped running regularly. These missionaries got on to unscheduled trains, traveled for fifteen or twenty minutes, and then they would get out at the next station. There they would stand until they felt impressed to get on another train. They had to transfer seventeen times on a route that regularly requires no more than two or three transfers before reaching Denmark.

At another station three of our Elders were walking along the street. They were fortunate enough not to be locked up. A man came up to them and stated that he had seen them before, saying that he knew that they were Mormon missionaries. He said that he had been called to the Polish front and had 50 marks which he knew he



would not need and asked if they could use this money. They were without a penny, so they took it. This amount paid their way back to the little town where they had come from the day before.

One of the Elders had received his allowance from home the day before. All the other Elders had used their surplus money to buy photographic equipment which could be taken out of the country. This young man went to town but felt so bad about everything he just couldn't spend that money, so he put it into a drawer and said for his landlady to give it to the poor Saints if he did not come back. He did come back, however. The train had a ten-minute wait, and he ran up to the dwelling, got that money, and it was just enough, within a few pennies for food, to pay their way to Copenhagen, Denmark.

We arrived in Denmark early Monday morning with 21 missionaries in our group. That morning we received a telegram from President Murdock saying 14 of our group had arrived in The Hague. We now had only 17 to worry about. About two o'clock that afternoon we received a telegram from the football player saying seventeen of them were arriving that night at 7:30.

My dear brothers and sisters, these things I have told you today are true stories of our experiences in getting out of the country. They are testimonies that I am sure will remain with these missionaries all their lives. Almost every one of our Elders could tell you a real faith-stirring story about his leaving Germany. We all arrived in Denmark with our hearts filled with gratitude and humility. One of our Elders was asked if he was a bit anxious about going home on a freighter and being led out of Denmark by a German pilot through the mines.

He said: "That is child's play after the things we have been through in getting out of Germany. I don't think after all the trouble the Lord went to there that He is going to let us down in the middle of the ocean."

I am grateful for this opportunity to bear you my testimony. I know that this is the true Church of God, that Jesus is the Christ, and that today Heber J. Grant is a prophet of our Father in heaven. I am happy to have had this opportunity of working in Germany among the German people. I am happy to have had the privilege of being there during those hard times. The Lord stood at our side and never once did we want or were we unable to meet the situations at hand with His help.

We were called to go to Sweden and assist in closing the Mission there. I shall never forget the sights there. We have preached the Gospel in Europe for over 100 years, and this is the first time that all the missionaries have left. We thought that after our experiences in Germany we did not have any more tears left, our hearts were so sorrowful that we thought there was no more room for grief. One does not have to understand a language to understand those things. Those poor Swedish Saints! About 150 of them

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gathered at the station to say "goodbye" to their missionaries. The wonderful trained chorus developed under the direction of Brother and Sister Larsen sang to the Saints there. They placed garlands of flowers on each missionary's neck and as the train pulled out, the Saints sang back to them, "God be with You Till we Meet Again." I just cannot tell you how we all felt.

Those Saints will carry on in Europe. I ask you to please remember them in your prayers at this time. Without missionaries and in their time of greatest trouble, they need our faith and love. May we be generous in our judgments and tolerant toward all God's children, here in safety, in luxury, in our homes in the Land of the Free, is my humble prayer, and I ask it in Jesus' name, Amen.

The Ricks College Choir sang an anthem, "And the Glory of the Lord," (Handel).

Elder Walter A. Jensen, President of the Lost River Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p. m.

## SECOND DAY

### AFTERNOON MEETING

Saturday afternoon, April 6.

As the time approached for commencing this session of the Conference, a great body of people had assembled to worship the Lord, every seat and available space in the great Tabernacle auditorium and galleries being occupied.

President J. Reuben Clark, Jr., called the meeting to order promptly at 2 o'clock, and announced that the Ricks College Choir, John M. Anderson, director, would furnish the music for this meeting. Alexander Schreiner was at the organ.

The congregation and the Ricks College Choir sang the hymn, "The Spirit of God Like a Fire is Burning."

Elder Arthur V. Watkins, President of the Sharon Stake, offered the opening prayer.

The Ricks College Choir sang "Send Out Thy Light," (Gounod).

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

When I announced the voting this morning on the First Presidency I announced one dissenting vote. I am now informed that that dissenting vote was cast by an excommunicant who had no right to vote, and therefore the voting was unanimous.

**ELDER GEORGE ALBERT SMITH***Of the Council of the Twelve Apostles*

I trust that I may enjoy the inspiration of the Almighty in what I may say this afternoon. My soul has been stirred during the meetings of this Conference. I have rejoiced at the remarks of my brethren, the sweet singing and the tones of the great organ.

In no other place in the world can you witness a sight such as we see on this Temple Block today. The weather has been delightful, the new vegetation is coming on, the flowers are in bloom and we have a rare garden of youth at the back of us in this choir loft.

I feel as I look into the faces of the men who have been forced to return from our foreign missions (due to the unwisdom of some of our Father's children in those lands) that I am glad they are at home. We have done a great deal of missionary work in Europe during the past one hundred years. I do not know whether the Lord has now decided to have us do more of our missionary work in other places where people have not yet had an opportunity to hear the Gospel. We have had thousands of missionaries in Europe and many people have had opportunity to hear the truth, as they have in the United States of America. Our Heavenly Father has said that He will not be mocked, and there will come a time when disaster will overtake the unrepentant sinner.

**BELIEF IN A GOD OF MIRACLES NECESSARY**

Some time ago I had a man ask me if the Latter-day Saints believed in Jesus Christ. I probably would have been shocked, but that was not the first time I have had that question asked. Even with the radio and our modern means of transportation, there are thousands of our Father's children in the world who do not know what we believe. They do not know that we worship the God of Abraham, Isaac, and Jacob, the same Heavenly Father who preserved the Children of Israel in their flight from Egypt when Pharaoh's hosts were drowned in the sea. They do not know that we pray to the same God that was worshipped by Israel while they were traveling from Egypt to the promised land. He was a God of miracles. Feeding the Children of Israel with manna was a simple operation for Him to perform. In His own way He has supplied food for His children always. He provided food for the Latter-day Saints when they came to this then wilderness and has fed us ever since, many times miraculously.

We believe in the God who counseled the people, through Moses, and led them to their destination. Upon one occasion when Moses announced a policy some of the prominent men of the camp refused to conform to his advice and rebelled. They said: "We hold the Priesthood just the same as you do." They seemed not to realize that it was the Lord's advice they were ignoring and not Moses! But the result was that while they were still defiant the earth opened and they were swallowed up in its depths.

Another group of the same camp criticized Moses for what had occurred and a plague broke out among them and thousands of them died before it was stayed by the power of the Lord.

We believe in that God who not only teaches us what we should do, but permits destruction to come upon us when we violate His laws.

I am thinking as I stand here of the experience of the three Hebrew Children who passed through the fiery furnace and lived. That was a miracle wrought by the Lord in that day, as was the preservation of Daniel when he was cast into the den of hungry lions.

You remember also the experience of those who came to America from the tower of Babel at the time of the confusion of tongues. Some of them pleaded with the Lord that they might retain their own language and they brought it with them to this country under the direction of this same Heavenly Father; and later they, because of their failure to do what they should, lost their identity upon the land and were destroyed.

The same Heavenly Father directed Lehi to bring his people to this country and marvelously preserved them, giving them an instrument called the Liahona whereby they could tell which direction they were going, and it worked only when they kept the commandments of God. That is the way the inspiration of the Almighty works with you; it is when you keep His commandments and not otherwise. If we are worthy of it He never fails to give it to us.

#### THE LOVE OF GOD THE SAME IN ALL AGES

Think of the things that have happened in the world during past centuries. Loving all His children our Lord has tried to have His truth so disseminated that His children would accept it and, remarkable as it may seem, those who believed in the God of Abraham, Isaac, and Jacob and obeyed Him have become the foremost nations of the world.

In the Meridian of Time His only Begotten Son in the flesh was born. He turned water into wine and performed other miracles. He was cruelly slain, but was resurrected, and demonstrated that he still had a body of flesh and bones. He partook of fish and honeycomb with His disciples and visited them repeatedly as a resurrected being. He gave His life, making it possible for all mankind to be raised from the dead.

America has been greatly blessed. I wonder if we appreciate how much the Lord has favored us. Our Heavenly Father told the Jaredites who came here from the Tower of Babel, and later told Lehi and his people that this was a land choice above all other lands, and if they kept His commandments they should prosper upon the land. Jesus of Nazareth came to visit the Western Hemisphere after His resurrection from the dead. He taught the people many truths and His teachings were so effective that for two hundred years they who dwelt upon this land were a righteous people.

And again, even in our day, the Savior of the world and His Father appeared to the youth Joseph Smith in their immortal glorified bodies and renewed to the world the knowledge of a personal God.

We accept what the Bible teaches with reference to God the Father and Jesus Christ, His Son, and what the Book of Mormon teaches with reference to the same Godhead. We believe that in our own time they have again appeared, so that all doubts as to their existence has been removed. We believe that the Father and the Son came after they had prepared the way for the organization of the Church of Jesus Christ here in America.

Just think of the coming of the Pilgrim fathers to this land, and how the Lord preserved them and made it possible for them to extend their power when the United States was born. Think of how He blessed and raised up the very men who prepared the Constitution of the United States.

All down through the ages this same kind Father has been working with His children and in this, the fulness of times, Jesus Christ our Lord came and directed the organization of this Church and said that it should be called the Church of Jesus Christ of Latter-day Saints.

The Church was organized in 1830 and began to grow rapidly. But the adversary sought to impede its progress by falsehood, mobbing, murdering, and driving its members repeatedly. Finally the Church built the City of Nauvoo, the largest then in the State of Illinois. The organization was completed; the Temple was built; Joseph the Prophet had finished his work and been martyred. The time had come for the people to cross the Plains and establish themselves in the Rocky Mountains. It was the Lord's way. They had finished their work back there. They were driven again, this time far from so-called civilization. Our Heavenly Father preserved them. They were fed quails even as Israel was fed manna. They were led by the same God that led Israel and began the civilized settlement of this western land under His guidance.

When they came into the valley and planted crops, crickets swarmed down to devour them. Starvation threatened the faithful outcasts, but the God of Israel intervened and sent the seagulls to destroy the crickets and the harvest was saved. The people had been preserved by a miracle.

The waters in these valleys have been increased unto the people as the necessities required to mature crops, and the community has acknowledged God as the source of the gift.

Missionaries have been sent to the four corners of the earth by this Church and they have proclaimed the Gospel of Jesus Christ. Many have not had training in the great universities of the world. Their education has been largely limited to the practical experiences of life, but they have had what is more potent in inspiring the human family, the companionship of the Holy Ghost.

#### THE ADVERSARY OPPOSES THE LEADERS OF GOD'S WORK

All down through the centuries that are past there have been those who have opposed the leaders appointed by the Lord. They defied Moses and were destroyed. They crucified Jesus of Nazareth, and disappeared from the world, while His name illumines the pages of all history. They cried out against Joseph Smith, the Prophet, and sought his death and

succeeded in destroying his mortal life, but his name will go ringing down through the ages as a man who tried to keep the commandments of God and teach His Truth, while the names of his murderers are held in derision or have been blotted out as God said they would.

President Young had many annoyances and distresses come to him. The greatest pioneer leader the United States has seen was hated by misguided people because he led the Church when Joseph was martyred. Not only did he have the wisdom of man, but the inspiration of the Almighty. There were those who sought his life and would have taken it if they had had opportunity. He was charged with evil and there were those who persisted in following him and annoying him, and why? Because he was a servant of the Lord and all of the Presidents of this Church have been criticized by those who abused and hated them. The adversary of all righteousness is not satisfied to let the man who stands at the head of a great dispensation go unscathed. He works with men, not men who have unusual intelligence, but ordinary men, exceedingly ordinary men in most cases, and he puts evil into their hearts and into their minds.

Think of the way they abused President Joseph F. Smith. Our daily newspapers here at one time were full of scurrilous articles, falsehoods. He was charged with things that were absolutely untrue. Why? Because he was the representative of God upon the earth.

#### THE LORD'S WAYS ARE DIFFERENT FROM MAN'S

And so it has been down to our day. There are among us today some misguided men. I have no anger in my heart for them. I pity them because they do not know better. They are finding fault with the leadership of the Church, particularly the President of the Church. And I stand here to say that no President that we have had has been more loyal to the Gospel of Jesus Christ than President Heber J. Grant. No President that we have had has been more willing to give his all that the Truth might be known among the nations of the earth, and yet there are those who are influenced by the adversary of all righteousness, who would belittle him and destroy his influence. I say unto you that his name will continue to be held in honor as a servant of the living God, while those who traduce him and misrepresent him will disappear from the earth, and the Lord has said their sins will be visited upon their children unless they repent.

Today when I saw by uplifted hands of this great congregation the unanimous vote sustaining the President of the Church I was thrilled. You will see nothing like it in the world; no other organization functions as this does. Why? Because this is the Lord's Church. It is carried on in the Lord's way; it is different from the work of man. It is not our Church—it is the Church of Jesus Christ.

How beautiful it is to sit here in this great house, apart from the distresses that afflict mankind, and wait upon Him who is our Heavenly Father, the Father of our spirits. We come into His presence in this house that has been sanctified by the devotion of some of the greatest

men and women who have ever lived, who have stood in this stand and proclaimed the Truth. The Church continues to grow and strengthen. The adversary will deceive some of those who are members of the Church. He has done it from the beginning. They have so far misinterpreted what our Heavenly Father desires that they array themselves not against His servants only but against the Lord Himself and thus impede the progress of His work, for which they will suffer the penalty.

#### SAFETY IN KEEPING GOD'S COMMANDMENTS

Today we have heard reports from the mission fields of the earth, mission fields that have been closed, because many of the people who live in those lands have refused to keep the commandments of God, and the adversary has put into their hearts to do the thing that has brought war into the world. Our own nation may not be free. The only hope for continued peace and prosperity in America will be if our people retain their senses. When I say *our people* I mean American men and women who live upon this land that God said should only be recognized as His favored land when people kept His commandments. God the Eternal Father is our King; He is our Law-giver. President Grant is but the humble instrument in His hands, but he is the instrument, humble though he may be, with power to tell us what to do, and it is well for those who desire a place in the Celestial Kingdom to follow his leadership of the Church. I want to say that just as long as our Heavenly Father has sustained the Presidents of the Church of Jesus Christ of Latter-day Saints since its organization, those who have followed their leadership have been blessed and those who have apostatized and transgressed the law have lost their opportunity and their privilege and in many cases it passed away never to return.

#### GRATITUDE FOR BLESSINGS

I stand here within a few hundred yards of where I was born. I have seen the towers of the Temple rise. I was here when this building was decorated with festoons of paper flowers by the people. I was here when the organ was completed. I have lived here in this city to see it grow from a village to one of the most notable cities in the world. And I want to say that every man and every woman who has lived here and has kept the commandments of God has had an assurance that this is our Father's work which bears the name of His Beloved Son.

And so today ought I not to be grateful, as I look at these fine young people and think of the opportunities that have come to them in our northern State, Idaho, and elsewhere, and realize that there are thousands of others who are being similarly trained and blessed? My heart is filled with gratitude to God that I was born in this age, that my loved ones have had opportunity to partake of these blessings that come only from the Father of us all, and they will be eternal if we will be faithful.

I pray that the Spirit of the Lord may be in your hearts and in your homes. Attend to your prayers. Pray to Him who is the Author of your being. Do not be misled by the sophistries of men and the foolishness

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of those that imagine things that are vain, but know this, that it is your privilege, it is within your power to know not only today and tomorrow, but every day, that God is God, and that Jesus is the Christ, that Joseph was a prophet, and that the leader of this Church is the representative of God upon the earth. You will know that only when you are keeping the commandments of our Heavenly Father.

Now let us unite together always, as we have, in prayer and thanksgiving here today. Let us appreciate the blessings of our lives and set our own homes in order so that they will be sanctuaries to our own boys and girls and those who come there as strangers. Let the light of peace and love abound with us, that every soul we contact will be richer because of us. That is our privilege.

God grant that we may continue to worship the God of Abraham, Isaac, and Jacob in honor through His beloved Son Jesus Christ, to the end that we may gain exaltation in the Celestial Kingdom when our life's labors are completed, I humbly pray in the name of His beloved Son Jesus Christ, Amen.

### ELDER CHARLES A. CALLIS

*Of the Council of the Twelve Apostles*

On Wednesday, of this week, President Heber J. Grant graciously permitted me the privilege of visiting him for a few moments. Our beloved President is rapidly mending in health. He loves his people.

#### A SPECIAL APPOINTMENT

A little over a month ago I was honored by the First Presidency and the Council of the Twelve with an appointment to visit the Oahu Stake and the Hawaiian Mission and the Japanese Mission in Hawaii. It was one of the finest missionary journeys I have ever had. The Islands are noted for their surpassing beauty and every island is covered with creation and life.

The Conference was blessed by the Lord. There was a very large attendance. The Presiding Bishop of the Church, LeGrand Richards, made a notable contribution to the success of that important gathering. President Ralph E. Woolley and his talented wife, Romania, are doing a splendid work in that distant outpost of the Church, and the Mission Presidents with their faithful wives are laboring with zeal to advance the work of God. It rejoiced my heart to see your sons and daughters in that Mission preaching the restored Gospel in the spirit of piety and with unwavering faith in God. They love the people—the Hawaiians, Japanese, Chinese, Portuguese, Samoans and Filipinos. The missionaries love these people with the love of Christ and verily that love is mutual.

#### EARLY MISSIONARY WORK IN HAWAII

In one of our great hymns there is a line like this: "Mingling



with Gods he can plan for his brethren." That refers, as you well know, to the Prophet Joseph Smith. I believe with all my heart that Joseph Smith interceded with the Powers on high for the Gospel to be sent to the people of those Islands, and God sent forth His light. George Q. Cannon, Joseph F. Smith, Lorenzo Snow—these men were sent forth by the Lord and upon the lips of these soldiers of the Cross the word of God was mighty. There were other stalwarts sent forth and they did a remarkable work.

We see but half the causes of our deeds,  
 Seeking them wholly in the outer life  
 And heedless of the encircling spirit world  
 Which, though unseen, is felt, and sows in us  
 All germs of pure and world-wide purpose.

#### THE POWER OF JESUS CHRIST

God turned His countenance towards that people and, as their fathers were worthy to receive the Gospel of Christ, so these humble and Christ-like children of God were deemed worthy of having preached to them the restored Gospel. As I looked upon those people and preached to them, people of different nationalities, the thought came to me, some men appeal to certain people, other men to other people, but the Lord Jesus Christ appeals to all men. His voice is the authoritative voice that is sounding in the hearts of men and women today. In the pre-existent state when the sons of God shouted for joy it is my firm belief that Jesus Christ was the only one who was willing to pay the price for the redemption of the children of God. Blessed be His holy name forever.

#### A VISIT TO THE ISLAND OF MOLOKAI

Before I left the Islands I felt a strong urge to visit those stricken people—the lepers—on the Island of Molokai. The only way to reach that place then was by airplane. I had never been in one of these machines but my wife, who accompanied me, urged me to try the plane. I did, and I believe God took the fear out of my heart. As we were passing over the Pacific from one island to another, the pilot pointed downward and there in the blue depths of the Pacific was a school of whales disporting themselves. When we arrived on the island a delegation of those afflicted people was there to welcome us with songs. The officer said to me as I approached them "Go no closer." President Cox and his wife were with us."

We met with those afflicted people—afflicted only in body—in our meeting house. Irrespective of creed they came to the services. I spoke to them about the resurrection and of the love God had for them, and in the course of my address I quoted the immortal words of Jesus, which should ring in the hearts of every man and woman in the world: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

At the close of my remarks a brother, who was presiding over the meeting, the Justice of the Peace, himself a leper, arose and made

a response which for eloquence I have never heard surpassed. It was the eloquence that comes from the heart, not from the lips. He said, "Apostle Callis, we could not go to Honolulu to attend that big Conference, but you have come to us and you have fed us; you have come to the least of your brethren, and inasmuch as you have done it unto us, you have done it unto the Lord Jesus Christ." And he continued, "We are happy. We cannot greet you with a handshake. Some of us have received the Gospel since we were on this island, and the joy and the comfort we receive from the Gospel has more than compensated us for our affliction, our infirmities. God will bless you, Brother Callis, for coming to the least of these your brethren." He closed the meeting while my tears were fast falling, and then to think though I loved this people, I had to pass through them while they withdrew to one side; could not touch them, could not shake hands with them. Oh, brethren and sisters, how blessed we are! It seems to me that God in Heaven is preparing a house for His afflicted children, a resurrected body, the glories of which have not entered into their minds to conceive.

#### TESTIMONY OF GOD'S GOODNESS

I humbly testify that this work is of God; that Christ is appealing unto all nations, and ere long they will receive His teachings for He is the Holy One of Israel. He is the Savior of the world. This Gospel is the power of God unto salvation. Joseph Smith, mingling with Gods, is planning for his brethren, for this people. God bless him forever.

I testify that President Grant is an Apostle of the Lord Jesus Christ. He is God's choice for President of this Church, and he is a Prophet, Seer, and Revelator, loved by his people, honored by the Lord, and one whose love cannot be shaken for his people and for his God. I so testify in the name of Jesus Christ, Amen.

#### ELDER SAMUEL O. BENNION

##### *Of the First Council of the Seventy*

This is an inspiring sight. I believe I have never been more filled with thankfulness unto the Lord for the strength of Zion than at the present time. I recognize here in this building the leaders of the Church in all parts of the country, men and women who have gathered together to get more information concerning their work to take back to the different Stakes of Zion and the world, and it is a glorious sight. I endorse the expression by some who have preceded me relative to the fine and inspirational words of welcome that came to us from President Heber J. Grant. I marvel at the strength and power of the man. I know that if God were not with him, he could not have stood the many responsibilities that have been his, and I believe with all my heart that the faith and prayers and devotion of the Latter-day Saints have kept him from being destroyed, and that the Lord has preserved his life.

## AN INSPIRED LEADERSHIP

I marvel at the leadership of the Church. I am thankful that President McKay is alive and so well after such an illness, an illness which seemed to have power to strike him down but failed. I am sure that all who listened to President Clark yesterday were thrilled with the power of his message, that they could not help but say in their hearts "There is the voice of God," the leadership that the Lord inspired him to take in this Conference, covering so well the things that need to be expressed and understood by the Latter-day Saints.

It is always an inspiration for me, brothers and sisters, to attend these Conferences and hear the testimonies of the leaders of the Church as they bear witness to the truth of the restored Gospel.

When they speak as they do during these Conferences, they do so as men having authority, for they are divinely empowered to declare this restored message of latter days. They are God's representatives, bearing witness in modern times, as His ancient prophets did in their day.

## WITNESSES FOR CHRIST

The Lord has declared that in the mouths of witnesses shall all things be established. This has been a rule of the Gospel in all ages. It was so in the days of Moses and Aaron, it was so in the days of the Master, and it is equally so today.

In the Meridian of Time the Apostles of the Lord became eye witnesses to the works of the Master. They accompanied Him throughout His ministry, saw His acts of kindness, and heard Him teach the multitudes which followed Him. Some of His disciples were with Him at the time of His transfiguration, and in His final suffering. They saw Him betrayed by Judas, and later crucified. They were witnesses of His burial in the tomb of Joseph of Arimathea, and finally they were eye witnesses of His resurrection. They saw Him after He came forth from the tomb, and heard His voice. Some felt Him, so that they knew He was not merely a spirit. They saw Him eat, and at last beheld Him ascend to His Father in heaven. They were in every sense of the word, witnesses of the Lord. By their experience they could testify to the world concerning Him.

When the time came for the appointment of one to succeed Judas, who betrayed the Lord, Peter stood up in the midst of the disciples and said:

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us \* \* \* must one be ordained to be a witness with us of His resurrection.

And when they had drawn lots, the lot fell upon Matthias, "and he was numbered with the eleven Apostles."

I would have you note here that when Matthias was called to the Apostleship he was called to be a living witness of the resurrection of the Lord Jesus Christ. This was definitely the mission the

Lord had in mind for His ancient Apostles, for He said to them at one time: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

As Peter bore his testimony at one time concerning the risen Lord, he declared that Jesus would come again to the earth at the time of the restitution of all things which God hath spoken by the mouths of all His holy prophets since the world began.

#### MODERN WITNESSES

We are now living in the time of the restitution of all things. The Gospel has been restored to the earth, together with the power by which its ordinances are to be administered. If all things were to be restored, then this principle of witnesses must likewise be restored, so that in our day men may receive the testimony of eye-witnesses of the Lord and His work.

We declare that this principle has been restored, and that in modern times mortal men have become eye witnesses of the Lord and His work, and that through having seen and talked with Him these men were able to give testimony similar to that borne by Peter and Paul in ancient times.

As Moses of old talked with God face to face, as the ancient Apostles saw and talked with the Lord after His resurrection, so did Joseph Smith, the modern prophet and some of his most intimate associates see the Lord, becoming eye-witnesses of Him and His work.

Concerning one of these experiences which occurred in the Kirtland Temple, Joseph Smith and Oliver Cowdery wrote the following:

We saw the Lord standing upon the breastwork of the pulpit, before us; and under His feet was a paved work of pure gold, in color like amber. His eyes were as a flame of fire; the hair of His head was white like the pure snow; His countenance shone above the brightness of the sun; and His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am He who liveth, I am He who was slain; I am your advocate with the Father.

Concerning another such experience, we have the following testimony:

We, Joseph Smith, Junior, and Sidney Rigdon, being in the Spirit on the sixteenth day of February in the year of our Lord one thousand eight hundred and thirty-two—by the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—even those things which were from the beginning before the world was, which were ordained of the Father through His Only Begotten Son, who was in the bosom of the Father, even from the beginning; of whom we bear record, and the record which we bear is the fulness of the Gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision.

Through other experiences also, the leaders of our Church

became witnesses of the Lord, divinely empowered to testify to all the world of the restoration of the Gospel, of the fact that God lives, and that Jesus is the Christ, the Son of God, for they saw Him and talked with Him as did the ancient Apostles.

But these are not the only instances in which men became witnesses of the work of the Lord.

#### MORE THAN ONE WITNESS NECESSARY

As it is declared, that in the mouth of two or three witnesses so shall all things be established, so witnesses were chosen for other phases of the work of God in these last days.

It is a striking thing that at no time were any of the keys of the Priesthood restored in our time when only one man was present. Always there were two. Oliver Cowdery and Joseph Smith were together when John the Baptist restored the Aaronic Priesthood. Likewise they were together when the Melchizedek Priesthood was restored. When the keys of the gathering of Israel, of the dispensation of the Gospel in the days of Abraham, and the keys held by Elijah were brought again to the earth, these two men were together to receive them, so that in compliance with this law of witnesses, there would be more than one voice to declare the truth to the world, and so that being two, one would corroborate the other and thus establish the truth of what they said.

Since the coming forth of the Book of Mormon was to form such a prominent part of the restoration plan, and since it carried in and of itself such an important message to the world, the Lord saw fit to provide it with the testimony of witnesses.

Its origin was not to be declared solely upon the word of the Prophet Joseph Smith. Eleven other men were chosen to be witnesses of that book. Each one saw the plates with his own eyes, and signed a testimony to that effect.

Three of these witnesses were shown the plates by an angel who appeared to them and displayed the engraved writings before them as a voice from heaven declared the record was true, and that the translation thereof was correct.

#### DAVID WHITMER'S TESTIMONY

For years I resided in the middle west where also lived men and women who knew David Whitmer, one of the Three Witnesses to the Book of Mormon. I have talked with some of these people concerning him and his testimony, and although they were not members of the Church, they united in saying that David Whitmer remained faithful to his testimony to the very end.

At one time it was reported that he had denied this testimony, but when he heard of it, he published a new declaration concerning the Book of Mormon. In this new pronouncement, he affirmed positively the truth of his original testimony, saying that he had seen the angel, that he had seen the original plates from which the

Book of Mormon was translated, and that his testimony as published in the Book of Mormon was true. At this time he was not a member of the Church, having been excommunicated previously.

OLIVER COWDERY AND MARTIN HARRIS

Oliver Cowdery and Martin Harris, the others who signed the testimony of the Three Witnesses, likewise remained true and faithful to their testimony concerning this book. They always affirmed, wherever they were, that they had signed their names as the Book of Mormon bears evidence. Oliver Cowdery died in Richmond, Missouri, while he was visiting with his brother-in-law, David Whitmer, for David Whitmer married his sister. He, Oliver, had joined the Church again in Omaha, or Florence, where the Saints were gathering, and took a last trip down to see his sister. There he sickened and died and did not come West. But Martin Harris came West, and affiliated with the main body of the Church.

TESTIMONY COMES THROUGH THE POWER OF THE HOLY GHOST

As the early leaders of the Church were witnesses of the restored Gospel, so we today witness that we too know of the truth of these things. Latter-day Saints throughout the world also testify that they know the restored Gospel of Christ is true. By the power of the Holy Ghost, the Lord has borne witness to their spirits that Mormonism is divine, and by the same power do we here today reaffirm our own faith in this work.

We say to all men who wish to know whether these things are true to ask of God who giveth to all men liberally, and, in the language of the Prophet Moroni, if we shall ask in faith, nothing doubting, believing in the Lord, He shall manifest the truth of it by the power of the Holy Ghost, and this is the way that all men may know the Gospel of Jesus Christ; that is, by the testimony of this great witness, the power of the Holy Ghost.

I give to the children of men in this audience and to all who may be listening, men with whom I may associate and men whom I do not know, who are listening in, I bear my testimony that this is the work of God and the same evidence that comes to me will come to you, it will come to all men who will make an investigation and will humble themselves before God. The true greatness of His power shall be made manifest and all who do it and keep the commandments of God shall, in the language of the great Nephite Prophet, be saved in the everlasting Kingdom of the Lamb of God. Amen.

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An anthem, "How Lovely Are the Messengers," (Mendelssohn) was sung by the Ricks College Choir.

## ELDER JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

I have greatly rejoiced in the testimonies given at this Conference. With my brethren I regret very much the absence of President Grant, and pray earnestly for his speedy return in full health and vigor. I have been extremely happy because of the nature of the remarks that have been made by those who have spoken. I feel very humble, and pray that the Spirit of the Lord will lead me this afternoon in the remarks that I may make, for I have only one desire and that is to say the things the Lord would have me say.

I am going to read from the 59th section of the Doctrine and Covenants:

Wherefore I give unto them [meaning the members of the Church] a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve Him.

Thou shalt love thy neighbor as thyself. Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

Thou shalt thank the Lord thy God in all things.

## COVENANTS TO BE KEPT

Every person baptized into this Church has made a covenant with the Lord to keep His commandments, and in this commandment, reiterated in the dispensation in which we live, we are told that we are to serve the Lord with all the heart and all the mind, and with all the strength that we have, and that too in the name of Jesus Christ. Everything that we do should be done in the name of Jesus Christ.

In the waters of baptism we covenanted that we would keep these commandments; that we would serve the Lord; that we would keep this first and greatest of all the commandments, and love the Lord our God; that we would keep the next great commandment, we would love our neighbor as ourselves; and with all the might that we have, with all the strength, with all our hearts we would prove to Him that we would "live by every word that proceedeth forth from the mouth of God;" that we would be obedient and humble, diligent in his service, willing to obey, to hearken to the counsels of those who preside over us and do all things with an eye single to the glory of God.

We should not forget these things, for this commandment is binding upon us as members of the Church.

Now may I read you another commandment:

But ye (again having reference to the members of the Church) are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may

not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given.

Now, my good brethren and sisters, if we are humble, if we are diligent in the service of the Lord, if we seek to serve Him with an eye single to the glory of our Father in heaven, keeping in mind that He has asked for that service with a full heart, with all our might, with all our mind, and with all our strength, we will not go astray, we will not be seduced by evil spirits nor by the spirits of men, but we will be led and directed by the Spirit of God.

#### GUIDANCE COMES THROUGH THE HOLY GHOST

Every member of the Church has had hands laid upon his head for the gift of the Holy Ghost. He has a right to receive the revelations that are expedient and necessary for his guidance individually; not for the Church, but for himself. He has a right through his obedience, through his humility, to receive light and truth as it shall be revealed through the Spirit of Truth, and he who will hearken to that Spirit and seek for the gift of the Spirit in humility and faith shall not be deceived.

Now there are some of our people who are being deceived. Why? Because they lack knowledge, because they lack understanding, and because they are not in tune with the Holy Spirit, which they have a right to receive through their faithfulness and obedience.

#### PRESIDENT LORENZO SNOW'S COUNSEL REGARDING TITHING

I would like briefly to call attention to a few things that have been mentioned here, and some that have not. I would like to say a word or two about tithing. It has been mentioned, and I am very grateful to know that it has. I want to read to you a few words that were uttered by President Lorenzo Snow when he was pleading with the people to be honest with the Lord. Now we are not faithful Latter-day Saints if we are dishonest with the Lord, we are not serving Him with all our hearts, with all our might, with all our strength if we are dishonest in the payment of our tithes and our offerings, and we shall stand before the Lord condemned and not entitled to the guidance of His Holy Spirit, and likely will be deceived by these spirits that lie in wait to deceive, if we are guilty of failing to keep this great commandment or any other of the commandments that the Lord has given us.

These are the words of President Snow to the Church:

Teach the children to pay tithing so that it may be properly observed. If we observe this law, no matter what our enemies may do the Lord will preserve us. Because we are His sons and daughters He loves us, and He has forgiven our forgetfulness of this holy law in the past, but He will not forgive you and me any longer, should we continue in this dilatory way of



paying tithing. We shall be scattered just as the people in Jackson County were. This is true as the Lord is true. The Lord has blessed us wonderfully and preserved us in the land and yet we have refused to pay our honest debt unto Him. A great many people have not paid one cent of tithing, and yet they have gone into the temples of the Lord.

Then speaking to the officers of the Stakes and Wards he said:

How do you feel when you give a recommend to a person to come into our Temples who pays no tithing, who only pays half a tithing? How will you feel after this? You will feel that you are taking a sacred responsibility in doing that which God does not approve. He has said that the man who fails to pay his tithing shall have no place among the people of God. Yet here are these Temples erected by the sacrifice of the poor, and to give recommends to parties who pay little or no tithing, how can you feel to take this responsibility? I could not. Part of a tithing is not tithing at all in the eyes of the law that the Lord has revealed.

#### PRESIDENT BRIGHAM YOUNG'S ADVICE TO BISHOPS

I have another statement here from President Brigham Young, given to the Bishops of the Church:

These men and women whom you recommend must be individuals who pay their tithing from year to year; that is, those who are recommended to go to the Temple should pray and not speak against the Authorities of the Church, against the Kingdom of God, nor steal, nor lie, nor interfere with their neighbors' things, nor their neighbors' wives or husbands, but attend strictly to meetings, and prayer meetings, and those who pay due respect to their presiding officers and Bishops, and those who do not swear.

People who are guilty of these offenses, according to President Young, should not be recommended to go to the Temple to receive the ordinances of the House of the Lord.

#### FAST DAY REQUIREMENTS

Let me say a word or two now in regard to Fasting and Fast offerings. This morning in the meeting that was held—the Welfare meeting we had portrayed before us the gradual rise of the percentage of Fast offerings paid by the Church. Now, my good brethren and sisters, the amount that has been paid up to this present year is not by any means the amount that we ought to pay. We have not kept this commandment, for Fasting and prayer in faith and the payment of offerings are commandments of the Lord. We have been called upon to Fast. I do not know when we have heard a discourse on Fasting; not very often, am I am sure that we are not observing this law of Fasting as members of the Church as we ought to do. We have made it easy for the people, that is, easy to break this commandment because we have moved the Fast service up so high on the Fast Day that we can get all through and home again by one o'clock, or 12:30. That is a good time to eat, isn't it? And yet according to the commandment that the Lord has given to us through His servants we should abstain from food and water for one day, counting twenty-four hours, or from sunset to sunset. Now if you want to

Fast from twelve o'clock noon until twelve o'clock noon I suppose it would be just as well if that is what you wish to do, but many of us are not observing the Fast Day now.

I want to say to you, my good brethren, we cannot have that guidance of the Holy Spirit as we ought to have it if we do not Fast as the Lord has required it of us; not extensive Fasts, but the Fast which has been set apart which we should do in wisdom. Now the Lord says we should do all things in wisdom, but we are not Fasting, hence we are not paying our Fast offerings; we are not praying I fear, as we should. I wonder if we are praying in our secret closets. I wonder if we are teaching our families to pray; if the spirit of prayer is among us as it ought to be.

I commend to your reading, and I shall not take time to do it, the words of an ancient prophet, found in the 34th chapter of Alma in the Book of Mormon. Amulek says that we should cry unto the Lord over our flocks, over our herds, over our goods, in our fields, and in our secret chambers, that we should do nothing but that we present the matter before the Lord and ask for His guidance and His blessing. We should go on our knees a little more and then we will have more faith. We need to be more humble in the service of the Lord. We need to spend less time in the criticism of those who preside.

#### JOSEPH SMITH'S TEACHINGS REGARDING PERFECTION

I am going to read to you a statement from the Prophet Joseph Smith that I think is important. I have a number of statements here that I should like to read, but I shall not take the time to do so, but this is worthy of our consideration:

We consider that God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped up in the power and glory of his Maker and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment; he must have been instructed in the government and laws of that Kingdom by proper degrees, until his mind is capable in some measure of comprehending the propriety, justice, equality, and consistency of the same.

If God should speak from heaven, He would command you not to steal, not to commit adultery, not to covet, nor deceive, but be faithful over a few things. As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good, or studying good. Is not God good? Then you be good; if He is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing.

#### FAITHFULNESS A PROTECTION AGAINST EVIL

The nearer we approach God, the better we endeavor to keep His commandments, the more we will search to know His will as it

has been revealed, the less likely it will be for us to be led astray by every wind of doctrine, by these false spirits that lie in wait to deceive, and by the spirits of men, as the Lord has stated in the revelations which I have read to you. We will be protected, and we will have the power to understand, to segregate truth from error, we will walk in the light and we will not be deceived. Now the man who is dilatory, the man who is unfaithful, the man who is not willing to keep the commandments of the Lord in all things lays himself open to deception because the Spirit of the Lord is not with him to lead and direct him and to show him the way of truth and righteousness, and therefore some error comes along and he absorbs it because he cannot understand and realize the difference between truth and error. I want to tell you there is much error in this world that is passed off as truth, and it behooves every man of us to seek God, and, as stated by the prophet, draw near unto Him, and the nearer we draw unto Him, and the more we seek to do His will the more light we shall receive and the less shall be the danger of our deception. And so I pray in the name of Jesus Christ our Lord, Amen.

#### ELDER LEVI EDGAR YOUNG

*of the First Council of the Seventy and President  
of the New England Mission*

New England is one of the distinct geographical sections of the United States, and is the most thickly populated part of our country. All the sectarian groups of America are naturally found among the people, who are as a rule very religious. They cherish the memory of the Pilgrim fathers, who have left us a great example of mighty courage, for they never thought of themselves as making history. Of the one hundred and one passengers on the *Mayflower*, over half of them died the first winter. They gave us our Mayflower Compact, a document that has influenced the form of our government more than any other with the exception of the Magna Charta.

#### EDUCATION IN NEW ENGLAND

The New England people sponsored education from the first, and today, metropolitan Boston boasts of twenty-seven colleges and universities. It is a section that has the oldest colleges of the United States—Harvard, Yale, Brown, Dartmouth, and many other famous universities. To these higher institutions of learning, students come from all over the world, and many of our own Utah boys and girls are studying in them. We feel that New England is a fruitful field for the Gospel because its people naturally have a high regard for culture and the principles of Christianity.

#### FAITH NECESSARY TO THE HIGHER LIFE

In this Conference, our brethren have emphasized the subject

of faith in God and the Lord Jesus Christ. Faith is one of the principal characteristics of a soul, seeking the higher things of life. It is that something which tells us that God lives. George Santayana, who was at one time professor of Spanish and Spanish literature at Harvard College, has expressed the beauty of faith in his poem called "Columbus." It reads.

O world, thou choosest not the better part!  
It is not wisdom to be only wise,  
And on the inward vision close the eyes;  
But it is wisdom to believe the heart.  
Columbus found a world and had no chart,  
Save one that faith deciphered in the skies.  
To trust the soul's invincible surmise  
Was all his science and his only art.  
Our knowledge is a torch of smoky pine  
That lights the pathway but one step ahead  
Across a void of mystery and dread.  
Bid, then, the tender light of faith to shine  
By which alone the mortal heart is led  
Unto the thinking of the thought divine.

If we will direct our thoughts to the last days of Jesus Christ on earth, we will have our faith strengthened in such a manner that will give our souls a joy divine. On the night He was taken to meet His death, He said to His Disciples:

#### THE MESSAGE OF JESUS

"Because I live ye shall also live." The Easter Day was the vindication of what He knew. "It must needs be," He said, "that the Son of man should suffer and be put to death and rise again. Because I live, ye shall also live." We may be sure that this word of the Savior is one of the eternal truths of God. And then He left us another word: "I am not of this world," and the people said: "This man speaks with authority and not as the scribes." There are in these words something transcendent in meaning and something more beautiful than this world today can understand. There is a sureness to them; there is a something that goes deep into our hearts that all the education of the world cannot efface. To all Christian people and to all Pagan nations, Jesus also utters other words today with more power than ever: "Fear not; I am the first and the last, but am alive forevermore." Ringing down through all the centuries, this eternal message of Him who died for us gives us the renewed faith and hope as nothing else can do. You and I are citizens of the aeons of time that have created our present day. Will we forget them in our onward march in the conquest of material things?

#### MODERN ACCOMPLISHMENTS

The ends of the earth are brought to us at our breakfast tables. Wonders and powers have been put into our hands before which the men and women of the days of Jesus would have trembled with

fear. Yet ye are not living peaceably with ourselves nor with our neighbors, nor with nations. We live on sensation rather than on divine truth. Civilization has strewn the paths of progress with the spoils of science and the fruits of invention. Distance has been conquered, bodily diseases are within our power to cure, humanity is crowned with the diadem of intellectual progress and material success, but parallel with all this growth, our hearts are swollen with pride, and we are not living buoyantly and serenely. I remember the healing word of a great physician who said one day to his invalid child: "My child, the hand that sent you to earth will give you strength forever more." This is what Jesus meant by His other words when He said: "Father, into thy hands I commend my spirit."

#### THE STRUGGLE BETWEEN THE SPIRITUAL AND MATERIAL

The laws of the spiritual world and the laws of the material world are God's laws and are eternal. Spiritual laws are suffering at the hands of men. This is why darkness prevails and the dawn of the new day is delayed. We citizens of this great nation of the United States, have a mighty duty which we are forgetting. A duty that can only be carried out as we come into the knowledge of the Gospel of the Kingdom, which by His gracious and merciful word has again been given to man. The word must be carried to the ends of the earth, that it may be established in the hearts of men. We have three great visions of truth: First, the word of God given to Moses at Sinai: "I am the Lord thy God." Secondly, the voice of America proclaiming the liberty and equality of man; and third, the mightiest voice of all: "Because I live, ye shall also live." These are the messages that will save the world.

Our duties are fraught with portentous responsibilities. This present life must be made richer by the men of nations, states, and churches. All peoples will have to enter into more unselfish relations with the peoples of the earth; with the men and women with whom they live and serve. They will have to enter into richer relations with God, that the reign of righteousness, good-will, and brotherhood will declare once and for all "that never again shall they lift up the sword against nations, neither shall they learn war any more."

#### CHRISTIANITY MUST BE VITAL TO MEET PROBLEMS

The Church of which we are members has a divine message for the world, for it was founded by revelation and declares that God has spoken again. It declares that religion must affiliate itself with all the pursuits of mankind. The Holy Bible is resplendent with legislation in reference to land and wealth, and the Jewish Talmud develops in some detail the rights and privileges of all men who work, and all men should work. A living religion must grapple with living issues. While it is true that today, the social and economic problems are far more complicated than ever before in history, measures must

be designed by all Christian peoples to deal with our complex problems. If Christianity is to recapture the vitality of creative religion, it must seek to follow in the footsteps of the path-finders of old. The Latter-day Saint Church is demonstrating its concern with social problems and that is why we have our Priesthood and Auxiliary organizations. Organized religion with us is playing a mighty part in bringing about social and economic reform. We shall not solve the problems for ages to come, but we may take courage from the words of an ancient sage, who declared: "Not thine to complete the work, neither art thou free to lay it down."

#### RELIGION AND EDUCATION

One of the largest factors for the proper teaching of the higher spiritual values of life should be our public schools and colleges. For our youth should participate in the religious life of the communities where they live. Religion should be the most constructive part of our culture, for that culture wherein religious idealism prevails, is a culture that loves beauty, truth, and goodness. The great souls who in 1776 won for us our independence and the right to have religious freedom were men and women who wanted to exercise that right. It is religion we want, but not secularism. The inhibitions written in our State laws are not against religious teaching, but against sectarian teaching. Religion and education cannot be separated. The minute education assumes an attitude that religion is for a special class of thinkers, then our schools miss that quality in human life that make for the happiness of mankind. We who advocate religious training, however, have missed the larger issue at times. We should not require credit for religious subjects, for we should think of something higher than marks. We should require something more fundamental and that is the truth that the school's responsibility should be to lay a foundation of religious principles, and this can only be done by the teachers consecrating their lives to the highest religious ideals of the Holy Bible. The consciences of teachers must be quickened and inspired with faith and courage to lift their voices against wrong and infidelity. This does not mean that teachers should adopt or accept any one rule of life or agree on any one concept of religious thoughts. "There is, however, within every soul a divine light, a divine impulse for good and truth, and when this light is developed, then life reaches its highest vision and man his greatest happiness," said the philosopher, Swedenborg. It is this light that must be made to glow in the souls of our children, for it is the light of God and immortality. Dr. James Conant, the President of Harvard College, has recently written in his report to the Board of Overseers, "Our Puritan ancestors thought of education and theology as inseparably connected. It is hard for us to recapture their point of view."

It is religion that man needs, for when all the ideals of culture find their inspiration and nourishment in the divine ideals of Jesus

Christ, and take their place in the great living purpose of the world's Savior; when thought and art and literature and knowledge and life are brought into subjection, to the obedience of Christ, then mankind shall have attained the true victory, and will say: "Thou hast conquered, O Galilean."

## A WRITER'S PRAYER

May we turn in solemn worship and adoration of Him who died that we might live. May the Easter spirit of a few days ago remain with us to lead us to greater heights; may we keep in mind the lovely words of John Drinkwater who wrote just before he died:

## MY PRAYER

We know the paths wherein our feet should press,  
Across our hearts are written Thy decrees  
Yet now, O Lord, be merciful to bless  
with more than these.

Grant us the will to fashion as we feel,  
Grant us the strength to labor as we know,  
Grant us the purpose, ribbed and edged with steel,  
to strike the blow.

Knowledge we ask not—knowledge Thou has lent,  
But Lord, the will—there lies our bitter need.  
Give us to build above the deep intent  
the deed, the deed.

\* \* \*

God help us to walk through this world, now opened to us as through a Kingdom, with uplifted hearts and larger faith to the life more glorious, I ask in the name of Jesus Christ, Amen.

## ELDER FRANKLIN J. MURDOCK

*Former President of the Netherlands Mission*

I rejoice with you, brethren and sisters, in being here in attendance at this great Conference of our Church. I have found comfort in these words:

If we work upon marble it will perish;  
If we work upon brass, time will efface it;  
If we rear temples they will crumble into dust;  
But if we work upon immortal souls,  
If we imbue them with principles, with a just fear of the Creator,  
a love of fellow men,  
We engrave on those tablets something which will brighten all eternity.

This seems to me to be the ideal of our great missionary system, and for the past two and a half years it has been my privilege and pleasure to work as a missionary in Holland. It is a beautiful little country, just one-seventh the size of the State of Utah, and has a population sixteen times that which we have here. We have ap-

proximately three thousand members of the Church in Holland. All of our Branches are officered by capable, local people. Our Auxiliary boards are organized, and the work of our Heavenly Father is making good progress there.

Lesson material was prepared for a year in advance. They are preparing now for their Spring Conferences, and from a letter which I received last week, I learn that during the month of March they baptized ten new converts into the Church. Their Fast offerings and tithes are showing a slight increase. I have no fear that the Gospel and the members of the Church will go forward together in the land of dikes and windmills.

I shall never forget the words of President McKay as he set us apart for our Mission. He said: "President Murdock, your first concern is your missionaries." And how true that was!

I want to take this opportunity, my brethren and sisters, to thank you personally for the boys and girls you sent to the Dutch Mission. They are even better than the other Missions which we have heard from. (Laughter). To see those young men come from all walks of life, the farm, the mine, the factory, the banks, and the schools, inexperienced, not knowing one word of that foreign tongue; to see them come into the Mission office for the first time, assign them, get acquainted with them, and after a short period of time, a month perhaps, go and attend a testimony meeting with them; to sleep with them and pray with them, and Fast with them, and to see the development which they receive under the guidance of our Heavenly Father, was a marvel to me. It gave me a testimony of the truth and divinity of this work. Young men do not go seven thousand miles away from their loved ones; they do not put up with every kind of sacrifice that is necessary to perform missionary labor; they do not meet with all kinds of hardships, unless it is in God's work.

I think the remarkable thing about our missionary system is that all of these boys and girls, coming together from all over the Church, meet together and learn to know and love one another and work as a great unit, preaching the Gospel. These young men travel all day and come to their journey's end at night and then climb into bed with a boy that they have never met before in their lives, and wake up in the morning and call each other brother, and are willing to endure all kinds of hardships. These things give me an assurance that this is God's work and not man's.

I shall never forget one experience. One of our young men was taken to the hospital. It was necessary to operate upon him for appendicitis, and as the great surgeon was scrubbing his hands, making all preparations for the operation, he called me to one side and said: "President Murdock, what is there about these young men? I have never before in my life seen such clean blood, such clean flesh as you have here in this young man." And then, in a few



minutes, my brethren and sisters, it was my rare privilege to present the principles of the Gospel to this great and famous surgeon.

The last days of the closing of the Mission he came to my office and said: "There is something divine about Mormonism, and I am ready to investigate it because you have something that I have not found in any other group of people in all the world."

To keep the young men and young women in our Church clean is the greatest work that we can be engaged in. That is the way we can brighten all eternity.

I want to bear witness to the great and wonderful work that was done by our beloved President Grant in his visit with us; to the great leadership of President and Sister Richard R. Lyman; and in the crisis which overtook us last fall, in the guiding hands of Apostle and Sister Joseph Fielding Smith. To have these leaders in our Mission was a great stimulation to the work. I shall never forget the closing scenes of our missionary life. As our boat was sailing away, those humble people gathered on the shore and sang in unison:

We thank Thee for sending the Gospel  
To lighten our minds with its rays.

And with tear-stained faces as they left the shore and our boat went down the harbor, I could hear the strains of

Come, come, ye Saints,  
No toil nor labor fear,  
But with joy wend your way.

That great and brave people, the Dutch people, are a wonderful people, and they will carry on; I have no doubt of that.

Coming back home, I realize more than ever before the value of this great land and the Gospel which we have accepted, and as my closing thought let me leave this with you:

To appreciate our heritage,  
The will and power to make our destiny,  
To seek, to choose, to cherish, and to work,  
The right to worship how and where we please,  
God gave that.  
Let us not shirk the task, the joy  
Of carrying on this creed  
To those whose strength  
Must serve tomorrow's need.

That we may always be missionaries wherever we are, I humbly pray in the name of Jesus Christ. Amen.

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

We wish to thank this wonderful choir from Ricks College. Their singing is beautiful, and behind it is a spirit and a spirituality which I find nowhere else than among our people in their songs. May God bless them in their labors.

The Ricks College Choir sang the "Hallelujah" anthem from the "Messiah," (Handel).

Elder Claudius Bowman, President of the Juarez Stake, offered the closing prayer.

Conference adjourned until Sunday morning, April 7, at 10 o'clock.

## THIRD DAY

### MORNING MEETING

The fifth session of the Conference was held in the Tabernacle Sunday morning, April 7 at 10 o'clock.

Almost an hour in advance of the time to begin this meeting, the great Tabernacle was crowded to capacity with people who had assembled from the various Stakes and Missions of the Church. The large Assembly Hall immediately south of the Tabernacle was also fully occupied with people, and thousands in addition assembled on the Tabernacle grounds. Those who had come together in the Assembly Hall, and also those on the Tabernacle grounds, listened to the Conference proceedings, by means of amplifiers that had been installed, as they were broadcast from the Tabernacle.

The music for this session of the Conference was furnished by the Tabernacle Choir, J. Spencer Cornwall, Director. Dr. Frank W. Asper was at the organ console.

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

My brethren and sisters: It becomes increasingly apparent that we need larger quarters for our General Conferences. An hour before the time of commencement this building was filled to capacity. I am sure there is the traditional ten thousand people here this morning. I hope that all will remain as quiet as possible so that everyone may hear.

President Grant is "listening in" this morning.

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The congregation and the Tabernacle Choir sang the hymn, "Praise to the Man who Communed with Jehovah."

Elder S. Taylor Farnsworth, President of the Beaver Stake, offered the opening prayer.

## ELDER JOSEPH L. WIRTHLIN

*Second Counselor in the Presiding Bishopric*

I sincerely trust, my brethren and sisters, that the Lord will bless me with a generous portion of His Holy Spirit during the moment or two I stand before you this morning.

I would that every member of this great congregation could have had the opportunity of attending the General Welfare meeting held yesterday morning and had visualized in picture, graph, and statistics the splendid achievements of this great movement and its possibilities for the future.

## CHURCH WELFARE PROGRAM OF A PERMANENT NATURE

Some of us are inclined to believe that the Church Welfare program is of a temporary nature, but I do not hesitate in declaring that the future will hold a greater need for it than there has been in the past. In analyzing conditions in our great nation today, it is obvious that the matter of relief and unemployment is a local problem and sooner or later the Federal Government will turn it back to states, counties, cities, communities, and churches for solution.

The situation is clear. The Federal Government has before it two issues: first, as to whether or not it is able to carry the relief burden, or is the Federal income adequate to cover the huge expenditures of the past, present, and future. The present condition of the National Treasury indicates that disbursements are far in excess of receipts, which brings back to mind the truth expressed by President Clark, wherein he declared that no individual, nor private enterprise, nor even government can long exist on a sound financial basis when disbursements are greater than receipts. This local problem of relief which has and is being expanded into tremendous proportions by government agencies will come back to local units of government where it rightly belongs, or the nation faces bankruptcy.

Secondly, the Federal Government in turning the problem of relief back to states, counties, cities, communities, and churches should set in motion through these local units preparation for the caring of those in distress. Where preparation is being made to meet this problem, there will be but little difficulty. But where no preparation has been made, suffering, difficulties, and bloodshed are not remote possibilities.

## STOREHOUSES TO BE BUILT

The Welfare Program is not the child of any individual's brain, but comes to us from our Heavenly Father. Your attention is directed to a revelation given to the Prophet Joseph Smith in the year 1832, as recorded in the 78th section of the Doctrine and Covenants, verse 3:

For verily I say unto you, the time has come and is now at hand;  
and behold, and lo, it must needs be that there be an organization of

my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion.

In this revelation there are indicated to us two important points, probably three. First, these storehouses are to be regulated and established by an organization of the Lord's people. Secondly, a storehouse was to be set up in "this" place. What place? The place where the Saints were residing in 1832—in and about Kirtland, Ohio. Third, the Lord said to the Prophet Joseph, "and in the land of Zion."

In the wisdom of the Lord and through the power of inspiration, the Presidency of the Church some four years ago instituted this plan in greater measure than before. As a result, there have been established in the land of Zion storehouses under the direction and regulation of an organization of the Lord's people. These storehouses are found in Canada, the Northwest, California, and in every Stake of the Church. This impresses us with the fact that this is not a new plan, but rather the first one revealed to us through the instrumentality of the Prophet Joseph Smith. This is one of the Lord's ways of taking care of his people in distress.

#### PRAISE FOR WELFARE WORKERS

As one phase of this organization there has recently been organized in the Church the General Welfare Committee, who under mandate of the First Presidency have been and are establishing the Church Welfare Program of the Church. The efforts of this group of men are of the highest order. This Committee is composed of men from the various walks and vocations of life; some of them are professional men, others business men, others educators. For the past four years they have given most generously of their time and talents in the attempt to establish in every Ward, Stake, and Region of the Church the Lord's way of caring for His distressed people.

It is literally a day of preparation, and the members of the General Welfare Committee are exerting every effort to emphasize the necessity of being fully prepared in Priesthood quorums, Wards, Stakes, and Regions in order that this plan shall operate most efficiently in solving the problems of relief and unemployment.

Another great organization stands out in bold relief in connection with this movement, namely the Relief Society organization, which has contributed willingly, freely, and generously of its time and resources to the program. If it had not been for the Relief Society organization, in some Stakes the Welfare program would have made but little progress.

#### INDIVIDUAL RESPONSIBILITY

This plan anticipates not only that men and women shall be rehabilitated in their temporal affairs, but that there shall be a rejuvenation and rehabilitation in their attitude towards God, towards their Government, and towards work.

The past experiences of a great many charitable institutions and organizations prove, where assistance has been given without placing any requirements or obligation upon the recipients, it has brought about a condition of demoralization, disrespect for government, and the attitude that the world owes man a living without any mental or physical exertion on his part. In such instances, when relief is taken away, such individuals are not able through desire or training to take care of themselves. The Church Welfare Program solves the problem of demoralization by placing on every individual the responsibility of contributing of his time and talents on some worthwhile project that there may be instilled in his mind and heart the thought that what he has received is his, by right of having earned it. The Lord has placed this obligation on all. He said, "Thou shalt not be idle, for he that is idle shall not eat the bread nor wear the garments of the laborer." This is the essence and battle-cry of this great program of rehabilitation and preparation against the day of need, which will surely come.

On the other hand, those of us who are not particularly affected by the conditions of the times temporally have a most definite responsibility in that we should be susceptible to the lessons of this great program: First, the lesson of thrift, wherein through the practice of conservative and careful principles, we shall safeguard our private resources against days of future need and depression.

#### THE FAST OFFERING PLAN

The matter of financing this great program rests squarely upon the shoulders of members of the Church. The means and ways of such financing come from divine sources, for the Lord has indicated His desires relative to taking care of those who are in need. The Lord's method of financing the Church Welfare Program is the Fast Offering Plan, which has already been mentioned by Elder George F. Richards and Elder Joseph Fielding Smith of the Council of the Twelve. This is a plan pregnant with enriching blessings for those who observe it, the most equitable and orderly system ever given to man whereby individuals contribute according to their resources: To abstain from two meals on the first Sunday of each month, the equivalent in cash or commodities to be presented to the Bishop in order that there might be provisions in the storehouse of the Lord for any who might be hungry or cold. This plan provides a blessing for the donor. It is a physical sacrifice for the receiving of a spiritual blessing. It places the body under subjection to the will of the Lord, establishes closer relationship between man and the Holy Ghost, which assures a high degree of spirituality, a blessing so much needed in the world today. It creates a prayerful attitude and provides an opportunity, as Paul declared, for the practice of pure and undefiled religion, in visiting the fatherless and the widows, and keeping themselves unspotted from the sins of the world. By far the greatest spiritual blessing derived from the observance of this plan is the gift of testimony. No greater privilege is offered to the

membership of this Church than the one afforded the first Sunday of each month to contribute of our resources to those who are in distress, to pray and fast, and to bear testimony of the goodness of the Lord unto us.

The spirit of testimony is the power of the Holy Ghost. Any individual who rises to his feet and declares that he knows that God lives, that Jesus is the Christ, and that Joseph Smith is a Prophet, does so under the power and influence of the Holy Ghost. Brigham Young declared that no man could testify that Jesus was the Christ only by and through the power of the Holy Ghost.

The temporal side of the Fast offering plan is so practical, equitable, and just that it places no undue burden on any individual be he rich or poor. It is interesting to note that the Fast offering per capita for the Church in 1925 was 22 cents. In 1939 it reached the all high of 82 cents. Remarkable progress has been made. But an analysis of the observance of the Fast offering plan proves we have hardly scratched the great field of possibilities in the Fast offering plan.

Considering the Fast offering per capita of 1938 based on abstaining from 24 meals a year gives us a meal cost of  $3\frac{1}{2}$  cents. It is obvious that no meal can be served for  $3\frac{1}{2}$  cents which contains a balanced and adequate diet. The United States army meal cost for this area averages from 13 cents to 17 cents per meal. The quartermaster department of the United States army is a careful buyer. It buys the best. It buys as closely as it can, and yet meal costs average from 13 cents to 17 cents.

One of the largest hospitals in Salt Lake City serves fifteen hundred meals daily, or forty-five thousand per month at an average cost of 20 cents per meal. It is safe to assume that the average family meal should cost at least 15 cents. This cost does not pertain to the Church as a whole, as there are families where meal costs run from 30 cents to 40 cents. But for the sake of comparison, we may use a meal cost of 15 cents. If we abstained from two meals monthly at the rate of 15 cents per meal, this would make a per capita of 30 cents per month, or \$3.60 per year, approximately four and one-half times as much as was contributed in 1939. Supposing the entire membership of the Church were to fully observe the Fast offering plan as revealed to us by the Lord, abstaining from two meals per month, there would be available annually a Fast offering sum of \$2,880,000. On the other hand, may we assume that only 500,000 members of the Church observe the Fast offering plan, based on the cost of 15 cents per meal, two meals each month or, a per capita of \$3.60 per year, this would provide an annual fund of \$1,800,000. With this amount available in the Wards, Stakes, and Regions of the Church, the Welfare Program would go forward by leaps and bounds. In addition thereto, many more new work projects would be inaugurated. It would be possible to assist in the establishment of industries which would utilize the dormant resources of this state and bring into gainful employment hundreds of our brothers and sisters.

Aside from all of the possibilities of providing adequate relief and employment for our people, the finest opportunity provided for the Church is that of leadership in a world floundering and gradually burying itself in the sea of distress, poor leadership, and destruction.

#### LOVE FOR GOD SHOWN BY SERVICE

We declare a love for God with all our hearts, minds, and souls. We know definitely that in our hearts a love for neighbors should exist, but love of God is only genuine, heartfelt, and real when actual service is rendered to our Father's children, our neighbors. The Apostle John declared: "He that loveth not, knoweth not God, for God is love. If a man saith he loves me and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

God's revealed plan for the caring of the unfortunate neither bankrupts nations, states, communities, churches nor individuals, but builds them up in faith and service to mankind. Love for God and love for neighbor will hasten the day when the King of kings shall rule and all men shall be equal.

In the 78th Section of the Doctrine and Covenants, the Lord again declares to us through the Prophet Joseph Smith:

That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things;

For if ye will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

True it is that the Lord has required baptism of us, work for the dead and all other ordinances and principles of the Gospel of Jesus Christ; but He requires above all else that we shall love Him and love His children, our neighbors, by rendering a service which will provide temporal and spiritual rehabilitation.

#### THE WORDS OF THE SAVIOR

May God bless and so strengthen us that when the day of accounting comes, each one of us may stand before a resurrected Savior to give an account of our stewardship; and may He say unto us, "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him saying, 'Lord when saw we Thee an hungered and took Thee in, or naked and clothed Thee; or when saw we Thee sick or in prison and came unto Thee?' And then shall the King answer and say unto them, 'Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.'"

May the Lord bless us, I pray in the name of Jesus Christ, Amen.

**TABERNACLE CHOIR AND ORGAN BROADCAST**

During the period from 10:30 to 11:00 a. m., a program of choral and organ music was presented by the Tabernacle Choir and Organ as part of the proceedings of the General Conference, and broadcast through the courtesy and facilities of the Columbia Broadcasting Company's network, throughout the United States and Canada, and by means of short wave to other points. This broadcast originated over Station KSL, Salt Lake City. The following program was given:

"Awake the Harp,"— <i>Creation</i> —(Haydn) .....	Choir
"Toccata in D" (Kinder) .....	Organ
"Out of the Silence" (Jenkins).....	Choir
"O My Father" (Arranged by Asper).....	Organ
"Behold, God the Lord Passed By,"— <i>Elijah</i> —(Mendelssohn).....	Choir
"The Lord Bless You and Keep You" (Lutkin) .....	Male Voices

The singing of the Choir was under the direction of J. Spencer Cornwall. Organ accompaniments and Organ solo presentations were played by Frank W. Asper. The spoken word was by Richard L. Evans.

**PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

President Grant is "listening in" this morning, and we wish to assure him that this comes to him with the loyalty, trust, faith, confidence, and love of the whole Church.

The Choir and congregation sang the hymn, "We Thank Thee, O God, for a Prophet."

**PRESIDENT DAVID O. McKAY**

*Second Counselor in the First Presidency*

My brethren and sisters:

**APPRECIATION FOR BLESSINGS**

There are few, if any persons in this congregation who are more truly appreciative than I of the privilege of attending this Conference. Until just recently it was doubtful whether I should be able to do so. This morning I stand before you practically a well man. I thank you, my brethren and sisters, and many friends, for your thoughtful solicitations, your faith and prayers.

I am deeply grateful this morning for President Grant's remarkable improvement in health. I was with him when he went from the California



Mission Home to the St. Vincent's Hospital February 5, and thereafter for ten days or more visited him almost daily. I met in council with him and President Clark March 23 and noted how greatly he had improved. Truly, the Lord has answered the prayers offered in his behalf. He is a great and inspired leader; and most earnestly we pray for the prolongation of his life, and his enjoyment of health and happiness.

I have been made happy by the messages given by the General Authorities and the Mission Presidents.

With you I rejoiced in the excellent singing of choral groups of young people from the Brigham Young University and the Ricks College. I am thankful that we have these Church schools. I know their power for good.

The service rendered each week by the officers and members of the Tabernacle Choir is to the Church and the nation what the glorious sunshine this morning is to the world—it gives joy and peace to a million hearts.

#### INCREASE OF ACTIVITY IN THE CHURCH

It is a source of true satisfaction to note the evidences of increased activity throughout the Church—in Priesthood quorums; in Auxiliary associations; in the Church Welfare Plan; in missionary work at home and in the field; in better Ward teaching; in Temple work; in the large number of young people who are participating in Church duties, and who thereby are becoming anchored in the Truth, for it is an evidence of the truth of this work that the more service you render the happier you are. "If ye do, ye shall know" is axiomatic as it pertains to the Gospel.

Brethren and sisters, God bless every one of you for your integrity and devotion to the work of the Lord! It is an honor and a continual joy to be associated with you in the Church of Jesus Christ.

In my message to you this morning I wish to acknowledge God's kindness and mercy to His children everywhere, and to express my abiding faith in the ultimate triumph of the Gospel, and of the final victory of Right over Wrong.

#### EVILS OF WAR

Believing this, I am not blind to the fact that in the attitude of mankind generally, Truth seems to be "Forever on the scaffold, Wrong forever on the throne."

The world is truly in turmoil, and there are those who fear modern civilization is dangerously near destruction. The fact is that since history began strife, wickedness, and war have existed among human beings, who it seems are too selfish and ambitious to learn what is best for them. As indicative of the slow progress of the world in regard especially to the evil of war listen to these extracts taken from accounts of conquests in widely separated eras:

Shrieks and wailing, and every other species of outcry that comes from grief, terror, and despair arose from within (the palace); and such spectators as had the heart to look continuously upon the spectacle, could

see wretched men running to and fro, and virgins clinging to altars for protection, and frantic mothers vainly endeavoring to find hiding places for themselves and their helpless children.

That is quoted from a description of the destruction of a city 1200 years before the Christian Era.

Now listen to this:

Bodies are not pleasant sights under any circumstances. When they are of young women, torn to pieces by bombs, sometimes without heads or arms or legs, they are horrible to behold. This was sheer horror.

Conquered men in the ruined city were executed. Men and women were driven to the public squares to watch the executions.

That is taken from accounts of eye-witnesses of the bombing of a city in September in the year of our Lord 1939!

Manifestly, there has not been much cessation of man's "inhumanity to man" in 3,000 years! Notwithstanding this, I believe that Right and Truth will eventually triumph.

#### COURAGE NEEDED AMIDST CONFLICT

Today as we behold nations grasping at one another's throats, the strong crushing the weak, we are prone to think that righteousness among nations is waning. In our own country, we know that the struggle is still rife between capital and labor; that enemies to our democratic institutions are becoming more blatant; we see political demagogues more seemingly successful, drunkenness and immorality still flauntingly defiant; and we wonder whether mankind is growing better or worse. In private life unemployment, disappointments, adversity, sickness, and sorrow make us discouraged and sometimes despondent.

Still I am confident that Truth will yet prevail, and in that confidence say with the Psalmist:

Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord.

We may take courage in what I believe is a fact, that in the hearts of more millions of honest men and women than ever before in the history of the world, war is abhorrent. War has lost its false glamour and boasted glory. Such an attitude at least keeps alive our hope for the dawning of that day when men "shall beat their swords into plowshares, and their spears into pruninghooks. Nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4)

#### PEACE THROUGH JESUS CHRIST

How utterly foolish men are to quarrel, fight, and cause misery, destruction, and death when the gifts of a divine and loving Father are all around us for the asking—are already in our possession if we would but recognize them. Christ's invitation is still extended to all peoples:

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matthew 11:28, 30.)

I am as sure as that I am speaking to you that the peace and happiness of mankind lie in the acceptance of Jesus Christ as Redeemer and Savior. As Peter declared 1900 years ago, so I testify to the world today that there is "none other name under heaven given among men whereby we must be saved."

The principles of the Gospel are the surest, safest guide to mortal man. Christ is the light to humanity. In that light man sees his way clearly. When it is rejected, the soul of man stumbles in darkness. No person, no group, no nation can achieve true success without following Him who said:

I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

It is a sad thing when individuals and nations extinguish that light—when Christ and His Gospel are supplanted by the law of the jungle and the strength of the sword. The chief tragedy in the world at the present time is its disbelief in God's goodness, and its lack of faith in the teachings and doctrines of the Gospel.

To all who believe in a living, personal God and His divine Truth, life can be so delightful and beautiful.

#### THE BLESSING OF LIFE

As a matter of fact, it's glorious just to be alive. Joy, even ecstasy, can be experienced in the consciousness of existence. There is supreme satisfaction in sensing one's individual entity, and in realizing that that entity is part of God's great creative plan. There are none so poor, none so rich, sick or maimed who may not be conscious of this relationship.

I know that for not a few of us the true joy of living is overcast by trials, failures, worries, and perplexities incident to making a living and attempting to achieve success. Tear-bedimmed eyes are often blind to the beauties that surround us. Life sometimes seems a parched and barren desert, when, as a matter of fact, there is comfort even happiness within our grasp if we could or would but reach for it.

It is possible for us to learn with Stanton that—

This world o' God's is brighter than

We ever dream or know;

Its burdens' growin' lighter—

An' it's love that makes 'em so!

An' I'm thankful that I'm livin'

Where love's blessedness I see,

'Neath a Heaven that's forgivin'

Where the bells ring 'Home' to me!

The Lord has given us life, and eternal life is His greatest gift to man.

## THE BLESSINGS OF FELLOWSHIP

Among life's sweetest blessings is fellowship with men and women whose ideals and aspirations are high and noble. Next to a sense of a kinship with God comes the helpfulness, encouragement, and inspiration of friends. Friendship is a sacred possession. As air, water and sunshine to flowers, trees, and verdure, so smiles, sympathy and love of friends to the daily life of man. "To live, laugh, love one's friends, and be loved by them is to bask in the sunshine of life." One of the principal reasons which the Lord had for establishing His Church is to give all persons high and low, rich and poor, strong and feeble an opportunity to associate with their fellowmen in an atmosphere of uplifting, religious fellowship. This may be found in Priesthood quorums, Auxiliaries, Sacrament meetings. He who neglects these opportunities, who fails to take advantage of them, to that extent starves his own soul. Who among you who were numbered among the more than 9,000 in attendance at the General Priesthood meeting last night did not thrill in the realization of your being one in that great brotherhood of Christ. To what spiritual heights true fellowship may lift us may be glimpsed by John the Beloved's ecstatic remark: "I know that I have passed from death unto life, because I love the brethren."

## FREE AGENCY A GIFT FROM GOD

But the gift which I desire more particularly to call to your attention this morning is a principle of the Gospel too seldom emphasized, but which is a blessing co-existent with man's creation. I refer to the fundamental principle of the Gospel, Free Agency. References in the Scriptures show that this principle is (1) essential to man's salvation; and, (2) may become a measuring rod by which the actions of men, of organizations, of nations may be judged.

Therefore, cheer up your hearts, and remember that ye are free to act for yourselves—to choose the way of everlasting death or the way of eternal life. (II Nephi 10:23.)

For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. (Doctrine and Covenants 104:17.)

Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them, and they receive not the light. (Doctrine and Covenants 93:31.)

Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (Doctrine and Covenants 101:79, 80.)

Again:

My independence is sacred to me—it is a portion of that same Deity that rules in the Heavens. There is not a being upon the face of the earth who is made in the image of God, who stands erect and is organized as God is, that should be deprived of the free exercise of his agency so far as he does not infringe upon others' rights, save by good advice and a good example. (Brigham Young.)

It is true that faith is an essential principle in all progress, not spiritual progress only, but to all progress. But next to faith as an essential to man's advancement is Free Agency.

The history of the world with all its contention and strife is largely an account of man's effort to free himself from bondage and usurpation, or to protect himself in the freedom he possessed.

#### DANGERS SEEN IN CERTAIN TYPES OF GOVERNMENT

In the light of the principle of Free Agency, it is not difficult to distinguish between the right and the wrong system of government. It is not difficult to tell when an organization transcends its bounds, and becomes despotic. How the people's rights may be curtailed by legislation here in the United States is emphasized in a timely editorial printed in the March 15th issue of the *Los Angeles Times* under the caption "The March of Absolutism."

"Absolutism in politics," it says:

May be defined as "a system of government in which public power is vested in some person or persons, unchecked and uncontrolled by any law, institution, constitutional device or coordinate body." The American system, on the other hand, insists on the separation of powers, legislative, executive, and judicial, and the freedom of the individual. It demands and maintains the supremacy of the law. This means that what is done officially must conform to law, exactly as much as what is done unofficially by private individuals.

The administrative commission is a radical departure from the American system. It measurably and sometimes wholly consolidates the three separate powers of government and clothes its members with uncontrolled power to hear, to adjudicate, and to punish. In other words, it makes us subject to "some person or persons" who are free to act without the restraint of any law, guided solely by their own discretion. No one who has had any experience with an administrative commission will challenge this.

What else do we find in the totalitarian governments of Europe? There, it is simply the placing of this power in the hands of one man, a Hitler or a Stalin, the area of whose government is practically unlimited. The limitation of the area within which a given commission operates does not change the power; it is, within the designated limits, despotic, that is, absolute. Recent Federal labor practice forbids the employer's resort to the courts until a commission has determined the matter, and the disposition of the authorities is to be chary of any review by the courts. Under some circumstances the employer is even denied access to the board; he must stand aside, his business tied up, until one of the contending labor organizations invokes the board's action.

In the courts, like all other litigants, employer and employee are treated as equals. If either has infringed the rights of the other, the wronged is entitled to reparation, to be placed as near as may be in the position he had before the injury. The administrative commission is a departure from this in both principle and practice. It attempts the appraisal of what it calls social values, exalts the claims and values of labor above business and sets the interests of the labor organization above the interests of the individual workingman. It is a complete abandonment of the Anglo-American legal tradition.

## FREEDOM A GLORIOUS PRIVILEGE

To live in a land in which each individual has the right to life and liberty is a glorious privilege.

If any man in this country prefers a government ruled by a dictator, he should go where the dictator rules; but here in the United States of America the people believe in a government as Abraham Lincoln declared, "of the people, by the people, and for the people."

It is well ever to keep in mind the fact that the State exists for the individual; not the individual for the State. Jesus sought to perfect society by perfecting the individual, and only by the exercising of Free Agency can the individual even approach perfection.

Man's Free Agency is an eternal principle of progress, and any form of government that curtails or inhibits its free exercise is wrong—Satan's plan in the beginning was one of coercion, and it was rejected, because he sought to destroy the agency of man which God had given him.

When a man uses this God-given right to encroach upon the rights of another, he commits a wrong. Liberty becomes license, and the man a transgressor. It is the function of the State to curtail the violator, and to protect the violated.

## A WARNING TO LATTER-DAY SAINTS

Latter-day Saints should avoid affiliation with any committee, any group, any union that would, through coercion or force, deprive a person of the free exercise of his or her freedom of choice. It is understood, of course, that any person is free to join a union, when to do so favors his best interests; but no one should be compelled to join, or be deprived of any right as a citizen, including the right to honest labor, if he chooses not to become a member of a union or specially organized group.

## FAITH IN GOD BRINGS PEACE

Yes, we are living in turbulent times, the most distressing phase of which is the rejection of Christ by the leaders and dictators of some European nations. But if you have faith in God you must believe as David Starr Jordan has aptly said, "in the final inevitable triumph of Truth," and I bear witness to the world in all sincerity that the Gospel of Jesus Christ as restored to the Prophet Joseph Smith is true and embraces all Truth. Paraphrasing the author just quoted, keep the principles of the Gospel as your guide, your companion, your ally and inspiration, and you will tingle with the consciousness of your kinship with the Infinite, and all petty trials, sorrows, and sufferings of life will fade away as temporary harmless visions seen in a dream.

My God give us courage to choose the right, ability to appreciate the good things of life, and power faithfully to serve Him and our fellow-men, I humbly pray in the name of Jesus Christ our Lord. Amen.

## ELDER REED SMOOT

*Of the Council of the Twelve Apostles*

I have been wondering whether I have ever attended a Conference when the influence of the Spirit of God has been made so manifest as at this gathering.

## THE POWER OF THE PRIESTHOOD

This is a wonderful Church, and as the years go by that truth will be known better in all parts of this world. At the wonderful Priesthood meeting held in this building, with nearly every seat filled, I thought to myself, what a marvelous power! With that power directed by our Heavenly Father Himself, this Church will not only grow in numbers, but will grow in influence among the people of the world.

## CHARITY A CHRISTIAN VIRTUE

Charity—we believe in that grand principle, and not only believe in it but manifest our belief in action in the many ways provided for by the Gospel. Charity has been a great problem that every dispensation has had to meet in some way. God has provided the way, and this people, the members of the Church of Jesus Christ of Latter-day Saints, are living closer to that law, I am quite sure, than any other people in the world. Charity of the proper kind and spirit is an essential virtue in all Christian living.

## QUOTATIONS FROM SCRIPTURE

In Corinthians, chapter thirteen, I find these words:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. \* \* \*

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Let all our things be done with charity.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil.

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

I find in the third chapter of Colossians it says:

Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.

And above all these things put on charity, which is the bond of perfectness.

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The psalm of David asks:

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?"

The answer was:

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

Lack of charity might be blamed for much that is wrong in the world today, for if all the people were tolerant of the faults and weaknesses of others, and would approach them with charity and love in their hearts, it would be much easier to solve the problems confronting this old world of ours today, and which are threatening our civilization.

#### THE GOSPEL A CURE FOR ILLS OF WORLD

The only solution to these perplexing questions is to be found in the teachings of the Master. He gave to the world a philosophy of life that will bring to the world the peace and happiness for which humanity has been seeking through all the ages. His was a Gospel of peace, love and charity, and we must turn to His teachings. He was the Prince of Peace, and the nations which persist in ignoring His counsel and His warnings are following the path that leads to destruction and decay. The last is a quotation.

John, in the fourth chapter of his first epistle, says:

Let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. \* \* \*

If God so loved us, we ought also to love one another. \* \* \*

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from Him, that he who loveth God love his brother also.

#### AARON AND MIRIAM REBUKED

When Moses married the Ethiopian woman, as related in Numbers, twelfth chapter, Miriam and Aaron complained of it and said:

Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us? And the Lord heard it. \* \* \*

And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam: Come out ye three unto the tabernacle of the congregation. And they three came out.

And the Lord came down in the pillar of the cloud, and stood in



the door of the tabernacle, and called Aaron and Miriam; and they both came forth.

And he said: Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream.

My servant Moses is not so, who is faithful in all mine house.

With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against my servant Moses?

And the anger of the Lord was kindled against them; and he departed.

And the cloud departed from off the tabernacle; and behold, Miriam became leprous, white as snow, and Aaron looked upon Miriam and, behold, she was leprous.

#### SAYINGS OF THE SAVIOR

In Matthew, seventh chapter, we read:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

God is love, and he that dwelleth in love dwelleth in God.

Herein is our love made perfect, . . . because as He is, so are we in this world.

#### LOVE WILL FINALLY TRIUMPH

We should love and speak the truth, but only in love and kindness. Truth should ever extend the hand of love.

Who seeks for heaven alone, to save his soul,

May keep the path, but will not reach the goal;

While he who walks in love may wander far,

Yet God will bring him where the blessed are.

We should seek to obtain that love, that charity which the words of the Apostle Paul declared to be so important. Only by so doing can the ills of the world be cured. As Paul makes the assertion that "Charity beareth all things, believeth all things, hopeth all things, endureth all things," he gives us to know that this heavenly attitude, charity or brotherly love, will triumph and continue, where most other things fail or cease. He assures us, in substance, that where charity rules, pride hangeth not.

May God's blessings ever be with us. May we recognize our duties not only as citizens of this country, but as members of the Church of Jesus Christ of Latter-day Saints.

May God bless you all. May He bless all undertakings begun by the Authorities of this Church in carrying on His work, I humbly ask at this time, in the name of the Master, Jesus Christ, Amen.

**BISHOP MARVIN O. ASHTON***Second Counselor in the Presiding Bishopric*

I do not know how well you know it, but it takes a really strong constitution to stand what some of us have stood, expecting it, but not knowing how soon it would come. I have learned this much in my experience in the Church—I learned it only a couple of hours ago—that the Spirit of the Lord does not stay in a meeting too long, especially around twelve o'clock. I would not attempt by any means to do this job all alone.

**A TRIBUTE TO PRESIDENT MCKAY**

I am thankful from the bottom of my heart, as are you, to hear the testimony again of President McKay. I went on a mission to the same land as did he. I know how the people in that Mission loved him and I know the people of this Church love him in the same degree as do the Scotch people. May the Lord lengthen his days that he may be an inspiration to all of us for years to come.

**SUSTAINING OUR LEADERS**

May the Lord bless all of our leaders. May we have the good sense always to pray for them and, better than pray for them, let us sustain them in the way we should; I ask these blessings in the name of Jesus Christ, Amen.

The Choir sang an anthem, "Hosanna," (Jones), after which the benediction was pronounced by Elder Henry A. Gardner, President of the Palmyra Stake.

Conference adjourned until 2 o'clock p. m.

**THIRD DAY****AFTERNOON MEETING**

The concluding session of the Conference was held Sunday afternoon, October 3, at 2 o'clock.

As was the condition at the morning session, the great Tabernacle was filled to capacity, and again thousands of people congregated in the Assembly Hall immediately south of the Tabernacle, and on the Tabernacle grounds, to listen to the services as they were broadcast from the Tabernacle.

The Tabernacle Choir furnished the music for this session of the Conference, J. Spencer Cornwall, Director. Alexander Schrein-er was at the organ console.

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

My brethren and sisters, we come now to the opening of the closing session of the Conference. The building is again crowded to capacity with thousands on the outside who can not get in.

The Choir sang an anothem, "Lift Up Your Heads, O ye Gates" (Handel).

Elder Byron O. Colton, President of the Roosevelt Stake, offered the opening prayer.

The Choir sang "All Hail the Power of Jesus' Name" (Williams).

**ELDER STEPHEN L RICHARDS***Of the Council of the Twelve Apostles*

I should like to say a word in support of the beautification plan sponsored both by our Church and the Centennial Commission. I can scarcely think of anything more appropriate as a tribute to the Pioneers and their heroic struggle. They loved this land. It was at once their refuge, their home and their destiny. They called it Zion because that word most nearly characterized the utopia of safety, peace, progress and achievement which they sought to establish. And a real Zion it was to the thousands of sincere and ardent men and women who gathered here from many nations to find expression for the loftiest ideals and noblest purposes ever to be found in the human soul.

This country was beautiful when the Pioneers first came. It was virgin territory. The hills, the streams, the forests and the plains were lovely, just as nature always is until marred by the hand of man. It has taken nearly a century to demonstrate the natural beauty of the country which the Pioneers chose. It may be that they themselves did not realize that it was possessed of so many marvelous scenic attractions which have come in for appreciation in recent years. It is doubtful that the variety, the grandeur and the novelty of our natural scenery can be duplicated within equal space anywhere in the entire world.

**DESCRIPTION OF NEARBY BEAUTY SPOTS**

I wish you would take a short trip with me. I am a lover of nature and the great outdoors, and I have taken this trip many times. I might escort you on many other beautiful excursions in our intermountain empire. I choose this one merely as a sample. We usually begin by going to Fish Lake, then on to Bryce and the Grand Canyon, back to Cedar Breaks and down to Zion. The regard that I have for these places has grown with the years until they have become dear and sacred. I must tell you what they mean to me.

I love Fish Lake for her tranquility. She nestles in the pines and quaking aspens, cool, calm and inviting. When I row a boat over her placid waters, crystal-clear, revealing the schools of trout so sophisticated as to be unafraid and untempted, a peace and contentment come over me. I feel reconciled with life. The broken harmonies are mended. My soul is calmed.

I am passionately fond of Bryce. She is a cameo of nature—not big, but big enough to have dignity. One looks down on her, but it is literally and not figuratively, for she commands esteem as well as love. I have seen her at sunrise, at sunset, and in the moonlight; and as the light and shadows play on her jeweled spires, her cathedrals, her organ, her dainty nymphs and graces, the ethereal world seems very near, the imagination runs riot with the senses, and the soul of man is transported into a realm of exquisite beauty and loveliness.

#### IMPRESSION MADE ON FRIENDS

When I first saw her I could not rest until I had taken two parties of relatives and friends in quick succession to enjoy with us the spell of her supernal beauty. I once included with my guests two dear friends, lovers of art and nature, whom, were I to mention their names, you would know. I could scarcely await the opportunity of seeing them enjoy their first vision of the canyon. They approached the rim expectantly but of course not knowing, as no one who has not seen can ever know, what awaited them. I thought there would be exclamations of delight and wonder. There were not. They just looked and as they looked, tears flowed down their cheeks like drops of rain. I'm not ashamed to say my eyes filled too. There were no words, only feeling—feeling too deep for expression.

#### GRAND CANYON, CEDAR BREAKS AND ZION PARK

The Grand Canyon is so stupendous, so colossal and overwhelming as to defy description. Into its awful caverns could all the works of man be dumped and lost. The mighty gorge is the demonstration of nature's power in changing the face of earth. How puny and insignificant it makes the strength of man appear! Humility and meekness are the burden of the message that rises from the silver ribbon of the river in its depths, up through the mists, to the reverent pilgrims who gather at this wonder of the world.

Cedar Breaks is a masterpiece in oil, a wonderful perspective extending far out on the hearth of the setting sun. The brilliant hues of her color scheme leave little to be desired in a work of art. I enjoy the approach through the wild meadows and the pines. She is usually seen in passing but she is of more than passing worth.

After all of these I come to Zion. Zion the lofty, the majestic where you look up instead of down. In its major concept it is not a poem, although there are a thousand poems in its sequestered nooks, its lovely trees, shrubs and wild flowers, its lacy vines and

clinging mosses, its mists, its mirror pool, its delicate and gorgeous colors and its myriad charms. Rather it is a sermon—inspiring, exalting, lifting man from the baser things in life to the nobler.

Like all worthy things it is well guarded. The Watchman and the Sentinel stand in the gateway and the Three Patriarchs solemnly scrutinize all who enter. When within, however, the friendly Twin Brothers and gracious Lady Mountain beckon on with hospitality and good cheer. The pilgrim is at home in the leafy valley. He may pursue his quest without hindrance or disturbance, except perhaps for the commotion of his thoughts and his feelings as he ponders this marvel of God's handiwork.

#### AN AWE-INSPIRING SYMBOL

I have looked diligently to find some one thing—some symbol that would epitomize the meaning of it all. I think that I found it many years ago. It is not El Gubernador,—the Great White Throne, that rears its lofty crested peak high into the blue of heaven, as many might suppose it to be. It is not Cable Mountain, nor the Ledge of the Weeping Rock, nor even Angel's Landing, significant as that may be. It is not the Temple of Sinawava, much as I love to worship in that peerless cathedral whose floor is the verdant valley with river running through, whose walls are chiseled mile-high by the Master Sculptor and whose arch is the blue of the firmament.

It is a mountain slightly more modest perhaps than some of these. I wish it might have had the name I wanted it to have—it is called Red Arch Mountain. There is an arch, it is true, and it is red. But they who named it could not have seen what made the arch or they would have proclaimed it Sinai, the Mountain of the Lord, for out of the face of this imposing cliff, a tablet of stone of vast proportions has been taken, perfectly hewn. In my fancy I have always seen that massive tablet inscribed by the finger of God, broken loose by the fierce lightning and resounding thunder and cast to the mighty Moses and by that Prophet proclaimed in sonorous and piercing voice down through all the ages of man. When I stand in awe before this portentous symbol wrought without hands in the everlasting hills I seem to hear as in their primeval freshness the great commandments of Jehovah:

Thou shalt have no other Gods before me.  
 Thou shalt not steal.  
 Thou shalt not commit adultery.  
 Thou shalt not kill.  
 Thou shalt not covet.  
 Thou shalt not bear false witness.  
 Thou shalt not take the name of the Lord thy God in vain.  
 Honor thy father and thy mother, that it may go well with thee in the land which the Lord thy God giveth thee.

#### IMPROVEMENTS NOTED

What a strange paradox it seems that civilization should be

unbeautiful. To the lover of nature, every landscape, even the desert and waste places, has charm and attraction until man digs a hole, builds a shack, erects a telegraph pole or a smokestack. But civilization need not and should not be ugly. Man's construction can beautify rather than deface nature if there is the will, the energy and the art to make it so.

Even commercial and industrial structures and appliances can be made good looking. It is noticeable that railroad stations, once grimy and unsightly affairs, are now frequently embellished with bits of lawn, shrubs, flowers, trees and sometimes with pleasing architecture in elaborate settings. Factories, power houses and other plants, once bare and forbidding, are now covered with vines set in pleasant landscapes, with adequate exposure to light, air and sunshine. These transformations in the commercial world give warrant to the hope that some day we shall have beauty in business and that it will be a disgrace for any enterprise to be conducted in ugly surroundings.

The chief consideration and the problems, however, in this beautification program probably lie with homes, churches, schools and other public properties. In the interest of competition business institutions may be pretty well relied upon to go forward with artistic improvements, but what can be relied upon to move the home owners, the church goers and the school patrons to do their part in this worthy endeavor?

#### COOPERATION NECESSARY

I believe that nothing but a wholesome, individual and community pride will accomplish the task. To stimulate that pride it is necessary to understand and appreciate the real values involved. I wish I could say something to enhance that understanding and appreciation.

I revert to the first item which I mentioned,—we live in a remarkably beautiful country. Our scenery is now being exploited. It is true that in the main this is done for commercial reasons but nevertheless all the people are beneficiaries of the wide advertising and the increased tourist travel which such exploitation brings. From a purely monetary standpoint, it is the poorest kind of business to spoil the landscape that we are trying so hard to sell. Every dirty, unkept, unpainted, and shabby home; every unsightly outbuilding; every old corral and fallen fence; every scraggly dead tree; every barren and forbidding school house and church and courthouse with broken windows, curled shingles and other evidences of neglect; every littered and weedy vacant lot, street and highway is a definite liability against the credit asset of this productive tourist traffic we are striving so hard to get. Chambers of Commerce, civic clubs and other agencies engaged in its promotion need, more than anything else, cooperation in the items I have mentioned. I wish I could pledge that support for every home and community in this

state and also for every home and community in which our people dwell.

Now this is the business side of the question. I want to present another aspect of equal if not superior importance. Some of you may remember an old play which was popular on the boards many years ago. It was called "Ingomar, the Barbarian." There was a scene in this play between the barbarian and Parthenia, the fair maiden whom he had come to love. The girl is picking flowers and Ingomar, wondering at her interest in them, asks her, "What is their use?" Rather startled at such a question, the maiden answers, "Why, they're beautiful! That's their use."

#### LOVE OF BEAUTY INNATE

I think perhaps this gives a good idea of the esthetic and pure love of the beautiful. I believe that all people are by nature endowed with something of this love in their hearts, and it needs but cultivation and encouragement to develop into one of the loveliest aspects of living. Almost all are sensitive to color, to form and symmetry, so that good architecture and good landscaping with trees, flowers, shrubs and lawns have a very appreciable effect, even though sometimes unconsciously, upon all persons.

The love of home is one of the great virtues of the race and undoubtedly the beauty of home has done much to stimulate that love. Fortunately it is not necessary to be rich or learned to have a love of beauty. Very humble folk often have true artistic appreciation. I once knew an old lady who spent many hours scrubbing a long board walk leading from her house to some outbuildings. I asked her why she did it. "Oh, I don't know," she said, "but it seems to me the outside should be as clean as the inside." It's very fortunate that it doesn't take much money to indulge esthetic tastes, particularly in the care of a home. Cleanliness and neatness are the chief requirements and personal energy, ambition and pride can supply these. The humblest cottage can be a lovely place, a haven of refuge and a constant delight if it is but kept neat and tidy and clean.

I think of all implements that make for homely beauty there is none that compares with the broom and the rake. Well swept floors and porches and well raked yards never yet failed to bring their thrill of satisfaction and pride.

Next in importance to a neat yard is a green and colorful one. Any house, great or small, attains its real attraction and beauty in a setting which nature, with a little human effort, provides. What a pity it is not to take advantage of this kindly provision of nature when it costs so little and means so much. I'm grateful that out in our country relatively few families, and especially the children, are required to live in apartments and tenement houses without surrounding grounds. As I have driven through the streets of New York and the bigger cities and seen the little tots struggling to make their play dreams come true, out on the hard, unyielding pavement, with-

out a spear of green or a flower or a tree, I have felt that I would like to pick up every child and bring it to a cottage where it could dig its fingers and toes into mother earth, not encrusted with an impenetrable shell.

#### AN APPEAL FOR BEAUTIFUL HOME SURROUNDINGS

What a marvelous boon is mother earth! How abundantly she yields of her hidden chemicals and nutriments to make the verdure and the vegetation that gladdens and supports the race. My brothers and sisters,—countrymen of these mountain valleys, I fear we scarcely appreciate the inestimable privilege that we have to live on the soil. Oh, for just a little labor and not much money to make the soil that we have taken from nature's domain and enclosed around our houses, beautiful and attractive!

I have said this much about esthetic considerations in the hope of encouraging our home people to make the most of their opportunities. If every man and woman who lives in a home would embellish it to the best of his ability I should feel little concerned about public buildings and property. There would be such pride engendered by these home-loving people that they would not permit the meeting house and the school house to suffer in comparison with their homes.

Here a little cooperation will bring the desired results. The contribution of a few hours of labor with perhaps a little cash will landscape the meeting house and transform it from a bleak and barren structure into a beautiful and inviting edifice nestled among trees, shrubs and lawns. The same may be said of the school house except that the school authorities are chiefly responsible and their responsibility for an ill-kept, forbidding and ugly school house is not so much to the town or community whose civic pride is hurt, as to the children, the boys and girls, who all through their lives will carry the impressions of ugliness which their surroundings inflict upon them.

The converse of what I have said is also true, namely, that beautifully landscaped and attractive churches, schools and other public buildings will do much to stimulate better care of homes and all private property. In fact, nothing can be done to stir and encourage the esthetic sense in any aspect of our surroundings and our living without promoting generally a more beautiful world.

#### DUTY OF MAN TO BEAUTIFY THE EARTH

I will turn your attention to another aspect of this subject with which I will conclude. I am sure that beauty is intimately associated with pure religion. I believe that our Father in Heaven is a God of order and of beauty. I doubt if any rational being ever entertained a concept of God, that is, as a personal Being, except in surroundings of beauty and exquisite loveliness. We so envisage heaven.

We as a church believe and so declare that in the end the earth will be renewed and receive its paradisiacal glory. When this is



done it will be beautiful and glorious beyond finite conception. This being our doctrine, do you think it becoming in God's children to deface the earth while we sojourn here? Being the stewards and custodians of the resources which are committed to us, have we not an obligation to use them, preserve them and return them in the best possible condition of which our circumstances will permit? I think upon reflection you will say that we have such an obligation and that it is very definitely our task to make God's footstool as beautiful as we may. For "the earth is the Lord's and the fullness thereof," and the righteous "and their generations shall inherit the earth from generation to generation forever and forever."

What a delightful abode for men this good earth could be if men would but make it so! If neighbors all had flower gardens and gossip centered around daffodils, lilacs and petunias, there would be far more kindness and sympathy in the world. Even the thorns of roses do not irritate men's souls.

You will find that the unfortunate young men who today fill our prisons and other houses of detention do not come from pretty cottages with vines growing over the door, carefully trained by patient, tender mothers and you will find that the proud and haughty and arrogant of the world are not the true product of the soil. It is no misstatement that "the meek shall inherit the earth," for it is only they who truly acknowledge and worship the Master Giver.

Need I say more to persuade us that every consideration,—business, esthetic and religious,—constrains our people to take the lead in this worthy cause of beautifying the land? I understand that expert advice will be made available in the laying out of grounds, in planting and in other features calculated to reach the objectives of the program. With this aid our efforts will be successful if only our interest and our energy are sufficient.

#### A GREAT LEADER MENTIONED

What if our great and wise pioneer leader, Brigham Young, should return on the hundredth anniversary of his entrance into this the Salt Lake Valley? How it would please him and thrill his noble soul to find the cities, the towns and villages which he planned so well and strove so diligently and courageously to found, all in the bloom of midsummer, with farms and fields laden with maturing crops, with pastures and hills dotted with flocks and herds, with factories, business blocks, public buildings, schools and churches reflecting a vast development in enterprise, culture and religion which he so earnestly advocated; and then too, most thrilling of all, if he could find thousands of contented homes, nestled in the shade of myriads of trees, growing out of lawns, shrubs and fragrant flowers, all neat and clean, the habitation of an honest, thrifty, God-loving, joyous people, and all this in the desert valleys which he first saw, now transformed and beautified by the enterprise and the idealism

of the generations that followed him! Surely the cup of his gratitude would be running over.

Why may it not be so? What more worthy and fitting tribute could we offer to those patient, devoted men and women whose courage, whose intelligence and whose labor have bequeathed to us the priceless heritage we now enjoy?

God grant that our love, our gratitude and our veneration may find tangible expression in beauty—beauty of life and surroundings, I humbly pray in the name of Jesus Christ, Amen.

### MESSAGE FROM PRESIDENT HEBER J. GRANT

*President Clark:* We are pleased and I am sure we shall be enheartened by a message which has just come from President Heber J. Grant, which I shall read:

Los Angeles, April 7, 1940

Presidents J. Reuben Clark, Jr., and David O. McKay,  
Care Mormon Conference, Salt Lake Tabernacle,  
Salt Lake City, Utah.

I cannot adequately express the joy that came from listening in on this morning's session of Conference. It came through wonderfully clear and was a spiritual feast in which many friends here joined. I was especially pleased that President McKay was able to speak with such ease. I am looking forward with great anticipation to this afternoon's session in which I shall join with you in spirit. I am feeling fine today and improving some every day. Please convey again to the Saints my love and blessings.

HEBER J. GRANT.

### BISHOP LEGRAND RICHARDS

*Presiding Bishop of the Church*

More than anything else this day, my brethren and sisters, I feel grateful to the Lord for membership in this great Church. It has been a wonderful privilege to associate with President Grant, President Clark, and President McKay in the weekly meetings that we have been privileged to hold with them as members of the Presiding Bishopric. To me they are indeed prophets of God. I love and respect the members of the Quorum of the Twelve likewise, and the Seven Presidents of Seventy. I am grateful to the Lord for my Counselors because they are truly men of God. I am grateful for all you who are here representing the great body of the Church, these General Boards, the Mission Presidents, Stake Presidents, and their associates, the Bishops, these Patriarchs, and all who are putting forth their energies for the upbuilding of the Kingdom of God in the earth.

## THE PRESENT NEED FOR TEACHING THE WORD OF WISDOM

I was very much impressed with the charge given to the Priesthood by President Clark in the opening session of this Conference, and I thought of the words of Dr. Widtsoe when speaking of the Word of Wisdom. He said there are some in the Church who feel that we have said enough about it. I have been in private conversation, and Sunday School classes where the thought has been expressed that they wished President Grant would cease harping on the Word of Wisdom. In my heart I have felt to say, "Thank God for the leader that he is who has the courage to speak out and present to the people the things which God has revealed!" I am sure if we appreciated the Word of Wisdom and its meaning to the Church as much as Satan appreciates what it means when we can be persuaded to disregard the same, we would appreciate it more than we do today. I am grateful to my parents who taught me to observe and keep the Word of Wisdom.

I am sure that as far as our young people are concerned, the members of our Church, a disregard for the Word of Wisdom is the first step that Satan would have them take in his great effort to destroy their souls. At the time there was war in heaven and Satan and his hosts were cast out, a cry went up in heaven saying, "Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

In our Temples we are told of the use Satan would make of the riches of the world to try to destroy the souls of men. Last night in our Priesthood assembly Brother Merrill told us that some thirty million dollars are expended each year in the United States alone in advertising tobacco and liquor in an effort to induce our young people to break the Word of Wisdom.

## MANIFESTATION TO A PATRIARCH

One of the most interesting things that has occurred to me during this Conference was a visit at the Presiding Bishop's Office of one of my former associates in the Church who was recently appointed a Patriarch and set apart and ordained by Dr. Widtsoe. He told me of how he felt his inability to meet that wonderful calling until he was blessed by Brother Widtsoe, and then he told of the joy he had had in giving blessings to the young people in the Church and of the manifestations that had come to him. Among other things he said that while he was blessing one young man he saw an evil spirit standing by his side, and the impression came to him that the evil spirit was listening to what was being said so that he would know what his mission in life was, that he might try to destroy that mission. It reminded me of a picture I saw in Brussels many years ago, when I was on my first mission, of a man who shot his head off, and by his side stood two angels, one of light and one of darkness,

and as he committed the deed the angel of darkness laughed with a laugh of triumph and the angel of light turned his head and wept.

#### EFFECTS OF BREAKING WORD OF WISDOM FAR-REACHING

I am sure, my brethren and sisters, the Evil One is doing all he can to try to destroy the lives of our boys and girls. He did it with the Prophet Joseph. You will remember the Prophet's own testimony of how he was first overcome by the power of darkness, when he went into the woods to pray. He is seeking to destroy us because we have been given the Light, and I want to say to you that when we disregard the Word of Wisdom, we not only suffer a biological ill effect upon our bodies by using things that are not good for the body, but it changes our mental attitude toward the things of God. If you brethren and sisters question this, I would ask you to inquire in your own homes or the homes of your associates. I think you will find that when boys and girls commence using tobacco or liquor they cease to pray, and in most cases they cease to attend Sunday School, the Mutual Improvement organization, and other Auxiliaries of this Church. I think an examination of the rolls would indicate that this is true in almost every case. And that is not all. The Lord has indicated to us that these bodies are tabernacles of the Holy Ghost and that the Holy Ghost will not dwell in an unholy tabernacle. Paul tells us that these bodies are not our own but God has purchased them with a price and he that defileth the body, him shall God destroy. So, when we commence to do the things we should not do, and thus we quit praying, the Lord withdraws His Spirit and we are turned over to the buffetings of Satan. It is first a cigaret; then it is a glass of beer; then it is a drinking party; and that leads to immorality; and some of us know from our experience in the Church something of what this means. I wish that in all the cities of this great country all the Latter-day Saints were keeping the Word of Wisdom. I want to tell you that the light and influence that would go forth therefrom would touch the hearts and the lives of men and women who reside in our midst who are not members of the Church, and they would be led to do likewise. As the Master said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

From a statement made by Dr. George Thomason, M. D., F. A. C. S., regarding the effects of tobacco, I read:

Our hearts are saddened and our eyes filled with tears at the sight of the mangled and crippled human wrecks left as an aftermath of war; but these do not compare in horror with the innumerable multitudes of hereditary defectives left in the wake of the vast army of cigarets. Is it fair to make the man or woman of tomorrow—our posterity—pay the fiddler for our pleasures today?

In the Ten Commandments, the Lord has said that He will visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Him, but show mercy unto

thousands of them who love Him and keep His commandments. Keeping the Word of Wisdom will free us and our posterity from these calamities.

#### LIQUOR AND ITS TRAIN OF EVILS

Regarding the use of liquor, I should like to quote from the words of Evangeline Booth of the Salvation Army:

Drink has drained more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world.

If we never used tobacco and liquor, we would never have any of these things to contend with. It seems to me that the Word of Wisdom might be regarded as an insurance policy; if we keep the Word of Wisdom, Satan does not get to first base with us because we are not made subject to his temptations.

#### OUTSTANDING EXAMPLE OF AN ACTRESS

I should like to take the liberty of reading a quotation that appeared in the "Hollywood Citizen," under date of February 15, 1940, showing what the life of a Mormon boy or girl can do and of the notoriety it brings when they stand up for the things they have been taught in their Church:

Wonders never cease and today we met in the center of Hollywood a movie actress, and a beautiful one, too, who never has tasted a cocktail nor smoked a cigaret.

Her name is Laraine Day, and lips that touch liquor shall never touch hers, and if there is any other movie star with a record like that, we'll put it in our pipe and smoke it.

We're not trying to spoof Miss Day, either. She is a member of the Church of the Latter-day Saints, she's engaged to a missionary, and we have the greatest of respect for her. Only we're a little surprised that a girl of her temperament and background is in the movies.

"But it isn't at all surprising," she insisted, "Mormons don't drink or smoke, but they have no objections to the theater, or to motion pictures. In fact, I got my first stage experience in Church plays, and here in Hollywood I'm in charge of a Little Theater group sponsored by the Church."

Miss Day, who is hazel-eyed, barely 20, and one of the brightest of M-G-M's younger stars, likes night clubs, where she drinks either soda pop or milk.

"Keeping away from liquor is no problem for me," she said, "except in the movies. A few weeks ago I was in a picture where we were supposed to be at dinner, eating trifle. This is a British dessert, which consists of macaroons and whipped cream. So the studio sent to a caterer's and got a whole barrel of trifle. It was flavored with rum. I just tasted the whipped cream on top and didn't eat a bit of it!

We suggested that a tablespoon of rum in a pudding was no more intoxicating than a spoon of vanilla extract, but Miss Day said she wasn't interested in that. It was the principle of the thing.

Currently she is playing the leading feminine role in "And One Was Beautiful," opposite Robert Cummings, and if ever there was a living example of the fact that a girl needn't be wild to succeed in Hollywood, she is it.

Then the article goes on to tell more about her, how she earns a good salary; how she pays her tithing to the Church; how she converted her young boy friend, and he is now filling a mission for the Church.

If, like Miss Day, we would never touch tobacco or liquor, because of the "principle of the thing," we would never have to quit, and we would bring great honor to the Church. And, as I say, the principle is like an insurance policy, a protection against the snares of the Evil One and the consequences that follow the disregard thereof.

#### IMMORALITY A MODERN CURSE

In addition to the injury to the body because of the use of tobacco and liquor as I have stated, is the injury that comes from immorality. Those of us who have read and know something of the conditions in the world today know that this is a plague that is reaching into our very communities, that we should not be unmindful of, but we ought to surround our girls and our boys with all the influence and power possible to enable them to shun this evil.

I was delighted with the plainness with which President Clark spoke on this subject. In one of our meetings with the First Presidency, President Grant told of a letter he had received from a young woman who had been untrue morally and how she wrote and said to the President, "Why don't you publish a warning in the 'Era' and the newspapers and tell it in the organizations so that young people will know what it is when they have lost their virtue?"

I hope that the fathers and mothers in Israel are training their boys and girls today as my father and mother trained me when they told me that immorality was the greatest sin a man could commit next to the shedding of innocent blood, and that they would rather lay me away in the grave innocent and clean than to know I had lost my virtue or had robbed a woman of hers. I think, my brothers and sisters, that we need to do a little more of that kind of preaching today. It seems to me that one of the evidences that there is a God is the great scourge and curse that He places upon men and women who are immoral in their lives. A few years ago we read in a Salt Lake newspaper that a young man had committed suicide, and the paper said, "because he was despondent," but his father told me that the reason he committed suicide was because his body was wasting away as the result of immoral living. I might not have understood what he meant had it not been for an experience I had in Chicago when I was on my way to my first mission as a boy. We saw there

photographs of men's and women's bodies literally being eaten away by the effects of venereal disease. It made such an impression upon my mind at that time that I could not help but think it almost as bad as leprosy. I read a report in one of the Railroad stations in one of our large cities not long ago that indicated that 780,000 young men reach their majority in the United States each year, and of that number 450,000, according to statistics of the Bureau of Vital Statistics of the United States of America, suffer from venereal disease. And that, in this great land we call a Christian nation. When we know such conditions exist, my brothers and sisters, we realize more the need of teaching our young people. I feel to thank God for these teachings. In my position as a presiding officer in this Church, I have had men come to me in transgression. I have seen them shed bitter tears, and I thank God for the principle of forgiveness of sin. I have wished it were even possible, not only to forgive the sin but to blot out the memory of the sin, and then I think as they grow in experience, even if they repent and they become useful in the Church, of the scars that are still there, when they know there are women who know they have been unclean.

The Lord said to Ezekiel of old that He had placed him as a watchman on the towers of Israel and when He gave a commandment unto him and he failed to carry it to the people, then their blood would be required at his hands, but if he delivered the message, he would be free. I think it is up to the Elders in Israel and the officers of this Church, as President Clark has said, to let the people know so that we might keep ourselves free from responsibility for their sins, and help them to remain unspotted from the sins of the world. "Blessed are the pure in heart," Jesus said, "for they shall see God." God help us to be that, and our children likewise, I pray in the name of Jesus Christ, Amen.

The Ladies' Voices of the Tabernacle Choir sang "O Divine Redeemer" (Gounod-Cain).

## ELDER RICHARD R. LYMAN

### *Of the Council of the Twelve Apostles*

The purpose of my remarks this afternoon is to appeal to the people to come to the support of the Church Welfare Plan.

#### DIRECTION OF WELFARE PLAN BY LEADERS

Our leader, the President of the Church, has directed its organization and operation. And he has appealed to the people to come to the support of this undertaking in much the same way as did Paul the Apostle when, in speaking to the Elders of the Church, he said, "Ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." (Acts 20:35.) And President Grant has made his appeal with much the same

earnestness and feeling as did Paul when he added, "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20:31.)

And while the aims of this Church Welfare Plan are many, on this occasion I am going to mention but two. The first of these is providing employment and teaching the untrained and inefficient how to work, and the second is eliminating the suffering and the handicaps that are due to poverty.

#### THE IMPORTANCE OF EFFICIENCY

After projects have been created and employment has been secured, hardly anything is more important than teaching people how to work and then teaching them the importance of performing assigned tasks with reasonable speed and efficiency. There are mothers who say that because they themselves had a hard time they are going to see to it that their daughters have an easy time. And there are fathers who say because they themselves had a hard time in the days of their youth, they are going to do their utmost to see to it that their sons have an easy time.

Strong men and strong women, those who work efficiently, those whose services are always in demand, are not brought up having an easy time. Work is the only thing in the world worth while that wins. The world seems to be seeking always the services of those who work with a high degree of speed and a high degree of efficiency. Such individuals are rarely unemployed. It has been wisely said that he who can write a better book or preach a better sermon, or even make a better mouse trap than his neighbor, though he build his house in the woods, the world will make a beaten pathway to his door.

And since it is the ability and the willingness of people to work, and the speed and the efficiency with which they toil, which creates a demand for their services, one of the outstanding purposes of the Church Welfare Plan after providing employment is to teach people to work. At the same time it should be borne in mind that there are two periods in life which ought to be free from the necessity of earning a living. One of these is childhood. No child ought to be compelled to work for his daily bread. And the other period is old age. No one who is old, especially when in poor health, ought to be compelled to work for his living.

#### THRIFT URGED

And if these two periods in life are to be free from the necessity of earning a living, it will be necessary for those who labor to lay something by during the laboring years of their lives in order to provide for the necessities of childhood and the necessities of age. This can be done only when and if frugal ways, frugal habits and industry are the characteristics of those who toil. These desirable conditions can be brought about only if workers during the earning period of their lives spend less than they make.



## PROJECTS TO BE PLANNED

It is the aim of the Church so to train the people that they will have the character and the honor, the desire and the willingness, to give a full day of honest, efficient service for a full day's pay. The able-bodied are expected to work for their daily bread. Projects of many different kinds and descriptions are to be organized in every Stake and Ward and Mission and Branch of the Church with the hope and with the expectation that those who are able to work will be given an opportunity, on these projects, to provide themselves, by honest effort, with the necessities of life.

## HUMAN BEINGS NOT ALL ALIKE

And in all this the natural weaknesses and imperfections of mankind must be taken into account. There are those in the human family whose mental make-up is such that for them to learn to lace up their own shoes is a real accomplishment. In fact the mentalities, capacities and abilities of human beings are so varied that one wise man has said: The human family may be divided into three groups with a rather high degree of accuracy. Fifteen per cent of the human family will work whether they are watched or not. Thirty-five per cent of the human family will work if well watched, and fifty per cent of the human family will not work watched or otherwise." I leave it to you to decide for yourselves whether or not this conclusion is correct.

## A GOOD REPORT FROM ONE STAKE

The second aim of the Church Welfare Plan, as I have already stated, is the elimination of the suffering and the handicaps which are due to poverty. In a Stake Welfare meeting held recently the Ward Presidents of the Relief Societies of the Stake were called upon for reports. And all stated that in their respective Wards every family had been visited and every home had been carefully investigated. The visitors found that all the families were comfortably housed, no child was, nor were any of the unemployable aged, required to work for a living. There was no child bare-footed. There was no child that was hungry. All the children were well clothed. All of the aged and all of the children were reported as being well cared for and it was stated further that the children all had ample opportunity to attend school. Thus, in that particular Stake, the aim had been reached of eliminating the suffering and the handicaps which are due to poverty.

## A STORY REVIEWED

The main purpose of these remarks is to appeal to you to come to the support of this Church Welfare Plan. I repeat the words of the Master Himself, "It is more blessed to give than to receive," and the words of Paul, "Ye ought to support the weak." I can think of no better illustration of what I mean than the impressive lesson taught in Van Dyke's grippingly interesting religious story entitled, "The Mansion." I

shall give this story briefly in almost the exact language of my close and beloved friend, that master of English literature, the late Dr. Henry Van Dyke.

John Wightman, a wealthy business man and banker, dreamed that he was sitting on a stone, not far from a broad pathway, in a strange land. The travelers in little groups or larger ones were all clothed in white. It was like some old picture. Now and then one of the travelers would smile, and beckon John Wightman a friendly greeting, so that he felt as if they would like to have him join them.

This was a vastly different world from that in which the palatial mansion of John Wightman on a great avenue of a great city, a modern metropolis, had been built. All of this looked strange to him and yet most real—as real as anything he had ever seen.

He had a faint premonition of what all this must be, but, wishing to be sure, he walked toward one of the passing groups of people. One of them turned to meet him and put out his hand. It was an old man under whose white beard and brows John Wightman saw the face of the village doctor who had cared for him when he was but a poor boy in the country.

"Welcome," said the old man, "Will you come with us?"

"Where are you going?"

"To see the heavenly city, to see our mansions there! Come join us. It will do you good. You also must have a mansion in this heavenly city waiting for you—a fine one too. Are you not looking forward to seeing it?"

"Yes," replied John Wightman, "Yes, it must be so. But I had not expected to see it so soon. I will go with you and we will talk on the way."

The doctor had little to tell of his plain, hard life in the country. It had been uneventfully spent for others. His story and that of the country village where he lived was a very simple one. A much richer story was that of John Wightman's adventures, and triumphs, full of contacts with the great events and the great personages of his time. But in that wide, heavenly moorland, in that free air of perfect peace, John Wightman did not care to speak much about his experiences.

All the people in these groups seemed to be people who, during their lifetime upon the earth, had been folks of comparatively little consideration. But John Wightman was glad that they would all find fit dwelling places prepared for them; but he thought also, with a certain pride and pleasure, of the great surprise that some of them would feel when they saw his appointed mansion. If they were so sure, each one, of finding a mansion there, could not he be far more sure? For his life had surely been more fruitful than theirs. He had been a leader, a founder, owner and manager of many new and important enterprises.

Now, before these travelers, stood the heavenly city. It was white and wonderful. Its walls were so low a child could see over them. The gate of this city was not like a gate at all. It was not barred with iron or wood; it was only a single pearl which marked the place where the wall ended and the entrance lay open.

A person standing there said, "Come in, you are at your journey's end and your mansions are ready for you."

They passed from street to street among fair and spacious dwellings adorned with an infinitely varied beauty of divine simplicity. The mansions differed in size, in shape, in charm; each seemed to have its own personal look of loveliness. As the company came one by one to the mansions prepared for them, and their guide beckoned to the happy ones to enter into and take possession, there was, on the part of all of them, a soft murmur of joy. These new and immortal dwellings were lovelier and nobler than all the earthly dreams they had had of them. One after another the travelers were led to their own mansions and went in gladly; and from within, through the open doors, came sweet voices of welcome and low laughter and happy song.

At last there was no one left with the guide but the two old friends, the village doctor and John Wightman. They were standing in front of one of the largest and fairest of the heavenly mansions whose garden glowed softly with radiant flowers. The guide, laying his hand upon the doctor's shoulder said, "This is for you. Go in. There is no more sickness here, no more death, no sorrow, no pain! The old enemies are all conquered, and all the good that you have done for others, all the help that you have given, all the comfort that you have brought, all the strength and love that you have bestowed upon the suffering, are here, and we have built all of them into this mansion for you."

The good man's face lighted with a still joy. He clasped his old friend's hand and whispered, "How wonderful all of this is! Go on, you will come to your own mansion next no doubt. It will not be far away. We shall see each other again soon, very soon."

And so the village doctor went through the garden and into the music within. The keeper of the gate then turned to John Wightman with level, quiet, searching eyes and asked gravely, "Where do you wish me to lead you now?"

"To my own mansion," answered the man with half-concealed excitement. "Is there not one here for me? I am John Wightman. I wish very much to see my mansion. I believe that you have one for me. Will you take me to it?"

The keeper of the gate drew a little book from the breast of his robe and turned over the pages.

"Certainly," he said, with a curious look at the man, "Your name is here; and you shall see your mansion if you will follow me."

It seemed as if they must have walked miles and miles through the vast city before they came into a kind of suburb where there were many small cottages. Finally they reached an open field, barren and lonely looking. In the center of the field was a tiny hut, hardly big enough for a shepherd's shelter. It looked as if it had been built of discarded things, scraps and fragments of other buildings. These, however, had been put together with great care by someone who had taken great pains to make the most of cast-off material. There was something pitiful and shameful about the hut.

"This," said the keeper of the gate, standing still and speaking with a low, distinct voice, "This, John Wightman, is yours."

An almost intolerable shock of grief, wonder and indignation choked the man for a moment so that he could not say a word. Then finally he turned his face away from the poor little hut and began to remonstrate eagerly with his companion.

"Surely, sir," he stammered, "You must be in error about this. There is something wrong—some other John Wightman—confusion of names—the book must be incorrect."

"There is no mistake," said the keeper of the gate very calmly; "Here is your name, the record of your title and of your possessions in this place."

"But how could such a house be prepared for me?" cried the man, with a resentful tremor in his voice. "Is this a suitable mansion for one so well-known and so successful in life upon the earth? Why is it so pitifully small and mean? Why have you not built it large and fair like the others?"

"That is all the material you sent to us."

"What!"

"We have used all the material that you sent us," repeated the keeper of the gate.

"I acknowledge," added the man, "that I considered my own interests too much. But surely not altogether."

Dimly, through the trouble of his mind, John Wightman began to see the seriousness of his situation.

"What is it that counts here?" he asked.

"Only that counts here," said the keeper of the gate, "which is truly given. Only those things are given consideration in this place which are done solely for the love of doing good, only those plans are given consideration in which the welfare of others is the master thought. Only those labors count here in which the sacrifice is greater than the *anticipated reward*. Only those gifts are given consideration in which the *giver* forgets *himself*!"

#### THE WORDS OF THE SAVIOR

And I will conclude this, my appeal, to you, to come to the support of the Church Welfare Plan with the following familiar words from the 25th chapter of Matthew: (verses 31-40)

When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory;

And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats;

And He shall set the sheep on His right hand, but the goats on the left.

Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;

For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Again, in the language of Paul the Apostle, let us "Remember the words of the Lord Jesus how He said, It is more blessed to give than to receive." (Acts 20:35) And may we all be found among those worthy, unselfish and righteous ones who feed the hungry and clothe the naked, I humbly pray.

### ELDER JOHN H. TAYLOR

#### *Of the First Council of the Seventy*

As a people we have been thoroughly traditionated in the thought that it is a duty as well as a privilege for all of our men, as conditions will permit, to go out and preach the Gospel of Jesus Christ. Tradition is a wholesome thing provided it has had its beginning in high ideals, courage, the thought that we are the servants of the Lord, and that these high ideals have been carried unchanged from the past down to the present.

#### ASSIGNING MISSIONARIES TO NEW FIELDS

One of the ideals of the missionary is that he is willing to go wherever the Lord requires him to do. Last night in our Priesthood Meeting we sang the song "I'll Go Where You Want Me to Go, Dear Lord." Perhaps we never have had the same opportunity of witnessing a demonstration of this attitude with as large a number as we had recently when, on account of the war, missionaries were returned from Europe to America. Through the kindness of the First Presidency I was assigned to go to New York to work with President Frank Evans of the Eastern States Mission in receiving the missionaries as they arrived. Hotel accommodations and transportation were arranged for them and mission assignments were made for those who were to finish their missions in the United States and Canada. It has been indicated by President Clark the amount of work that was accomplished in handling the missionaries. May I say in addition that the short stay of the missionaries in New York was made more enjoyable because of the splendid hospitality and kindness of President and Sister Evans and the missionaries in the office.

When the missionaries were to be reassigned we expected to use the same methods that were used when they left home, that is, we thought that we would be able to interview missionaries and find

out in detail concerning their attitude and their desires. After the first group or so, it became evident that because of the short time they were in New York, this would be impossible. We therefore took the attitude that most of the missionaries coming from Europe were experienced, well trained and full of faith and therefore would be willing to go wherever they might be assigned for the best interests of the work of the Lord.

I am quite sure that all of the missionaries, just as we would have felt ourselves, had some thought or desire as to where they would like to labor while in the American Missions. Most missionaries, at the time of their call, have had the experience of making mental adjustments. At home we send out missionary calls all over the Church only knowing in a small way the disappointment that sometimes comes to the missionary and the parents when they find that he has been assigned to a mission field different from the one most desired. But with good courage and faith in the work, they do not ask for a change.

I might say that we were helped in selecting new mission fields for the missionaries by the kindly instructions of the brethren at home and also by the suggestions of the Mission Presidents under whom they had labored. However, these suggestions were only few in number. The assignment of the great majority was left to me.

A meeting was held with each group. The missionaries, as they came into these meetings had, I am quite certain, a desire or wish that they might be sent to certain mission fields. We came to each meeting with a sincere prayer in our hearts that the Lord would guide us in making the most suitable assignments. When names were read out and the mission fields were designated, it was astonishing with what good spirit they were accepted. The cases were few and far between when information was brought to our attention that a missionary thought he should have been sent to some other field. I can not remember of any missionary saying that he would not go to the field assigned to him.

To me it was one of the finest expressions of faith in the work of the Lord to see them accept these appointments, even though they might not have been as agreeable to them as some other mission field. And so, these wonderful boys and girls, holding on to the high missionary ideals of the Church, went into the different American fields and made the adjustment no matter what it was.

#### COURAGE AND FAITH OF MISSIONARIES

Not only had each missionary the experience of being transferred from one field to another but he also had the sad experience of having to say goodby to those faithful Saints in the foreign fields. I am speaking of those men and women in Europe who have shown much true devotion to the work of the Lord. The missionaries had also come in contact with the splendid Presidents and their wives in the foreign fields. They had learned to love these

men and women, had become sincerely devoted to them because of their humility and ability as leaders. Now they were to come into another field and make new contacts, to work under different circumstances and conditions, and this took considerable faith and courage on the part of all these missionaries.

The reports that have come to us from the American fields have been most favorable. You parents can certainly be very proud of these boys and girls of yours who were in Europe, because of their attitude, their love of the work, their devotion to the Cause, and their determination to make good in any field or under any condition.

If future missionaries, parents, and those in leadership could constantly keep before them this example of holding true to high missionary ideals, I am sure that we should find an increase in happiness, spirituality and usefulness on the part of missionaries as they give service to our Heavenly Father.

May this be a part of our missionary life, a part of our true tradition that has been carried forward so splendidly all these years, and may we not be found wanting as we are called into the field, I pray in Jesus' name, Amen.

### ELDER RUFUS K. HARDY

#### *of the First Council of the Seventy*

My beloved brothers and sisters, I am sure that I feel, as do you on this occasion, gratitude and joy and thanksgiving in our hearts for the presence here of President McKay.

#### THE INFLUENCE OF THE CONFERENCE FELT AFAR OFF

Somehow or other I feel that perhaps I am not mistaken in the thought that President Grant has been here with us. You know this world and its influences move on, and some marvelous things are coming constantly. Even today we have had a message from him, and his spirit and influence have been with us. When we gather together such a great concourse of people, such a marvelous gathering of the Priesthood as was here last night, that power, that influence, that strength and might which emanate from each individual spirit are felt by other individuals, and I feel confident President Grant will have received this spirit and this influence, together with love, hope, faith, and strength from us. Therefore, he has been blessed and we have been blessed in receiving from him his blessedness, his tenderness, love, and felicitations.

I thank God for His peaceful, sweet influence which has permeated this Conference and that all of us have been filled with the testimony of Jesus Christ, and the knowledge that God is our Father.

#### STAKE MISSIONARY WORK

As I come to these Conferences lately I have only one thing on

my mind that I should like above everything else to mention, and that is the work which is being done by the two thousand missionaries in your midst in the Stakes of Zion. I thank you sincerely for your help and I would like you to know that during the year 1939, two thousand two hundred and twenty souls have been added to this Church through the missionary labors of those in the Stakes of Zion of this Church, and that four thousand souls have been gathered into the fold who had become somewhat indifferent and inactive. Those six thousand people engaging in activity in this Church—and they are about half the size of this audience—will add mighty strength and tremendous force to the work of God going on here on the earth today.

I sincerely trust that the early days of this missionary work, recently inaugurated, are over, and that our fine and splendid Bishops—God bless them for the help they have given—won't give us Tom, Dick, or Harry, whom they never have been able to get to do anything, and so they suggest them to the President of the Stake because if he can do anything with them in the missionary field the Bishops would like to see it done.

#### THE TYPE OF MISSIONARIES NEEDED AT HOME

God, our Heavenly Father, chose to give to you and to me the choicest soul He had—His Only Begotten—to lead the great missionary work of the earth and be the pattern for us to follow. These men and women, our stake missionaries, are meeting up and down the highways and the byways of our own cities and towns the finer people, the better class, those who need and seek instruction, and we need that better type of missionary; not only one who is trained, but one who is willing and desires to go forth and do that which God would have him do. I am sure that our work will be made much plainer and much more happiness will result if we are given that kind of missionary.

#### THE WORD OF THE LORD

I want to read to you something that I have copied, and then close:

• No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; \* \* \*

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

I am sure that we have received great blessings, great joys, and great happiness in this Conference, and I know that when we thank God for what we possess and what we are, we can do it with a better understanding and a fuller meaning, so that God Himself will know



that we do those things which we have been taught and trained to do, which have been revealed by Him. May He give to us grace, peace, courage, and above everything else a desire to do that which is right, I pray in the name of Jesus Christ, Amen.

## ELDER RICHARD L. EVANS

### *Of the First Council of the Seventy*

I have been thrilled since the opening of this Conference with each of the statements of my brethren, as I am sure you have been, beginning with the greeting from President Grant, continuing with the broad, enlightening view of the past year, and the deep and solemn admonitions for the year to come by President Clark, and continuing down through the remainder of the speakers.

I was thrilled this morning to have with us President McKay and to hear his remarks, as I know all of you were.

#### RECORDS MADE BY LEADING BRETHREN

When I came to my present calling in the Church I thought perhaps I should make something of a reputation in some field or another, and I looked around to see what records might be available that could be acquired. I saw that some of my brethren had acquired, justifiably, a reputation for being authorities in the field of doctrine—some were trained in the professions—some in law, some in the sciences; and I concluded that about the only record that was left for me to strive for was that of brevity of expression, but I anticipated no such cooperation from the presiding officer in helping me to achieve this record as I have had here today. (Laughter.)

#### SPEECHES THAT WERE NOT DELIVERED

I think it was just about a year ago at this hour that a similar situation had arisen, and Dr. Widtsoe was called upon to speak. He advised us that he had a prepared talk in his pocket, but there was no time to deliver it and he would probably deliver it at the next Conference. I think he did not deliver it at the next Conference, however, and my curiosity, fully equal to that of a woman on this particular subject, got the better of me, and I have asked him several times since what that talk was about. He has merely smiled, and I do not know yet.

I think my retaliation at this time will be of like character. I have a talk in my pocket. It was to have been a very good one. (Laughter.) It is still a very good one, but it is not for the ears of this congregation. I am not above borrowing time from my brethren here on the stand, but there is no one left to borrow it from except the congregation, and I refuse to do that.

#### A TESTIMONY AS TO TITHING

I should like to say one thing more. I was happy to hear the

remarks yesterday of Brother Joseph Fielding Smith concerning the subject of tithing, and the brief but forceful message given in the Priesthood meeting last night on the same subject by President Clark. I do not know what a full tithing means to you, but I know what it means to me by the teachings of my great and good mother whose presence I so sorely miss at this time. It has meant to me all the days of my life a tenth of every dollar that ever passed through my hands, whether by gift or as a reward for labor. I am grateful for that example and that teaching.

I have thought at times that I would like to put the Lord in my debt, but have found that it is impossible to do so, and I commend to all of you who have not experienced the surpassing joy of attempting to do so that you do it. No one with whom you have any business in this world or out of it will repay you so surely or so generously. That is my testimony; it has proved to be so in my own life, and I know it will in the life of every Latter-day Saint who will take this principle of the Gospel and live it and reap from it all the material and spiritual rewards that come therefrom.

I wish to leave you my testimony this day, that I know that God lives as well as I know any of the material facts of life, or anything that I can reach out and touch with my hand; that Jesus is the Christ, and that Joseph Smith was a prophet of God, as have been all his successors, including our present leader, President Heber J. Grant, whom I pray God will increase in health and strength and return to us, and I speak it in the name of the Lord Jesus Christ, Amen.

### ELDER MARK B. GARFF

*Former President of the Danish Mission*

"Blessed is he who endureth to the end."

I bring the good greetings and the love of the Danish people who belong to the Church, to President Grant, President Clark, President McKay, the Council of the Twelve, the Seven Presidents of Seventy, the Presiding Bishopric and the Presiding Patriarch of the Church. That is my first obligation to this group.

My second obligation is that I shall extend the love of the Danish people to the congregation of the Church. That was their wish and their desire before I left that land.

I express my appreciation to Elder Richard R. Lyman, Elder Joseph Fielding Smith, and Elder Sylvester Q. Cannon for their visits to the Danish Mission, for the inspiration that they brought. I am most grateful and thankful for the opportunity I have had of giving service, that I was an instrument in the hands of the Lord in helping to evacuate the missionaries from Europe under the jurisdiction and leadership of Elder Joseph Fielding Smith. I learned to love him and I appreciate him. Even though we were eight thousand miles from the First Presidency of the Church of Jesus Christ, yet I am sure that the same inspiration dominated all of us, and your

sons and your daughters returned to the land of Zion, "a choice land above all other lands," because of the inspiration that our Heavenly Father granted unto His servants.

There is one thought that I would like to leave with you, and that thought is this: Why are you here today? Why are you not in war-torn Europe? Why aren't bombs falling on you? This is the only place in the world today—the United States—where there is any religious security, it is the only place where there is any guarantee of religious security, and why are you here? Why have you been so blessed? Because the Lord God talked to Joseph Smith and gave him commandments concerning the peoples of the earth; that he should go, and that he should send others to preach the Gospel to the nations of the earth. Some humble missionary left Salt Lake City, or left some other city, and went into far-away Denmark, into far-away Norway, and into far-away Germany, and other nations and sought out our parents, our grandparents, our great grandparents, and because the Lord sent those men we are enjoying the blessings of the Gospel of Jesus Christ. We are not Americans, a great part of us, because of any choice of our own, but because missionaries went to that land and brought us here. We owe that to the Gospel of Jesus Christ; we owe it to the Church.

If for no other reason I paid my tithing I would pay it because some humble missionary brought my grandparents to this country. I have an opportunity for religious freedom; I have an opportunity for economic security; I have an opportunity to hear the voice of the prophet of the living God, and oh how grateful I am that I have a testimony of the Gospel of Jesus Christ! How grateful I am that some missionary sought out my grandparents! How blessed am I that I have had the opportunity of rendering service in the Church of Jesus Christ of Latter-day Saints! I say this to you in all sincerity. The greatest thing that you and I can do is to give more richly than we have received.

I bear witness to you as a servant of God that He lives, and that His coming is near at hand. I bear witness to you that the door is opening, for He said a hundred years ago that His coming was near at hand, even at our very door, and the Lord will show unto the nations, and unto you, and unto all mankind that that which the prophets have said is true.

As recorded in the first section of the Doctrine and Covenants, the Lord said the time would come that they who would not hear the voice of His servants, the voice of the prophets, and the voice of the Apostles, would be cut off from among the people, and that has happened.

God grant that we may appreciate the fact that we are Americans. Do not sell your birthright for a mess of pottage. Do not barter your freedom away. Do not trade your Constitution for all the things and all the thoughts that are propounded by men, for they would steal from you your freedom, and the Gospel, and your soul for the almighty dollar. God lives. This is the Gospel of Jesus

Christ, and I bear you my testimony in the name of Jesus Christ, Amen.

**PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

I feel that I owe an apology to the other brethren because our trouble here runs back to the beginning; I talked too much the first day. So Brother Jacobs of the Palestine-Syrian Mission, Brother A. Richard Peterson of the Norwegian Mission, and later, Brother John A. Israelson of the Norwegian Mission, we shall hear from you next time.

I might say just a word myself. I wish sincerely to thank the brethren and sisters for the prayers which they have offered up in my behalf. Only the Lord Himself knows how much I needed help. This has been my first experience, I hope it is my last. I am grateful for the Spirit of the Lord that has been with us. I am grateful for the blessings that have come from the testimonies of the brethren who have spoken, and grateful that we have been able to let President Grant hear this great Conference.

I also leave my testimony with you of the truth of this great work in which we are engaged. I ask God to bless us always, in the name of Jesus Christ, Amen.

I wish to thank the choir for the music rendered at this Conference, beautiful and inspirational it has been as always.

An anthem, "Worthy is the Lamb, and 'Amen,'" (Handel), was sung by the Choir.

Elder Heber J. Burgon, President of the East Jordan Stake, offered the benediction.

Conference adjourned sine die.

The musical exercises at the Friday sessions were furnished by the Brigham Young University Chorus, under the joint direction of Dr. Franklin W. Madsen and Dr. Florence Jepperson Madsen; at the Saturday sessions, by the Ricks College Choir, John M. Anderson, Director; and at the Sunday services by the Tabernacle Choir, J. Spencer Cornwall, Director.

The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper. Organ accompaniments and solo presentations for the Tabernacle Choir and Organ Broadcast Sunday morning were played by Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson  
Clerk of the Conference.

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Taken from his sermons and writings as they are found in the Documentary History and other publications of the Church and written or published in the days of the Prophet's ministry

Selected and arranged by the Historian, Joseph Fielding Smith, and his Assistants in the Historian's Office of the Church of Jesus Christ of Latter-day Saints.

Many of these discourses and writings appear in the Documentary History of the Church, but others have not been included in these volumes, but are scattered through the early publications of the Church. It has been difficult even for the student to obtain these because the old publications are not accessible for general use.

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OF LATTER-DAY SAINTS



Held in the Tabernacle  
SALT LAKE CITY, UTAH

*October 4, 5, 6, 1940*

With Report of Discourses



Published by the  
Church of Jesus Christ of Latter-day Saints  
Salt Lake City, Utah

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# The One Hundred Eleventh Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints

The One Hundred Eleventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 4, 5, and 6, 1940.

The entire proceedings of the general sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the public generally.

President Heber J. Grant presided at each of the sessions of the Conference; President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the meetings.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*Of the First Presidency:* Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

*Of the Council of the Twelve Apostles:* Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis; Albert E. Bowen, and Sylvester Q. Cannon.

*Of the First Council of the Seventy:* Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, and Richard L. Evans.

*Of the Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

## OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

*Members of the General Committee, Church Welfare Program.*

*Members of the Church Board of Education.*

*Presidents of Stakes* and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, and Elders; General, Stake, and Ward officers of the auxiliary organizations.

*Mission Presidents:* Joseph J. Cannon, Temple Block, Salt Lake City; Levi Edgar Young, President of the New England Mission. All other Mission Presidents were excused from attendance at this Conference, having been requested to remain in their various mission fields.

## FIRST DAY MORNING MEETING

The opening session of the Conference was held Friday morning, October 4, at 10 o'clock.

Every available seat in the great Tabernacle auditorium and galleries was taken, being occupied by people who had come from the various Stakes and Missions of the Church.

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

The time has come to open the One Hundred Eleventh Semi-annual Conference. I am more grateful than I can say, and we here are more grateful than we can express, that President Grant is with us this morning and is presiding at this meeting. He has asked me to conduct these services.

All official meetings of the Church are announced in the Conference Folders, which may be obtained at the entrance to the Tabernacle. Those who expect to attend any of these meetings should provide themselves with a copy. All other notices, such as reunions, etc., will be found in *The Deseret News*.

The music this morning will be by the *Singing Mothers* of Bonneville, Cottonwood, Emigration, Ensign, Highland and Wells Stakes. They will sing under the direction of Sisters Josephine Brower and Olive N. Rich. The congregational singing will be under the direction of Richard P. Condie. The organist is Dr. Frank W. Asper.

The Chorus and congregation sang the hymn, "Now Let Us Rejoice."

Elder Joseph J. Cannon, President of the Temple Square Mission, offered the opening prayer.

The *Singing Mothers Chorus*, Sister Josephine Brower directing, sang, "Holiness Becometh the House of the Lord," (by Evan Stephens).

### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

The following changes in Church Officers, Stake, Ward, and Branch Organizations have occurred since last April Conference:

#### CHANGES IN CHURCH OFFICERS, STAKE WARD AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE

##### *Special Appointments*

Thomas E. McKay, former President of the Swiss and East German Missions, has been appointed to take charge of affairs in the European Missions.

Franklin J. Murdock has been appointed Church Mission Secretary and Transportation Agent to succeed Harold G. Reynolds, deceased.

John D. Giles, field secretary for the Young Men's Mutual Improvement Association, appointed special National Field Scout Commissioner, his jurisdiction covering all units of the Boy Scouts of America affiliated with the Church.

Lee A. Palmer appointed Associate Field Supervisor of Aaronic Priesthood and Y. M. M. I. A. youth program activities.

#### *New Mission Presidents*

Eugene M. Cannon appointed to preside over the Tahitian Mission to succeed President Kenneth R. Stevens.

Wilford W. Emery appointed to preside over Samoan Mission to succeed President Gilbert R. Tingey.

William P. Whitaker appointed to preside over Southern States Mission to succeed President Merrill D. Clayson.

David F. Haymore appointed to preside over Spanish American Mission to succeed President Orlando C. Williams.

James P. Jensen appointed to preside over the East Central States Mission to succeed President William Thomas Tew, Jr.

Jay C. Jensen appointed to preside over Japanese Mission to succeed President Hilton A. Robertson.

Nicholas G. Smith appointed to preside over Northwestern States Mission to succeed President Preston Nibley.

George F. Richards, Jr., appointed to preside over North Central States Mission to succeed President David A. Broadbent.

Gustave A. Iverson appointed to preside over the Eastern States Mission to succeed President Frank Evans.

#### *New Temple Presidency*

Mark Austin appointed to succeed Nicholas G. Smith as First Counselor to President Stephen L. Chipman of the Salt Lake Temple, and David A. Broadbent appointed to succeed George F. Richards, Jr., as Second Counselor.

Charles V. Pugh appointed to preside over the Arizona Temple, to succeed President Charles R. Jones.

#### *New Stakes Organized*

The Washington Stake was organized June 30th from branches in the Eastern States Mission, and consists of the Arlington, Chevy Chase, Fairview, and Washington Wards, and the Baltimore and Greenbelt Branches.

The Denver Stake was organized June 30th from branches in the Western States Mission and consists of the Cheyenne, Denver First, Denver Second, Englewood, Laramie, and Pueblo Wards, and the Barnum and Ft. Collins Branches.

#### *Stake Presidents Sustained*

John M. Homer chosen President of the Idaho Falls Stake to succeed President Leonard G. Ball.

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Thomas J. Brough chosen President of the Lyman Stake to succeed President H. Melvin Rollins.

Willis A. Oldroyd chosen President of the Wayne Stake to succeed President William F. Webster.

Robert O. Hatch chosen President of the Burley Stake to succeed President David R. Langlois.

Douglas M. Todd chosen President of the newly organized Denver Stake.

Ezra T. Benson chosen President of the newly organized Washington Stake.

Leo O. Hansen chosen President of the Portneuf Stake to succeed President George T. Hyde.

### *New Wards Organized*

Mesa Fifth Ward, Maricopa Stake, created by a division of Mesa Second Ward.

Centinela Ward, Inglewood Stake, created by a division of the Inglewood Ward.

Tooele Fifth Ward, Tooele Stake, created by a division of the Tooele 2nd Ward, and a small section of the Tooele First Ward.

Center Ward, St. George Stake, created by a division of the three St. George Wards.

Arlington Ward, Chevy Chase Ward, Fairview Ward, and Washington Ward, Washington Stake, were created from branches in the Eastern States Mission.

East Glendale Ward and West Glendale Ward, San Fernando Stake, created by a division of the Glendale Ward.

Cheyenne Ward, Denver First Ward, Denver Second Ward, Englewood Ward, Laramie Ward, and Pueblo Ward, Denver Stake, were created from branches in the Western States Mission.

### *Independent Branch Made Ward*

Cluff Ward, Summit Stake, formerly an Independent Branch.

### *New Independent Branches*

Downey Branch, South Los Angeles Stake.

Fruitland Branch, Duchesne Stake.

Payette Branch, Weiser Stake.

Durango Branch, Young Stake.

Baltimore Branch and Greenbelt Branch, Washington Stake, were formerly branches in the Eastern States Mission.

Oceanside Branch, New York Stake.

Sun Valley Branch, Blaine Stake.

Barnum Branch and Ft. Collins Branch, Denver Stake, were formerly branches in the Western States Mission.

### *Wards Made Independent Branches*

Strawberry Branch, Duchesne Stake, formerly Ward of same Stake.

Cluff Branch, Summit Stake, formerly Ward of same Stake.



*Independent Branch Disorganized*

El Segundo Branch, Inglewood Stake, discontinued and annexed to Inglewood Ward.

*Those Who Have Passed Away*

Frank L. Ostler, First Counselor in the Granite Stake Presidency, and a former member of the Sunday School General Board.

Orson P. Satterthwaite, Patriarch of the Logan Stake.

James Ashton, Presiding Elder of the Burdett Branch, Lethbridge Stake.

John B. Fairbanks, widely known Utah artist, whose murals adorn the interior of the Salt Lake, St. George, and Mesa Temples.

Mrs. Manomas Lovina Gibson Andrus, Pioneer of 1847, died at the age of 98. Only one 1847 Pioneer survives her.

Mrs. Delia I. Winters Booth, widow of Judge John E. Booth, well known Pioneer artist and leader of industry.

Bishop John Hair, Jr., of the Vernal 2nd Ward, Uintah Stake.

Sarah Ann Jenkins Cannon, widow of the late Apostle Abraham Hoagland Cannon.

Arthur Winter, Chief Clerk in the office of the First Presidency since 1907; Secretary-Treasurer of the Church Board of Education since 1902.

Eli Holton, Ogden Stake Clerk.

James H. Wallis, patriarch of Emigration Stake and well known Church journalist, publisher and musician.

Almon Thomas Butterfield, member West Jordan Stake Presidency, and Stake President until 1937.

Lydia Kimball, a daughter of Edward Partridge, First Presiding Bishop of the Church.

Samuel W. Hendricks, Benson Stake Clerk for 35 years.

Alvin A. Beesley, member of Ensign Stake High Council, and one of the West's prominent musicians.

Mary Rebecca Moyle Booth, widow of the late President Joseph W. Booth of the Palestine-Syrian Mission. An active church worker.

Mrs. Jane Knowlton Kimball, widow of the late President J. Golden Kimball of the First Council of the Seventy.

**PRESIDENT DAVID O. McKAY***Second Counselor in the First Presidency*

It is now my privilege to read a *Statement* by the First Presidency of the Church of Jesus Christ of Latter-day Saints.

**STATEMENT BY THE FIRST PRESIDENCY**

The meeting of the Saints in this General Conference finds the world still war-torn. Millions of the Lord's children are suffering and mourning. All the woes and misery that attend armed conflict are spending their force upon them.

From these afflicted peoples comes the prediction that the approaching winter will bring famine. If famine shall come, the history of the past shows it will likely bring plagues with it.

Our brethren and sisters are found on both sides of this terrible struggle. On each side they are bound to their country by all the ties of blood, relationship, and patriotism.

As always happens in such cases, each side claims to believe it is in the right. Each claims to feel it is fighting for its very existence. As the war progresses in its cruelty and horror, each may come to aim at the complete subjugation or extermination of the other.

#### THE LORD'S WAY

This would be an inhuman and unrighteous purpose. God's way requires that nations shall live in peace and amity, one with another. The Master's command was:

Love your enemies, do good to them which hate you,  
Bless them that curse you, and pray for them which despitefully use  
you. (Luke 6:27-28)

The Saints on either side have no course open to them but to support that government to which they owe allegiance. But their prayers should go up day and night that God will turn the hearts of their leaders towards peace, that the curse of war may end.

God is not pleased either with war, or with the wickedness which always heralds it. When He uses war, it is to wipe out sin and unrighteousness.

The hearts of all the Saints are torn with grief over the sufferings of their brethren and sisters who are taking part in this struggle. So, for the Saints this is a fratricidal conflict. They so mourn over it. Their prayers ascend to our Heavenly Father that the war may come to a speedy end.

To those Saints who are stricken by this great tragedy, we say live righteously, pray constantly, and the Lord will answer as your faith and works and His all-wise purposes allow Him.

To those whose wickedness has brought this strife and turmoil, we say repent lest the Lord shall smite you in His wrath. He will not hold you guiltless of the innocent blood of your fellowmen.

To all the nations, we say adjust your differences by peaceful means. This is the Lord's way.

#### AMERICA'S OPPORTUNITY TO BE PEACEMAKER

To our nation we repeat the Master's admonition:

Blessed are the peacemakers: for they shall be called the children of God. (Matt. 5:9)

How infinitely greater it is to lead nations to peace, than to subdue a nation to chains. Let America put her house in order, forsake selfishness, greed, and avarice, abolish unrighteousness, wipe hate from

her heart, hold in loyal friendship the good and upright of all nations and peoples. Then to her shall come the high destiny of the peacemaker.

#### PRAYER FOR PEACE

We humbly pray our Heavenly Father, that He will send to the earth His messengers of peace, that this terrible war shall afflict no more nations and spread no farther over the face of the land, that fear and frenzy shall be driven out from their place among the peoples, that hate shall be banished from the souls of men, for where hate abides, there righteousness cannot live; that sanity shall again assert its sway, and that love shall fill the hearts of men even to overflowing.

#### PRESIDENT J. REUBEN CLARK, JR.

##### *First Counselor in the First Presidency*

Taking advantage of the fact that I am conducting the meeting, and in order to put myself out of misery as early as possible, I wish now to say something to the Conference, and, as I wish to make it as concise as possible and be sure to say the things as nearly like I want to say them as possible, I have submitted it to writing.

#### PAMPHLETS

Reports come to us that pamphlets are being circulated among the people under circumstances that lead some to believe they are published and distributed under some kind of approval or sanction from the General Authorities of the Church. These pamphlets are said to contain extracts from early sermons delivered by the early leaders of the Church, the parts of the discourses printed having to do with world conditions which the compilers of the pamphlets apply to the situation existing in the earth today.

#### COMPILATION AND DISTRIBUTION NOT AUTHORIZED

The General Authorities have had nothing whatever to do with the preparation of these pamphlets nor have they sanctioned or approved their compilation or issuance. When the General Authorities shall wish to do anything of this sort, they will do it under their own names and will not hide their identity behind some Church member.

It is also reported to us that in many cases, these extracts as appearing in the pamphlets are in effect garbled and that moreover when read in the full text in which they appear, they take on quite a different meaning from what they seem to have when torn from their context. A text should always be studied for its real meaning in connection with the full context.

Furthermore, it is our information that these pamphlets are in some instances being surreptitiously merchandized even in the Temples, and also in Priesthood quorum meetings. This should not be done. The

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Temples are holy places; they are not book stores; they are not places in which propaganda is to be carried on. The people are warned against all these perverse activities. Moreover, Priesthood quorum meetings are not book-selling gatherings; they are meetings for the study of the Gospel and the carrying on of the regular Priesthood activities.

#### EXALTATION THROUGH TEMPLE MARRIAGE

There are too many marriages of our young people that are mere civil marriages—marriages for time. This is much to be regretted. It is a situation that calls for remedy from every Bishop, from every auxiliary organization, and from every parent.

After its absence from the earth for hundreds and hundreds of years, the Lord revealed in this Dispensation of the Fullness of Times, the principle of the eternity of the marriage covenant, and He restored to the earth the divine authority to consummate it. This revelation and this restoration makes of marriage a holy relationship, out of which and out of which only, can come man's greatest glory and exaltation.

#### OPPORTUNITIES FORFEITED IN CIVIL MARRIAGE

You young people are trifling with your divine destiny, you are treating lightly a great commandment, you are casting aside as dross the greatest opportunity that comes into your life, when you fail or refuse to be married in our temples where husband and wife may be sealed for time and for all eternity by the men bearing the holy Priesthood of God. A civil marriage—and that is all any marriage is that is performed outside the temple—merely legalizes a marital relationship. It has none of the effects of a sealing for time and eternity.

You young people, if you think enough of one another to marry at all, you should love one another enough to wish to perpetuate your association forever; if you do not think enough of one another for that, you may well hesitate long before you decide to go forward in life otherwise. The situation is not changed by having your Bishop or President of Stake, or some ex-Bishop friend, or like person, perform the ceremony for time. All these are civil marriages only.

#### OUR LANDS

In his eloquent oration on the Pioneers last July, President Bryant S. Hinckley read the following statements made by Brigham Young:

Talk about these rich valleys, why there is not another people on earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air, and everything pertaining to them unto the Lord, and the smiles of heaven rested on the land and it became productive and today it yields the best of grain, fruit, and vegetables. . . . There never has been a land from the days of Adam until now that has been blessed more than this land has been blessed by our Father in heaven; and it will be blessed more and more if we are faithful and humble and thankful to God for the wheat and corn, the oats, the fruit, the vegetables,

the cattle, and everything He bestows upon us, and try to use them for the building up of His kingdom on earth.

I can remember, and so can all you older brethren and sisters, when our lands were in the heyday of their productivity. We can remember when the snow drifted deep in the mountain gorges, when the run-offs of the springtime made our streams rushing torrents that watered our lands and spread out upon them the rich fertilizing sediments from the mountains, when our farmers and stockmen were prosperous, when we merited the symbol adopted for the State—a busy hive of industry, when our homes and fences and barns and corrals were in repair, when our farmers' words were as good as their bonds, and both were A-1.

#### CHANGING SCENES

The old time snows have not been falling in the mountains for many years. Our farms are run-down, many acres of them are idle, our fences and barns and corrals are falling down, our homes are unpainted, the roofs leak, our streets are full of weeds, too many of our meeting houses are shabby, we look too much like idling ne'er-do-wells. Another fifty years of this will almost return us to the desert.

Again quoting Brother Brigham:

You inquire if we shall stay in these mountains. I answer yes, as long as we please to do the will of God our Father in heaven. If we are pleased to turn away from the holy commandments of the Lord Jesus Christ, as ancient Israel did, every man turning to his own way, we shall be scattered and peeled, driven before our enemies and persecuted until we learn to remember the Lord our God and are willing to walk in His ways.

There are other enemies than human persecutors. We can be our own worst enemies, and drive ourselves away from our most cherished possessions.

#### LAND BLESSED THROUGH PRAYER AND EFFORT

Would we not better pray again over this land and the air and the water and everything pertaining to them? Would we not better turn our reliance to our own efforts and their fruits as blessed by the Lord? Why should the Lord bless the land we do not farm? Why should He give us water for that land we are not using? Why should He give us crops when we do not plant? Why should He bless us with His blessings when our reliance is put not in Him but on government gratuities for not working, for not farming, for not doing the things that have been man's allotted part since Adam was driven from the Garden.

The Lord cannot be pleased with shiftless idleness; those of us in default must mend our ways.

The tragedy of all this is, that the innocent must as always suffer at least in part the punishments that afflict the guilty. The rain falls on the unjust as upon the just, and the lands of the just parch as do

those of the unjust. Yet God will not forget those who serve Him and keep His commandments. Their reward is sure, in their happiness, in their blessings of contentment, of health, of the consciousness of a life well lived, in their salvation and exaltation.

#### CHURCH GRAIN ELEVATORS

As the press has announced, the grain elevator which has been under construction at the Church Storage Square has now been completed. Its capacity is 318,000 bushels. With what may prove to be a spirit of forecast, it has been named Church Elevator No. 1. The Church also has an elevator at McCammon, Idaho, with a capacity of some 80,000 bushels, and a small one at Sharp's Spur, Levan Ridge, with a capacity of 8,500 bushels—or a total wheat storage capacity of some 400,000 bushels.

The Church has borne the cost of securing and building these elevators. The Relief Society Wheat Fund will be used by the Relief Society to fill the elevators with wheat. The Church will assume the upkeep, maintenance, repair cost, as also the cost of storage of and in these elevators. It will be necessary from time to time to replace this wheat so stored. The Church will absorb the losses incident to this operation, and if at any time such operation yields a profit, this will be applied towards the costs of running the elevator.

So far as possible, all labor incident to this storage operation will be Welfare labor.

A relatively small part of the storage space in these elevators will be used by the Welfare Committee for storing various grains in connection with their various operations.

#### WHEAT DONATIONS RESTORED

Thus we return to its original form the donations of wheat, made by the people to the sisters, and by the Relief Society sisters themselves, beginning back in the time of Brigham Young. These donations were made at the sacrifice of comforts and sometimes of necessities. In the beginning they frequently represented the result of gleaning the wheat fields by the sisters themselves,—a grievous toil oftentimes, but one that brought joy to their hearts at the time and a reward from their Heavenly Father in the hereafter. Our fathers and grandfathers, our mothers and grandmothers were fashioned in heroic molds; they were built of the virtues that make mighty empires. It is not too much to hope and pray that we of our day may measure to their stature.

#### WELFARE PLAN

The Welfare Plan is growing daily in its efficiency, thanks to the untiring devotion of the Welfare workers in the Wards, and Stakes, and at the central office.

The Plan has now been in operation a little over four years. During

that time it has helped an average of about 50,000 individuals annually. Experience has been gained that has enabled those in charge so to perfect their plans that, as was stated at the last April Conference, we feel assured that short of a great worldwide calamity that should affect the very foundations of our whole economic life, the Church will be able to care for the indispensable needs of its worthy poor, in time of want. This was our first objective,—to maintain life.

#### TO REBUILD CIVIC, RELIGIOUS LIVES

Co-equal with that was the rebuilding in those who had a temporary misfortune, of a full civic and religious life. It was the aim that no one of them should come to feel that because he had suffered a financial setback, he had had closed against him any social or spiritual activity or opportunity for progress and ultimate achievement. No Bishop has done his full duty, and no Ward Relief Society has met its full opportunity, that has left any needy Ward member in doubt on these matters.

From the very beginning, the problem has been to keep away from ambitious and often ill-considered plans and schemes for remaking society and recreating our economic structure. It would have been a simple matter to begin visionary undertakings that would not only have bankrupted the Church but that would have broken the heart and courage of all of us by the greatness of our disaster. We have therefore gone slowly and watched each step taken. The Lord has been with us in this plan.

#### EXPANSION OF PLAN

As by-products of securing the necessities of life for the needy, we have ventured into a few other fields where we felt we could help those who were near distress as well as those actually in need. We have created an organization that has made small character loans to men and women who could not borrow from financial institutions; we have set up a manufacturing establishment for the renovating and building of household furniture and fixtures, which gives employment particularly to willing but aged unemployables, and that provides cheap articles for the needy. We have set up an agricultural committee to help find farms for young men especially who wished to farm and whose training and experience gave some reasonable assurance they could farm successfully. We have now set up a committee whose business it is to investigate what, if anything, the Church may wisely undertake to do, consistent with its resources, to help by advice or otherwise in setting up cooperatives, both for production and marketing.

#### MEASURES TAKEN TO PRODUCE WELFARE MATERIALS

One of our aims has been to produce as fast and as fully as possible, within the program itself, all the materials we need to carry out our Welfare work. We are doing this first by making surveys of the needs

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of each Ward and Stake of the Church, then by making a budget of production covering these needs, and then by assigning these budgetary needs among the various Stakes able to produce them. The first year we were able to furnish only some 10% of what we used. This proportion has constantly risen each year until last year we produced approximately 58% and this year we expect to produce, in our better organized regions, substantially 70% of our needs, and we hope by another year to make it nearly 100%. There will always be a few articles, such as spices, for example, that we must buy.

In doing all this, we have acquired and are operating a coal mine, we have helped in starting lumber mills, a plaster mill, we are now setting up a poultry farm, and are preparing to install a milk processing plant. Other things will be added as rapidly as consistent with a wise development. Lastly we have set up, as an experiment, a small revolving fund to be used in building very modest homes for those who are in a position to get some help from financial institutions. This can easily lead into such large outlays of money that we are going ahead very carefully and slowly. We never forget that the funds we are handling are stamped with the most sacred trust that can mark money, for they are the tithes and offerings given by the Saints to build up the Church and Kingdom of God. Out in the Northwest they are carrying on locally such a housing program under most promising circumstances. The same sort of operations are going on in many other parts of the Church, principally under the direct sponsorship of Priesthood quorums. All this is most gratifying and encouraging. We are very hopeful that out of all these experiences we shall be able to work out a successful plan for such undertakings, but, I repeat, we are going slowly and cautiously, and here, as always, we must look primarily to the local groups themselves to carry on this work, not alone the work of supplying the labor therefor, but the burden of furnishing the finances, also. The Church cannot undertake, the undertaking would be too vast, to furnish the money for this and other like matters, the Church Wards and Stakes or Priesthood quorums furnishing merely the labor. These agencies must also look forward to furnishing the great bulk if not all of the finances as well as the labor for such special projects.

#### WELFARE PLAN FOR MUTUAL HELPFULNESS

As was expected, there are now appearing certain tendencies which unless we meet them squarely and correct them at once, will lead to the creation of a Church dole system, the very last thing the Church intends to do. From the foundation of the Church until now, idleness has been condemned as unworthy of Church members, as destructive of character, as violative of the true Christian life, as contrary to the command given to Adam as the law of this world "In the sweat of thy brow, thou shalt eat bread." The Lord has repeatedly spoken about it in our time.

The task which the Welfare system has now most urgently to do



is to provide work for those who receive help. We urge all of the people to cooperate with the Ward Welfare Committees to this end. It should be possible for plans to be worked out by which any man in a community having a job to be done could go to his bishop and state his need; that then the bishop, either directly or through the Stake or regional organization, could supply this man with the help needed for the job; the man having the work done would pay to his bishop, as a contribution to the Welfare Plan, the cash value of the labor at the regular wage values; to the man doing the work at the instance of the bishop, the bishop would give as compensation for his work, an order on the storehouse for the things which the man needed, or in some cases the man might be given part cash, the order on the storehouse and the cash to furnish sufficient to meet the needs of the one doing the work. Such an operation will give the Welfare worker something to do, it will enable the member having the work to do to get the work done as cheaply and as well as he could get it done otherwise and it will give to the member having the work done and to the Welfare worker joy and satisfaction over their mutual helpfulness. I want to say to the people of the Church that we have found these Welfare workers capable and industrious in what they undertake. They are not the kind of workers that the W. P. A.'s are sometimes described to be. Welfare workers are frequently men who from one cause or another are no longer employable in regular industry but who, like their younger fellow Welfare workers, can and will still do a day's work for a day's pay. We honor all such men and are grateful to the Lord for their integrity, industry, and devotion to their duty, and for their loyalty to the Church.

#### "GOOD TIMES"

By the present outlook, there will be for the next months a great increase in industrial activity, which may be expected to have a general reaction on all business, and if so we shall have a period, longer or shorter, of so-called good times. We members of the Church should not be misled by this. The great bulk of the money which is to be expended in this industrial expanse will be wholly unproductive from an economic standpoint. The nation will be billions poorer, not richer by these expenditures, in so far as our economic, commercial, and industrial national life is concerned. These billions must be raised either by increased taxes, which we must expect will increase the cost of living, or by further borrowings that will greatly increase our public debt and so add to our taxes, or the money may be raised by both means. As I said at another Conference, after the war with all this destruction of wealth—that is property—is past, we must be prepared to face another depression, the depth and duration of which we may not now know. We shall hope that this temporary "prosperity," as we shall probably call it, that may come, will not lead the Welfare organizations and workers to relax any effort to perfect their organization so as effectively to carry

on their relief work. I assure you we shall hereafter need all the help we can now plan and provide for.

#### COMPULSORY MILITARY SERVICE INAUGURATED

In saying this I am not passing any judgment upon or making any criticism of our preparedness program. *We must be able to resist invasion.* But I may point out that for the first time in our history we are inaugurating universal compulsory military service and *apparently* we are preparing to maintain a great standing army, both of which have been under a wise ban during our whole national existence, because they have been deemed dangerous to our Constitutional government and to our free institutions.

#### INVASION A REMOTE POSSIBILITY

It may also be observed that we have had built in our minds a sort of frenzy of fear of foreign and subjugating invasion. Responsible military opinion credibly reported, is to the point that while desultory air raids causing great damage and considerable loss of life, might, under more or less ideal weather conditions over the whole Atlantic, be made against some of our Eastern coast cities, yet an armed invasion by great foreign armies sufficient to conquer us, is such a remote possibility under existing means and methods of transportation as should not make us hysterical, and we are nearly so now.

It does seem that if the navigation of a channel 20 miles wide can hold up a belligerent from making even an attempt at armed invasion for a period of weeks now ripening into months, that the navigation of an ocean 3000 miles wide might be a sufficient barrier to any great armed invasion at all, and we need not take too seriously threats by that belligerent to do so, or his brags either. One hundred thirty odd millions of free people, with unlimited resources and the highest industrial development in the world, will give some pause to the most ambitious ruler. Nevertheless, until the world quiets down and sanity comes back to men, we should be prepared to repulse such an invasion if it came. Our preparation should be solely to repel invasion, not to conduct an aggressive war nor to make conquests. But let us not fall into a panic of fear.

#### WAR

In the hope that it may tend to mitigate some of the hate now rising that threatens to engulf us, as well as for our peace of mind and our ability to gauge future happenings, it seems well that we should be under no misapprehension as to the present status of the United States in the existing European conflict. By all the rules and principles by which nations have governed their conduct in the past, the United States has already committed several hostile acts and we are in fact now at war.

It is the settled law of war, that the private citizens of neutral states may, without in any way jeopardizing the neutrality of their sovereign, carry on commerce with either or both belligerents subject to certain rights of search, seizure and confiscation by the belligerents in cases of trading in contraband of war or in case of violating a legal, effective blockade; but it is just as well settled that no neutral state can itself supply one belligerent with the materials of war, without thereby losing its character as a neutral and becoming itself a belligerent.

The nations of the earth in their last voluntary and near unanimous statement of the law on these matters, declared:

The supply, in any manner, directly or indirectly, by a neutral power to a belligerent power, of warships, ammunition, or war material of any kind whatever, is forbidden. (Hague Convention XIII, 1907)

#### U. S. NEUTRALITY VIOLATED

There seems no question but that we have supplied to one of the belligerents, our own secret inventions for waging war, our own air armament, and now our own armed vessels of war, fully provisioned and in every way equipped for immediate belligerent service. Opinions differ as to whether or not Congress authorized the last transaction, but Congressional approval would not change the international character of the act but only give relief from the violation of our own law.

We have been the victims of a similar act upon the part of Great Britain. In 1863, the Confederates were fitting out at Birkenhead, opposite Liverpool, two iron-clads for use against Union commerce. Our Minister in London repeatedly called the situation to the attention of Earl Russell, who replied that the British Government "could not interfere in any way with these vessels." Mr. Adams, answering, expressed "profound regret" at this conclusion of the British Government, and added: "It would be superfluous in me to point out to your Lordship that this is war." The British Government then acted.

As the result of other and many acts of the sort threatened here, we demanded arbitration as to whether or not Britain had violated her neutrality. Britain, be it said to her eternal credit (for our charges touched really her honor) consented. The result of the arbitration was the largest single award of damages in our favor ever rendered by any arbitral tribunal.

#### HOSTILE ACTS

Again there seems no doubt but that we now have made some kind of an alliance with one of the belligerents, Canada, that if her enemy shall attack her, we shall join in Canada's defense. Thus agreeing to give aid and succor to one of the belligerents against the other, if it is attacked by the other, and such attack is of course the normal course of war, is on our part a hostile, belligerent act against Canada's enemy. So we are at war also on that score.

Finally, while the details are not known, we are said to have leased some naval or air bases from one of the belligerents without, it is assumed, consulting the other belligerent. These leases are probably in such form and made for such purposes as also constitute hostile acts, for it is inconceivable that Britain, following her centuries-old policies, would lease to any power any of her territory for military use and occupancy, except she was to receive military aid as the result.

So we are at war. We should not be misled as to the nature of our acts, if and when Britain's enemy strikes back at us. In such event, should we be told that Britain's enemy commits against us an act of aggressive, inexcusable warfare, we should know that this will not be fact, for under the rules and principles of war we have already in effect declared war against that enemy.

As already stated, I have said these things in the hope that it may assuage a little the hate that will be piling up if and when that act comes. A Latter-day Saint cannot hate anybody. The hates of the last war are the moving cause of this one. So it will be to the end, unless we shall conquer hate. This the Gospel helps us to do.

#### REGISTRATION

Utah has an honorable record for its service and support of this nation in times of war. The people of the Church share in that record. The people of the Church are patriotic. In this time of preparation for eventualities which we all pray may not come to us, we people must do our full share. We shall confidently expect that no young man member of the Church, will seek to evade his full responsibility. We feel assured that every young man will do his full duty, and live the precepts that guide the Church and its membership "in obeying, honoring, and sustaining the law." We ask our young men who go into training camps to remember always the teachings of their parents and of the Church; we ask them to keep themselves unsoiled, in body and mind; we ask them to remember that our faith requires that they be 'honest, true, chaste, benevolent, and to do good to all men, . . . and that if anything is virtuous, lovely, or of good report, or praiseworthy, they should seek after those things.' If they shall do all these things we promise them the blessings of the Lord.

#### FAMINE AND PLAGUE

As has been already noted, both belligerents appear to have predicted famine for the other. One of the belligerents has, according to the press, predicted plague for the other. If this prediction means that the one making it intends to infect the other with plague, by some means or other, then it must be said that such infection would mark a degree of infamy and savagery for which the modern world holds no parallel, and against which all the instincts of humanity would cry out and all Christian principles adjudge condemnation.

But war always brings plagues which seem to find their best breeding

places in great groups of men brought together in armed camps. We may not confidently expect that plagues will not break out in Europe, nor that breaking out there, they will not appear amongst us. I have pointed this out before.

Our hazard will probably be increased through our great training camps, which must also be manned by a great group of physicians, surgeons, and nurses that will be taken from their service to the whole people.

We at home owe it as a duty to ourselves, to our country, and to humanity, to keep ourselves as free from contagion, as fully healthful, as possible.

#### THE LORD'S DISEASE-PREVENTIVE LAW

The Lord has told us how to do this. Many have not *hearkened* to His word, who would not deny its truth; others have not believed it was His word. But God will vindicate His commands, by blessing those who keep them, and by permitting the ordinary laws of nature to operate, uncontrolled, upon those who do not.

President Grant has for half a century been preaching the Word of Wisdom to the people. If we had followed his counsel, we could now face the future fearlessly. If sickness and disease shall overtake us, we shall then remember. It is to be hoped that if disaster shall overtake any of us, we shall not be in such a situation that we must reproach ourselves for a failure to live the disease-preventive law of the Lord.

How glorious are the blessings promised to those who do keep God's laws:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones.

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. (D. & C. 89:18-21)

#### THE PROMISE

This does not say and this does not mean, that to keep the Word of Wisdom is to insure us against death, for death is, in the eternal plan, co-equal with birth. This is the eternal decree. But it does mean that the destroying angel, he who comes to punish the unrighteous for their sins, as he in olden time afflicted the corrupt Egyptians in their wickedness, shall pass by the Saints, who are "walking in obedience to the commandments," and who "remember to keep and do these sayings." These promises do mean that all those who qualify themselves to enjoy them will be permitted so to live out their lives that they may gain the full experiences and get the full knowledge which they need in order to progress to the highest exaltation in eternity, all these will live until

their work is finished and God calls them back to their eternal home, as a reward.

These blessings will come to those who qualify as sure and certain as life itself.

Whenever we are inclined to appraise the dealings of God with His children, we should remember that God's ways are not man's ways, and that behind what we see and understand, are the all-wise purposes of an All-wise God.

May God bless us, preserve us, and help us to keep His commandments always, I ask in the name of Jesus Christ, Amen.

The congregation and Choir sang the hymn, "We Thank Thee, O God, for a Prophet."

## ELDER REED SMOOT

### *Of the Council of the Twelve Apostles*

I do not remember any occasion in my life that I have been more deeply impressed with the remarks of Brother Clark than I have been today—timely, wise, prudent—and I wish that every American citizen could have heard them. When I see this vast audience, knowing that every soul here was deeply interested—for I took particular occasion to see whether they were or not,—and I noticed there was no restlessness, I am convinced beyond question of a doubt that every word uttered received a hearty response in the hearts of the people, and created a spirit of testimony as to the wonderful conditions portrayed to us.

### QUOTATIONS FROM THE SCRIPTURES ON PRAYER

I thought this morning that I would refer to Matthew, sixth chapter, (v. 5-13) in which we find the following:

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye; our Father which art in heaven, hallowed be thy name.

\* \* \* \*

Ask, and it shall be given you; seek, and ye shall find, knock, and it shall be opened unto you:

For every one that asketh receiveth: and he that seeketh findeth; and to him that knocketh it shall be opened. (Matt. 7:7-8)

All things whatsoever ye shall ask in prayer, believing, ye shall receive. (Matt. 21: 22)

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

And when ye stand praying, forgive, if ye have ought against any: that you Father also which is in heaven may forgive your trespasses. (Mark 11:24-25)

#### SERVANTS OF THE LORD BLESSED THROUGH PRAYER

If you remember the time when Peter was imprisoned by Herod who was persecuting the Church, and prayer was made without ceasing by the Church of God for him. Peter was bound with chains and smitten between two soldiers, and the keepers before the door kept the prison. Behold, the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side and raised him up, saying, "Arise quickly," and the chains fell off from his hands; and the angel said unto him, "Gird thyself, and bind on thy sandals." So he did, and he said: "Cast thy garment about thee and follow me." He went out and followed him, and he wist not that it was true which was done by the angel; though he saw a vision.

When Paul the Apostle was preaching to his brethren in Asia, they were very sick and despaired of their lives, but the prayers of the people restored him to health and strength.

Have we in this day and age forgotten how to pray? Are we drawing away from our Father in heaven with our hearts? Let us remember the passage in James, chapter 1, verses 5, 6, 7:

If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think he shall receive anything of the Lord.

#### STORY OF A WOMAN'S CONVERSION

I heard a story of a woman, a fine woman of good family, who came through pain to the habit of drink and drugs. She fought against it with all the strength of her strong will and mind, but she could not conquer it. She went to a doctor and he helped her for a time. Then again she went under. She left her home and country and went alone to a strange land, hoping a new environment would put her on her feet, but she went down, and still further down. She met a Christian who talked to her of God. Her father and mother were intellectuals of their country; they had rejected God. She listened to the stranger who was a Christian, and longed to believe, but she could not, too deep was her conviction that God is only a wish fulfilment for weak people to hold onto.

One night there was a terrific electric storm. She was so frightened for fear of the thunder and lightning that it made her almost like her nerves were shattered. She walked the floor in fear of the terror of the storm. Finally she fell upon her knees and cried out: "You! You! if there is a You! send me a sign; stop this storm—stop it!" She crept back into bed, shaking and sobbing. The next thing she knew it was morning;

the sun shining, and the birds were singing outside her window; not a cloud was in the sky. She had the feeling as though the world had just been made, and she with it, new and clean; life was new and holy. There was a God. The woman who had taken care of her came to see how she had stood the night through that awful storm; all night long it had rained. She stared at the woman unbelieving—the storm had been stopped—and then a smile and a light spread over her face. Never in all her life, not even when a child, had she slept through a storm. There was a God, and He answered, but in His own way.

She was won over instantly, she was cured. All desire for drink or drugs had been washed away. She became a power for good and gave her whole life to helping people find God.

#### MISSIONARIES SENT IN ANSWER TO PRAYER

I am thankful to my Father in heaven that He has answered my prayers and the prayers of my mother who prayed for the true Gospel to come to her while she was in a foreign country. He sent the missionaries of Christ's church with the truths of the Gospel to her in answer to her prayers. I am grateful that she taught me how to pray and to have faith that my prayers would be answered. St. John said:

And this is the confidence that we have in him, that, if we ask anything according to His will, he heareth us:

And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of him. (1 John 5:14-15)

#### A PIONEER EXPERIENCE

After the pioneers had been here nearly two years the harvest was going to be a bounteous one, and they were very happy and thankful to their Father in heaven. But myriads and myriads of black locusts swarmed the fields, mowing down all they could on their onward march; the crops seemed doomed. No food was there to carry them through the coming winter; the nearest food was a thousand miles away, and it could come to them only by ox-teams. Famine itself came in its form over the ground. It smote the hearts of brave men with fear; not for themselves, but for their wives and children, dearer to them than life itself. Every effort to stop the plague of insect hordes failed. Desperation seized the people, and in this hour of trial and threatened tragedy there came to them the faith that God was their sole refuge. They prayed for help. Out of the sky came great winged clouds of gulls. They settled down on the fields. At first it looked like they came to help the crickets destroy. But their real purpose was soon apparent; they came to prey upon the destroyers. All day long they gorged themselves, disgorged, and feasted again. The white gulls fell upon the black crickets like hosts of hell until the pests were banished and the people saved. The birds then returned to the lake. Kneeling, the grateful settlers wept tears of joy over their temporary deliverance, and thanked their God for this answer to their prayers.



My father passed through that experience. I have heard him repeat it to his family many many times. The first time I heard it I was a small boy and it is too long for me to tell the story that he told me. But I want to say to you that there never was, as I know or have read about, a divine blessing from God when the people had to depend upon Him entirely, greater than on the occasion referred to.

Prayer is practiced in the Kingdom of God. Part of our prayers should be devoted to our leaders; they have great responsibilities. Oh, so many of the people do not realize the responsibilities that fall upon the President and his Counselors these days. It has been so from the beginning and as long as there is life it will continue to be so. Let us pray for our leaders at all times instead of criticizing them; pray that they may be given courage to continue with unflagging zeal from year to year; pray for the power of God to be upon them.

#### FAITH IN GOD SHOWN BY GREAT MEN

There is on the Sub-Treasury building in New York a fine piece of statuary of George Washington at Valley Forge, kneeling down in prayer in the woods. That figure explains a great deal the strength of Washington's life. It is no accident that the two greatest Americans to whom we all look up and most admire—Washington and Lincoln—were men of prayer and men of faith in God. Their strong belief in God was the rudder which guided the ship. Abraham Lincoln on one occasion said to his physician: "One rainy night I could not sleep. The wounds of the soldiers and sailors disturbed my very bones, pierced my heart, and I asked God to show me how they could have better relief. After wrestling some time in prayer he put the plans of a sanitary commission in my mind and they have worked out pretty much as God gave them to me that night. You ought to thank your kind heavenly Father and not me for the sanitary commission."

Benjamin Franklin said: Conceiving God to be the fountain of wisdom, I thought it right and necessary to solicit his assistance for obtaining it; to this end I formed the following little prayer, which was prefixed to my tables of examination, for daily use:

O powerful Goodness! bountiful Father! merciful Guide! Increase in me that wisdom which discovers my truest interest. Strengthen my resolutions to perform what that wisdom dictates. Accept my kind offices to thy other children as the only return in my power for thy continual favours to me.

William DeWitt Hyde wrote "A Boy's Prayer";

Give me clean hands, clean words, and clean thoughts. Help me to stand for the hard right against the easy wrong. Save me from habits that harm me; teach me to work as hard, and play as fair in thy sight alone as if all the world saw. Forgive me when I am unkind, and help me to forgive those who are unkind to me. Keep me ready to help others at some cost to myself. Send me chances to do a little good every day, and grow more like Christ the Savior.

George Careless wrote the music of one of the most beautiful songs we have in my opinion:

Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast.

Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near.

Prayer is the simplest form of speech  
That infant lips can try;  
Prayer, the sublimest strains that reach  
The Majesty on high.

Prayer is the Christian's vital breath,  
The Christian's native air;  
His watchword at the gates of death;  
He enters heaven with prayer.

One who prays to his Father in heaven will not go far wrong. God will be mindful of him. God bless you all, and may we not forget to pray, I ask in the name of Jesus Christ, Amen.

### ELDER JOSEPH L. WIRTHLIN

#### *Second Counselor in the Presiding Bishopric*

I sincerely trust, my brethren and sisters, that I might enjoy the inspiration of the Lord's Spirit the moment or two I stand before you.

It seems that the minds of some of us run in parallel channels. Brother Smoot has addressed you on the subject I had in mind.

#### BLESSINGS ENUMERATED

I am very grateful for membership in the Church; I am grateful for my forbears who made it possible, by accepting the Gospel in Europe and coming to the Promised Land, for me and mine to enjoy peace and plenty. I am particularly grateful for the Priesthood of God which has been restored in these the last days, through the instrumentality of a prophet. I have only gratitude in my heart for the leadership in this Church, who have and are continuously advising and counseling people as to their spiritual and temporal needs. This advice and counsel is motivated and inspired from divine sources.

As parents a wonderful opportunity is ours, particularly in that everyone of our sons can hold the Priesthood of the Lord and receive all the blessings attached thereto. The Priesthood is a shield against temptation; it motivates and inspires young men to the highest and noblest of deeds, and every young man, whether he holds the office of Deacon, Teacher or Priest, is a servant of the Lord Jesus Christ. In accepting the Priesthood, young men, in all reality, enter into a contract

with Christ whereby they will serve him faithfully and loyally when called upon to do so by those who are in authority, and the Redeemer will bless them, magnify them, and sustain them in their Priesthood work. All of these young men perform the various functions of their offices not in and of themselves as individuals, but, as I have said, as servants of the Lord Jesus Christ each one of them being commissioned to perform the duties of his particular office.

It is a wonderful thing to contemplate that John the Baptist, the forerunner of the Redeemer who held the keys of the Aaronic Priesthood in the days of the Lord Jesus Christ, returned to earth, bestowing this divine gift of authority upon Joseph Smith and Oliver Cowdery, giving them the right to preach the Gospel of repentance, to baptize for the remission of sins, and to enjoy the ministering of angels.

#### OPPORTUNITIES FOR BOYS IN PRIESTHOOD

Elbert Hubbard declared, "Be patient with boys. You are dealing with soul stuff; destiny awaits just around the corner." I am not hesitant in declaring there are no boys the world over where destiny is awaiting around the corner as it awaits with glorious opportunities for the young men who hold the Priesthood of the Lord Jesus Christ. Among them will be found the leaders of tomorrow: Bishops, Stake Presidents and General Authorities. With this future lying ahead of our young men, every parent must realize his and her responsibility in the task of guiding and directing these boys in thought and deed and qualification, in order that they shall be worthy and fully prepared to assume the duties and obligations of tomorrow.

May I say to those of our brethren who have the honor and privilege of associating with these boys in their Priesthood work, there is no work that can bring a higher degree of pleasure and satisfaction. Only a little time is required to get the confidence of a boy, and there is no confidence that is more implicit, and no friendship more loyal and devoted than that of a boy.

#### STORY OF A BISHOP'S SUCCESS

There was once a Bishop who had the high honor of ordaining 26 young men to the office of Deacon. The experience of ordaining so many young men made a deep impression on his mind, and he asked himself the question, "What obligations have I assumed now as the Bishop of this Ward in bestowing this Priesthood upon these young men?" And after careful and prayerful thought he arrived at the conclusion, there rested upon him and his two associates in the Bishopric, the responsibility of so guiding and directing the activities of these Deacons that when the time should arrive for advancement each and every one of them would be worthy and fully qualified to receive the office of a Teacher.

The first step in this program was to get the confidence of these young men. They were encouraged to present their problems to the

Bishopric; problems of work, school problems, and the multiplicity of problems that boys of this age generally have. The boys responded, and these three magnificent men were always willing and prepared to render counsel and advice. Social activities were encouraged, the homes of the Bishopric, were frequented by the boys. Eventually these young men were ordained Teachers, and later the office of Priest was bestowed upon them. Eventually the day arrived when the young men reached the age of prospective missionaries. All of them were called; twenty-five responded, the other one having a physical ailment which prevented him from accepting a call. These young men were ordained Elders, went out in the world, and with the authority of the Lord Jesus Christ, preached His plan of salvation with vigor and force. These young men were honorably released, returned home, and all of them are now married and rearing fine Latter-day Saint families. In addition to this they are considered among the outstanding citizens of their communities. I am sure you will agree with me that this is an outstanding achievement. And why? Simply because three men took a little interest in some boys. The achievement of these good brethren can be the blessing and accomplishment of any one man or group of men that will manifest interest in the young men of the Church.

#### A BOY'S PRAYER ANSWERED

I was deeply impressed by Brother Smoot's address on prayer. May I say there was never a time in all history when the habit of praying should be encouraged as now. Young men who hold the Priesthood of God are more inclined to call upon Him for assistance than the young men who have failed to receive the glorious blessings of the Priesthood. I recall an instance that occurred during the darkest days of the depression.

There was a poor widow and her family struggling against great odds to sustain and maintain themselves. In this family group the oldest child was an 18 year old son who was deeply touched because of the family situation and the terrific struggle his Mother was having in solving their economic problems. One day he declared to her, "Mother, if you will permit me to go to California I can secure employment and at least render some small assistance to you." The mother replied and said, "Son, permit me to think this over for a day or two." After two or three days she called her son to her side and said, "I give you my consent; you may go to California upon one condition, and the condition is that you will always pray as you know we have prayed in this home morning and night, and although we have had our problems, the Lord has blessed us and assisted us in many ways."

With his mother's permission, this young man gathered his few clothes in a bundle, took some food and water, and went on his way. He had planned to secure a ride across the barren wastes of the American desert from some passing motorist, but during these dark days of the depression very few people were traveling, and consequently he trudged for two days over the desert, at the end of which time an inventory of his

food and water indicated that unless someone picked him up he would soon find himself in a very precarious situation, and in addition his shoes were about worn out.

As he analyzed his condition there came back to him with a flash the advice of his mother—to pray regardless of where he might be. Looking up he saw in the distance a building, which proved to be a deserted service station. Standing by it was a dilapidated bill board. Arriving at the old building he went around to the rear of the billboard, knelt down and poured out his soul to the Lord, telling Him that unless someone came to deliver him, the possibilities were that he would perish.

That day a friend of mine was traveling across the desert, his destination a large city in California where a convention of his company was to be held. As he sped across the desert he was cognizant of the fact that he had passed an old deserted service station. Going on for some distance the impression came to him which seemed to convey the message that he should turn around and go back. At first he thought little of it, but the impression came the second time stronger than before. Finally he turned to his wife and said, "Mother, I have had two rather peculiar experiences. Something tells me we should turn around. Do you know of any reason why we should?" She replied, "No, but if you have had an impression I suggest that you turn around." He turned his car around in the middle of the desert, and upon approaching the old deserted service station and the dilapidated billboard, was hailed by the boy. The good man stopped and the boy asked if he might have a ride. Of course the reply was "yes."

The man, his wife and the boy again started on their way toward California. Naturally the boy and the man became very friendly, the boy declared to the man, "You are an answer to my prayer. I had neither water nor food, my shoes are worn out, and I knew that in and of myself I could do nothing, and so I went back of the billboard and asked the Lord that someone be sent to deliver me." The full significance of the impressions that the man had experienced now dawned upon him, and with a tear in his eye he said, "Yes, son, I know that I am an answer to your prayers."

Brethren and sisters, in this great Church many of our boys and girls could well afford to follow the example of this young man in being prayerful, and without doubt the Lord will hear and answer their prayers. We should teach them to pray; teach them to be loyal to the leadership of this Church and particularly to follow the admonitions of the men who have been selected and appointed by the Lord to guide and direct the destiny of this people. I challenge anyone to point out one instance where the President or his counselors or the Quorum of the Twelve have ever given any advice but what it was for the good and benefit of the people.

#### THE AUTHORITY TO BAPTIZE

As parents we should impress upon our young people that as servants of God they act in their Priesthood capacities because the authority they

hold has been restored to earth from a divine source. Teach them that the Priesthood is the divine right bestowed upon men whereby they act as His servants and agents in performing the ordinances of the Gospel and in building up the kingdom. This thought was impressively demonstrated to me while laboring as a missionary in the State of Missouri. A lady presented herself to my companion and I, applying for baptism. The time appointed was a Sunday afternoon on the banks of the Spring River, outside of Carthage, Missouri. Upon arriving at the appointed place we discovered that another minister and his group had preceded us, and the ordinance of baptism was being performed.

We listened with a good deal of attention and interest to the baptismal prayer uttered by the minister. These were his words: "Under the great commission I baptize you in the name of the Father and the Son and the Holy Ghost, Amen." The term "Under the Great Commission" stimulated some thought on my part. Returning to our room we opened our Bibles to see if we could discover what the minister presumed to call "The Great Commission." We found in the last few verses of the last chapter of the book of Matthew what is commonly known as "the Great Commission." As you will recall, the Savior was bidding farewell to his disciples for the last time, admonishing them in the following words, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

These verses the Lord spoke but to eleven men, commissioning them to go into the world preaching the Gospel of repentance and performing the ordinance of baptism for the remission of sins. Consequently he did not designate anyone who might have the desire to preach or baptize, which brings forcibly to mind the words of the Apostle Paul when he declared, "And no man taketh this honor unto himself but he that is called of God as was Aaron."

What a glorious thought it is to contemplate that the Priests of the restored Church of the Lord Jesus Christ have been called as Aaron to perform the ordinance of baptism or any other Aaronic Priesthood duty because of divine light. The young men who perform the ordinance of baptism under no condition or consideration ever have to beg the question of authority, using such terms as "Under the Great Commission." But they declare emphatically and with full knowledge, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son, and of the Holy Ghost, Amen." And may I add they are the only group in the world who have the right to declare "having been commissioned of Jesus Christ."

#### SERVICE BRINGS ITS REWARD

I humbly pray that the Lord of Israel will bless, guide and direct us in our responsibilities of leading the youth of Zion in paths of righteousness. When the day of responsibility comes, they will be willing,

qualified and worthy to serve in any capacity. Such service will bring to them the greatest of heavenly rewards, a reward that cannot be stayed by the hand of man or the evil one, a reward predicated on obedience to the Lord, for He always keeps His promises and rewards them that serve Him.

The Prophet Joseph Smith declared, "For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying of their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and Kingdom, and the elect of God."

May I earnestly suggest to you, there is nothing in this world that is of greater value than to achieve a place in the Celestial kingdom, wherein your sons and daughters may become the very elect of God, which I pray will be the blessing of everyone of them, in the name of Jesus Christ, Amen.

The *Singing Mothers* sang the anthem, "Holy Art Thou," Sister Ruth Jensen Clawson, soloist, Sister Olive F. Rich directed the singing.

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

I would like to repeat my slogan of last Conference: Brethren and sisters, "Drive carefully." There is no reason why we should have a tragedy of death at almost every Conference which we hold. Brothers and sisters, if you will just take a little more time to get home or to get here, we will excuse you for being late at the meetings if you do so, and then we will not have these tragedies.

Elder Joseph T. Finlinson, President of the Deseret Stake, offered the benediction.

Conference adjourned until 2 o'clock p. m.

## FIRST DAY AFTERNOON MEETING

The second session convened promptly at 2 o'clock p. m., Friday, October 5.

### PRESIDENT J. REUBEN CLARK, JR.

The time has come to begin our afternoon session. We are again blessed with the presence of President Grant, who is presiding at this meeting, and who has again requested that I conduct the services.

The music this afternoon will be furnished by the *Singing Mothers* of the Bonneville, Cottonwood, Emigration, Ensign, Highland, and Wells Stakes. They will sing under the direction of Sisters Meryl T. Cardall, Permillia Bean, and Nellie N. Bennion.

Friday, October 5

First Day

Congregational singing will be under the direction of Elder Richard P. Condie. The organist is Dr. Frank W. Asper.

The Chorus and congregation sang "High on the Mountain Top."

Elder Jesse W. Richins, President of the Twin Falls Stake, offered the opening prayer.

The *Singing Mothers* sang Brahm's "Cradle Song," Sister Meryl T. Cardall directing.

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

#### SUSTAINING THE AUTHORITIES

We shall now sustain the General Authorities of the Church.

For the benefit of those in the audience and those listening on the air, who may not understand this proceeding, I will make the following brief statement.

#### CHURCH OFFICERS SUSTAINED BY ASSEMBLY

In this Church all the General Authorities and other Church-wide officers are "sustained",—in a certain sense, "elected"—by the body of the Church in a General Conference, which is, speaking politically, a constituent assembly.

#### NOMINATING POWER RESTS WITH PRESIDENT

In this Church, the power of "nominating" or calling to office, is not in the body of the Church. This power is vested in the General Authorities of the Church, and in final analysis in the President of the Church who comes to his place under the guidance of inspired revelation. As a matter of fact, as our Articles of Faith—more or less the equivalent of the creeds of other Churches—declare:

"We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

When the presiding authority has so "nominated" or chosen, or called any man to office, that man is then presented to the body of the Church to be *sustained*, in political language "elected."

Thus the body of the Church has no *calling* or "nominating" power, but only the sustaining, or politically speaking, the "electing" power.

When the presiding authority presents any man to the body of the Church to be sustained, the only power which the assembly has is to vote, by uplifted hand, either to sustain or not to sustain.

#### MEMBERS CANNOT PROPOSE MEN FOR OFFICE

Obviously, neither the body of the Church, nor any of its members, can propose that other men be called to office, for the calling of men is the sole power and function of the presiding authority.



Therefore all debate, all proposals of other names, all discussions of merit and worthiness, are wholly out of order in such an assemblage. Any person attempting so to interrupt the proceedings would be a disturber of the public peace, amenable to the ordinary peace officers of the law and would of course be so dealt with.

#### CHARGES TO BE PREFERRED IN REGULAR WAY

I ought to say that any person having any charge to make against any officer of the Church can do so before the regular Church tribunals established for that very purpose of affording means of carrying out the discipline of the Church. But this sustaining, constituent assemblage of the Church is not such a tribunal.

We shall now proceed to propose the General Authorities of the Church for the sustaining vote of this great body of Priesthood and Church membership.

This is a solemn ceremony. You members of the Priesthood are exercising one of your greatest privileges and highest prerogatives.

### GENERAL AUTHORITIES OF THE CHURCH

President Clark then presented for the vote of the Conference the General Authorities and General Officers of the Church, also the General Auxiliary Officers, and they were sustained by unanimous vote of the congregation, as follows :

#### FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

#### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

#### COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Sylvester Q. Cannon

#### ACTING PATRIARCH TO THE CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the Acting Patriarch to the Church as Prophets, Seers, and Revelators.

## TRUSTEE IN TRUST

Heber J. Grant

As Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF SEVENTY

Rulon S. Wells	Samuel O. Bennion
Levi Edgar Young	John H. Taylor
Antoine R. Ivins	Rufus K. Hardy
Richard L. Evans	

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
 Marvin O. Ashton, First Counselor  
 Joseph L. Wirthlin, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

## CHURCH BOARD OF EDUCATION

Heber J. Grant	Richard R. Lyman
J. Reuben Clark, Jr.	John A. Widtsoe
David O. McKay	Adam S. Bennion
Rudger Clawson	Joseph F. Merrill
Joseph Fielding Smith	Charles A. Callis
Stephen L. Richards	Franklin L. West
Albert E. Bowen	

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISER

M. Lynn Bennion

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor;  
 Richard P. Condie, Assistant Conductor.

ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Wade N. Stephens, Assistant

CHURCH WELFARE COMMITTEE

ADVISERS

John A. Widtsoe	LeGrand Richards
Albert E. Bowen	Marvin O. Ashton
Antoine R. Ivins	Joseph L. Wirthlin
John H. Taylor	

General Presidency of Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Robert L. Judd, Vice-Chairman	
Harold B. Lee, Managing Director	
Mark Austin	Sterling H. Nelson
Campbell M. Brown	William E. Ryberg
Clyde C. Edmunds	Stringham A. Stevens
J. Frank Ward	

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMEN'S RELIEF SOCIETY

Amy Brown Lyman, President  
Marcia K. Howells, First Counselor  
Donna D. Sorensen, Second Counselor  
with all the members of the Board as at present constituted

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent  
Milton Bennion, First Assistant Superintendent  
George R. Hill, Second Assistant Superintendent  
with all the members of the Board as at present constituted

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George O. Morris, General Superintendent  
Joseph J. Cannon, First Assistant Superintendent  
Burton K. Farnsworth, Second Assistant Superintendent  
with all the members of the Board as at present constituted

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President  
Helen Spencer Williams, First Counselor  
Verna W. Goddard, Second Counselor  
with all the members of the Board as at present constituted

## PRIMARY ASSOCIATION

May Green Hinckley, Superintendent  
 Adele Cannon Howells, First Assistant Superintendent  
 Janet Murdoch Thompson, Second Assistant Superintendent  
 with all the members of the Board as at present constituted

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At the conclusion of the foregoing presentation and voting, President Clark announced that the voting had been unanimous in the affirmative.

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## ELDER STEPHEN L RICHARDS

*Of the Council of the Twelve Apostles*

The morning breaks, the shadows flee;  
 Lo! Zion's standard is unfurled.  
 The dawning of a brighter day  
 Majestic rises on the world.

## A HIGH OBJECTIVE GIVEN

I can think of nothing more expressive of the joy and gladness which came to our forebears as they contemplated the value and extent of this great work which we have the honor now to represent. We are engaged in a great and glorious enterprise,—the establishment of God's kingdom in the earth. I know nothing which is calculated more to keep our thinking right and our devotion firm than to keep that transcendent mission of the Church ever present in our minds.

When I contemplate this high objective which is given to our people I recognize the need of applying our energy, our devotion, and our love to the accomplishment of this outstanding task, and I am almost overwhelmed at times with the tremendous responsibility, the obligation, and the opportunities which are entailed. I know nothing that would more help us to discharge this responsibility than to live in accordance with the principles of the Gospel of Christ.

## A CONCLUSION REACHED BY PRESIDENT GRANT

I recall that some months ago—maybe it has been a year or more now—President Grant one morning came into our temple meeting and said in substance this: "Brethren, I have been thinking for a long time what I could best do in the closing years of my administration to advance the work of God and bless the people," and he said: "I have reached this conclusion that there is nothing I can better do than to persuade the people simply to keep the commandments of God." We all agreed with him, and upon reflection I think that all will concur that that is the

best and most effective thing that we can do for the advancement of the great cause we represent.

#### THE SOVEREIGNTY OF CHRIST MUST BE ACKNOWLEDGED

In order that we may better keep the commandments I am persuaded that there must ever be stored in our hearts a deep and abiding love for our Savior Jesus Christ, who is the King of this earth, who is at the head of the Kingdom of God, and whose humble servants we are. We worship Jesus Christ as the divine Son of our Eternal Father. We are committed to the great philosophy of faith which He gave to the world.

We are not inclined, for which I am grateful, to worship merely His attributes, however desirable they may seem to us. We do not deny the sovereignty of the King Himself. In my humble judgment one of the reasons why the Christian faith has not made more progress in the world and has not more effectively influenced the life and the conduct of men and of nations lies in the fact that men have not, deep in their hearts, acknowledged the sovereignty and the Lordship of Jesus Christ. It is true that many of them have advocated His philosophy of life; they have admired His great altruistic sayings, and the policy of the good neighbor, the friendship He has taught, His kindness, His mercy, but they have refrained from acknowledging Him as the divine Ruler with power to order our lives and provide for us the one true way by which we can best serve Him, establish His kingdom in the earth and win our way back into His presence.

#### THE POWER OF GOD IS WITH HIS CHURCH

My brethren and sisters, I realize that it seems indelicate and presumptuous to some of our friends to make the declaration that here and here alone in all this wide world is to be found the true commission coming from Jesus Christ to His servants; that here only is set up the Church which is the foundation of the Kingdom, in the extension of which is to be realized our Father's purposes for the redemption and blessing of all mankind. I am aware that that statement does seem presumptuous, and I make it only because I am constrained to do so by the revelations that have come from God, and by the deep-seated conviction that I have that every word of it is true; that the holy Priesthood which has been given to men in this dispensation is the authentic, veritable power of God, that it came from divine source, and that they who first received it have given a true accounting of their heavenly experience in its bestowal.

I recognize the fact that most of us men are weak and frail individuals, and it may seem to our friends of the world that we are scarcely worthy or capable to exercise the functions of this divine power. I myself feel weak as I contemplate this investiture of power, and I constantly pray that God will give me more strength and more wisdom and discernment in the exercise of the functions of the holy Priesthood. I do know, however, that God will qualify those who truly keep His

commandments and in whose hearts is an abiding love and a resolution to cherish this great and holy power that God has given to us. That power is needed in the world today. Thank the Lord that it is here to speak to the children of men. While they may not listen to it nor heed it, as coming from divine sources, there will come a time when men will recognize its authority and its import in the direction of the affairs of this world.

#### THE LORD MAGNIFIES HIS SERVANTS

I am not discouraged because I recognize that our numbers are still relatively small. Some one has said that there is but one Latter-day Saint to every ten thousand in the population of the world. It would seem an almost impossible task to disseminate the principles of truth with such a minority. But I remember that old saying that "God and one man are a majority" and I have confidence to state that if we keep ourselves in line with our duties; if we fully live these principles of the truth that we are charged to teach, God will give us power, He will magnify our work, He will make our messages reach into the far corners of the earth. He will sustain His own.

I recognize too that in our weakness and frailty we are not able to carry forward the work as expeditiously as we might like. I believe that every delinquent man who holds this Priesthood retards the progress of God's work. I wish it were possible to appeal to these thousands of men who have received this divine commission to mend their ways. I am convinced that they who will not use and magnify this Priesthood will in the end lose it. I am satisfied in my own heart that this power was given to us for service. I interpret it in terms of service; I am sure that the mere ordination is not sufficient, and only those will be ultimately *chosen* who make their lives conform to the principles upon which the Priesthood is founded. Then they will be vessels through which the Spirit of Almighty God may come to His children here in this earth.

#### REPENTANCE A SAVING PRINCIPLE

I trust that those who have been thoughtless, careless, and neglectful may repent of their ways. I deem it a great disaster for men who have had hands laid upon their heads in ordination to this divine power to forsake it. We hold out the hand of friendship and brotherhood and kindness and mercy and the principle of repentance and forgiveness to those who will repent.

Of all the principles announced by our Savior, none has ever found a higher place in my affections than the principle of repentance and forgiveness. It seems that this kind and merciful provision of the Gospel is more adapted to human weakness than almost any other. I trust that our officers and all of us shall show the spirit of forgiveness and kindness towards those who do repent. I know of no parable that breathes more the true spirit of Christ than the parable the Savior told of the prodigal son, and I have always felt that he told the parable for the benefit of the father even more than for the benefit of the children.

He had that wayward son take from his father his heritage, his patrimony, and waste it, and go away from his home, to spend that which had been given him in dissipation and riotous living, violating all the laws of his father's household, committing every sin in the category, and then, in the story, the boy was subjected to the utmost misery in penitence for his wrong-doing. After he had spent his wherewithal and was reduced to starvation, he was required to beg work from a friend he had known in his better days, sent to his estate; and, finally he came to that ignominious position of swineherd, a keeper of the hogs. We are told that so abject was his degradation that he was forced to eat the husks with the hogs which he fed. And then the spirit of repentance came over him and he recognized his great wrong, and he cried out to heaven, "I am no more worthy to be my father's son," and he pleaded for forgiveness. Making a resolution founded upon his penitence he found his way sorrowfully back to his father's home. Under the old Jewish law the father would have turned him out, but the Savior vested the father with a divine love, and when he saw his wayward son return in penitence he went forth to meet him. He raised him up and clasped him in his arms, and called forth to his servants to bring a robe and put on him and to bring a ring and put on his finger, which was the symbol of his restoration to his father's household, and cried out, "Bring hither the fatted calf, and kill it, and let us eat and be merry, for this my son was dead, and is alive again. He was lost, and is found."

That is the way in which the Savior brought the spirit of repentance and forgiveness, and it becomes us, members of His Church, to carry that spirit in our hearts, and to exercise it toward our brethren and our sisters. To those who have made mistakes we hold out this glorious principle of repentance—come back, forsake your sins, and be received into the household of faith and the brotherhood of the Priesthood.

#### JOY THROUGH FORGIVENESS

I have never seen happier people than those who have repented. I remember one time—I do not know whether the President will remember it—taking a young man to President Grant, a young man who had made a grievous error, heartsick and broken he was about it, and he said to me, "Do you think I could ever be forgiven?"

I said: "I will take you to the President."

We went to the President, and the President became convinced that he had truly repented, and he forgave him. Of all the joy and happiness that I have ever seen written on a human countenance I think I saw the utmost on the face of that youth as he appreciated this gift of repentance and forgiveness.

Now, my brethren and sisters, we know the great purpose of our Church. We know of the need of its glorious principles in this sad and torn world. God help us to live, so to keep the commandments, so to have the spirit of Christ, that we may establish His mighty work in the world, I humbly pray, in the name of Jesus Christ. Amen.

## ELDER JOHN H. TAYLOR

*Of the First Council of the Seventy*

I have certainly been interested, my brethren and sisters, as you have been, in the very splendid remarks and counsel that have come to us so early in our Conference.

## ADMONITION TO PROVE ALL THINGS

The other day I was reading the words of Paul where he gave us the admonition to "prove all things, and to hold fast to that which is good."

When I was a young boy my Sunday School teacher gave us this information. He said, "The flies are God's scavengers. You have noticed that just outside of the kitchen door the flies collect around the dishwater and other materials that may be thrown onto the lot and if it weren't for the flies eating up the waste material, we would all get sick." Of course this information was undoubtedly as good as could be had by him, or perhaps others, in regard to this matter. The fact that this had been told to us in Sunday School and by a man we all very much loved was no indication that the thing was right. Later in life we found that we could not hold fast to it because newly discovered evidence had proved it untrue.

If we follow the admonition of Paul and put sufficient time into proving all things we will be able to find the things to which we should hold fast. In the various scientific fields this has been followed extensively, and it is the only method that can be followed in order to arrive at the truth. I have this thought in mind: that we are very much concerned and we spend considerable time in proving scientifically whether things are right or wrong, eventually arriving at a basic truth, which always remains a truth and as such helps in arriving at other truths.

In the things that have to do with the Gospel of Jesus Christ, I am quite sure that we are not using this method to the same extent as we might use it in proving all things, and then in holding fast to that which is good. I heard one of our speakers say that we were on very poor ground when we thought our testimonies were sufficient in regard to some of the things that we declared that we knew. He said that very frequently, even when it came to testimony, we should put it on one side so that we might prove it right again. I can see no more advantage in eliminating the truth and the testimony that God gives us in religious things than I can see in continually disregarding basic truths of science. In arithmetic we might say that two times two are four is always correct, we prove it daily by its use. We get no place, we are confused when, in order to re-prove this proposition, we say two times two are five. It seems to me that this is the thing we do every once in a while with the Gospel of Jesus Christ.

## THE VALUE OF A TESTIMONY

The Lord in His mercy gives to us a testimony and demonstrates



it to us in such a conclusive way that we know that we do have a basic religious truth for our testimony. For example, we know and we testify individually and collectively that God is a personal being and that we are made in His image. If our experiences and investigations, and His inspiration to us have proved this to be a basic truth, we should hold fast to it because it is good.

Men in the past have not been able to understand our conception of God. They cannot see that anything in the shape of man could be able to have the ability, the power, and the majesty that dwell in God the Eternal Father. As we move through life we do have men who in a measure assume the qualities and majesty of God, and feel that they are quite necessary to the affairs of life, but these men are gradually eliminated as was the house that was built upon the sand. Perhaps the only trouble is that they are able to do so many wicked and bad things before the waves come.

We have the same proposition in relation to the Word of Wisdom. We know the fundamental truth of the Word of Wisdom is based on a truth that cannot be eliminated or removed by any type of argument or reason. For instance, in coffee we have caffeine that is harmful, yet we sometimes reason that the same thing that makes coffee objectionable may not be so objectionable when it is used in some other way. It just indicates that we have not proven the thing so thoroughly that we have been able to hold fast to that which is good and make it a part of our lives.

#### THE SCRIPTURES MAKE CLEAR THE TRUTH

The Lord has said: "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Thus we have a way of finding the truth regarding God and His relations to us. We have a way of establishing the truth so thoroughly in our hearts that we will be able to hold fast to it. Perhaps if we had had the same interest and used the same time and the same thoroughness in searching the scriptures of the Lord as we have used in the field of science, we would find that we were growing in the ability to hold fast to that which is good, and not let it get away from us.

We have practically the same advice given to us in the Book of Mormon, but we seldom have a desire in our hearts to know whether this book is right or wrong. If we will go to this book, according to Moroni, and read it in a prayerful way, with faith, desiring to have a testimony and to find out as to its truthfulness, by the inspiration of God and the power of the Holy Ghost we shall know the truth.

We who have taken this admonition, we who have accepted this way of proving the things of God, have readily found out, if we have done the thing sincerely, that the Book of Mormon is true, and that God gave it to His prophet, Joseph Smith.

#### SAFETY IN KEEPING THE COMMANDMENTS

There are so many things in life that are vital to us. If we would

go where we want to go, if we would have the blessings that we would like for ourselves and our loved ones, we must find out the things of God and then hold fast to them and never let them get away from us, either in times of tribulation or temptation, or times of joy and happiness.

May the Lord bless us and help us to guard His word in that light and live sincerely the precepts and the admonitions given to us, for the Lord has said: "If ye love me, keep my commandments." Perhaps at the end of our lives we will have demonstrated how much love we have for God by the number of commandments that we have kept and held fast to. May He so bless us, I humbly pray in Jesus' name. Amen.

The *Singing Mothers* sang "Songs My Mother Taught Me," by Dvorak. Sister Permillia Bean directed the Chorus.

### ELDER RICHARD R. LYMAN

#### *Of the Council of the Twelve Apostles*

Since we are living at a time when wars of the greatest known magnitude are being fought between some of the most powerful nations of the world, very naturally we are wondering what the results are going to be and particularly what part our own country will play in this intense and most disheartening conflict. We are all extremely anxious to know whether or not our government is so constituted that it can endure indefinitely, or whether the time is now approaching when government of the people and by the people and for the people is to perish from the earth.

Dr. Andrew D. White, great scholar, wise diplomat, historian, and the first president of Cornell University, said many years ago that since all the republics of the past have failed, he had made a careful study for the purpose of determining whether in our republic there is any element that did not exist in those republics which have not endured. His conclusion was that the only new and outstanding characteristic of our republic is its public school system and he expressed the view that if our nation is to endure indefinitely it will be because of the broad democratic training and education in our public school system that we are giving to all the citizens of our nation.

#### PUBLIC EDUCATION NOT ENOUGH

But there are those who have strong convictions that public school education alone is not enough to preserve indefinitely and in peace, the life, the liberty and the prosperity of this our beloved country, the United States of America. Many are of the opinion that other elements are necessary. Religion, morality, righteousness! These are elements which must be factors in the make-up of any nation, it is said, if that nation is to endure indefinitely.

Experience has taught that morality is the life of a nation and religion is the life of morality. "Arming a country with guns and tanks and airplanes is not enough," says Roger W. Babson. Selecting men for the army, the navy and the air force on physical fitness alone will

not suffice. "If our defense program is to succeed," he continues, "the entire country must experience a re-birth, for in the end, only righteousness can save a nation."

#### REVELATIONS PERTAINING TO THIS LAND

Our modern revelations, as recorded in the Doctrine and Covenants of the restored Church, (Section 58) declare that this is the land upon which the Zion of God shall stand. The faithful are to have this land as an inheritance for their children forever and forever. Here the poor and the lame and the blind and the deaf are "to partake of the supper of the Lord." But in this land, these revelations tell us, the law of the Lord must be obeyed, and here, the record says, no man is to be in bondage to any other man, and it declares that the Constitution of our country was prepared under divine guidance. The Prophet Joseph when dedicating the Kirtland Temple prayed that the Lord would have mercy on all the nations of the earth, and he appealed especially for the Lord to have mercy upon this our own government, so that the principles of freedom and justice for all men guaranteed by the Constitution of the United States might be "established forever."

Then again, the inspired words of the Book of Mormon assure us that inasmuch as we live the righteous life and keep the Lord's commandments, we shall prosper here in America which the Lord says again and again is "a land choice above all other lands." The faithful, according to this divine record, are to enjoy this as a land of their inheritance and adds that this "land of promise" is for them and for their faithful children forever. Those faithful ones who have been "gathered here from other nations" are also to enjoy this as a land of liberty. The righteous inhabitants of this country, this inspired record continues, "shall never be brought down into captivity." Here "there shall be none to molest them," none to "take away this, the land of their inheritance."

#### A LAND OF PROMISE

It is gratifying and satisfying to us who have faith in the inspired words of this divine record, the Book of Mormon, to read further that "This land shall be fortified against all other nations," it shall be a land of liberty and upon it there shall be no king. This inspired book says further that God has preserved this country for a righteous people, and that whatever nation shall possess this land of America, shall serve God or else that nation "shall be swept away." "Whatsoever nation shall possess this land," the divine record continues, "shall be free from bondage, and from captivity and from all other nations under heaven, if they will but serve the God of this land who is Jesus Christ."

Our fathers came to this land of promise and under divine guidance, as we believe, they established our Constitution and government which guarantee freedom, liberty and justice to all men. Having been led and guided by providence very appropriately they adopted these words as the motto of our country, "In God We Trust," and it is fitting therefore that the people of our nation sing:

Our father's God to Thee,  
 Author of liberty,  
 To Thee we sing;  
 Long may our land be bright  
 With freedom's holy light,  
 Protect us by Thy might,  
 Great God, our King!

#### COERCION IN GOVERNMENT NOT THE LORD'S WAY

The Lord Himself has always favored government by the people. You will remember that in the days of Samuel the Prophet the Lord instructed him to let the people have whatever form of government they desired. They clamored for a dictator, a king, and because the Lord respected the right of free-will and human choice, because He recognized the right of men to govern themselves, and that it is better that humanity be self-governed, even though they are poorly governed, than to be compelled to obey even the divine law, He told the Prophet to let the people have a king, a dictator, since they insisted upon it. And the Bible tells us that after the decision of the Israelites to have a king, their dictatorial rulers wasted the substance of the people, they took away their personality and their freedom, and oppressed them with heavy taxes and other burdens. Instead of making a government for the people, as in a democracy, the people became the subjects of the dictators who did not rule for the good of the many but to bring power, wealth and idleness to a few.

Our government is founded on the principle laid down by the Lord Himself: that a man is capable of self-government. This is in harmony with the divine intent expressed by the Creator when He said:

Let us make man in our image, after our likeness and let them have dominion . . . over all the earth.

This important statement of man's right and ability to rule is expressed in our Declaration of Independence thus: "Governments derive their just powers from the consent of the governed." And no doubt those forms of government in which there is an assumption to rule without the consent of those who are to be governed are responsible for that forceful expression, "Resistance to tyrants is obedience to God."

#### PROVISION MADE FOR THREE BRANCHES OF GOVERNMENT

Wisely did our forefathers organize our national institution with three different, distinct departments, each one to be entirely separate from and independent of the other two. These three departments are the Legislative, the Executive and the Judicial. These able and far-seeing patriots and statesmen thus made these three separate and distinct departments the cornerstone of our republic and the guarantee that in our land there shall never be a dictator.

Among those who created this great free government were Puritans whose ancestors had struggled for generations in England and in Holland to secure the right to think, the right to be free, and the right to

worship God in whatever way they saw fit. In England, in those early days, non-conformity with the rules, regulations, beliefs and doctrines of the established Church was neither permitted nor tolerated. Puritanism contained the principle of true religious toleration. And doubtless the ultimate tendency of the views of the Puritans was to republicanism rather than to monarchy although in England the Church and the State were considered one and inseparable.

Eight restless years the Pilgrims spent in Holland where they had gone to find religious liberty and free government. They discovered soon, however, that for them Holland could not be a permanent home. Bradford says that when they looked toward America they were actuated by a great hope and an intense inward zeal to lay a good foundation in those then remote parts of the world for the propagating and the advancing of "the gospel of the Kingdom of Christ." They struggled to prepare stepping stones, at least, to assist others in the accomplishment of this great and important gospel service.

Thus were the Puritans inspired to come to America and here help to prepare a people and frame a government providing such religious tolerance that it was possible for God the Father and His Son Jesus Christ to come to these United States and here restore and establish the Gospel in its original fulness. Under these just and liberal laws it was possible for the ancient church to be established again with all its keys, rights and authority to teach, preach and proclaim the fundamentals of righteousness in preparation for the coming again of our Lord and Master who is to bring joy, happiness and peace to the world.

#### TWO ANTAGONISTIC FORCES AT WAR

These great present-day battles, to which I have referred, the greatest of all time, are contests between two forces which are utterly antagonistic. One of these is impelled by the despotic passion to rule mankind and rob human beings of their free agency, and the other has for its cherished ideal the right and ability of man to rule himself. The one contemplates government dominated by dictators; the other is the plan of the Almighty who created men free and equal and endowed them with the right and the intelligence to be their own sovereigns. The Creator never intended that a tyrant should assume the role of dictator and lord it over the sons and daughters of God under the despotic motto: "Might makes right."

Our forefathers interpreted this great fundamental principle of freedom for mankind in these words:

All men are created equal. They are endowed by their Creator with certain inalienable rights. To secure these, governments are instituted among men, deriving their just powers from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of the people to abolish it.

The aim of our patriotic fathers was to establish a government that would guarantee to them and to their descendants to the last genera-

tion freedom, security, and happiness. They expressed their feelings in the Declaration of Independence which says:

Appealing to the supreme Judge of the world for the rectitude of our intentions, we do in the name and by the authority of the good people of these colonies solemnly publish and declare that these United States are and of right ought to be free and independent states.

And the exalted republican principles for which these great and mighty leaders stood are thus expressed:

We the people of the United States in order to secure the blessings of liberty to ourselves and our posterity do ordain and establish this Constitution for the United States of America.

#### JESUS PROMOTED THE RIGHTS OF MANKIND

Christ Himself did not come to the great and to the mighty of the earth; He came to humble shepherds who were watching their flocks by night. But for His teachings, His announcement and defense of the sacred right of all men, you and I today might be the slaves of tyrants, the bondsmen of cruel masters. Clarence True Wilson said:

From the scorching fires of every persecution there has arisen some leader with a tongue of fire who has been inspired by the love of Jesus Christ to call men to a higher, a purer and a better life. Jesus promoted the rights of mankind. He is the Creator, he is the Architect of the republican form of government.

His Church stands on the principle of human brotherhood. He taught that he who humbleth himself shall be exalted, that this world of ours is for us all and not for a select few. No one ever chose for his followers and associates men less gifted, more simple, plain and humble than did Jesus when he selected his twelve Apostles. And yet see into what heroic, noble, able, death-defying characters they became. Thus the Savior Himself demonstrated that the humblest men may develop into the highest characters. He had high regard for the plain people. Every example He set, every doctrine He taught was, it seems, intended to show that genuine greatness is in the act of service. He taught the equality of men and the dignity of those who are poor and stricken. The longest sermon he ever preached was delivered, it is said, to a motley crowd of peasants and fishermen. To this audience of ordinary people he gladly gave those great ideas and ideals contained in that matchless religious appeal, the Sermon on the Mount.

#### THE CHURCH AND THIS GOVERNMENT

Our nation, our country and this Church, the Church of Jesus Christ of Latter-day Saints, seem to conform to what was predicted and specified by the ancient prophets. We verily believe that in our present combination of Church and government we have what the Prophet Daniel said had been shown to King Nebuchadnezzar in his famous dream. The king was shown things that are to come to pass in these latter days. Many nations and many kingdoms are to be destroyed, but the God of Heaven is to set up a Kingdom which shall never be

destroyed, a Kingdom that shall not be left to other people, a Kingdom that shall break in pieces and consume all other kingdoms, and, the Prophet adds, it is a Kingdom that shall stand forever. It is the stone cut out of the mountain without hands, the stone that is to become a great mountain; yes, the prophet says it is the stone that is to fill the whole earth. (Daniel 2) It is our belief that this refers to our own land, choice above all other lands, and to the Church of Jesus Christ of Latter-day Saints, with its principles of free agency and self-government.

#### PEACE ACHIEVED THROUGH UNSELFISHNESS

And now, in the name of Him who is our only King, Jesus the Son of God, let us as members of the Church and as citizens of this great nation, unite in an appeal to our heavenly Father, with whom nothing is impossible, to bring to us and to all mankind that glorious blessing of peace, good will and understanding, for which righteous people all over the world these days are so devoutly praying. And when making these our heartfelt, prayerful appeals may we never forget that only by living unselfish lives, by feeding the hungry, clothing the naked, visiting the fatherless and the widows in their affliction and extending to all men their God-given liberty, can we hope to secure joy and happiness and everlasting peace.

By our faithfulness and devotion to these righteous principles may we bring to our beloved nation and to the distressed people of all the world these choice blessings, I humbly pray, through Jesus Christ our Lord. Amen.

#### ELDER MARVIN O. ASHTON

##### *First Counselor in the Presiding Bishopric*

I have been impressed as you have by the services thus far this afternoon, and of course what was said this morning. I do not know what part of President Clark's talk impressed you most, but I know what gave me the most comfort. It was when he said: "I will now speak and take a hand in putting myself out of misery." Shocked as I was in hearing one of the Authorities make such an intimation, I thought, "Well that certainly helps some of the rest of us out." After all, as someone has said, "There is as much human nature in one of us as the rest of us."

There are two things that a person prays for in trying to fill this speaking responsibility. One is, he prays that he will feel at ease to the extent that he might say what he would like to say; and, second, that what he does say may be tempered with inspiration from above that he will be wise in saying nothing that would be improper. I certainly pray that I may be blessed in these two regards this afternoon.

#### VISITS TO STAKES BRING ENCOURAGEMENT

The Presiding Bishopric have been going through the Church considerably lately. We see what is going on here, and what is going on

there, and of course in some of these places we see what is *not* going on. It is a wise observation that we should not be pessimists. We are cautioned to observe the bread part of the doughnut as well as the hole. Now it is not my purpose in any sense to be a pessimist. I want to appreciate the food of the doughnut as well as the space inside.

When you see two hundred lads of the Aaronic Priesthood take part in a chorus in a Stake conference, you begin to realize that somebody is at work with boys. When you see some Stakes do outstanding things you thank God for such leadership. The other day in one of the Stakes I called at a little home and saw sitting on the floor three deep—they had to sit on the floor to be accommodated in the house—about fifty-five to sixty young people, ninety per cent of whom having attended their sacrament meeting this night, now assembled in a Book of Mormon class, wholesomely conducted by themselves. You see those things and you are impressed.

When you see a little Bishop stand up and say that he could account for every one of his Lesser Priesthood boys for the past ten years, and each one of them is wholesome, clean, and sweet, it makes you appreciate what some people are doing. Of course that sounds pretty much like the fellow they tell about crossing the plains, driving a swarm of bees. He contended he did not lose a bee. But I believe that Bishop. God bless him!

#### THE OTHER SIDE OF THE PICTURE

Now for just a minute let us look at the inside of the doughnut. You cannot ostrich-like put your head under the sand and say there is no danger about you. You have to take facts as they are. There is a fact thrown out to you and to me that is a challenge, and I mention it. This is our work; I mean the Aaronic Priesthood. It is the work of the Presiding Bishopric. *There are right now 36,733 adult Aaronics in this Church of record*; men twenty years of age and above who are not Elders or hold the Melchizedek Priesthood. May I remind you that the average attendance at sacrament meeting of these men is five per cent. I have too much sense to condemn that group of men. The best gold we have, we shall find in those men if we dig down deep enough and use the right process in "smelting the ore." Now there is a challenge to you.

Another way of saying it is that out of ten boys from twelve to twenty you are really teaching or training only six the way you should. Now put that figure in front of us—36,733. Look at it sideways, from the front and from the back, any way you want to look at it! It is there staring us straight in the eye. Someone has said, "Let us have the strength to face a fact though it kills us." Let us face the facts.

Now what about your pedagogy, what about your human kindness, what about your *boys' men*—ability, and all the rest of the virtues that we oftentimes brag about? I ask you the question, where is it all? Where are those other four? Why don't we touch their lives more successfully than we do?



## APPEAL FOR BETTER LEADERSHIP

Sometimes I think we give the boys an *acid test* and a *burning test*. Let me explain what I understand that means: If you will take a bone that has stood on an anthill for three or more years, (I don't care how dry it is), and you soak it in muriatic acid, as dry as that bone is you can tie it in a knot. You have nothing but gristle or animal matter left. Now take what you have left and put the torch under it and you haven't very much left of that bone. The muriatic acid in one case eats up the mineral or the lime, and the burning eats up the animal matter.

Now that is just what some of us do with boys. I am looking now at the inside of the doughnut. I am looking at those things we do *not* do. I am keeping in mind all the time some of the fine things that we do. You give the boy the acid test and then the burning test. Now let us see what we mean by the acid test. Here is one:—you give the boy improper supervision. Someone has said, "We are not *shepherds*, we are *sheep herders*." We "*taketh*" them not down into green pastures, but we "*draggeth*" them over cacti and rocks, and before we get through with them, their mouths are bleeding from briars and thorns we "*suffereth*" them to eat. Sometimes if you get a good boys' man for the boys, along comes a petty vacancy in the Ward and you let him go. Somebody suffers. There is not a bigger job in this Church than taking care of these boys. *The boy of today is the man of tomorrow*. When our deacon comes to his quorum meeting, too many times he is met with an unprepared program. He is met too many times with a leader who knows little or nothing about boy psychology or the first principles of getting his interest. We fumble him about with our clumsiness and lack of consistent follow-up until up his sleeve, while he respects us, his soul rebels against our promiscuousness.

When you see these figures—just four out of ten—you may think of that poem, "The Charge of the Light Brigade," and say to yourself, "*Someone has blundered*." We'll have to wake up; we'll have to put more life into our stewardship, if you please, of these boys. I cannot think of anything that better illustrates what I want to say than a story that has been told before. I apologize for alluding to it again, but it may crystallize better what I am trying to say.

A Scotch minister had trouble with a good brother in his congregation who *would* go to sleep. The minister stood it as long as he could. Finally he called Sandy to him and told him he would have to stop going to sleep; he could not stand it any longer; that he was setting a bad example. The brother insisted he couldn't help it. Finally the minister's eyes brightened, and he thought he had some real inspiration. Said he: "When you come to Church next time, bring a little snuff in a can; and when you feel yourself getting drowsy, just apply a little bit of snuff in your nose."

Then his good church patron had some inspiration and he came back with: "Wouldn't it be an awful good thing if you'd put a wee bit o' snuff into your sermons." *We'll have to put more snuff in our teaching of boys.*

I wouldn't have a lad that wouldn't wiggle, and if you think the way some of you folks take care of this wiggling lad, the way you handle him is right, you are sadly mistaken. I hate to say it, but I do not hesitate for one minute. I have seen conditions that warrant my saying it. The leadership sometimes of these boys is dead on its feet. We do get into ruts, and boys that look for a little spark of animation from us are disappointed.

In a lecture that was delivered before a hospital convention the other night, a wise observation was made by the speaker. He spoke in hospital terms because they understood them. He warned them against a disease altogether too prevalent. This ailment has afflicted too many men who are supposed to lead boys. The lecturer said: "If you get the disease there is no need of being vaccinated; that won't do you any good; they cannot operate; when you get this disease, the only thing you can do is to *blast*. Now here is the disease: it is metallurgic fever. It is the condition in the body where the iron in the body turns to lead and centers in the seat of the trousers."

Here is another way of saying the same thing:

Man was not made to sit entranced  
And press, and press, and press his pants,  
But rather with an open mind  
To circulate among his kind.  
So, my friend, beware the snare  
That lurks within the cushioned chair.  
To run the race it has been found  
Both feet must be upon the ground.

#### THE TRUE STORY OF A BOY

Now I say these things seriously. We ourselves are in a deep slumber and we expect to keep awake a wiggling, wholesome, American boy. That is an *acid* test. What may be another acid test?—not putting the proper value on a boy. Do you look to the value of the heart that beats under his coat, or do you see only the outside of the coat? Many a good mother misjudges a boy because he is not a Lord Fauntleroy. Because he doesn't keep his hair combed, you think he is on the road downward. Sometimes you do not see him as he really is. He puts his worst foot forward; he is in the "ugly duckling" stage. But if he were treated anywhere near right, he would develop into a bird of real plumage and grace.

To illustrate: A little girl of the slums was found dangerously sick. There must be a blood transfusion at once. Her ragged urchin brother was accosted:—would he give his blood for his sister? "Sure," he thundered back. After they had worked on his arm for a few minutes, its whiteness, because of the wash, he had not witnessed before, almost frightened him to death. The pumping apparatus was set to work and his sister revived. When he learned that his sister fared well, notice the deep-seated surprise back to the doctor. (I hope you get it.) "Fine, Doc, but when do I croak?"

Do you in judging look at the thread-bare ragged apparel, or are you

bent on discerning the sacrificing thump of the heart that beats deeper down in his soul?

Christ said that no greater thing can any man do than to give his life for his fellows. That young lad thought that when he was asked to give his blood for his sister, it meant that he was giving his life. We in our civilization box the ears of the lad until his ear drums are numb and he is deaf the rest of his life, and that same fellow is the man who gives you your electric light today. We put a dunce cap on an Einstein, and our schools court martial the boy who may be the military general of tomorrow, who cuts through smoke and shrapnel to victory and makes this the "land of the free and the home of the brave."

Not understood. Poor souls with *stunted vision*  
 Oft measure giants by their narrow gauge;  
 The poisoned shafts of falsehood and derision  
 Are oft impelled 'gainst those who mould the age  
 Not understood.

Not understood. How many hearts are aching  
 For lack of sympathy? Ah, day by day  
 How many cheerless, lonely hearts are breaking  
 How many noble spirits pass away  
 Not understood.

Oh God, that man would see a little *clearer*  
 Or *judge less harshly* where they cannot see,  
 Oh God, that men would draw a little nearer  
 To one another, they'd be nearer Thee  
 Not understood.

With this boy is our *vision stunted* and do we *measure* him by our *narrow gauge*? Fathers and mothers, you make some mistakes. Teachers in schools, and we in the Church should *see* a little *clearer* and *judge less harshly*.

#### TEACHERS MAY INFLUENCE BY EXAMPLE

Now to the burning test to this lad: I mention it as the third test, but not the least. The burns that take place here go down into the bone. Now I am speaking of the example that we set as the teachers of this boy. What kind of men do your Bishops pick to teach these boys? what kind of life are we, whom the boy is supposed to look up to, living? If you please, *will our lives "hold water?"* Do we have a long face on the Sabbath day and in holy places, and play a different tune in our conduct in the affairs of men in the ordinary business of life? In my judgment there is nothing doing more harm in this Church today than men who are trying to play a double game. The boy always finds it out. You can't fool him. By our conduct we often pull up by the roots the most precious sprouts of confidence ever germinated.

To illustrate what I am driving at: Maybe some of you remember Deacon Jones, who is mentioned in the book, "David Harum." He was a sanctimonious, wonderful fellow on the Sabbath day, but during the week you had to hold on tight to your eyebrows or he would take them too—one of those two-faced "angelic" souls that grace this world; the

kind Christ speaks of in his rebuke to the old Pharisees; a front as pious as apple sauce, but a trail on the sands of time of dead men's bones. He was on his deathbed; he was doomed to go. He had made quite an impression on some of the village who did not think very straight; but he did not fool the boys. The boys had his number. He began to sink, and sink, and finally he got so low that instead of answering the doorbell or the knock on the door by the inquirers, they had a blackboard put out in front of his abode. Every half hour the attending physician gave his temperature and his pulse. There was quite a commotion in the village, everybody was watching that blackboard. Well, the boys watched it, too, and they were waiting for an opportunity to express themselves. (If you ever want to get the proper value on yourself, ask the boys.) I think the last bulletin read, "8:05 a. m.—pulse 50, temperature 86." When nobody was looking, a bright lad, with mischief bent, who knew the Deacon, slipped up with a piece of chalk, and excitingly recorded: "8:22½ a. m. Much excitement in hell; Deacon Jones not yet arrived."

As Bobbie Burns put it, "The man of independent mind looks and laughs at *a', that*."

#### DISCIPLINE MOLDS CHARACTER

Now I would not have you think for a minute that I want you to pamper this boy. Let him stand on his own feet. One man said: "One of the greatest crops that America is reaping today is the spoiled child." Some of you people who have worked all your lives are as guilty as the man of wealth. You say, "I have had such a hard time in my life that I certainly won't let my children go through the same thing." And the spoiling process goes on. I do not think that we appreciate to the full extent what this means. Does your girl or boy know how to spell "gratitude"? Do you let your boy fight for what he gets, or do you hand him all his desires on a silver platter.

I remember at our home, for years and years, we had a cow. (I won't forget the cow because of certain responsibilities I had connected with it.) Every time a calf would come to town, father would in the course of events send at the proper time for the butcher. But there was one little heifer that father said we would keep. When that animal was about nine months old, father came home one day with a big strap with spikes driven from the inside out. He said that it was to go over the calf's nose. In other words, the day had arrived when the calf must be weaned. I wonder sometimes if we parents use the same philosophy on our children? Do we wean them? I am speaking now figuratively. Many a boy becomes eighteen, or twenty, goes through school, and, if you please, remains not weaned. Many a boy is spoiled because you can't spank grandmothers. Yes, too, because you can't spank parents. Until the last few years, I have thought that the cow ought to have worn the strap and the spikes ought to center in that part of her anatomy that the calf was most interested in. But I have changed my mind entirely, I think that as far as the children are concerned, the strap still belongs over their noses with the spikes going out. Parents should be painfully

reminded when the occasion arises that the weaning is in process. America will learn before she gets through that her children *should know more than stepping on the gas, smoking Turkish blends, and ordering up chocolate eclairs and tutti-frutis*. Yes, and what's true of the children of Uncle Sam is doubly true of this Church.

I took a piece of plastic clay  
And idly fashioned it one day,  
And as my fingers pressed it still  
It moved and yielded to my will.  
I came again when days were past,  
The bit of clay was hard at last;  
The form I gave it still it bore  
But I could change it never more.

I took a piece of human clay  
And gently formed it day by day;  
I molded with my power and art  
A young child's warm and yielding heart.  
I came again when days were gone,  
It was a man I looked upon.  
The form I gave him still he bore;  
But I could change him never more.

Now, may the Lord bless us in this boys' business. Don't forget while we are putting the acid test and the burning test on this lad, tobacco shoots her shrapnel, liquor drops bombs from the sky, and then you find indolence and bad habits walk arm in arm with the boy to destruction.

Let's handle this boy more scientifically. Let's give him more attention. He's more valuable than our crops, our hogs, and our business. *He is the man of tomorrow*. Give him the right start. The boy is like a zipper; start him right and he'll come through. Don't jerk him, you might tear the meshes and then you haven't a track to travel on.

May God help us to *hold these boys*, is my prayer in the name of Jesus Christ. Amen.

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

The *Singing Mothers Chorus*, under the direction of Sister Nellie M. Bennion, will sing: "The Lord is my light," by Allitson.

I am sure that I express the gratitude of all the people here in conference, and those who have been listening in on the air to these *Singing Mothers* for their splendid music.

Again I urge you brethren and sisters to drive carefully, and save your lives and the lives of others.

The chorus sang "The Lord is my Light." (By Allitson)

Elder Charles C. Heaton, President of the Kanab Stake, offered the closing prayer.

Conference adjourned until 10 o'clock a. m., Saturday, October 5, 1940.

## SECOND DAY MORNING MEETING

Conference reconvened Saturday morning, October 5 at 10 o'clock a. m.

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

We are blessed again this morning in having with us President Grant, who is presiding at this meeting, and has asked me to conduct the services.

The singing today will be congregational, under the direction of Elder J. Spencer Cornwall, except for one solo. Our organist is Alexander Schreiner. The opening song will be by the congregation, "O Say, What is Truth?", by Melling, hymn book, page 17.

The congregation sang the hymn, "O Say, What is Truth?" (By Melling.)

Elder Charles W. Fagg, President of the Grant Stake, offered the opening prayer.

The congregation sang the hymn, "Praise to the Man." (By William W. Phelps.)

### ELDER GEORGE F. RICHARDS

#### *Of the Council of the Twelve Apostles*

I feel very happy, my brethren and sisters, in my religion and the association I have with you this morning in worshiping the Lord in General Conference of His Church. Personally I appreciate your attendance at this Conference. I enjoyed very greatly, with others of my brethren and their wives, greeting about seven thousand five hundred people, leaders of the Church, at a reception held in the Hotel Utah Thursday evening; and I suppose you are all here, or most of you, today. To me it is an evidence of your faithfulness, brethren and sisters, and appreciation of the Gospel, realizing that many of you have come from afar, great distances, and at more or less expense, and I believe that you have come in discharge of a sacred religious duty, and with a desire to mingle with the Saints of God, and to worship Him in His appointed way.

#### FAITHFUL LATTER-DAY SAINTS COMMENDED

I feel full of blessing for you and all the faithful Saints. I know the integrity of the Latter-day Saints, the sacrifices that many of them are making for the Gospel's sake. May God bless you and reward you abundantly therefor, and keep you in the faith. Those who are indifferent

and careless in regard to their religion, I hope that the Spirit of the Lord will strive with them, that men in high places of responsibility will strive with them, and that they may be brought into real activity and appreciation of the Gospel, and take advantage of their opportunities in making their calling and election sure, while they are here and have the opportunity, and I desire to be one with them.

I suppose that we are all candidates for the highest degree of glory in the Celestial kingdom. In order to attain to those heights we must serve the Lord and work the works of righteousness, as outlined by the Gospel which the Lord has given us for our guide.

One of the articles of our faith reads:

We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

#### INTERNAL AND EXTERNAL EVIDENCES OF THE GOSPEL

There are, I may say, two principal incentives for men to yield obedience unto the Gospel in order to obtain salvation. We may say the one is the external and the other the internal evidences of the Gospel. If we ever attain to a fulness of glory it must be by the keeping of the commandments of the Lord, by living by every word that proceedeth forth from His mouth. We must have faith in order to do so. Faith is the first principle of revealed religion, the foundation of all righteousness, and the moving cause of all action. Faith comes by the word of God. Hence we preach and teach, that men and women may have faith, that they may repent of their sins, yield obedience unto the laws and ordinances of the Gospel, and through the atonement of Jesus Christ obtain eternal life and exaltation.

The internal evidences of the Gospel are experienced by those who have received the Gospel, and they have the benefits of the external evidences as well; while those who are non-members of this Church have practically but the external evidences.

When I speak of internal evidences, I regard the Holy Ghost as the soul of Mormonism, and Mormonism is the Church and Kingdom of God established on the earth, with the everlasting Gospel restored in these last days.

We look at a man of fine physique and personality and admire him, but we do not know his real worth until we become acquainted with him and learn that he is a man of character, a man of integrity to truth and the principles of righteousness, and then we love him more dearly.

#### THE COMPANIONSHIP OF THE HOLY GHOST

People on the outside look at the Church of Jesus Christ of Latter-day Saints and admire its organization, its institutions, its accomplishments; but they have not felt as the Latter-day Saints have felt, who have embraced the Gospel and helped to make Mormonism what it is

today. When a person has had faith to repent of his sins, and yielded obedience in the waters of baptism, and had hands laid upon him by those having authority, for confirmation to membership in the Church, and received the Holy Ghost, it is his right, through continued faithfulness, to have the companionship of the Holy Ghost with him all the time, to be, as it were, a lamp to his feet and a light to his path through life, to know the course that he should pursue, and have strength and power to pursue that course.

That is the will of the Lord, and I understand what the Lord meant, when He said: "He that doeth the will of the Father shall know of His doctrine"—it meant that very thing. Those who have taken that course in sincerity do know, by the revelations of the Lord, through the Holy Ghost, that His course is right, in accepting of the Gospel; that this work in which we are engaged is indeed the Gospel of Jesus Christ.

The scriptures tell us: "No man can say that Jesus is the Lord, except by the Holy Ghost." I bear you my testimony, brethren and sisters, that I do know, by the power of the Holy Ghost, and added evidences of the Gospel, that Jesus is the Christ, the Savior and Redeemer of the world. I feel that I know it just as well and by the same means that Peter knew, when the Savior asked His disciples:

Whom do men say that I the Son of man am?

\* \* \* \* \*

And Simon Petter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon-Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

#### MEN KNOWN BY THEIR FRUITS

The Savior gave a test that people who are not members of the Church might apply in their investigation of the Gospel, particularly in regard to prophets, that they might know a true prophet from a false one. It is contained in the seventh chapter of Matthew, where He said:

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

Wherefore by their fruits ye shall know them.

By the fruits of the Church of Jesus Christ of Latter-day Saints, its membership, we may be known as God's people, and this work as His work.



## THE PROPHET ISAIAH QUOTED

I desire to read to you, brethren and sisters, a few words from the prophecy of Isaiah, who spoke under the inspiration of the Holy Ghost and for the Lord, so that this that I am going to read to you is the word of the Lord, and was intended for us. I read from the twenty-ninth chapter:

Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink.

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered.

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed:

And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men:

Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

## THE PROPHECY FULFILLED

Those of us, brethren and sisters, who are familiar with the circumstances surrounding the coming forth of the Book of Mormon, and the establishment of this work in the earth, can readily see in it a fulfilment of the word of the Lord as He spoke it through His servant, the prophet Isaiah. It was to be a marvelous work and a wonder that the Lord should bring forth at this particular time, when the Book of Mormon should come forth. The Book of Mormon itself contains a fulness of the Gospel of Jesus Christ, as taught by Him to the ancient inhabitants of this American continent, and it is before the world today.

In the beginning of this work, in the days of the Prophet Joseph Smith, a wonderful work was accomplished. He laid the foundations for an ever growing and increasing organization and activities in the Church intended for the honor and glory of our Father in heaven. He was taken away in early manhood. He gave unto us the revelations of the Lord, for our guidance. At the time of his death there was but one auxiliary organization in the Church, that of the Relief Society. That organization has become a marvelous organization. Yes, I may say it has become a marvel in the eyes of men and women within and without the Church.

## ORGANIZATIONS PERFECTED

It was in the days of President Brigham Young that the Sunday School organization was established. It has grown and increased until it is a mighty organization in the earth, a marvelous work and a wonder, the like of which cannot be found anywhere else.

It was in President Brigham Young's day that the Young Men's and Young Ladies' Mutual Improvement Associations were organized. Each of them has become a marvelous work and a wonder.

It remained for the administration of President John Taylor to give to the Church the Primary organization, which is another marvelous work and a wonder in the earth today.

#### DEVELOPMENT OF CHURCH UNDER PRESENT ADMINISTRATION

It remained for President Heber J. Grant and his administration to carry on this great work in its development, increasing the Stakes and Wards of Zion. In the days of the Prophet Joseph Smith they had but one or two Stakes, and now we have a hundred thirty-two. They had a few Wards, and now we have more than a thousand Wards. We have Missions established, and for more than a century we have been carrying on at tremendous expense. Today we have something like two thousand missionaries constantly in the field. The expense to the Church and to the individual missionaries and their friends, valuing a missionary's time at \$900.00 a year, reaches nearly \$4,000,000.00 per annum. This gives evidence of the faith and the knowledge of the Latter-day Saints that they are engaged in God's work, and are willing to make sacrifices for its advancement in the earth.

In the days of President Heber J. Grant and his administration there has been organized in the Stakes of Zion a missionary system, known as the Stake missionary work of the Church; and be it known, brethren and sisters and friends, according to the statistics of the Church, in the past two years, with fewer missionaries employed, there have been more converts made within the Stakes of Zion than in the mission field. If we compare the cost of maintaining the missionary work abroad, this work carried on at home is without practically any cost to the Church and its membership. The missionaries maintain themselves. They carry on their vocational work. They can sleep in their own beds at night, eat at their own tables, and the work goes forward,—a marvelous work and a wonder, to the credit of the present administration of the Church of Jesus Christ of Latter-day Saints.

Another outstanding accomplishment in the administration of the present President of the Church is that of the Welfare work of the Church. Those of you who heard President Clark's talk yesterday morning upon this subject of the welfare work of the Church must have been convinced that it is indeed a marvelous work and a wonder, evidence that the present President of this Church has been divinely called as God's mouthpiece and prophet unto this people. Do we need these evidences? If so, we should make use of them and let them have their influence upon our minds, at least to lead us to a careful and thorough investigation of the Gospel of Jesus Christ, as it is preached today.

This could not be accomplished, of course, by the leadership of the Church alone. It involves the faithfulness and integrity of the member-

ship of the Church; and may the Lord bless you, brethren and sisters, for such integrity and faithfulness.

#### DUTY OF MEMBERSHIP OF THE CHURCH

So this is the work of God, and it will go on, until God's purposes have been fully accomplished in the earth. It is for us as members of the Church to do our duty and to stand in holy places and watch the judgments of God go by. This we will do if we have the right spirit and are living our religion without any fear or trembling on our part, for we know that God will take care of His own.

I bear my testimony to you, brethren and sisters, that I do know that this is God's work; that Jesus is the Christ, the Son of the living God; that Joseph Smith was a prophet of God and is and ever will be, as also his successors, one by one, down to the present time, and not the least among them President Heber J. Grant. Thank God for him. May he be preserved unto us and unto his work many years to come, I pray, in the name of Jesus Christ, Amen.

#### ELDER RUFUS K. HARDY

##### *Of the First Council of the Seventy*

Twice each year, for the last few years, I have had the privilege and pleasure of sitting and looking into your faces, and contemplating the things that are transpiring in your hearts. But I want to say to you now that it is greatly different from sitting and looking at you, in this position which I now occupy. Just a few feet above my seat makes considerable difference.

There is one thing that we all have been contemplating, and I know that we have come to some definite conclusions concerning it, and that is the well-being and the safety of this people who have been gathered out from every nation and from every branch of people upon the earth, here to this land which has been consecrated and dedicated of God, our Eternal Father, for the gathering place of His own. I believe that we will come to the conclusion that we are perfectly safe in our daily walks and talks, if and when we devote ourselves to God's great work, in the right spirit.

#### THE LIBERTY BELL

You know that through one hundred and eighty-four years there has now come down to us a rather national emblem—it has become almost a shrine. I speak of the old Liberty Bell, which, though voiceless for these many years, has served so well, and which was eagerly looked upon by the people on July 4th, 1776, as it rang forth its message that this country was in very deed free from tyranny and free from that which had caused mankind so much distress. You know it was brought from England in 1732, and it rested in the State House in Philadelphia for a number of years. Then in 1753 it cracked and was remolded by American workmen. This did not last very long. It cracked again, and

then was remolded. But the strange thing to me is this, that some twenty-five years prior to its being cast the last time, out of the scripture men sought that which was molded into its crown and that was, as it came from the holy writ: "Proclaim liberty throughout all the land, unto the inhabitants thereof."

Now, this bell was in use by the City of Philadelphia until July 8th, 1836, when it cracked while being tolled at the funeral of Chief Justice John Marshall.

#### FREE AGENCY A GIFT FROM GOD

It seems strange that God has prepared the way for His people, and perhaps strange to us that God is now preparing the way for His people, but such is the case. In the beginning of this earth of ours for this thing which God prepared for His children, He gave some definite, pointed instructions, and was rather jealous of what He said and what He desired, and to us have come these things which we would like to obey and love to keep.

God has also given unto each of us the one and only tool by which we might gain honor and success and exaltation, or on the other hand, misery and disgrace and absolute degradation. Now, that tool is the free agency of man to choose between right and wrong, and God has safeguarded it, from time to time called our attention to it, and brought it home to us.

#### LIGHT AND UNDERSTANDING TO BE STRIVEN FOR

I read in the Doctrine and Covenants this:

Wherefore, he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together.

And that which doth not edify is not of God, and is darkness.

That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day

And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you;

He that is ordained of God and sent forth, the same is appointed to be the greatest, notwithstanding he is the least and the servant of all.

I feel that we should never imagine that we have seen the light at one time, and it becomes therefore unnecessary for us constantly to strive to glimpse those flashes from heaven that are coming to us, as they did in the past. I would that we might open the windows of our souls and receive that light which God desires to give and is giving to his people.

#### LEADERSHIP THROUGH SERVICE

You recall when Christ was with His Twelve, one thing that has always rather impressed itself upon me, was the time when the Twelve and Christ were together, and the Twelve, some of them were contending, one with the other, as to who might be on the right-hand side of God and who on the left, and these things were said: (This is in Mark, the tenth chapter.)

But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

But so shall it not be among you; but whosoever will be great among you, shall be your minister;

And whosoever of you will be the chiefest, shall be servant of all.

The salvation of man is not brought about by force or coercion or the powers of dictatorship. These are not the methods God has used, nor are they the methods God will use.

Refer to your Pearl of Great Price, and read in Moses that which God gave to us then:

And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me, saying—Behold, here am I, send me. I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.

But behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me—Father, thy will be done, and the glory be thine forever.

Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I the Lord God, had given him, and also, that I should give unto him mine own power, by the power of mine Only Begotten, I caused that he should be cast down.

Constantly there has come ringing into our ears these admonitions, these things, which bring us up standing, to realize that it is God who speaks to His people, to direct them and to cause that their minds may run in the proper channels.

#### GOD'S WORD GIVEN TO HIS PEOPLE

The following was given in a revelation to the Prophet Joseph Smith:

Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

Who am I, saith the Lord, that have promised and have not fulfilled? I command and men obey not; I revoke and they receive not the blessing.

Then they say in their hearts: This is not the work of the Lord, for his promises are not fulfilled. But woe unto such, for their reward lurketh beneath, and not from above.

Now, these passages of scripture that I have read to you, I have read them for this one purpose, and they have led me to this thought, that every single last soul of us here, and all the members of this great Church of God, scattered throughout the length and breadth of the land, have seen the light, and we have had that light confirmed by the testimony of the Holy Ghost in our hearts and souls, that this is God's work, that God in His own way has wrought and brought to pass that which you and I now behold.

Think of God's message. Think of His methods, the choosing of Moses, the call of Abraham, and the placing of Joseph sold into Egypt, the sending of His Only Begotten Son among the children of men, to

bring about that which Christ wrought, which is sung by the millions upon this earth here today. Then think of the marvelous thing that He did in His quiet, unostentatious manner; how Moroni appeared to the Prophet Joseph Smith, to bring forth this great work that you and I are now engaged in.

All this being true, all this having been revealed to us, we knowing of its truth and virtue, I think is it quite necessary that we bring ourselves to understand that with the establishment here upon this earth of God's prophet, God's servants, we can say in our hearts that these are the servants of God, chosen absolutely and literally by Him for the guidance of His people here upon this earth.

#### SUCCESS IN LOCAL MISSIONARY WORK

Now, just one word: I am thrilled with that which has been told to you people by Brother Richards, Apostle George F. Richards, concerning the work which is going on here in the Stakes of Zion. Your sons and daughters have been sent abroad. They have been marvelously blessed. But here in your own Stakes, up and down these great stretches, your sons and husbands and daughters and wives are in this great missionary work, and up to July of this year we were just fifty-one baptisms ahead of the same time last year; and during this last month one hundred ninety-four men joined this Church, who never knew of its truth before.

So I rejoice, and say to you I feel that it is not necessary that we should feel overly concerned about what will happen to us, if we will do that which God desires us to do.

God bless you, I pray in Jesus' name, Amen.

#### ELDER RICHARD L. EVANS

##### *Of the First Council of the Seventy*

I had rather half-heartedly cherished the idea that the broadcast tomorrow morning would be accepted as my contribution to this Conference. It was almost the case six months ago, but five minutes at the last of the closing session saved the establishment of such a precedent, I am sorry to say.

Usually when I occupy this position, which is at least once a week and often two or three times a week, I have the benefit of a radio script in front of me. It is much more comfortable, but not nearly so spontaneous. I ask at this time that if the Lord has a message that He would like me to speak, He will prompt it. I feel very weak in addressing this congregation.

#### THE NEED FELT FOR TRUE LEADERSHIP

In our conduct of the Tabernacle Choir broadcast over the nationwide Columbia network each Sunday morning, and over the nation-wide Canadian Radio Commission stations, and also by short wave and by electrical transcription across the seas and into other continents, we

receive mail postmarked from almost every section of the globe, and literally from every nook and corner of America.

This mail reveals that people are hungry for leadership, that they are searching earnestly for a foundation on which to place their feet, for a fixed destination toward which to strive, and that they are sick to death of the confusion and the contradiction that they see about them. This hunger for leadership in one sense is a very happy thing, and in another sense it may be a very dangerous thing. When people are in that frame of mind it makes it much easier for a false leader to win their following.

I am impressed with the fact that our responsibility in this Church is the responsibility of leadership, and that we must take it, whatever it may cost us, because the Lord has told us that we have been sent to be a light unto the world and to be saviors of men; and if we don't give this leadership, others will assume it, to the sorrow of mankind and to our own condemnation. I feel sure that this leadership must enter into all of the activities of living.

President Clark mentioned here, yesterday morning, the fact that our fathers and grandfathers had prayed over the land and the water and the air, and all of the physical elements of production, much to their credit and to their blessing. I feel sure that we need to pray over a good many other things, including our scholarship, our academic activities, our political activities, our social activities. I am sure that we need to pray over every phase of thought and of life.

It is a very difficult thing to take leadership in this day—so much is being discovered; so much is happening; so confused are the issues, I think it safe to say, without contradiction, that in a public sense we can't be sure of much of what we hear or much of what we see or much of what we read; that the phrase, "evil and designing men," has a much broader application, than the limited sense in which we use it in connection with the Word of Wisdom. Those things that are printed and spoken to shape our thinking, in all fields of communication and human contact, are largely designed and colored and adulterated and modified to bring men into the line of thought of other men, often without regard to the facts or the truth of the matter in question. It is very difficult to know, and I think man unaided, of himself, and without some Higher Help, cannot know what to believe and what not to believe of the maze of material that daily passes before our eyes and comes within the range of our hearing.

#### THE SEARCH FOR TRUTH

A cherished friend of mine, whose life paralleled mine for many years, up to a few years ago, when there was a parting of the ways, is now in one of America's greatest institutions of learning, and has achieved international eminence in his scientific field. A few weeks ago he wrote me and said: "I am conducting researches in many fields, and I am just beginning to learn the high cost of finding out the truth about anything."

And he continued: "The problem is so complex that all we can do is arrive at half-truths and first approximations."

I wrote him back and said: "It must be a great comfort to you, in your work, to know that you are a member of a Church that will accept everything of truth that you ever find in your researches, in whatever field of thought or activity, and all that we ask of you is to pursue them beyond that stage of half-truth and first approximations of which you have spoken, and conduct them to their final end, where there will be no question about their eternal verity—to that point where the generations to come will not of necessity repudiate them."

I have a strong feeling that our young people who go into our universities and colleges should have before them constantly the promise of Moroni, that "by the power of the Holy Ghost ye may know the truth of all things," which is repeated in substance in the Doctrine and Covenants to the effect that "the Holy Ghost . . . showeth all things and teacheth the peaceable things of the kingdom." I never remember having gone into an examination of any consequence in my life without making it a matter of prayer. I know that the young man or young woman who approaches any problem in the academic field, or any other field, would have a great advantage if he would keep as his constant companion the spirit of our Father in heaven, which would give him an active sense of warm assurance when he was in the presence of truth, and would give him a contrary feeling when he was not in the presence of truth. It wouldn't give him knowledge without study, or discovery without search, or truth without effort, but, granted that he pursued his work intelligently and diligently, he would have a great advantage in all of his findings and doings, academically and otherwise, if he made the spirit of all truth his constant guide.

#### STRENGTH COMES THROUGH PRAYER

This is the thing the Latter-day Saints have that helps them to take leadership regardless of the confusion and the contradiction about us. I know that in my home my widowed mother was constantly in an attitude of prayer. My most vivid memory of her—and I cherish it dearly—is a memory of her on her knees, pleading with the Lord, her Father in heaven, for a solution to the many problems and difficulties that beset her life. I suppose that I had had as much formal education by the time I was fourteen years old, in terms of days spent in school, as she had had in all her life, and yet after I had had the privilege of acquiring university degrees I could still go to her when I was troubled, and find the right counsel and the right answers to whatever was confronting me, and I am grateful to have had such a mother and such a home, and to have had evidence of the effectiveness of that approach, that promise which through prayer and through diligence and through walking in the ways of our Father, makes it possible for the Latter-day Saints to assume leadership, and we can do it in no other way, except by keeping constantly in touch with the spirit of our Father in heaven, by which we may know the truth of all things.



This is our promise, if we live for it. It is the means whereby we can take leadership in spiritual matters, in economic affairs, in social conditions, and in all the ways of life—and the only way.

#### SAFETY IN FOLLOWING TRUE LEADERSHIP

Besides this we have our living prophet, for whom I am grateful, and I hope to follow after him all the days of my life. I know that when I don't follow him I am wrong, and I know that when I do I am right, even if I don't agree with him. To those who only follow him when they do agree with him he is not a prophet unto them. I am grateful to the Lord for preserving the life of President Grant. I know that the leadership of this people is a responsibility that weighs heavily upon him, and that he would avoid it if he could, oftentimes, but he has no choice in the matter; and by looking to his counsel and example we may also be helped to know when we are right and when we are not right in the presence of all the confusion we see about us.

I wish to leave you my testimony that I know that God lives, that Jesus is the Christ, that He shall one day reign upon this earth, in His own time, and that all those things that the prophets have spoken in all generations will come to pass, regardless of the belief or unbelief of men; and that he who leads us today speaks for God in the affairs of this world in this generation.

May the Lord bless you and be with you and help you to give the leadership that the Lord intends that you shall give, lest others take it, and lest we thereby be condemned for not having taken the place that was rightfully ours, and for which we had the guidance if we had lived according to the laws of God, our Father.

May He bless us all, I ask, in the name of Jesus Christ. Amen.

A bartone solo: "If Christ Came Back Today," (by O'Hara), was sung by Elder Walter Welti.

#### ELDER JOHN A. WIDTSOE

##### *Of the Council of the Twelve Apostles*

This crowded house on a week-day with beautiful weather, is an answer to the cry of the ancient prophet of Israel: "There is faith in Israel." It is good to be one of you in this, the Church of Christ.

I have been impressed to speak to a theme which may not be strictly spiritual, but which in its relations to Gospel living seems to me to be of prime importance.

#### PREPAREDNESS A PART OF THE GOSPEL PLAN

Preparedness is today on every tongue. There is danger ahead, and defenses must be set up. Preparedness is not a new word to Latter-day Saints. For one hundred and ten years our voice has been one of warning to prepare against the commotion and calamities of the last days. We have taught and continue to teach that full preparedness and complete

defense against the devastation by evil is the acceptance of the Gospel of Jesus Christ. When every knee shall bow and every tongue confess that Jesus is the Christ we may look for the peace of Eden, but not before.

Our land is setting up defenses of powder and steel. That is well enough. But there are intangible defenses more powerful which direct the use of material defenses. These must be fostered, if our preparedness shall be adequate. To one of these defenses I call your attention—to the education we give our children, particularly in schools, as a determining defense against evil.

#### TRUE EDUCATION A PROTECTION AGAINST EVIL

Latter-day Saints believe in education; the Church itself is but a great teaching institution. We understand that to learn we must be taught; and also that our actions are determined largely by the teachings we receive. Therefore, we teach our children as a preparation for life.

The example was set by the Lord. When Adam and Eve were placed in the Garden of Eden, in forgetfulness of their past, the Lord came and taught them the Gospel. This was done again later, to others, as eternal truth was forgotten or corrupted among the children of men.

There is no place for ignorance in the Gospel of Jesus Christ. Light and truth, ever increasing, the only safe protection against evil, must ever guide this people and all the world, if humanity shall find peace and happiness.

Thus has come the exceedingly high educational standing of Latter-day Saints—above that of any other group of like numbers in the world. We expect ever to seek after knowledge and to share in the great truth-advances of these latter days.

However, knowledge alone contributes little to human welfare. Only when used for the good of man does it acquire real value. "The Glory of God is intelligence"; but the intelligent man gathers knowledge and proceeds to use it in harmony with the divine plan of salvation—for the blessing of the children of men. True learning comes when knowledge is used. Correct use gives life to knowledge. In Mormon terminology, wisdom and intelligence are synonymous. Wisdom in the use of knowledge is as important as knowledge itself.

Such beliefs have made the Latter-day Saints supporters of all sound educational endeavors. We look upon our public schools, from kindergarten to university, as the finest expression of democracy. They are levelers and equalizers of our citizenry. They offer the even chance in life for rich and poor, weak and strong.

#### THE DUTY OF SCHOOLS

Therefore, we have given our public schools a great trust; and have endowed them with tremendous power. Our children are in their keeping during most of the formative years of life. As the schools teach so will the coming generation think and act. The conditions in our land today, good or bad, may well be laid at the doors of our schools, which nourished

us in our immaturity with ideals which in our maturity are being translated into action.

In return for this trust we expect our schools to be preservers of the principles of human welfare; bulwarks against every insidious, subversive foe of human freedom; defenses against all invaders of human rights; teachers of the way from war to peace, from poverty to prosperity. In times of moral, social or economic upheaval, our schools, ideal-builders, must be among the nation's most powerful defenses. We rely on our schools, for example, to prevent the unspeakable, blazing evil now raging in Europe from starting a conflagration in our land. We teach with easy precision protection against communicable diseases. It is more important to teach immunity against untruth; to show how the fruits of our civilization may be preserved and increased. Among the many instruments of democracy, the schools must stand foremost in preparing the people against coming evils, and for a better future day.

We are in the midst of a changing day. It is folly to believe that we can go on happily with millions of men unemployed, and as many millions living under an inadequate standard of living. There will needs be much readjustment to secure prosperity for all. Many activities must be re-directed to make every able-bodied person self-supporting. In this realignment of forces, and reorganization of resources, the schools must take an active, practical part.

To do this, to be worthy of their high commission in this troubled day, two major objectives must be courageously reemphasized and accomplished by our schools.

#### RELIGIOUS TRAINING MUST BE ENCOURAGED

First, moral and religious education must be given hereafter an honorable and corresponding place by the side of the traditionally important subjects of the curriculum. For the safety of the nation, moral teaching should be given, at definite hours, in every publicly supported classroom. There must be eager cooperation with every project, such as our L. D. S. Seminaries and Institutes, to supply religious instruction outside the school. There must be no whining and hiding behind a misinterpretation of the constitutional provision for religious liberty. We still say on our coins, "In God we trust." There must be no attempt to place the sole responsibility upon the Church. The strongest defense of this or any other nation is not of sword and shot, of long range cannon and bombs from the sky. It lies in the spiritual domain of life, among the intangibles. The human will, according to its training, determines whether steel shall be shaped into swords or plowshares. The "fifth column" and other corroding influences, and all evil, often disdainful of exploding bombs, are conquered and chained only by spiritual weapons. Thinking citizens, the country over, are recognizing the danger of a citizenry, untaught and untrained in the moral and spiritual principles upon which human welfare has ever rested. Unless our schools resolutely place such training foremost, they will have sown to the whirlwind.

## IMPORTANCE OF PRACTICAL EDUCATION

Second, the right of way, after moral and religious training, in every school and college curriculum, must be given to useful knowledge—knowledge that may be used in making a living, in meeting the actual and daily needs of life. Unless this is done our physical defenses will prove inadequate, and economic chaos will increase. We must dignify and ennoble the necessary tasks of life, to secure contentment among humanity.

The activities of life center upon the business of making a living. Every man worthy of life desires to be able to sustain himself and a family of his own. This has always been an objective of the Latter-day Saints. In our welfare program the need of caring for the poor, necessary and beautiful as it is, is less important than the attempt to find ways and means to enable the poor to provide for themselves, and to raise the standard of living of all to meet their natural wants properly. Universal self-support will be a mighty defense against any enemy. A contented, self-supporting people will resist the cheap, enslaving offerings of evil.

Practical education must be featured as never before. Men and women must be taught how to use the natural resources about them for their support in life. The economic possibilities must be set forth, of waters, soils, forests, mountains and hills. To solve the problems of the day, and of tomorrow, we need more trained farmers and mechanics, skilled craftsmen, business men and housewives who are so educated that they can do their work intelligently, and therefore with respect for their calling; and who are ready to wrestle joyfully with the gifts of earth. For these are the only true producers of wealth. There would be more prosperity and home happiness if more men toiled with the hand as well as with the head, and if every girl were trained in the processes of maintaining and running a household successfully with emphasis on child care and training. Such education for boys and girls should begin in the lowest grades for some do not reach high school and many fail to enter college.

Such education does not require special industrial or vocational schools. That would defeat the spirit of democracy, for every boy, rich or poor, should learn how to support a family, and every normal girl looks forward to the joys of wifehood and motherhood. Besides in a true democracy, class consciousness must be avoided. Such important training should not be neglected nor left to chance. Our present system of education should direct from year to year, from grade to grade, the thought and training of students toward the application of knowledge to useful ends—life-sustaining ends. The colleges should gladly receive students so trained, and continue the training under college environment.

Culture accompanies such training. The discipline of the mind is the essence of culture. The so-called "common pursuits," have in later years been invested with a variety of newly discovered knowledge. They are in this respect not surpassed by the so-called "professions." The study of agriculture and home making may be made as cultural as of astronomy; or of our own government as that of ancient Rome. Failing

to recognize this, thousands of young people have failed to find their places in life. They find no jobs for they have not been trained to work, too often only to seek to avoid work. In the words of Brigham Young, "Education is the handmaid to honest labor."

Moreover, they who have learned to work, and who have acquired their belongings through personal toil, are the safest members of society. They believe in private property; and what is more, they believe in allowing others to gather about them material benefits. They will be the last to attempt to dispossess others of property won through honest toil. Teaching men and women to work and to earn a living is the best insurance against the false economic doctrines which flood the land.

#### OPPORTUNITIES LIE AHEAD

One other thought remains. The pioneers who entered these valleys conquered the desert with such knowledge and strength as they possessed. Since that day, knowledge has increased immeasurably. By the invention of machines, man's strength has increased a thousand fold. Resources of earth lie about us which were beyond the reach of the early pioneers, but which may now be developed with our new knowledge and added power. There are more opportunities for youth today than in the pioneer years. It is our own fault if this has not been taught by our institutions of learning. In the development of practical education the pointing out of such possibilities will be of major importance.

#### MORAL AND SPIRITUAL TRAINING ARE FACTORS AGAINST EVIL

If the schools shall be powerful factors in building defenses against evil, and in preparing against the enemy, they must face about from traditional views and give undivided attention on the one hand to moral and spiritual training, and on the other to practical education. Such teaching, for that matter, has been the counsel and advice of the Church from the beginning. Never was it needed more than now.

We who have been entrusted with parenthood must anxiously plan for the welfare of our children and the coming generations. If changes are needed, let us make them. The schools are ours, and the responsibility for the coming race is ours. The time has come when schools must train our children for safe living, that is for greatest usefulness, which means greatest happiness.

The vast majority of the teaching profession, looking into the future, agree in the main with the view which I have here expressed. They recognize that schools must reflect the wishes of the people, by whom they are supported; and as good citizens, themselves, are ready to help our schools foster truth and destroy evil, thus making them main defenses of our nation.

As a Church we have always tried to be in the forefront of progressive changes. An uncertain future looms before us. As far as we have influence we should turn our educational endeavors towards a secure and happy future. If we do so, we shall help build a mighty defense against threatened disaster.

**ELDER RULON S. WELLS***Of the First Council of the Seventy*

The outstanding characteristic or difference between the religion of the Latter-day Saints and that of the various churches in the world is the fact that God has endowed this work with power from on high. In other words, divine authority is the distinguishing feature between the Church of God and the churches of men, that have been established by a great many various sects of so-called Christianity.

**PLAN OF SALVATION OF DIVINE ORIGIN**

The principle of authority was made manifest in the very beginning of the promulgation of God's work, and that occurred in that primeval day, before the earth was created, when God had assembled together His sons and His daughters to hear the glad tidings of great joy.

It is only a natural and obvious conclusion which everybody should concede that if there be a plan of life and salvation, that it must be one of divine origin, for only God can save His children. And we ought to recognize the fact that we are here in a state of mortality; that death has come into the world as a result of disobedience in the Garden of Eden, under very peculiar circumstances; and the purpose of this thing is that mankind might be given the privilege of choosing between good and evil, and undergoing a test or a trial, and for that purpose God created this earth and placed His children upon it, that we might receive that education and that knowledge and understanding, that education pertaining to our spiritual and temporal welfare, that we might be able to combat with the powers of evil.

How could we ever be saved, how could we ever be exalted, unless we should have the benefit of this earth life experience, and be in attendance and ready to learn in God's great school which He has established for the education and benefit and blessing of His children? It must be then conceded that the plan of life and salvation would be one that was devised by the Lord Himself, and cannot be of any human invention. That being the case, we must look to Him for that all-wise plan and for that perfect system by which we may be prepared to receive what God intends we shall receive.

**MAN'S THREE ESTATES**

There are three estates of man: The first estate was when we dwelt with God as His spirit children, in His holy habitation, before the world was made, as we read in our favorite hymn:

O my Father, thou that dwellest  
In the high and glorious place,  
When shall I regain thy presence  
And again behold Thy face?  
In thy holy habitation  
Did my spirit once reside?  
In my first primeval childhood  
Was I nurtured near Thy side?

That tells, in those beautiful lines of Eliza R. Snow, what occurred before the world was made, to which the Lord referred when He said unto His servant Job:

Where wast thou when I laid the foundations of the earth? Declare,  
if thou hast understanding. \* \* \*

When the morning stars sang together, and all the sons of God shouted  
for joy.

That is a question that implies a great deal. It contemplates and infers that there was a time and a place where God had assembled His children together to hear a proclamation. What was the occasion? We are told there that it was a time of rejoicing, and the Lord had assembled His sons, and His daughters, too, I doubt not, to hear the glad tidings of great joy. It was the proclamation of God's plan for the salvation of His children, for the education and the improvement of the children of God. It involved the creation of this earth, and it involved the knowledge of good and evil, that we might be tried, and for this purpose was it created that we might in our second estate through obedience to His plan qualify ourselves for the third estate, namely: eternal life in the Kingdom of God.

#### COVENANTS MADE BY THE LORD

We read all through the scriptures, both in ancient and in modern scriptures, that the Lord has made a covenant with His people. He has always called those to whom He has given a dispensation of His providence, "His covenant people". What was that covenant? We hear a great many talk about the new and everlasting covenant, even among our own people, and we sometimes jump at the conclusion that it refers exclusively to the marriage covenant. The marriage covenant is truly a very great and important part of that everlasting covenant, but it is only a part.

The Lord made it known to the Prophet Joseph Smith, as you will find it recorded in Section 66, paragraph 2, of the Doctrine and Covenants, that the "new and everlasting covenant" is nothing more or less than the Gospel of the Lord Jesus Christ in its fulness, as it was revealed and proclaimed in that primeval day when the great and noble ones, or the "morning stars," sang together and all the sons of God shouted for joy—the day the Lord made known to them the terms of His everlasting covenant, setting forth what He expects us to do, and also informing us what He will do if we comply.

What is a covenant? Our standard dictionaries define a covenant as "an agreement entered into between two or more persons or parties." It is just such an agreement that the Lord promulgated and announced to His spirit children, that filled their hearts with joy and gladness, and whereupon the morning stars, the great and noble ones, sang together and all of the sons and daughters of God made the heavens ring with the shouts of joy and gladness over these glad tidings.

It is that one and only way that the Lord has ever revealed, that one and only plan, that one and only Gospel that was promulgated in that

early day. It is that which has been given to the children of men as the power of God unto salvation. It was first given to our father Adam, after his expulsion from the Garden of Eden. The Lord revealed that covenant to him, and explained precisely what it was and declared that it was the plan of salvation. It was continued with Enoch, and was also re-established with Noah and his sons after the deluge.

It was again given to Abraham, and with him the promises of the everlasting covenant were made as frequently as stated in the Bible, and later it was established with Moses after the delivery of the children of Israel from their long bondage in the land of Egypt but under the "lesser law," the law of carnal commandments, the rebellious and stiff-necked Israelites not being prepared for the higher law, but were given the lesser law as a school master to bring them to Christ; and when our Lord came in the meridian of time, He again set up His Church and established the same everlasting covenant, but now under the higher law.

In the light of these various dispensations, we can readily see the meaning of the words of our Lord and Saviour, Jesus Christ, which I now quote:

O, Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! (Luke 13:34.)

During each of these dispensations many generations have been brought into the fold by entering into the covenant through the holy waters of baptism and have gone to their reward, but let it be remembered that the Devil and his angels also came and led the children of men again into darkness and error and a general falling away from the Truth ensued, and always for the same reason as it was described by the Prophet Isaiah when he said, "because they have transgressed the laws, changed the ordinance and broken the everlasting covenant" and thus the earth has been defiled. (Isaiah 24:5).

#### ABRAHAM SHOWN SOME OF THE LORD'S WORK

I have just stated that it was with Abraham that the promises were made; let me now add that it is from the writings of Abraham and those of Moses that we learn the particulars concerning the everlasting covenant as these writings are contained in the Pearl of Great Price, from which I now quote:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones:

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me, Abraham, thou art one of them; thou wast chosen before thou wast born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there,



and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.

That is our part in the covenant, to do all things whatsoever the Lord our God shall command us. All things that the Lord our God shall command us are embodied in the Gospel of the Lord Jesus Christ in its fullness, for the Lord has said that "man lives not by bread alone, but by every word that proceedeth out of the mouth of God".

Then comes the Lord's part:

And they who keep their first estate shall be added upon.

Very significant language. What does that mean? It means simply this, that there shall be added to our immortal spirits these bodies of flesh and bones.

And they who keep their second estate—[that is, our present estate here after we have received these bodies of flesh and bones]—They who keep their second estate shall have glory added upon their heads forever and ever. (Pearl of Great Price. Abraham 3:22-26)

What a glorious promise! A never-ending glory that is to be added upon the heads of those who keep their second estate, by doing what the Lord commands them, obeying His glorious Gospel. That is the only plan. It is God's plan, and has been given to the inhabitants of the earth in the various dispensations of His providence.

#### THE COVENANT RE-ESTABLISHED BY THE SAVIOR

When the Lord our Savior came and dwelt upon the earth, the everlasting covenant was re-established among the children of men, under the higher law. Previous to the coming of Christ the lesser law ostensibly, but very imperfectly, was being administered by the various sects of that day. The children of Israel, fresh from their bondage in the land of Egypt, where they had imbibed much of the idolatry of that nation, were not prepared for the higher law, and the Lord gave unto them the lesser law as a schoolmaster to bring them unto Christ.

But when the Savior came and ministered among men He established His Church and Kingdom anew, under the higher law. In the former dispensation it was the law of carnal commandments, they not being prepared for that higher law. Moses was complaining to the Lord that he was slow of speech and felt himself incompetent to lead the people, and he asked the Lord that He would give him someone in his stead. The Lord was not pleased altogether with his request, but finally it was granted, and He said unto Moses: "Take thy brother Aaron and his sons to act in the office of the priest." Then He conferred upon Aaron a part of the glory that was upon Moses—not all. The glory which was upon Moses was the glory of the Melchizedek Priesthood. The part that was given to Aaron is known to us as the Aaronic Priesthood. That was the beginning of this order of the Priesthood, and yet it is to endure forever.

The Aaronic Priesthood continued to minister in the affairs of the Church and the Lord took Moses out of their midst and with him the holy Melchizedek Priesthood, but the Aaronic Priesthood remained in the Church until the coming of John the Baptist. (Doc. & Cov. 84:25 and 26).

#### MANY DISPENSATIONS GIVEN TO GOD'S CHILDREN

From what I have said and from the inspired writings of the prophets, which I have copiously quoted, it will be obvious that there have been many dispensations of God's providence in every one of which prophets have been raised up duly commissioned of God to act in His name, for as the Prophet Amos has declared it: "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets:" (Amos 3:7).

It will also be apparent that the everlasting covenant, or in other words "the Gospel of Jesus Christ" has been the very essence of God's dealings with mankind, even from the days of Adam until now—yes, and even antedating the creation of this earth to that primeval day "when the morning stars sang together and all the sons of God shouted for joy."

It will also be noted that after each and every one of the various dispensations there has been a falling away and darkness has covered the earth and gross darkness the minds of the people, as prophesied by Isaiah the prophet. (Isaiah 60:2).

Even the glorious Messianic dispensation when Jesus ministered among men and set in His Church firstly Apostles and secondly prophets, etc., for the work of the ministry, that we be not tossed to and fro by every wind of doctrine, was no exception to the rule for it, too, was soon followed by a universal apostasy; and, indeed, heresies were creeping into the Church while the Apostles were still living, (see I Cor. 11:18, 19) but after the Apostles "fell asleep" and the prophetic spirit disappeared, they fell into the deepest gloom of darkness and superstition and paganistic ceremonials and mysticisms which were entirely foreign to the simple ordinances of the Gospel as they were taught and practiced in the primitive Church by the Savior and His Apostles. For a full discussion of this subject let me refer you to the series of radio addresses delivered by the late President B. H. Roberts over Radio Station KSL, which has been published in book form under the title of "The Falling Away".

#### THE LAST DISPENSATION

Now, however, came the promise of another dispensation, even "The Dispensation of the Fulness of Times". This dispensation has already been ushered in through the visitation of heavenly beings and the instrumentality of Joseph Smith, the Prophet, by whom the Lord has again set up His Church and Kingdom and established His everlasting covenant restoring the fulness of the Gospel of Jesus Christ in its primitive purity. This is the Church and Kingdom which the Lord has

set up never again to be thrown down nor given to another people, but it shall stand forever, as foretold by the Prophet Daniel. (See Daniel II).

And now again as on all previous occasions, He has endowed His Church with power from on high, the all important and outstanding feature which has always distinguished His Church from the man-made churches of the world.

May we ever have an abiding testimony of the Truth and may our faith ever manifest itself in the works of obedience. May we hearken to the counsels of our leaders, upholding and sustaining them in their high office, for they are God's servants zealously laboring in building up His Church and Kingdom upon the earth, I pray in the name of our Lord and Savior, Jesus Christ, Amen.

### **PRESIDENT J. REUBEN CLARK, JR.**

We have a number of released Mission presidents. We hope to hear from as many of them as possible. In order, however, that we may hear as many as possible, we shall ask them to be good enough to confine themselves to five minutes time. Anything under five minutes is five minutes. Five minutes is not six or seven or ten.

Our first speaker will be President Joseph Jacobs, of the Palestine-Syrian Mission.

### **ELDER JOSEPH JACOBS**

#### *Former President of the Palestine-Syrian Mission*

My dear brothers and sisters, I bring you greetings from the Saints in the Palestine-Syrian Mission. It was my privilege and blessing to be called to preside over that historic and interesting Mission in 1937. Although in numbers the Saints in that Mission are relatively few, yet in faith and works they are a great people. While there and since returning home, their reports show that over ninety per cent of those who should pay tithing, do so. In the payment of Fast offerings, in the attendance of their meetings, and other Church activities they compare favorably with the highest group in the Church.

About three weeks ago I received a report from that Mission field about the condition of the Saints. The report states that they are all firm in the faith, are continuing their meetings, tithing is being paid regularly, and an entire family has applied for baptism.

Incidentally, the report was mailed the latter part of May but just arrived here.

Being literally located at the cross-roads of the world, from time immemorial wars have been numerous in that part of the world. And because of its geographical position it is dangerous to remain in that land whenever war breaks out in any of the nearby nations. Because of these conditions, that Mission has been closed four times since it opened in 1890. Intervals of closing range from two to thirteen years. But every time the Mission opened, the new Mission president has been able to find many of the Saints and has discovered to his surprise that they were still in the faith and carrying on.

I rejoice in the privilege and opportunity that has come to me to proclaim the Gospel in that land—in the land where the Savior of the world did His missionary work while He was on the earth. Over twenty-five years ago a Patriarch promised me that it would be my privilege and blessing to preach the Gospel to them that are of the House of Judah. That promise has been fulfilled.

The Lord was with us in our labors. He blessed us so that our way was always open. None in our family nor any of our missionaries was seriously ill. We were not persecuted as the former missionaries were in the past in that land. Our efforts were blessed with some baptisms and many friends.

That you may appreciate our difficulties I shall just mention one item. We used five different and distinct languages in our mission field, each with its own alphabet, grammar and syntax.

Once I was giving an illustrated lecture to a group of professors from the University of Beirut. When I showed the Pioneer Trails film and praised the achievements of the pioneers and how they made the desert blossom as the rose, it sounded to them like I was over-rating the accomplishments of the pioneers and the beauties of Utah. At the end of the lecture one doctor stood up and asked to say a few words. He said he wanted to substantiate what I said. "Not only that, but," said he. "Rev. Jacobs did not state half of the beauty of Utah. I have been in Utah. Every city and village I passed through was clean and well arranged. I went through the Tabernacle grounds and want to witness to you that every word that Rev. Jacobs said is true and more so."

One day I was explaining our beliefs to a minister. I read to him our first Article of Faith. When I got through reading it, he said, "Well that is nothing new—I believe in all of that. Why" he said, "I have made a special study of God, *I know all about Him*. In fact I wrote my thesis on God when I obtained my degree from college." When I mentioned that our God is a personal God, as we believe the Bible teaches, we disagreed. "We do not need a God in this day and age," he said, "we are too civilized to believe in such fancies." How thankful I was that God had blessed us in our day with a living prophet to reveal eternal truths!

I want to thank my Heavenly Father for the privilege of living in this land of promise—in this land which is choice above all other lands—in this land of Zion. And above all I want to thank Him for my membership in this Church.

May our Heavenly Father bless the leaders of this nation that we may be kept in the paths of peace. May he bless our Prophet and President and his associates that they may lead, guide, and direct this Church to its glorious destiny. And above all, may He bless us all with the spirit of humility and obedience so that we may follow our leaders and so live as to be worthy of all the blessings He has seen fit to grant us and may yet bestow upon us, I humbly pray in the name of Jesus Christ. Amen.

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

To the minute!

Obedient to my usual custom, I want to thank this choir for the splendid music which it has rendered.

Remember, please, brethren and sisters, to drive carefully. Let us have no accident if it be in any way possible to avoid it. One police officer has sent word asking that I be good enough to add to my slogan, and I use his words: "Please ask the pedestrians to show a little sense."

The congregation sang the hymn, "Redeemer of Israel".

Elder Alonzo J. Gilbert, President of the Idaho Stake offered the closing prayer.

## SECOND DAY

### AFTERNOON MEETING

The fourth session of the great Conference convened Saturday afternoon, October 5, at 2 p. m.

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

We are again blessed with the presence of President Grant at this service, and we are grateful to our Heavenly Father for this blessing. President Grant has asked me to conduct the services.

The music this afternoon will be furnished by members of the Tabernacle Choir. Not all of the members can attend, owing to their being employed in places from which they cannot be excused, but those who can attend are here. While *we* sang very well this morning, I suppose we will have to admit that *they* can sing better than we did.

The choir is under the direction of J. Spencer Cornwall. Elder Alexander Schreiner is at the organ.

The choir and the congregation sang the hymn: "O Ye Mountains High," by Charles W. Penrose.

The opening prayer was offered by President Joseph R. Christiansen, of Moroni Stake.

The Tabernacle Choir sang "Holy Spirit, Truth Divine," by Handel.

**ELDER JOSEPH F. MERRILL***Of the Council of the Twelve Apostles*

My Brethren and Sisters: We Latter-day Saints are certainly a peculiar people, due in part to our characteristic religious beliefs and claims. Yet we are a very practical people, combining religious faith and the affairs of daily life into what we may call a "way of life." It is to some phases of this "way of life" that I wish to call your attention.

We gladly accept the view of the Psalmist, declared in these words: "What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Psalms 8:4, 5)

#### OBSERVANCE OF LAWS OF CHURCH WINS RESPECT

A few weeks ago I heard President Clark tell a factual story of the failure of a fine upstanding young man to be employed by a large financial organization. The young man possessed ability, a fine personality, a good education and excellent initiative. He had been a valiant worker in the Church. The opening with the organization was intended to lead to an important executive position. Our brother failed of employment because he was found to be smoking.

His prospective employer knew the Church teaches the Word of Wisdom, and further, that the young man in question had formerly both taught and practiced the Word of Wisdom. So why did he take up smoking? President Clark did not say. But was it not because he lacked moral courage and foolishly thought smoking would help him to succeed in the business world?

President Clark's statement reminded me of a conversation I had 28 years ago with our late lamented Simon Bamberger, former governor and long a prominent business man of Utah and a non-Mormon. At the time of our chat Mr. Bamberger said he personally interviewed the applicants for important jobs with his companies. "If a Mormon applied we preferred that he be a returned missionary," he said, "but never employed him if he admitted that he even occasionally drank coffee or liquor, or smoked a cigarette." To my question "why" Mr. Bamberger answered, "I know these young men taught your Word of Wisdom while missionaries. On coming home if they fail to live the Word of Wisdom, I believe the answer is one of two things—they are either weaklings or hypocrites. The Bamberger Company wants neither weaklings nor hypocrites in its employ." Neither did the great organization of which President Clark spoke want a weakling or a hypocrite in its employ.

All the world who have heard of the teachings of Mormonism know that the Church stands for total abstinence from the use of narcotic drinks and drugs, including tea, coffee, liquor and tobacco. But there are some members of the Church who admit they took to the use of one or more of these forbidden things in the belief that it would help them socially, professionally or in business. Was and is this a mistaken belief? Certainly very many desirable opportunities have been lost by our people, as indicated by the examples just mentioned, because they lacked the moral courage or the good judgment to say "no" when they were tempted.

A little study of the matter will convince us that the weak always admire the strong, the unclean delights to see the clean, the foolish envy the wise. In this drifting, sinful world a clean, high type, beautiful character is beloved by the multitude even though the vast majority of them do not attain to his high moral plane of living. No member of the Church,

young or old, male or female, will ever handicap himself or herself in the association with decent people by maintaining the high moral standards of living advocated by the Church. On the contrary, smoking and drinking by reputedly good Mormons will always hurt them, never help them, in gaining respect from worth-while non-members. They may succeed, but it will be in spite of their lapses rather than because of them.

#### CHARACTERISTIC DOCTRINES OF THE CHURCH

But let us go further and be reminded that "unto whom much is given much is required." The Latter-day Saints make many more religious professions than do ordinary Christians. We have many characteristic doctrines, among which are those relating to the personality of the members of the Godhead, of the divine calling of Joseph Smith, of the divine authenticity of the Book of Mormon, of the universality of the resurrection of the dead, of salvation for the dead, of the eternity of temple marriages, of personal pre-existence in the spirit world, and several others. The God whom we worship is a real personal being having the very form in which we ourselves are made, a God who hears and answers acceptable prayers and gives revelations to those worthy of and entitled to them; a God who said "this is my work and my glory—to bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39)

Another characteristic and basic doctrine of Mormonism is that of eternal progression. We are spirit children of our Father in heaven and were conscious, intelligent, spirit-body personalities in the forms we now possess at the time of the great rebellion in heaven when Lucifer, the Son of the Morning, fought with the Father's loyal hosts, among whom we were numbered, in order to establish force as the dominant factor in man's salvation. Lucifer (Satan) and his rebels were overcome and cast out, coming down to earth where they have been ever since.

#### SATAN'S INFLUENCE IN THE WORLD

These things are well-taught among us so that we understand them in outline, at least. My purpose now in reminding you of them is to call your attention to the fact that Satan, a spirit brother of ours, is a real existent personal being with a spirit body and is here among us with a multitude of helpers. He is infinitely more than a mere idea, a thought, or figment of the imagination. Now a thing sad to see is that Satan has enormous influence and power among men which he exercises to their hurt, sorrow and death. What makes this particularly sad to see is that it is wholly unnecessary for men to yield to Satan's power. God has given each one of us the strength, with His help, to put Satan behind us. In yielding to him men do not live up to their high privileges. They seem not to remember who they are—sons of a royal Father, the supreme commander of the universe, a Father who loves them so much that He gave Jesus Christ, His greatly beloved, first-born and only begotten Son in the flesh, to die a tortuous, ignominious death that they might

have the opportunity of being redeemed and live again forever in His glorious presence. Yes, brethren and sisters, God has given us the power and clearly indicated the way to overcome Satan.

#### FREE AGENCY A BLESSING FROM GOD

But let us ever remember, in this connection, one thing more—God has given us our free agency. In this connection it is also well to remember the truth expressed by a beautiful hymn in these words:

Know this, that every soul is free  
To choose his life and what he'll be;  
For this eternal truth is given,  
That God will force no man to heaven.

He'll call, persuade, direct aright,  
And bless with wisdom, love and light;  
In nameless ways be good and kind;  
But never force the human mind.

Freedom and reason make us men;  
Take these away what are we then?

People often complain that God is either non-existent or merciless and devoid of love, otherwise He would not permit such a monstrous and inhuman tragedy as is today being enacted in Europe and elsewhere. But no one who understands the Father's doctrine of free agency can ever give any sympathy or support to such complaints. But time does not permit me to give further attention now to this point.

#### ATTRIBUTES OF GOD INHERITED BY HIS CHILDREN

I wish to give emphasis to the fact that since we are spirit children of our Father in heaven it is perfectly natural that we should possess at least in embryo and microscopic quantities the attributes of our Father. And looking at these attributes as they are developed in our finest characters—as they were beautifully exhibited in the earthly life of Jesus, for example, we may get concrete ideas about the nature of God who possesses these attributes in perfection.

One of these is intelligence. Indeed, intelligence is His glory. Intelligence governed by wisdom is also the glory of man, the attribute that chiefly sets him apart from the mere animal. Possessing this attribute it is easy to understand why it is right for him to be given his free agency. We are therefore entirely in accord with the doctrine expressed in the Declaration of Independence at the birth of our nation—that man is endowed by his Creator with the inalienable right to life, liberty and the pursuit of happiness.

#### RESPONSIBILITY FOR OUR OWN ACTS

But free agency entails upon man a weighty obligation—that of being responsible for his conduct. And particularly is this the case in full measure in our land of liberty. As residents of America and as members of the Church, privileged as we are with an understanding



more or less complete of who we are, of our relations to one another, to our fellow-men, to our country and to our God, we have indeed been given much—are more highly favored than nearly all other men. But we say this humbly and thankfully, not boastfully. We say it also in full realization of the fact that because the Lord has given us much He will in justice exact much at our hands. He will hold us accountable for all that we do.

And here let me particularize a little, indicating a few of our obligations. The Lord requires us to develop the attributes with which we were born. We cannot be saved in ignorance. The law of growth is activity. No one is exempt from this law. But to grow properly the activity must be suited to the growth desired. Playing foot-ball may develop an athlete but it will not make a musician. An intellect governed by wisdom is man's proudest possession. Conduct actuated by the golden rule yields him the greatest happiness. Responsibilities fully met contribute most rapidly to God-like growth.

But in all of these things let us remember that Satan is ever near to handicap us if he can. It is easier to drift than to row. So Satan always prompts us to drift. To grow strong in body, mind or spirit, one or all, self-discipline is absolutely essential. But if we please our Maker we must grow; therefore we must discipline ourselves, that is, we must bring our conduct into harmony with the inexorable laws of divinity that govern growth. I have already indicated a rule of conduct that is in complete harmony with the great law of moral growth—the golden rule.

Now to particularize still more. We Latter-day Saints profess so much that logic, reason, and consistency require us to demonstrate our honesty and sincerity by living according to our teachings, e. g., observe the Word of Wisdom. But this is not all. The Lord requires us thus to live in order to win His favor. And He cannot be deceived. He knows our hearts and our thoughts.

Are we reasonable and wise in what we do? To know what is best to say, what is best to do and to know how best to do it is to possess inspired wisdom, probably our greatest gift. If we live worthy of divine guidance, as we are privileged to do, we shall not go very far astray. We spend great sums and send thousands of missionaries forth to preach the Gospel. Do we so live that our lives are sermons in harmony with the teachings of our missionaries? If not, why not? If not, we shall certainly be condemned. Let us not forget it.

We live in this land choice above all other lands. Are we worthy to enjoy its incomparable blessings? Do we discipline ourselves, self-imposing upon us whatever struggles and sacrifices may be necessary in order that we shall preserve inviolate the principles bequeathed to us by the fathers of our country, many of whom spilled their blood and gave their lives that their descendants might be free?

#### INTELLIGENT VOTING COMMENDED

Brethren and sisters, the obligations of American citizenship are

numerous and sometimes heavy. But to a genuine Latter-day Saint, diligently trying to keep the commandments of God, it is a real pleasure to bear these responsibilities. May I remind you that among the greatest of them is the duty of wise voting. Perhaps few, if any, of us fully meet this responsibility. To do so we must keep ourselves informed of the necessary pertinent facts relative to candidates, remain free from the influence of prejudice and all deceptive propaganda, give no support of any kind to demagogues and their deceptive promises, but be willing to labor and to sacrifice as much as necessary that our government and our country shall be kept free from the hands of those who would despoil them.

To refresh your memories of the attitude of the Church in these matters please re-read Section 134 of the Doctrine and Covenants on "A Declaration of Belief Regarding Governments and Laws," adopted by a unanimous vote at a general assembly of the Church held at Kirtland, Ohio, August 17, 1835.

The following taken from the Declaration is a key sentence: "We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." The Church cannot look with any degree of favor upon any proposition whatsoever that would oppose to the slightest extent this statement.

Brethren and sisters, our free America, the America of our fathers, is gravely in danger, not from enemies without but from enemies within. It is the duty of all Latter-day Saints, living under the stars and stripes, as well as of all loyal citizens, to forget their petty differences and their ignoble personal selfishness, and rally to her support. This may best be done by holding inviolate the Charter of our liberties—the Constitution of the United States and all good laws made in harmony therewith. This certainly requires that we shall be careful and elect to make and administer the laws only people who are wise, patriotic and morally worthy—only men and women of high character.

God bless America, God bless His faithful children, and give them the strength, moral courage and wisdom, through their desire and worthiness, to keep His commandments I humbly pray in Christ's name. Amen.

### ELDER LEVI EDGAR YOUNG

*Of the First Council of the Seventy and President of the New England Mission*

I am happy to come from Boston to attend this Conference, and to report to the parents of the missionaries laboring in New England that they are a noble band of young men and women, and we are proud of them. They work very hard and it does not take long for them to prove themselves true servants of God.

## LABORS OF MISSIONARIES PRAISED

New England is a difficult mission because we have so few members of the Church, but what we have are as true and noble as ever lived. If we have a branch of six or eight or ten members that have been converted in New England, we call it a large branch, and your sons and daughters go into these districts and sometimes far out on the borders of Canada, for we have Saints in New Brunswick and Nova Scotia. It is a fine people that we labor among. Boston is said to be the hub of America and the center of culture, and there are some twenty universities and colleges in Boston alone. So you see we are among a people who have always believed in education. You would be happy to see your boys and girls laboring, and could you be in the city of Lynn, a manufacturing center, at a Sunday morning meeting, you would find ten or fifteen young girls and boys, from the Methodist Church, singing in our choir there, and our Elders sitting in the Methodist Church of a Sunday evening taking part in their choir.

## A TRIBUTE TO THE PEOPLE OF NEW ENGLAND

You would like New England people. Many of them are descendants of the old Puritan stock; that stock that was represented in England by such men as Oliver Cromwell and John Milton. They came to America to build new homes and to be free to worship God as they wanted to worship. We speak unkindly sometimes of those people because they were very strict in their habits. They were Calvinistic and though they had their faults, they had their strong characteristics. They would not tolerate immorality. They would not tolerate impurity in politics. Said John Milton on one occasion: "Politics is the science of government and no politics can be pure until there is brought to bear on this great science the ideals that God governs in the affairs of men.." We do misunderstand them, it is true, but they were strict in their home life. I wish that today in the world we had more of the iron men like Cromwell, Admiral Coligny, and Governor Bradford of Plymouth Colony.

## AMERICAN IDEALS CORRUPTED

One of the great wrongs going on in America to-day is the idea held by millions of people that they have the right to enjoy the things of life which they have never earned. It is a form of dishonesty that is corrupting the youth of to-day, it has already corrupted millions. It has produced an aversion to hard work. Idleness and the love of pleasure have taken away many of our American ideals given to us by the fathers of this nation. The hate of man for man has grown in this country as it has grown in the lands across the seas. These forces have torn down religious ideals, and the Gospel of Jesus Christ our Lord finds little lodgment in the hearts of men. Our civilization is suffering from a breakdown in character because our teachings have not had a sufficient effect on the actions and lives of individuals. We speak of reforms,

Human nature can only be reformed by a strengthening of prophetic religion. A new day for social betterment can come only through the revelations of God to his people—the pure Gospel of Jesus Christ. Benjamin Franklin warned us in the Constitutional convention at the very birth of this nation that our government will end in despotism if the people become corrupt. This nation must turn back to God.

#### HONOR DONE TO C. E. DALLIN

I should like to tell you about a lovely thing that happened in Boston two weeks ago to-morrow. It concerns the unveiling of the "Paul Revere monument," created for the city of Boston by our well known sculptor, Cyrus E. Dallin. The monument was inspired by the poem of Longfellow's which runs: "Listen, my children and you shall hear of the mid-night ride of Paul Revere." In 1884 Dallin entered his model in competition with ten other sculptors, the country's foremost. He won over men like Andrew O'Conner and Daniel Chester French. Dallin was told by the committee to execute his statue and it would stand in Copley Square. Then a sculptor named Trueman H. Bartlett wrote to the Boston Transcript: "It is the most outrageous piece of effrontery and lack of intelligence on the committee's part to have selected that model—a model of an impossible man on an impossible horse—." These words had their effect, and the appropriation promised was never made. Dallin sought at intervals for fifty-five years to induce various mayors to appropriate funds for the statue, and a few years ago, he appealed to the Legislature of the State of Massachusetts, also without success. Several months ago, he presented his case to the five trustees of the George Robert White fund, who have the income of some \$6,000,000 at their disposal for the erection of works of art. An appropriation was made for the statue and Dallin came into his own. The wrong done over half a century ago to a struggling art student of 23 was righted. There are compensations in life for long waiting when ideals are at stake.

The statue stands in the north end of Boston near Paul Revere's old home and on the mall near the old North Church, from the tower of which hung the lanterns on the night of the nineteenth of April, 1775.

I was present at the unveiling of the monument and heard Mayor Tobin of Boston say: "This day, I have the honor in behalf of the city of Boston to right a wrong that was done over a half a century ago. . . . I have the honor of introducing to you Mr. Cyrus E. Dallin, the sculptor of this beautiful statue." Mr Dallin arose, bowed to the crowd and sat down again. He had won at last and his noble heart was filled with gladness.

Dallin's "Massasoit" the Indian who made peace with the Pilgrim Fathers, stands overlooking the sea at Plymouth Rock, and his "Appeal to the Great Spirit" stands in front of the Boston Museum of Fine Arts. What pride we all have in the beautiful Angel on the cap-stone of our Temple here, which was also made by Dallin. It is possibly his masterpiece. Dallin's story of how he came to make the statue at the request of President Wilford Woodruff is one of the loveliest things I ever heard.

## AN APPEAL FOR LOYALTY TO THE CONSTITUTION

That Sabbath day after the dedicatory exercises of the monument of Paul Revere, an old priest stood before hundreds of Italians in the old church near by and spoke on the "God-given Constitution of the United States." It did my heart good to see those alien people pay deference to our flag and to Paul Revere. Herein is a lesson. You Italians, you Germans, and French, you Scandinavians and all other foreigners who have joined the Church and come to America have found freedom and liberty as you have never known before, and you may rest assured that this is a country blessed of God, and its Constitution was written by men who were God-inspired. Be true to your country and its Constitution which is for all time, for never can anything better take its place. The ideal of America was stated by President Grover Cleveland in Philadelphia at the centennial exercises in honor of the drafting of the Constitution in 1887. Said President Cleveland: "When we look down one hundred years and see the origin of our Constitution, when we contemplate all its trials and triumphs, when we realize how completely the principles upon which it is based have met every national need and every national peril, how devoutly should we say with Franklin, 'God governs in the affairs of men,' and how solemn should be the thought that to us is delivered this ark of the people's covenant and to us sealed with the test of a century. It has been found sufficient in the past, and it will be found sufficient in all the years to come, if American people are true to their sacred trust. Another centennial day will come, and millions yet unborn will inquire concerning our stewardship and the safety of the Constitution. God grant they may find it unimpaired; and as we rejoice to-day in the patriotism and devotion of those who lived one hundred years ago, so may those who follow us rejoice in our fidelity and love for Constitutional liberty."

## FAITH OVERCOMES FEAR

My brethren and sisters, let us grow in faith; that faith which will regenerate our lives completely. If we have the enlarged faith in the living God that was taught us by the Master, nothing can hurt us. Do you recall the story of the three men who were thrown into the fiery furnace because they would not bow down to the golden image erected by Nebuchadnezzar and give up their knowledge of the Living God? The Jews were in the furnace of affliction, but they were not afraid. When the three men—Shadrach, Meshach, and Abednego stood before the priests of Babylon, they answered: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; but if it be not according to His plan, be it still known unto thee, O king, that we will not worship thy gods nor the golden image.

"And the fire had no power upon their bodies, nor was the hair of their head singed, nor had the smell of fire passed upon them, for there was with them in the furnace a fourth whose aspect was like unto the Son of God."

What a lesson for the martyrs of the day in which we live!

I pray for the blessings of God upon us all, that we may be unto all people a light and life and a help in this darkened world, I ask in the name of Jesus Christ. Amen.

### BISHOP LEGRAND RICHARDS

#### *Presiding Bishop of the Church*

As has been expressed during the meetings of this Conference, this is a great Church, a great people, and great have been our accomplishments. I was impressed as my father, Elder George F. Richards, opened the meeting this morning by his enumeration of some of the great things the Church has achieved up until the present time. I believe that we are only in the process of preparation for far greater achievements and accomplishments, for the Lord expects it at our hands. This is His Church and it is His Kingdom. Its destiny has been decreed and proclaimed by the prophets of old, and ultimately it is the Kingdom that shall fill the earth. With that thought in mind we should seek to prepare ourselves for every event of the Lord's providence concerning us and be prepared to carry on His Kingdom.

#### THE PRIESTHOOD AS A MEANS OF BRINGING PEACE

Brother Clark expressed in his opening remarks not a great fear that we should be attacked by any foreign foe, and I have felt that way in my own heart for some time. But in analyzing the prophecies of the scriptures it seems to me that we are in some danger lest there should be people arise against people, and this in our land, as well as nation against nation, and I have always felt that if we could live nearer to one another, love one another as the Lord intended we should do that this brotherhood that is being built up through the Priesthood that we bear would be the thing that would preserve us against bloodshed. In the revelations in the Doctrine and Covenants we are told that the day will come when every man who is not willing to take up his sword and fight against his neighbor should flee to Zion for safety, but if we keep close to the spirit of this great Priesthood that we bear, this brotherhood, we should be able to live at peace with one another and not have to take up the sword against our neighbors.

#### TOLERANCE IN POLITICS COMMENDED

With the wonderful achievements of the Church I feel there are some weaknesses that we should have pointed out. You will remember that Paul, in indicating the purpose of the organization of the Church, said that among other things it was for the perfecting of the Saints. Ever since I was a young man there has been one thing that has not been pleasing to me. It seems to me that it is a disturbing influence and probably the most disturbing of all influences in the midst of the Latter-day Saints, and that is this political discord. I know I am stepping in where angels fear to tread, but since I am not a politician I think I might be privileged to say a word or two on this subject. Notwithstanding the

loyalty we bear to the Church, and all the service we render, somehow our minds become darkened when we talk of political things, and those who otherwise should be the best of friends and the best of neighbors become at variance with each other. I have heard President Grant tell in years gone by of some of the brethren who went Ward Teaching together and before they separated they were fist-fighting because they got into arguments over politics. I was with a group of brethren one day, when the discussion became so hot that one brother said, "If the Savior should come back to the earth and He was a member of the other party I would oppose Him." I could understand this statement, but I did not believe the brother meant it. He saw me walk away in disgust so he hunted me up the next day and apologized for what he had said.

This extreme attitude has always annoyed me. My family has sometimes said, "How is it that you do not take a more active part in politics?" And I have said, "Because I love my friends too much, and I have seen too many men lose their friends because of their activity in politics." I do not see, brethren, why we cannot stand for correct principles and not have to "haul through the mire," so to speak, each other just because we go out after a political position. I sometimes wonder if our brethren realize how much they do to destroy the faith of the youth of the Church and cause unfavorable criticism and comment by those who are not of the Church when they assail each other as has been the practice for all the years since I have been old enough to remember. We ought to feel that we owe our allegiance to the Church and to the Priesthood and to our brethren. We should love our brethren until the love that binds us together will be stronger than the cords of death, and this ought to cause us to sustain and uphold each other under all circumstances and not permit the evil one to get an inroad into our midst because of these disturbing influences.

#### SAFETY IN FOLLOWING ADVICE OF CHURCH LEADERS

Another word about politics, if you will permit it. We have had testimonies today from some of the brethren. I was particularly impressed with what Brother Evans said, that he believed in following the Prophet of the Lord even though he did not think he was right, because he found he always was right, and he said those of us who are not willing to follow him when we do not think he is right do not believe that he is a Prophet of God. This accords with my feelings along this line. I have had the privilege for the past two and a half years, with my counselors, of meeting weekly with the First Presidency of this Church, and I want to testify to you here today, my brethren and sisters, that they are in very deed prophets of God, and I am willing to follow them when their judgment is different from mine because to me they are more than ordinary men; they are men clothed upon by the power of God. When we raise our hands to sustain them as prophets, seers, and revelators, we ought to think twice before we criticize their judgment and their recommendations.

A report came to the office the other day from one of our brethren

who said, "Well, if the President expresses his opinion on these political matters, the people will do just the opposite to what he says." We would not like to believe that this is true among the Latter-day Saints, but if there are any of us who feel that it is true, we ought to search our own hearts and see if that is the kind of faith we have in the leaders of this great Church. There are those all over the world including religious leaders today who are looking with despair upon the present conditions of the world and they are wondering how we are going to find the way out. While I was in the South, I read in one of the largest newspapers in Atlanta a long article written by Bishop Candler of the Methodist Church of Atlanta, a man who is respected all over this nation, and one of the great leaders of his people. After decrying the conditions, the lack of faith and the lack of leadership in the world, he closed his article with these words, "We need the reappearance of prophets sent of God." When even religious leaders feel the need of prophets sent of God why shouldn't we feel the need of following the prophets who are in our midst who are sent of God? Shortly after that, in the city of Atlanta, in November 1936, Bishop Ainsworth addressed a conference of Methodists relative to alarming conditions observed today and urged the people of all faiths to engage in a crusade to save civilization from moral decadence. And then the Bishop added: "Never in the nation's history was the arresting voice of a prophet of God more needed than it is today. Tremendous forces of reconstruction are at work and their mighty currents are changing the shore lines of our civilization. Millions of our people have lost their moorings. Civilization has reached the crossroads and the more serious minded leaders of the race are wondering where we are going."

If this be the opinion of religious leaders of the world and they openly acknowledge that never in the history of the world has the arresting voice of a prophet been so needed as it is today, why shouldn't we pray for faith and courage to follow the prophets the Lord has given us? So far as I am concerned I wish we as Latter-day Saints had the faith to follow these men whom God has chosen to lead us, endowed with the inspiration and revelation of heaven, so that their voices and their judgments and their instructions and their advice would have first place in our lives regardless of any political party or political doctrine. It seems to me that it has almost come to the point in our Church where even if they express their thoughts on some of the very fundamentals for which the Church has ever stood, for which every prophet in this great Church has stood, they are criticized by some of the brethren on the grounds that they are meddling in politics.

#### WARNING OF DR. JOHN M. REINER

There stood in this pulpit in January 1898 Dr. John M. Reiner, a Roman Catholic Priest of New York, who had been attending the meetings regularly for some time, and President Woodruff and Brother Penrose were on the stand. President Woodruff called him up to the pulpit. He stood here, and after giving the reasons why he had found it necessary, impelled by the reports he had heard, to make investigation



of our claims, he made this statement: "The Church of God need never fear an enemy from without, but the enemy within your walls, he who walks with you side by side into your tabernacle, or into your temple, he who makes the same profession, he who speaks the same language, he who pretends to have the same religion and believe in the same revelations and to be guided by the same authority, but whose heart is far from God and who lives an ungodly life. He is the worst enemy you have and in due time if you do not clean out your house from such people, God Himself will smite you with pestilence."

I believe, my brothers and sisters, that our greatest danger as a people is from within, and I would like to believe that the Latter-day Saints believe in the leaders of this great Church to the point that they are willing to accept their counsel and advice. I think sometimes we almost bind them so that when they have the inspiration of Almighty God and would like to speak to us they hesitate for fear some of us will feel that they are interfering with political affairs. If I had my way I would welcome the day, come it as soon as God may grant, when these men with whom I am associated so intimately and whose very intimate thoughts I know and their desires for the welfare of this people and the welfare of the Kingdom of God, might not only be issuing instructions to this great Church but to this great nation, which we are told is a land choice above all other lands and over which Christ our Lord, as decreed, shall reign, as King of Kings and Lord of Lords, because in this land it is decreed that the new Jerusalem of the Lord our God shall be established.

#### A PRAYER ANSWERED

I heard an experience the other day of one of our Stake Presidents, a grand and noble man, and I respect him, and I am going to take the liberty of repeating it here without mentioning names because it illustrates the kind of faith I think we ought to have in these leaders of ours. Sometime ago an article was published over the signature of the First Presidency and it seemed to irritate him and it irritated others because it dealt with some political measures, and he thought it was not right for the Presidency of this Church to express themselves on such matters. He went into his office to think it over, and he went into his private room and prayed about it. When he came out from that moment of prayer, he decided that if these men were prophets of God they had a right to speak, and it was his place and his responsibility to follow them and to respect their counsel and advice. That is the kind of faith I like to see in this Church.

#### A LESSON IN THE SAVIOR'S WORDS TO PETER

I think sometimes as I listen to men criticizing the leaders of the Church, and we have some among us who do that, of the words of the Savior to Peter of old. You will remember that constantly Peter was checked on by the Master, and shortly before His crucifixion, He said, "Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and

when thou art converted, strengthen thy brethren." Peter was sure he was converted and so he answered. "Lord, I am ready to go with Thee both into prison and to death". And He said, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

And so I feel sometimes when we are not willing to follow the counsel and advice of our leaders, in substance, we, as Peter of old, deny that we know them; for surely we know them not in their true positions and in their true work as prophets of the Lord Jesus Christ except we be willing to follow them even though it be unto death itself.

The Master said, "They have Moses and the prophets . . . if they hear not the prophets, neither will they be persuaded though one rose from the dead."

God grant that ye may stand as united brethren and that we uphold those whom God has appointed to preside over us, and if we do this, my brethren and sisters, I have no fear but that this Church shall hurriedly and speedily take its place as God has decreed. God bless you all I pray in the name of Jesus Christ, Amen.

The Choir sang "Still, Still With Thee" by Shelley.

### ELDER SYLVESTER Q. CANNON

*Of the Council of the Twelve Apostles*

It is a source of great joy to me, my brothers and sisters and friends, to meet with you in the sessions of this Conference and to partake of the spirit of these gatherings. I rejoice greatly in the presence with us today of President Heber J. Grant in the measure of health and strength that he enjoys. I pray with you that he may continue to enjoy vigor and life and accomplish the mission which he has before him in great measure, as long as he desires. I pray for the blessings of the Lord to attend his Counselors. I sustain them fully and wholly, and I sustain all of the General Authorities and all the local authorities; all the Stake Presidencies and Ward Bishoprics and Mission Presidents; and all who have part in this work. I realize how great and responsible this work is, and what a joy there is in the accomplishment of righteous deeds. I pray that the Lord may bless me in the things I may have to say this afternoon.

There have been many important messages presented to us today and yesterday. I sense all that has been said as being of great importance and welfare to us, and I desire that I may sustain in every respect the responsibilities that rest upon me, in common with you, to measure up to every duty and labor to the very fullest extent possible. I have in my heart nothing but great rejoicing in the work in which I am engaged with you and I desire to qualify in the fullest measure for every undertaking, responsibility, and blessing that the Lord has given me. I realize that the blessings of the Lord are with us. I realize that His desire is for our progress, our salvation, and our exaltation in every respect, to the extent that we will fulfil every commandment that He

has given us. And so I say that I am prepared, and desire to measure up to every responsibility that the Lord has given. I have great joy and satisfaction in consideration of the kindness shown to me by my brethren, and by all of you, my brethren and sisters.

My mind has rested to some extent on the responsibilities of the Priesthood, but this subject has been touched upon by some who have spoken, so I have decided to speak of other things.

#### HUMAN AND DIVINE GOVERNMENT

There are many principles revealed and many covenants made by the Lord with His children who have taken upon them His name to serve Him. There are other agreements or covenants made by men one with another which are to do with civil affairs, and are intended to be honorably complied with. We call these agreements or covenants. The agreements or promises made to mankind by the Lord are in the nature of divine covenants, or divine understandings, and these the Lord has made to His children, through His faithful servants. To the extent that mankind has fulfilled the conditions they have received the blessings and the promises the Lord has made.

I might relate a number of these things. You are familiar with them in the history of the world and the hand-dealings of the Lord with His children. He made promises to Adam that he should have dominion over every living thing. Adam was true to his covenants and he fulfilled his part. And so it has been with Enoch and with Noah. When Noah received the commandment of the Lord he fulfilled that covenant faithfully and received a blessing. So with Moses and other ancient prophets. Coming down through the various dispensations we find that John the Baptist received the authority and followed the instructions of the Lord to preach the Gospel. To him was given authority to perform the ordinance of baptism upon those who manifested repentance; who first had faith in God, and who had grown in the spirit of repentance and the desire to be forgiven of their transgressions or shortcomings. John the Baptist received the keys of that authority and held them in all the centuries from the time of the Savior until the nineteenth century. And the Savior himself gave to mankind the promise that through faith in God and through repentance they could be baptized and receive the gift of the Holy Ghost, whereby they should receive the confirmation of the baptism by fire and the Holy Ghost.

#### COVENANTS IN THIS DISPENSATION

In this dispensation the Lord revealed to the Prophet Joseph many things and gave him instructions, and among other instructions which were given and blessings which he received was the restoration of the holy sacrament of the Lord's supper; and in like manner the eternal covenant of marriage,—one of the greatest promises made to men in earlier days which has been restored again in these days.

How sacred and important it is that men and women should qualify

—those who have accepted the truths of this Gospel of Jesus Christ, and have received authority of the holy Priesthood by divine restoration—to partake of the spirit of this responsibility and this covenant, and to enter into that promise and that blessing. We and our children are entitled to receive these blessings if we live for them, and observe them with all our hearts, in love and kindness, in justice and righteousness.

#### THE COVENANT OF ETERNAL MARRIAGE

Now my brethren and sisters, I consider this quite important. I felt I would like to talk briefly about this particular covenant the Lord has given. In earlier days, in the early history of mankind, we are told that for this cause should a man leave father and mother and cleave unto his wife, and they twain should be one flesh. We are intelligent beings. We are eternal beings, and inasmuch as we try to do the will of the Lord and keep His commandments He will bless us and fulfil His promises to us. And so, in this latter day, He has given this covenant through the authority of the holy Priesthood, restored again in these days, whereby His sons and daughters who have observed to do His will and have received the authority and fulfilled the covenants shall be entitled to go forward and be united for time and for eternity, and that that covenant should be binding upon them to the extent that they live for it throughout all time. It is a remarkable thing to think about, to realize what eternity means. It sobers one considerably when one thinks of entering into a covenant of this kind, not only for this life, but for the life to come. It justifies very careful consideration on the part of those who enter into it. The man and the woman should be worthy; they should exemplify in their lives every principle of the Gospel to the very best of their ability, and they should strive to grow in patience and in kindness, in good-will and love towards each other, and especially try to exemplify the finest and highest principles of the Gospel and of the Priesthood they have received.

#### A PRINCIPLE WITH PROMISE

The Prophet Joseph Smith received many instructions in this last dispensation of the fulness of times, and among them were other commandments and other instructions given of the Lord, one of which was the principle of tithing, which is the Law of the Lord, given to mankind that through their faithful observance of that principle they should grow in righteousness and in truth, and be prospered. It is a principle with a promise, and all Latter-day Saints who have undertaken to observe that principle are blessed, blessed particularly spiritually, but also prospered temporally, so that they are able to meet their obligations. I testify to the truth of this, because I know the Lord is a loving Father. He has given us great blessings in the observance of this as well as of every other commandment.

## MARRIAGE AND DIVORCE

With regard to the matter of marriage and divorce, not only in this nation, but in all the nations of the world, I would like to say that scandalous conditions prevail to a large extent. People have neglected eternal marriage; they have done away with the eternal covenant and have substituted therefor civil covenants which endure only until death.

Conditions throughout the nations referred to are far from what they should be. Instead of marriage being recognized as a sacred covenant, as given by the Lord to mankind, it is too often a temporary tie between man and wife, subject to divorce. Such conditions I say are too prevalent in the world. Men and women are too illy situated to sense the seriousness and the vitality, importance and righteousness of the eternal covenant.

## CAUSES OF DIVORCE

In going over some of the causes of divorce in this nation I find that there are three main causes: First is cruelty. Generally speaking that is more prevalent in the case of the woman, who feels she is unfairly treated by her husband. Thirty-two per cent of the cases of divorce are for cruelty; twenty-eight percent are for the cause of desertion; and seven and one-half per cent for adultery, which is a very serious charge. These are some of the causes which bring about divorces and are obtained by women, which would indicate that the women are more badly treated by their husbands than the husbands by the wives.

There are more legal causes for divorce on the part of the wife than the husband. One-third of the divorces occur after four years or less of marriage. One third of the divorces are from five to nine years; and one-third of divorces are for over ten years. That indicates something of the conditions with regard to that principle.

The Ladies Home Journal, about a year or two ago, made a survey of the causes of divorce. They found that sixty-nine percent of the women believe in divorce. Money, they say, is the chief cause of friction. Young people, they find from the conclusions, should be taught more about sex before they are married. Sex instructions, they say, should be given by their parents.

Now, these are some of the conditions which prevail in the world. The Latter-day Saints generally believe whole-heartedly, thoroughly, loyally, truly and eternally, in the principle of eternal marriage—marriage for eternity as well as for time—and yet there are many young people in the Church who are not subscribing to this condition—this eternal covenant. They are missing a great opportunity. Too many hasty marriages are very often the occasion for hasty divorces. But those who enter into the covenant of eternal marriage, in my judgment, are those who carefully consider what they are doing, wisely, prayerfully, and earnestly striving to be led and guided into righteousness, so that they resist hasty marriage and every influence that is not in harmony with the Spirit of the Lord.

As an example of what has been achieved by the Latter-day Saints

in overcoming this condition of hasty marriages and divorces, and the tendency to disregard the covenants that are made, I want to call your attention to the records, because the Church has kept a record for years with regard to these statistics which are of concern to us. They have been kept as accurately as they could be obtained.

#### STATISTICAL COMPARISONS

I should like to refer you to certain results which indicate some of the comparisons of marriage and divorce in the nation of the United States as compared with those of the Latter-day Saints. The last year of which we have records was in 1938. The marriage rate of the United States as a whole was 10.41 per thousand population, as compared with 17.5% per thousand population of the Latter-day Saints, which is 70% greater. The divorce rate was 1.71 per thousand population as against 1.04 for the Latter-day Saints. This was about 40% less. But that result was obtained from the record of civil marriages, and not from those performed in the temples of the Lord. In the Latter-day Saint Temples where such ordinances are performed the result was, for those who entered into marriage for eternity .28 per thousand population, or about 83% less. That indicates something of the difference where people observe this covenant that the Lord has given for our eternal welfare.

It is a matter of great importance to every Latter-day Saint. Worthy parents sense the importance of teaching their children this eternal principle. Stake Presidencies, Bishoprics, and all the officers throughout the Church realize that in teaching this divine principle they are instructing worthy young people in the proper observance of an eternal principle of great promise and blessing to all who righteously observe it.

This is one of the great things to think about, that the covenants they make in this life will endure for eternity, if they live in harmony therewith. The blessings of God will attend those bonds if worthily observed. The conclusions are that those who do these things through their willingness and righteous desires to observe these commandments, grow in virtue and regard the sacredness of the covenants and generally are more faithful and dependable and worthy than those who marry for time only.

#### WHAT OTHERS SAY ABOUT US

Now I would like to say another word. Some time ago I noticed a newspaper article coming from the Coast with regard to eugenics and marital conditions among the Christian peoples of this nation. This briefly states that Dr. Paul Popenoe, social expert and director of the Institute of Family Relations, addressing the California division of the American Eugenics Society, referred to an investigation made by Dr. Ellsworth Huntington of Yale University in the following words: "Dr. Ellsworth Huntington at Yale University has calculated the number of great grandchildren likely to represent the present day leaders in the

United States. This is based on a study of persons listed in 'Who's Who,' and therefore represents the fertility only of eminent persons, not of the rank and file. He finds the Mormons have a prospective advantage of more than 400 per cent over their nearest competitors. Jews are almost at the bottom of the list.

"From the sample in 'Who's Who,' 1000 leading adherents of the Mormon faith at the present day will be represented by 10,200 great grandchildren.

"A thousand Lutherans will have only 1950 great grandchildren; Baptists 1560; Methodists 1458; Roman Catholics 1310; Congregationalists 1125; Unitarians 1025; Episcopalians 910; Jews 755; and Universalists 500.

"The low birthrate of the modern Jew is almost world-wide."

Now, that is a challenge to mankind as to what the Latter-day Saints, who are faithful in the observance of this eternal covenant, represent in comparison with mankind generally. Prominent people in other churches, because they have not observed to do these things which make for greater stability, greater love, greater patience, greater consideration, and every other quality, are not able to measure up to the same standards as the Latter-day Saints have achieved.

May the Lord bless us and help every one of us to strive to harmonize our desires with our families to these fine standards that we have referred to that the Lord has established. He is blessing mankind to the extent that we live and keep His commandments, and I testify to you that these principles are true. The Lord is kindly towards His people. May His blessings continually attend us. I testify to you that this is His work, the restoration of the Gospel in these days. These brethren who preside over us are men who are guided by the inspiration and power of the Lord. I pray that we may desire to live in such a way that we may be worthy of the trust vested in us, in the name of Jesus Christ, Amen.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

You brethren, returned Mission Presidents, we shall now turn to you to give us the balance of the afternoon. Again I suggest to you that we should like to hear as many as we can. We can hear more if you will speak five minutes and quit than if you speak ten minutes, and anything under five minutes is five minutes.

Will Brother William T. Tew, Jr., formerly president of the East Central States Mission please come to the stand.

### **ELDER WILLIAM T. TEW, JR.**

*Former President of the East Central States Mission*

I am very happy to be here this afternoon and to take the place of my old friend, A. Richard Peterson. We were together in school, preparing for our missions abroad. In years past we both filled missions

in foreign lands, and we have also been in foreign lands and at home presiding over missions during the past few years.

I am happy to be here today to mingle with my brethren and sisters in this great tabernacle. We have been thrilled today listening to this great choir—the harmony, the volume, the fervor, the enthusiasm, the inspiration that seems to fill these singers has in turn thrilled this audience and the unseen audience that perhaps numbers hundreds of thousands.

Since returning home about five or six weeks ago I have been asked many times, "Are you glad to be home?" I can honestly say to my brothers and sisters that I am glad to be home. I was glad when I was in the mission field, but when my mission was completed and I was released, why shouldn't I be glad to be back among my brethren? I believe that when one puts his whole soul into the missionary work for a period of three years or more, he deserves a release. If he doesn't put his soul into it, he deserves a release long before the three years are up.

We have had great joy in our mission. The Lord has blessed us with health and strength, and He has increased our testimonies of the Gospel. We have had great joy in mingling with our Saints abroad, many of whom are here today at this great Conference. We have enjoyed the companionship, the loyalty and love of your boys and girls who have been sent there as missionaries. I want to tell you, my brethren and sisters, there is nothing in the world more dear to me than the love of these young people who have filled honorable missions in the mission field. They are an inspiration to those who labor among them; they are the stalwart defenders of the faith; they are the "hope of Israel" because the "hope of Israel" is the youth of Zion. The future of this Church and the salvation of our Church rests with the youth.

My brethren and sisters and friends, I have been impressed very much within the last few days studying things regarding our Savior's life. One of the things that occurred to me last evening as well as this afternoon is the experience of our Savior as a boy of twelve in the temple of the Lord. When His mother sought Him she found Him both asking and answering questions among the wise men and lawyers of the temple. His question to her was, "Wist ye not that I must be about my Father's business?" I do not know any greater ideal, any greater goal or objective in life that you and I can have, or that young people can have in their souls than the one embodied in that question. We should be about our Father's business, and the question arises in turn, "What is our Father's business?"

We have been told that the Lord's work and the Lord's glory is to bring to pass man's immortality and man's eternal life; and eternal life we are told is a quality of life, the kind of life that God Himself lives, that kind of life that Jesus, the Christ, came to give—life abundant, rich and full and joyful. That is the Lord's business; that is my business as one of His children; that is your business, my brethren and sisters, as the children of the Lord. Though we grant the fact that the Lord is Omnipotent, it seems to me that in this realm of His work, bringing



to pass man's eternal life, the Lord does need you and me, because I claim—I may be wrong—but I claim the Lord cannot give me eternal life, that quality of life, that degree of joy which is celestial, unless I am willing to do my duty and keep His commandments, assist my fellow men in learning His commandments and encouraging them in keeping those commandments.

I am sure the Lord spoke a glorious truth when he said to Oliver Cowdery and others: "If you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

And so we have rejoiced in the mission field in devoting ourselves to the service of the Lord. We have brought into the Church in the last three years between twelve and thirteen hundred souls, converts and children. We have traveled over a hundred thousand miles. I have attended and preached in more than a thousand meetings. How much good has been done rests of course with the future.

My brethren and sisters, we have increased in testimony. We bear our testimony to you this afternoon that this is the work of the Lord, and the only way to bring peace and joy to the world is by knowing the Lord's commandments and by keeping them.

My five minutes are up. From the bottom of my heart, I want to thank the parents of those boys and girls who have served in the mission field. I do thank them and am grateful for their lives, for their devotion and for their service. May the Lord bless these young people at home that they may keep in the harness, that they may be kept in the faith, that they may be an inspiration to all those with whom they associate, I pray in Jesus' name. Amen.

### ELDER PRESTON NIBLEY

#### *Former President of the Northwestern States Mission*

I desire to take this occasion to express the gratitude that Sister Nibley and I feel for the opportunity we have had to serve as missionaries in the Northwestern States Mission. This was my second mission, and it was her first. I can say that we enjoyed every minute of our time.

We were sent out, according to President McKay, for two and a half to three years, but we remained there three years and eight months.

Oregon was not a new country to us, as my father had been there many years previously, and I had been there as a child. We have thousands of Latter-day Saints in the northwest, and many more are migrating out there on account of business and other opportunities. Besides the Portland and Seattle Stakes we have some ninety-two branches and Sunday Schools. We left 130 missionaries, whom we dearly love.

When I received my release from the First Presidency, I did not know whether I wanted to come home or not, I felt so interested in my work. I remembered what my father told me about his mother when she was dying; she turned to him and said: "Charlie, this dying is no doings of mine." (Laughter)

One of the things which has pleased us has been the fine leadership we have had from President Grant and his Counselors. As Bishop Richards said, so I say, that the Latter-day Saints have the finest leadership in the world, our First Presidency. I express my loyalty to them. No one wrote me more frequently than President Grant, kind, loving, encouraging letters. I received many from him. When I opened his letters and read: "Dear Preston," and found that they closed, "Yours affectionately, Heber J. Grant," I felt close to my President. He was my President thirty-five years ago when I was a missionary in Europe, and now he is nearing his eighty-fourth birthday, and I thank my Heavenly Father that he has been preserved to us.

President McKay has been all that a brother and leader, could be, and we have loved him and his leadership, and we love him now. I did not hear from President Clark so frequently, but President Clark, I always knew you were there, and I knew you were back of us.

Brother and sisters, we tried to look after your missionaries. We never took our eyes away from them; we watched them by day and by night, and encouraged them so that they would return home and be an honor to you. We watched their health, we watched everything pertaining to them.

I think our converts are being made in the northwest principally through the Latter-day Saints who reside there. They bring their neighbors to Church, and we are baptizing the neighbors of our Saints. Many hundreds have joined the Church. During our presidency over 2,000 were baptized in the Northwestern States Mission.

Now, with the other mission presidents here, I do not know whether I should say it or not, but during the first six months of this year the Northwestern States Mission led the Missions of the United States in tracts distributed and Gospel conversations, and in baptisms per missionary.

I am grateful that we received an honorable release from the First Presidency. We are happy to be home, and we shall continue to serve in any capacity to which the Brethren call us.

I bear you my testimony that this is the work of God, that Joseph Smith was a prophet of God, sent to restore the Gospel in this last dispensation. I leave you this testimony, and I do it humbly, in the name of the Lord Jesus Christ. Amen.

The choir sang "I Will Give Thanks Unto the Lord," by Campbell-Tipton.

### **PRESIDENT J. REUBEN CLARK, JR.**

I am afraid, my brethren and sisters, you will have to say that this choir is better than we were. I thank them, and I thank their employers who permit them to come and sing for us so beautifully this afternoon.

Elder Asael E. Palmer, President of the Lethbridge Stake, offered th closing prayer.

### THIRD DAY

### MORNING MEETING

Sunday morning, October 6.

The great Tabernacle was crowded to capacity with people who had assembled many of them more than an hour in advance of the time to begin this session, to listen to the Conference proceedings. The large Assembly Hall immediately south of the Tabernacle was also crowded with people, and thousands in addition assembled upon the Tabernacle grounds, where, by means of amplifying equipment that had been installed, they listened to the services as given in the Tabernacle.

President J. Reuben Clark, Jr., who conducted, opened the meeting promptly at 10 o'clock.

#### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

There are literally thousands of people who cannot get in the Tabernacle at all this morning, and hundreds are standing in the entrances and aisles. Please do the best you can to give some of them seats. On the sides, too, as well as the center, and up in the gallery. Be good enough to move as close together as possible. It would be very helpful.

We are again blessed with the presence of President Grant, who will preside at this meeting and who will speak to us. He has asked me to conduct the services.

The music this morning will be by the Tabernacle Choir, under the direction of J. Spencer Cornwall. Elder Alexander Schreiner is at the organ.

The hymn, "The Spirit of God Like a Fire is Burning," (By William W. Phelps), was sung by the choir and congregation.

Elder John B. Reed, President of the San Luis Stake, offered the opening prayer.

#### PRESIDENT HEBER J. GRANT

GRATITUDE FOR FAITH OF PEOPLE

It is needless for me to tell you good people how grateful I am to be here today. I missed the Conference six months ago, and I am grateful beyond expression to all of you good people, to the Saints generally, and to some people who are not members of our Church for your and their faith and prayers in my behalf that I should be healed. I am grateful to the doctors who so kindly, carefully, and energetically at home, and while in Los Angeles, gave me the benefit of their services.

I lack the capacity to express the gratitude and thanksgiving in my heart for the blessings of the Lord to me and this people. I humbly

pray that while I am speaking to you this morning the Spirit of the Lord may be and abide with me. I do not expect, however, to preach to you this morning, I simply desire to express my gratitude to the Lord, and I expect to have the pleasure this afternoon, as my doctor, Silas Smith, consented that I may speak again, at the close of the Conference.

#### KINDNESS ACKNOWLEDGED

I am grateful to my friends in California, to my relatives and to my railroad, banking and insurance friends, to Mr. Chandler of the Los Angeles Times, and to all of the officials of the Church in California, because of their fine attention to me and their interest in my welfare. I am grateful for the fine treatment I received at the Catholic Hospital in Los Angeles.

I am very thankful for our fine Conference, for the wonderful attendance here today, and for the magnificent body of the Priesthood that were together last night.

#### THE FILM "BRIGHAM YOUNG" COMMENDED

I am thankful beyond expression for the very wonderful and splendid moving picture that has been made of Brigham Young. I have heard some little criticism of it, but we cannot expect the people who do not know that Brigham Young was in very deed the representative of God upon this earth, who do not know his wonderful character, to tell the story as we would tell it. We know that he was a prophet of the living God and the representative of the Lord here upon the earth. There is nothing in the picture that reflects in any way against our people. It is a very marvelous and wonderful thing, considering how people generally have treated us and what they have thought of us. Of course there are many things in the picture that are not strictly correct, and that is announced in the picture itself. It is of course a picture and we could not hope that they would make a picture at their expense, running into a couple of million dollars, to be just as we would like it. We know that Brigham Young was a powerful and wonderful man, the greatest man of his day, and one of the great things about Brigham Young was that he always gave credit to Joseph Smith for everything that he did. He claimed that he was simply building upon the foundation laid by the prophet of God, who had seen God and conversed with Jesus Christ. He never doubted for one minute the final triumph of the people here in Utah. He was a man of God, and the people thought the world and all of him.

#### THE CHURCH MAKING FRIENDS

I am very thankful for the health of the people. I am very thankful for the very marvelous and wonderful change that I find wherever I go in the attitude towards the Mormon people. To be known as a Mormon, living the Gospel of Jesus Christ, is a recommendation to all those that know us as a people. As the years come and go the Word of Wisdom

and all the various teachings and doctrines laid down by the Prophet Joseph Smith and so faithfully and strongly carried out by Brigham Young are making us friends all over the world.

#### BLESSING AND PRAYER FOR PEACE

The doctor told me I could have five or six minutes, or even ten. I have occupied only about five, but as I am going to talk to you again at the close of the conference, and as I do not want to overdo in the least degree, I shall simply say, God bless you, one and all. God bless the honest the world over. God bless all good people, and hasten the day when people shall seek to God for guidance and direction, when wars will cease and peace will reign, is my prayer, and I ask it in humility and in the name of the Lord Jesus Christ, our Redeemer. I bless you by the authority of the holy Priesthood of the living God that I hold, and I do it in the name of Christ, our Redeemer, Amen.

#### PRESIDENT J. REUBEN CLARK, JR.

##### *First Counselor in the First Presidency*

President Grant: words cannot express the gratitude of the people for your presence, your message, and the degree of health which you have. May the Lord continue to bless you is the prayer of all the people of the Church.

#### ELDER ANTOINE R. IVINS

##### *Of the First Council of the Seventy*

I am delighted, brethren and sisters, with this opportunity of standing before you for just a few short minutes this morning. The gathering of men who were here in this building last night, and the gatherings of men and women who have been here during this Conference, give new testimony to the fact that there is in the Church of Jesus Christ of Latter-day Saints still a fervent faith in God, our heavenly Father.

#### PESSIMISM AND OPTIMISM

There are people in the Church who have the temerity to say that our condition is such as to justify, perhaps, God our heavenly Father in taking the Gospel from us. I have had at least one man cite to me the sixteenth chapter of Third Nephi, tenth and eleventh verses, in which God says that when certain conditions shall prevail within the Church, He will take the Gospel from us, citing as justification the fact that we are now in such a condition that we might lose it—a pessimistic view, indeed, I take it.

I insist on feeling, brethren and sisters, that I am an optimist. As I move about among you people I have many opportunities to see how you feel, to realize your trust in God our heavenly Father, and I believe that there is in the Church today still the same faith that characterized our

grandfathers and grandmothers when this Church was re-established in our dispensation.

If you will permit, I would like to cite you just one or two instances which make me feel this way.

#### FAITH IN MISSIONARY WORK

One time when I was in the Mexican Mission I passed through a little town in Arizona, and asked a man how he felt regarding the depression. He said: "We feel just as we always do, Brother Ivins. It is always depression in this section." I happened to know that that man had a family of six or eight, and that every boy and girl that he had, who was of age, had performed a mission for the Church, one of them at that very time serving in the Mission over which I had the privilege of presiding.

Not very many weeks ago a man came into my office with his son. He said: "Brother Ivins, I am presenting this son for a mission." The few questions that I directed to him brought out the fact that this was the ninth child of his to fulfil a mission for the Church; that in addition to those nine, he had supported his brother on a mission, and was at that very time supporting a man, who was not of his family, in the New England States Mission.

One time when I was interviewing a young man in Idaho, his father having brought him in, said: "Brother Ivins, we recommend this boy for a short-term mission. If, however, the leaders of the Church feel that he should serve a full term, they are welcome to his services, but in that event my wife and I will be forced to sacrifice our home, which represents the savings of our lifetime. We are willing to do it if the Church requires it."

Those things indicate to me that in those instances, at least, there is a fine degree of faith within the Church. As we move around we interview prospective missionaries who are to be called to go out into the world, and we ask them some very pertinent and sometimes very delicate questions, to find out just what their attitude is, and how they have lived. I find, to my utter pleasure and satisfaction, that almost without exception those young men and young women are able to tell me, and look me honestly in the eye when they do it, that in preparation for this great event in their lives they have lived clean and pure lives.

Now, when that type of faith exists within the Church I am not particularly worried as to the future. I feel that God is going to be justified in honoring the Priesthood which He has here in the Church at this time, and that He will not feel like taking the Gospel from us.

#### LOVE OF NEIGHBOR EXHIBITED IN WELFARE WORK

We had portrayed the accomplishments of the Church Welfare work, the other day, in the program of one of these meetings. Nobody can look at those things and tell me that there is not faith still in the Church. I think we are meeting those problems with a wonderful display

of faith. It gives me an unbounded satisfaction to realize that men are willing to devote their time and their talents, not only without compensation, but at their expense, for the welfare of their fellows.

The injunction of Christ was that we should love God, our heavenly Father, first, and our neighbor second; and this is indication to me that we do, most of us at least, love our neighbors, for we are willing to work for them, and work for them for nothing, help them over their pitfalls and out of their troubles, and to a higher state of living.

Now, why should we be terribly pessimistic over this outlook, when we realize that those conditions prevail? We do recognize the fact, however, that there are conditions within the Church which need rectifying. There are too few of us who are living fully and completely up to our opportunities.

#### MELCHIZEDEK PRIESTHOOD PERCENTAGES

I have had the privilege of checking, this year, the relationship between the number of families in the Church and the number of members in the Melchizedek Priesthood. I find that in some of the Stakes the proportion between families in the Stake and members of the Melchizedek Priesthood is as low as fifty-five. In other places it runs up to eighty-eight or ninety. In Colonia Juarez, the other day, I checked that very item, and I found those people down there having representatives in the Melchizedek Priesthood to the extent of eighty-eight per cent of their families, I believe; but just recently another Stake checked as low as fifty-five.

What does this mean? It means, to me, that too few of us are taking advantage of the sealing ordinances in the temple. Things like that, and other things, need rectifying, to be sure, but I insist, and I leave it to you as my testimony, that there is within this Church an honest, true faith in God our heavenly Father, and I think the manifestations of these Conference meetings bear me out in that testimony.

I pray that God will help us to keep it bright within our hearts, that we may never falter in His service, and that He will be pleased to honor us and bless us in our operations. God bless you all, Amen.

#### TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a. m., the regular weekly National Broadcast of choral and organ music and brief spoken comment was included as part of the Conference proceedings. This program, now in its twelfth year of continuous nationwide broadcasting was presented by the Tabernacle Choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting system network, throughout the United States and Canada, and by short-wave transmission to many foreign lands. This broadcast originated with Radio Station KSL, Salt Lake City, and, exclusive of routine introductory and closing announcements, was as follows:

"Crucifixus"—Bach .....Choir  
 "Ella Entering the Cathedral"—Wagner.....Choir

*Announcer, Richard L. Evans:* "And Jesus made as though he would have gone . . . But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent." (Luke 24:28-29) And blessed are they who abide His coming, as the gathering storm and the growing darkness of our times bring with them those events that move us on toward another eventide of which the prophets of all generations have spoken. And there is that about the record of prophecy which, even though it may not be pleasant to our ears, strikes conviction to our souls. For "all things must come to pass in their time." (Doctrine and Covenants 64:32) Time and the relentless march of events brought by its passing have been portrayed in musical symbol by the composer Vierne, and we now hear "Westminster Chimes" moving with the sweep of the hours and the march of the years—but "the day or the hour no man knoweth; but it shall surely come." (Doctrine and Covenants 39:21).

"Westminster Chimes"—Vierne.....Organ

*Announcer, Richard L. Evans:* And then Stephen said unto them: "As your fathers did, so do ye. Which of the prophets have not your fathers persecuted?" This accusing question could be asked of any generation, for men have always persecuted those who have seen ahead of their own time—whose vision has been enlarged and whose understanding has been quickened by that Spirit which giveth light to every man that cometh into the world (Doc. and Cov. 84:46)—in all fields of thought and knowledge, pertaining both to things here and things hereafter. The Isaiahs, the Galileos, the Noahs and the Columbuses, the Peters and the Pauls, have never been popular in their own day—but they have been so right in spite of the unwillingness of their own generation to believe them. And it would not seem to be popular to say now in our day that the unprincipled chaos in which we find our world was foreseen by the prophets of God and will find no cure and no lasting peace until men turn to Him and pattern their lives in accordance with His ways. Mere lip service will not be acceptable, and the temporary repentance that is forced by immediate fear and present stress will not be mistaken for obedience and a contrite heart. Let the cynic enjoy his brief day; let the man without faith deny it, and let the unbelieving take such hope as they can find. But the unchangeable facts remain, and there rise to meet the dissenting chorus, the words of Stephen: "Which of the prophets have not your fathers persecuted? And when they heard these things, they were cut to the heart . . . And they stoned Stephen." (Acts 7:51-59) "And he kneeled down and cried: To thee O Lord I yield my spirit." This event of New Testament record was given musical setting by Mendelssohn in the St. Paul from which Richard Condie and the Tabernacle choir now sing.

"And They Stoned Him" and "To thee O Lord"—St. Paul  
 —Mendelssohn .....Choir



"O My Father" (Tune "Harwell")—Lowell Mason.....Organ  
 "Beautiful Savior" .....Choir

The singing of the Choir was conducted by J. Spencer Cornwall.

Alexander Schreiner was at the organ. The spoken word was by Richard L. Evans.

### CHURCH OF THE AIR

Immediately following the conclusion of the *Tabernacle Choir and Organ Broadcast*, the following nationwide *Church of the Air* program was presented by the Columbia Broadcasting system, as a part of the proceedings of the Conference:

The Tabernacle Choir and the congregation sang two verses of the hymn, "For the Strength of the Hills We Bless Thee."

#### PRESIDENT DAVID O. MCKAY

##### *Second Counselor in the First Presidency*

Thy kingdom come, Thy will be done in earth, as it is in heaven.

For nearly twenty centuries millions of Christians have prayed for the coming of the Kingdom of God, and for more than twenty centuries millions of people have persistently rejected the conditions indispensable to the realization of this era of peace and brotherly kindness.

Even though the essentials for a better world have not been generally accepted, yet mankind has ever striven for a better way of living. In every progressive age of the world's history thinking people have been dissatisfied with their current social and economic conditions, and have sought for remedial changes. Many of their hoped-for Utopias, however, though they have inspired men to action, have ended only as dreams and phantasies.

In response to this urge for change, the twentieth century is no exception. Indeed, during the last fifty years people have witnessed greater political unrest, more stupendous upheavals than have probably occurred in the same length of time in the history of the world. European monarchies have been overthrown, and rising out of the monarchical ruins have come the dictatorship of the proletariat in Russia, the Fascist regime in Italy, the Nazi rule in Germany, and the Fascist form of government in Spain. Democracy, as exemplified in Great Britain and her dominions, and in the United States, has successfully withstood the battling horrors of a World War, and now, after only a quarter of a century, is again either actually participating in or standing on the brink of a second devastating conflict.

If, in the spirit of charity, we say that misguided men have brought all this about because of their desire for a better government, the fact still remains that civilization is encompassed by social upheavals that threaten to divert if not entirely thwart the progress and happiness of the present generation.

## FUNDAMENTALS IN DISCARD

Humanity is passing through one of its most crucial experiences. We are in the midst of a revolution both of thought and mode of life. Beliefs of parents are questioned, old ideals are in the discard. Communism, Naziism, Fascism, Totalitarianism are giving birth to new conceptions that strike relentlessly at beliefs and teachings which were accepted a decade ago as fundamentals and unassailable. "Under the influence of a science as superficial as proud," writes M. Paul Gaultier, a leading publicist of France, "old beliefs have been turned into ridicule, conscience is treated as a superstition, and honesty as a prejudice. Self-interest alone remains as a motive, and pleasure as the sole end of life. For too many people," he continues, "evil consists not in infringing social laws, but in getting caught. Morality and duty figure in their eyes as so many prejudices out of fashion, and vestiges of centuries gone by."

Granting the severity of this arraignment, the fact still remains that moral and religious skepticism is too generally apparent, and political chicanery, fraud, and civic unrighteousness all too common.

In the words of an assistant Secretary of State: "We seem to be slipping backward in the long march of progress. We are in danger of losing part of the precious heritage for which our ancestors fought and gave their lives. Human liberty, democracy, parliamentary government, freedom of speech, tolerance, faith—these in important parts of the world have ceased to exist. Autocracy and dictatorships are demanding men's allegiance. Political institutions are cracking ominously. Democratic government is fighting for its life."

To climax these distracting conditions, war, with all its attendant horrors, is sweeping the earth as a devastating conflagration, leaving in its wake only ashes, agony, and death.

Truly, the time has come as perhaps never before when men should counsel together, and in wisdom determine how the world may be made a better place in which to live.

## THE PERFECT GUIDE

To achieve this desired end, the first and most important step is to choose as leader one whose leadership is infallible, whose teachings when practiced have never failed. In the present tempestuous sea of Uncertainty, the Pilot must be one who through the storm can see the beacon in the harbor of peace.

The Church of Jesus Christ of Latter-day Saints proclaims that there is but one such Guiding Hand in the Universe, but one unfailing Light, and that the Light of Christ who said: "I am come that they might have life, and that they might have it more abundantly." An active, sincere faith in the basic teachings of Jesus of Nazareth is the greatest need of the world. Because many reject this truth is all the more reason why sincere believers should proclaim it.

The ultimate purpose of Christianity is to develop honorable, upright individuals in an ideal society known as the Kingdom of God. No one,

not even the unbeliever, can gainsay this as a most worthy goal. True, nearly two thousand years of trial have failed to bring about even an approach to the realization of either the perfecting of the individual or the establishing of an ideal society. As a result, Christianity and its handmaiden, Democracy, are now on trial before the world tribunal. The fact is, however, that conditions in this war-torn world instead of proving that Christianity has failed, emphatically bear witness that men are forever learning, but never coming to a knowledge of the truth; or, as one man cynically remarked, "Men's lives consist mostly in making the same mistakes over again."

Christianity, as summarized in the divine admonition, "Love the Lord thy God, and thy neighbor as thyself" has never yet been accepted and practiced by the nations of the world. Were that principle even partly applied, our advanced scientific knowledge, our almost unlimited mechanized power, our unexcelled opportunities for education would be directed, not as now, for the destruction of human beings, but for the betterment of individuals, and for the advancement and redemption of mankind.

As the first essential to a better world, therefore, we declare with the Apostle Peter that there is "none other name under heaven given among men whereby we must be saved."

#### IMPROVEMENT IN MORALS

It is charged that "one of the distinctive traits of modern society in every country is the sinking of the moral ideal in the minds and life of the people." Manifestly, then, a second essential in world betterment is the raising of the moral standard.

If anyone listening in is saying to himself "this is trite," then I say such a thought itself justifies the call for men who will re-dedicate themselves to the principles of honesty, justice, tolerance, and love, and who will practice these virtues in their business and professional activities. "And this life is possible," as someone has declared, "in social conditions the most diverse, and with natural gifts the most unequal. It is not fortune, or personal advantage, but our turning them to account that constitutes the value of life." "Nothing," says Emerson, "can bring you peace but the triumph of principles."

In the light of political scandals recently disclosed in some of our States, what a brilliant though discarded gem, for example, is the plain, every-day principle of honesty. Though as genuine as the blue-tinted diamond, how little it is valued in a world where "business is honey-combed with dishonesty, and the political world abounds in duplicity and chicanery." Even to repeat such a charge makes one feel heavy-hearted. In contrast, recall the calm assurance, the confidence that pervades your soul when you know you are in the presence of one whom you can trust. Let us re-polish, and make more brilliant this old-fashioned principle so essential to human happiness. Would that all men and nations might unite with the Church in saying:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men.

#### A RE-DEDICATION TO PRINCIPLES OF UNSELFISHNESS

Man needs a re-dedication to the principles of unselfishness. No peace or freedom can come to this world so long as men live only for themselves. It is true that self-preservation is the first law of nature, but it is not a law of spiritual growth. He who lets selfishness and his passions rule him binds his soul in slavery, but he who, in the majesty of spiritual strength, uses his physical tendencies and yearnings, and his possessions to serve purposes higher than personal indulgence and comfort, takes the first step toward the happy and useful life. This truth was taught not only "in the Beginning" when the Gospel was first revealed to man, but also when the Savior began His earthly ministry. On the Mount of Temptation was enacted the first scene in the Christ's earthly drama of the abundant life. There He resisted the challenge to gratify His appetite; He turned aside the appeal to His vanity and pride; He scorned the bribe of worldly wealth and power, as in spiritual victory He said to the Tempter, "Get thee hence," and "angels came and ministered unto Him." Only thus by the brilliant triumph of the spirit over the flesh can we hope for a better world.

#### UPHOLDING THE CONSTITUTION

Finally, if we would make the world better, let us foster a keener appreciation of the freedom and liberty guaranteed by the government of the United States as framed by the founders of this nation. Here again self-proclaimed progressives cry that such old-time adherence is out of date. But there are some fundamental principles of this Republic which, like eternal truths, never get out of date, and which are applicable at all times to liberty-loving peoples. Such are the underlying principles of the Constitution, a document framed by patriotic, freedom-loving men, who Latter-day Saints declare were inspired by the Lord.

This date, October 6, has been set apart by churches as "Loyalty Day." It is highly fitting, therefore, as a means of making the world better, not only to urge loyalty to the Constitution and to threatened fundamentals of the United States government, but to warn the people that there is evidence in the United States of disloyalty to tried and true fundamentals in government. There are unsound economic theories; there are European "isms," which, termite like, secretly and, recently, quite openly and defiantly, are threatening to undermine our democratic institutions.

Today, as never before, the issue is clearly defined—liberty and freedom of choice, or oppression and subjugation for the individual and for nations.

As we contemplate the deplorable fact that within the brief space of one year, TEN European nations have lost their independence, that over TWO HUNDRED AND FIFTY MILLION people have surrendered all guarantees of personal liberty, deeper should be our grati-

tude, more intense our appreciation of the Constitution, and more strengthened our determination to resist at all costs any and all attempts to curtail our liberties, or to change the underlying system of our government.

#### CONCLUSION

When the people who call themselves Christian militantly enlist under the leadership of the One to whom they refer as King of the World; when they accept as facts and not as theories His moral and spiritual teachings; when for selfishness they substitute kindness and thoughtfulness for others; when they aggressively defend the principles of true liberty, then may we begin to realize the hope that Wrong may be abolished, Righteousness be enthroned in human hearts, and honest relations and justice become the daily practice of society. Then, and not until then, will the kingdoms of this world become the kingdoms of our God.

Then shall all shackles fall; the stormy clangor  
Of wild war music o'er the earth shall cease;  
Love shall tread out the baleful fire of anger,  
And in its ashes plant the tree of peace!

The Tabernacle Choir sang, "To Thee O Lord Do I Lift Up My Soul," by Kalinnikoff, and "Doxology."

J. Spencer Cornwall led the singing, Alexander Schreiner was at the organ, and the program was announced by Richard L. Evans.

(End of the *Church of the Air* Broadcast)

#### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

We have all been edified, instructed, and built up by President McKay's great address.

Our next speaker will be Elder George Albert Smith of the Council of the Twelve.

#### ELDER GEORGE ALBERT SMITH

*Of the Council of the Twelve Apostles*

No normal man, having partaken of the inspiration that we have enjoyed this morning while singing the praises of our Heavenly Father and listening to the addresses of the brethren, could stand in the presence of an audience like this without realizing his need for divine guidance. I would not undertake this responsibility if I did not believe that the Lord would help me in what I may say.

This is the 222nd Conference of the Church of Jesus Christ of Latter-day Saints. Each one preceding it has been favored by the Lord in

that he has fulfilled his promise to his sons and daughters who were assembled in worship, that he would be with them to bless them, and he is fulfilling that promise today.

#### SABBATH OBSERVANCE UPLIFTING

This is the Lord's day, an appropriate time for us to meet together in His name, for He has commanded that we should assemble on the Sabbath to pay our devotions to the Most High. I know of no more beautiful spot in all the world than this in which people are permitted to worship. I avail myself of the opportunity to thank those who look after this block, particularly Brother Nauman, the good man who has devoted much of his life to making Temple Square delightful to all visitors. The flowers that have adorned the stand during this conference are his contribution to our happiness in this sanctuary and I know of no place where flowers are more appropriate than in the House of the Lord.

What an uplift would come to the world if all of our Father's children on this, the Sabbath day, instead of warring on one another were seeking Him in worship and humbly praying for His all-wise guidance in conducting their lives. With that attitude among men war would cease, but if men continue to refuse to obey the counsels of the Master of heaven and earth destruction will increase until civilization may disappear from the earth.

#### PROPHETS HAVE RAISED A WARNING VOICE

The Lord has warned us of our danger and advised how to escape it. Amos, the prophet, said, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Many prophecies are already fulfilled and others will be in the near future.

Centuries have passed since our first parents began their mortal existence and were advised by the Lord how to obtain happiness. For hundreds of years we have had His instruction through His prophets recorded as scripture so that we could know what He had desired of us. Isn't it strange that after centuries of opportunity to know the truth as taught by the Father of all a majority of the people of this world do not believe it or accept him as the God of Abraham, Isaac and Jacob. That they do not accept His teachings is evident that they do not believe in Him, and it is disappointing that in the year 1940 in our own land there are many who fail to realize that God is our Heavenly Father.

Men cannot justify their delinquencies before the great Judge by declaring that they have not had the opportunity to know, for all down through the ages prophets of the Lord have been teaching what He desires us to know, and in our own day and age opportunity unparalleled in the history of the world has been offered to the children of men to know that there is a God and that we are His children. Here we are in worship enjoying the peace and the inspiration of our Heavenly Father with the assurance that He can hear and answer our prayers. Yet in some parts of the earth today there are multitudes who are seeking to destroy one

another. They have no desire to worship God or accept His advice. They prefer to have their own wrong way and be wilful in having it.

The Holy Bible is a most wonderful record and if there ever was a time when we should know what it contains it is now. Many would be surprised if they would read it, to discover that some of the predictions that were made by the servants of the Lord thousands of years ago are now in course of fulfilment. It would astonish some people to know that the Prophet Isaiah, seven hundred years before the birth of Christ, predicted His coming. Two hundred years before the fall of Babylon he predicted its destruction, and told in remarkable detail what would follow even down to this day. He said (Isaiah 13 :19-22) :

And Babylon, the glory of Kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.

It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there.

But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there.

And the wild beast of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged.

If the Lord had not revealed it to him Isaiah could not have known these things. We today are witnesses that that promise is still in effect, notwithstanding that when the prophecy was uttered Babylon was the greatest city in all the world, the wealthiest and the most powerful of all kingdoms, and was governed by the greatest of all earthly kings.

Sometimes we forget that the Lord has spoken and we fail to inform ourselves to His decrees. Read the prophecies of Jeremiah and Ezekiel with reference to Tyre, or the strong city, and how they were fulfilled and the city overthrown. The ruins are still visible in the bottom of the sea, and the original site is a barren rock.

The dream of Nebuchadnezzar about the great image, interpreted by Daniel more than two thousand years ago, was still in process of fulfilment when the Church of Jesus Christ was organized in 1830.

Read in Joshua, Chapter 6, of the threat against the man who dared to rebuild the city of Jericho and its remarkable fulfilment when Hiel after hundreds of years, disregarding Joshua's warning, lost his two sons when he laid the foundations and set up the gates of the city.

The scriptures are replete with the prophecies of the servants of God that are fulfilled. They were humble men such as are here in this house today; but under the inspiration of our Heavenly Father the heavens were opened to them, the future was revealed and they predicted with certainty what should occur. They could foretell the future but it required the Master of heaven and earth, our Heavenly Father, to fulfill their promises.

#### A PROPHECY FULFILLED IN LATTER DAYS

We find one promise was made that particularly points to us. I refer to that of Micah when he said: (Micah 4:1-2)

The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

Can you think of any place but this to which the people of the various nations of the earth have been gathered in fulfillment of this prediction? Micah did not know of himself that God would establish this Church; he did not know that another prophet would come and predict things with reference to this time; no man could know. But the Father who knoweth all things revealed it to him; he predicted it, it was recorded and the children of men are fulfilling the prediction.

Dozen of passages in the scriptures could be cited as evidence that our Heavenly Father in mercy and kindness has been talking to the children of men all down through the ages, not only telling them what would occur, but pleading with them to turn from the error of their ways lest destruction should overtake them.

The destruction of Jerusalem was foretold by Jeremiah, a prophet of the Lord, and his prediction fulfilled to the very letter. The scattering of Judah was predicted by the Prophet Ezekiel hundreds of years before it occurred and Judah is still scattered. Isaiah named the man who should rebuild Jerusalem a hundred years before he was born. How did that prophet know that his name would be Cyrus if the Lord did not reveal it unto him?

#### PROMISES MADE REGARDING AMERICAN CONTINENT

In the Book of Mormon, "The American volume of scripture," the Lord has given to us information pertaining to this land upon which we dwell and called it a land favored above all other lands. I recommend that not only you Latter-day Saints read the Book of Mormon, but that our Father's other children read it. They will find that it contains, in addition to what the Bible has told us about the world, what the Lord has said about this Western Hemisphere—that this should be a land of liberty unto the Gentiles and that no king should dwell upon this land, but that He, the God of Heaven, would be our King and would fortify this land against all the nations, that this should be a land of peace and happiness, on condition that we would honor the God of this earth, the Father of us all. The factor controlling this promise is that we must keep the commandments of our Heavenly Father or it cannot be realized.

#### MODERN PROPHECIES

In our day the Prophet Joseph Smith has spoken. Through him there have been given to the world many things that are important, many revelations that later were fulfilled.

Nearly thirty years before the Civil War commenced in our country he predicted that it would occur and that it would begin in South Carolina. How did Joseph Smith know that if God did not reveal it to him? How



could he pick out the very place that it should begin? I think it would be desirable to read what the Lord said at that time, December 25, 1832. Doctrine and Covenants, Section 87:

Verily, thus saith the Lord concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls;

And the time will come when war will be poured out upon all nations, beginning at this place. \* \* \*

With the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations.

Just as in the centuries that are past when the Lord spoke through Isaiah, Jeremiah, Ezekiel and his other prophets he has spoken in our day through His prophet, Joseph Smith. When the Church was still building the beautiful city of Nauvoo, Illinois, he predicted that the Latter-day Saints would be driven from their homes, that they would find a place in the tops of the Rocky Mountains, and that they would become a mighty people in the midst thereof. How did he know? He knew by the same power that Isaiah and the Prophets of old knew with reference to the things they predicted.

Read the revelations in the Doctrine and Covenants that inform us how we may escape the calamities that are to cover the earth and afflict all mankind. We are better than other people only as we live better. We have the Gospel of Jesus Christ. The responsibility of disseminating it among the children of men has been magnificently performed in all parts of the world by more than 60,000 of the sons and daughters of the living God. To the ends of the earth from this sacred building have been broadcast by radio songs of praise, accompanied by the great organ sermons of truth, expressions of gratitude and thanksgiving intended for the blessing of all mankind. We meet today in this great Tabernacle built during the poverty of the people and dedicated to the Lord, the father of our spirits, and while we have been sitting here the voice of one of his faithful servants has gone out not only to all parts of our nation but to the islands of the sea and other distant lands.

#### RESPONSIBILITIES OF CHURCH MEMBERS

Our Heavenly Father, through His faithful representatives, has told us of the important things that should occur and we can read about them in His holy scriptures. If we really desire to be saved and exalted in His celestial kingdom He has told us how to proceed and has warned us that we must discharge the obligations entitling us to that exaltation. While we enjoy this blessing it carries with it a tremendous responsibility. Every man and every woman under the sound of my voice who has accepted the Gospel of Jesus Christ, who has gone down into the waters of baptism and been confirmed a member of His Church should so live that others

seeing their upright lives may be constrained to accept the Gospel of our Lord and prepare to become faithful sons and daughters.

Now in conclusion, let me say that God lives, I know that the Bible contains His holy word. I know that the Book of Mormon is a history of the ancestors of the American Indians and tells of God's hand-dealings with His children here in America in an early day. I know that the Doctrine and Covenants contains the promises of our Heavenly Father to the children of men—wonderful promises that can only be realized by us if we make ourselves worthy of them by living correct lives. Let us who have accepted the Gospel of our Lord evidence our knowledge of its truth, let us demonstrate our assurance of its power and set such an example before all the world that our Father's other children, whom he loves as much as he loves us, may desire not only to search the old scriptures but to read the new scriptures and listen to the voice of His servants who today are in different parts of the world calling all men to repentance, with the promise that if they will repent and receive the Gospel of Jesus Christ as revealed by Him in former days and in this latter-day, all—not just a few—but all may be exalted in His celestial kingdom and obtain glory, immortality and eternal life. That we may be worthy of our heritage, I humbly pray in the name of Jesus Christ our Lord, Amen.

### ELDER THOMAS E. McKAY

*Acting President, European Missions*

My brethren and sisters, I am very pleased and thankful to report that in spite of the unsettled and rapidly changing conditions in Europe, our Missions are functioning almost as usual, in the hands of local people. All headquarters, with the exception of one, are maintained. That one exception is the French Mission. The headquarters at Paris have been closed temporarily, but Brother Gaston Chappuis, who has just returned from Paris with his wife, received permission just before leaving to visit Belgium, and he reports that the work there in that part of the French Mission is well organized; and before we left Switzerland this spring, the other part of the French Mission in Switzerland was placed in the hands of a very capable brother, and the French-Swiss district is also progressing nicely.

As I stated, all other Missions are well organized. We receive letters quite regularly. We have asked for at least a letter a month. These letters, of course, are censored, and the brethren cannot report about other than Church affairs—nothing political. On all the mail from continental Europe we find stamped upon the envelope the word "Geoffnet," or "Gepuft," the German word for censored; and the letters coming from Great Britain are stamped in large letters, "Opened."

All the Missions report that Sunday Schools, Relief Societies, sacrament and Priesthood meetings, as well as branch and district conferences are being held as usual; and nearly all of the Missions report baptisms. In a letter received last week from one of the Missions, they reported

fifty-five baptisms for the first eight months of this year. Three of the Missions have reported an increase in tithing and Fast offerings, as compared with the same period last year.

We are very happy, too, and thankful to report that in those countries that have been invaded not one of our members, whether a soldier or lay member, has lost his life or been injured. In Norway, and also in Holland and Belgium, a number of our members lost their homes and everything of an earthly nature that they had, but their lives were spared. One brother is reported missing in the British Mission, but it is hoped that he is in Switzerland.

In a letter just received from our brother in charge of the French-Swiss district, in expressing his appreciation for a few extra *Eras* that we had sent him—he was very honest—said: "I am receiving the *Era* already from Brother Ursenbach," (a former Mission President), "but I am very glad to get these extra numbers, President McKay, because we send them out to the Tommies who are interned here." Until that time we had not realized that some of our British soldiers were interned in Switzerland. Once in a while a little political news creeps through.

We are pleased also to report that in Great Britain all members of our Church holding the Melchizedek Priesthood have been excused from army service, so as to take care of their Church work. The following is a copy of a letter to Brother Andre K. Anastasiou, acting President of the British Mission regarding this matter:

Sir:

I am directed by the Minister of Labour and National Service to refer to your recent meeting with an officer of this department and your letter of 22nd July regarding the position under the National Service (Armed Forces) Acts of men in Holy Orders in the Church of Jesus Christ of Latter-day Saints.

In reply, I am to state that it has now been decided that men in the major Orders may be regarded as covered by the provisions of Section 11 (1) (e) of the National Service (Armed Forces) Act, 1939. Such men are not, therefore, liable to be called up for service under that Act and they are not required to register when other men of their age class are called upon to do so.

As regards the list which you submitted with your letter of 22nd July, I am to state that all the men referred to therein will be regarded as covered by the statutory exception conferred upon men in Holy Orders except the two Priests named.

I am, Sir,  
Your obedient Servant  
(Signed) R. A. Luce

A. K. Anastasiou, Esq.  
149 Nightingale Lane  
London, S. W. 12

Now brethren and sisters, in conclusion may I express my heartfelt appreciation for the opportunity that has been given to me to continue, although rather remotely, in contact with these brethren and sisters in war-torn Europe. For nine years I had the privilege of associating with those people, and, brethren and sisters, they are good people. They love

the Gospel; they are finding in very deed that the Gospel is the power of God unto salvation. It is a great comfort to them. They write: "We are all right; we have the Gospel."

May I commend to you, brethren and sisters, in concluding, the beautiful remarks of President Grant at the opening of this session, permeated with tolerance and love; also the message of the First Presidency read at the opening of the first session of our Conference. Read that, and re-read it. Tolerance and love permeated every sentence.

Who seeks for heaven alone to save his soul  
May keep the path, but will not find the goal;  
While he who walks in love may wander far,  
But God will bring him where the righteous are.

God help us to walk in love, to keep His commandments, that we may enjoy true happiness here in this life, as well as in the life to come, I pray, in the name of Jesus Christ. Amen.

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

The Lord moves in a mysterious way his wonders to perform. I know that all of our hearts rejoice in the report which President McKay has been able to make.

The Tabernacle Choir sang, "Alleluia," by Mozart.

The closing prayer was offered by Elder George H. Robinson, President of the Bear Lake Stake.

Conference adjourned until 2:00 p. m.

## THIRD DAY AFTERNOON MEETING

The concluding session of the Conference convened Sunday, October 6, at 2 p. m.

Once more the Tabernacle was crowded to capacity, and again the large Assembly Hall was filled with listeners, and thousands of others congregated on the Tabernacle Square, where, by means of amplifiers, they listened to the Conference proceedings as given in the Tabernacle.

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

We are again happy that President Grant is present and presiding. He has asked me to take charge of the meeting.

This afternoon the music will be by the Tabernacle Choir, under the direction of J. Spencer Cornwall. Dr. Frank W. Asper at the organ.

The choir and congregation sang, "Come, Come, Ye Saints."

The opening prayer was offered by President Thomas E. Towler, of the Wells Stake.

The Choir sang "Lamb of God" (Haydn).

## ELDER JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

And again this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come, or the destruction of the wicked.

### THE CALL TO REPENTANCE

These words were spoken by our Savior to His disciples shortly before his crucifixion. They have reference to the day in which we live. In fulfilment of that prediction the Elders of this Church have been preaching the Gospel in the nations of the earth for one hundred and ten years, they have been raising the warning voice and crying repentance. It was not only expedient, but it was inspirational that the Presidency of this Church, at the opening of this Conference should send forth a petition or an epistle not only to the Latter-day Saints, but to the people of the earth, calling them to repentance and giving unto them a warning.

From the very beginning the Lord has called upon the Elders of the Church to raise the warning voice, and we read:

Hearken, O ye people of my church, saith the voice of Him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

That is the call from the Lord to every soul upon the face of the earth, to give heed to His warning. Then continuing He says:

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them.

And so they have gone forth, bearing witness of the restoration of the Gospel, preaching repentance, warning the people of the calamities that were to follow their preaching.

### A WARNING TO THE WORLD

Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them—(that is, in the Elders)—shall be fulfilled.

And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh.

Then again the Lord gave this instruction:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth;

That mine everlasting covenant might be established;

That the fulness of my Gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

That proclamation was given in the very beginning of this Church; it is found in the Preface which the Lord Himself wrote to this book of commandments.

Further, again the Lord says:

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power of his own dominion.

And also the Lord shall have power over His saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

That was said more than a hundred years ago. Peace has been taken from the world, the devil does have power over his own dominion today, and the Lord has not yet come to dwell with His Saints, but that also shall be fulfilled.

#### THE JUDGMENTS TO COME

Let me present another petition to the nations of the earth and to the Elders of the Church:

Hearken ye, for, behold, the great day of the Lord is nigh at hand.

For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I shall call again.

Wherefore gird up your loins lest ye be found among the wicked.

Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord;

For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent, and prepare for the great day of the Lord?

Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come?

And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you.

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

Behold the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God.

Wherefore, labor ye, labor ye in my vineyard for the last time—for the last time call upon the inhabitants of the earth.

#### THE WORD OF THE LORD TO THE MISSIONARIES

Again speaking to the missionaries in an early day the Lord said:

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

Therefore, they are left without excuse, and their sins are upon their own heads.

He that seeketh me early shall find me, and shall not be forsaken.

Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come;

That their souls may escape the wrath of God, the desolation of abomination which awaits the wicked, both in this world and in the world to come. Verily, I say unto you, let those who are not the first Elders continue in the vineyard until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes.

For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig-tree.

And after your testimony cometh wrath and indignation upon the people.

For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand.

And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds.

And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people.

And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out to meet Him.

These are the words of the Lord to His servants, and to the nations of the earth. As I look into your faces I see before me hundreds, thousands, who have been gathered out from the nations of the earth, either you or your parents, but you heard the Gospel in foreign lands. In obedience to this call you are here today. Nations have refused to hear the testimony of the Elders of Israel as it has been proclaimed, and the Lord has withdrawn them from among the nations, that is, many of them. He has done that because they have rejected the truth, and because of their wickedness. War comes because of wickedness; it never comes because of righteousness, but through the violation of the laws of God.

#### THE WORD OF THE LORD HAS GONE FORTH

Now, the Lord has predicted all these things. We have known this; it has been taught to us for a hundred years. We have been informed that it is necessary to keep the commandments of the Lord, for us to repent of our sins, for us to walk in ways of righteousness, and do the thing that the Lord would have us do. The nations have had proclamations made to them from time to time. In the early days of this Church it was very customary for the Presidency of the Church to send forth a proclamation, not only to the Saints, but to the inhabitants of the earth, calling upon them to repent, to turn from their ways of wickedness to ways of righteousness, accepting the fulness of the Gospel as it has been revealed.

It is nothing new—should not be—to us to see these calamities and these destructions taking place upon the face of the earth. We have been warned; the Authorities of the Church have spoken from the very beginning calling attention to these things. We have seen and we have read in the records the Lord has given us, the Doctrine and Covenants, the Book of Mormon, and the Pearl of Great Price, that all these things were due to come in the dispensation of the fulness of time.

Now let me read this other scripture:

Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn.

For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it?

The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come;



For the indignation of the Lord is kindled against their abominations and all their wicked works.

Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her.

But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire.

#### THE WAY OF ESCAPE

Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more none of these things shall come upon her.

We have the means of escape through obedience to the Gospel of Jesus Christ. Will we escape? When I see, even among the Latter-day Saints the violation of the laws of the Lord, I fear and I tremble. I have been crying repentance among the Stakes of Zion for thirty years, calling upon the people to turn to the Lord, keep His commandments, observe the Sabbath Day, pay their honest tithing, do everything the Lord has commanded them to do, to live by every word that proceedeth forth from the mouth of God.

By doing this we shall escape the calamities.

I am going to repeat what I have said before, for which I have been severely criticized from certain quarters, that even in this country we have no grounds by which we may escape, no sure foundation upon which we can stand, and by which we may escape from the calamities and destruction and the plagues and the pestilences, and even the devouring fire by sword and by war, unless we repent and keep the commandments of the Lord, for it is written here in these revelations.

So I cry repentance to the Latter-day Saints, and I cry repentance to the people of the United States, as well as to the people of all the earth. May we turn to live in accordance with divine law, and keep the commandments the Lord has given, I humbly pray, in the name of Jesus Christ. Amen.

#### ELDER CHARLES A. CALLIS

##### *Of the Council of the Twelve Apostles*

The blessed Savior said:

Let not your heart be troubled; ye believe in God, believe also in me. John 14:1.

Again

For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

(Doctrine & Covenants Section 29:11.)

#### BLESSINGS TO FOLLOW JUDGMENTS

The earth, in spite of these dark, gloomy days, is moving forward to a glorious ideal. The good that seems imprisoned is working toward

deliverance and triumph. "We believe that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory."

The judgments that are raging in the earth are testimonies to the Latter-day Saints that God's blessings will follow, for He loves mercy more than judgment.

#### STRENUOUS WORK NEEDED

If Paul were to return to the earth now would he say to the American people what he said to the people of his day?

The people sat down to eat and drink, and rose up to play.

I think that America stands in need of the gospel of strenuous work. We are becoming a soft people; we like our nights of pleasure and our days of loafing. There would not be nearly so much sin in the world today if men and women would work more and play less. It is becoming a practice to talk much of our rights. These rights of course are sacred; they are God-given, but if we neglect to use them they become a curse, as it were, and God will take them away.

Why not talk more about obligations to man, to country, and to God? We are under deep obligation to care for our fellow-creatures. Think of this wonderful truth in the Book of Mormon:

When ye are in the service of your fellow beings ye are only in the service of your God.

#### GOD'S PURPOSES TO BE FULFILLED

The Church of Jesus Christ of Latter-day Saints is the mother of men because it has given so much. This heaven-inspired Church Welfare Plan creates in us a fine desire to be sympathetic and to work, and to help others to work. The joy that we gain from service to men is not easily measured.

Wars may come, and they will go. I do not believe the Millennium is imminent; this Church is consecrated to the task of preaching the Gospel to every nation, kindred, tongue and people. We have scarcely scratched the surface. Where we are baptizing one today, in the not distant future we are going to baptize fifty, aye, a hundred, for God's purposes are sure to be fulfilled. He does not delight in the death of the wicked. He loves His children and through His servants, He is pleading with them to come to the light, which results in obedience to Him.

#### ETERNAL RICHES REMAIN

The days are dark; we suffer temptation, we suffer hardships of various kinds, but there is one thing that depression and war cannot take from us. I refer to the gift of eternal life. We should put more trust in the spiritual values of existence. The things which are seen are temporal; but the things which are not seen are eternal. Wars may rage, famine may come, earthquakes and the like, and depressions, but these things cannot take away the eternal riches of Jesus Christ. Some of these riches

are the glorious atonement, salvation for the dead, the second coming of the Son of God, the glorious resurrection and the eternity of the marriage covenant by which we are united in marriage on earth and in heaven by the power of the holy Priesthood. Thieves and misfortune cannot take these things from us, for they are immortal, God-given, and shall survive death and destruction. The Apostle Paul sings this glorious refrain of gratitude:

It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

#### THE LOVE OF THE SAVIOR

What a wonderful thing it is to have a mediator, the Lord Jesus, who intercedes for his brethren.

And Paul continues:

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine or nakedness, or peril, or sword?

\* \* \* \*

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ our Lord. (Romans 8:34-39).

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (Romans 8:18).

Ere long the skies will rend and Jesus Christ shall descend in glory with all his holy angels. Then will begin the long foretold Millennium, for which women have wept and for which men have prayed. Christ shall reign upon the earth in glory and in power from the rivers to the end of the earth. In that glorious Millennium we shall have good government, freedom from corruption; we shall rejoice in the divine reign of Him who is Prince of Peace and King of Kings.

When He comes

He will rule the world with truth and grace,  
And make the nations prove  
The glories of His righteousness  
And wonders of His love.

Even so, blessed Lord Jesus, come quickly. Amen.

#### ELDER SAMUEL O. BENNION

##### *Of the First Council of the Seventy*

I am delighted, my brethren and sisters and friends, to greet you upon this occasion, and to feel the impressions of the holy Spirit of God that have been manifest all through this great Conference. It is always an inspiration to see the large congregations of the Church gathered together as we see them during the periods of our Annual and Semi-Annual Conferences—people who have come from great distances, people

who have in their hearts the testimony of Jesus, who are led to do the things they know are right, and who desire to walk in the path of God.

#### EVIDENCES OF A MARVELOUS WORK IN THE EARTH

This is an evidence of the marvelous work and wonder that our Eternal Father is performing in the earth. He has gathered out from among the nations the progenitors of those who are here in the Church at the present time; and those who are here have accomplished the things that He intended. But the power of the adversary has been so violent that it has curtailed free agency among the children of men. I say unto you, my dear brethren and sisters, that the free agency of men is limited; there are not many peoples in the earth today who enjoy such freedom as can be enjoyed in a great democracy like this. Our Eternal Father has established this country for the work that He has designated to take place in these latter days.

#### MESSAGE TO BE TAKEN FROM PRIESTHOOD MEETINGS

When I looked upon the congregation of men last night in the Priesthood meeting I was deeply impressed. I saw in the faces of those men a firm determination, a resolution to carry out the plan of God. It will be but a few hours before they go back into their fields of labor in all the Stakes of Zion, and there they will teach the Gospel to the children of men, and testify to those who belong to the Church that this was and is the Church of Christ our Lord. They will admonish them that the time has come for men to measure up. They will encourage them to gather out from among the communities where they live those who might receive the truth. How many of us know our neighbors. How many of us think about the men or the women who may be living near us, who are not members of the Church? I take it that this great body of Priesthood is concerned about these, our brothers and sisters, and that their desire is to carry to them the Gospel message.

#### OUR DUTY TO THOSE WHO COME HERE TO LIVE

There are many people who come into the Stakes of Zion who do not really know why they come here, take up their abode and live among us. But we may well believe that they have been directed here for the purpose of baptism, for the purpose of hearing the voice of their Redeemer. We pray constantly for our missionaries who go abroad, that they may search out the honest in heart, but we little think about those in our midst who have been moved upon by the spirit and power of God to come into this land where they may receive the blessings that are theirs by right. For in the great plan of our Eternal Father, established before the foundations of this earth were laid, all men who would believe, all who would be valiant for the testimony of Jesus, were given the opportunity to hear the truth. It was ordained that they should be made partakers of these great blessings—the blessings that were to be theirs here and in eternity. Of such are the congregations of the Latter-day Saints composed.

But there are thousands of men yet to hear the Gospel, there are thousands of women who might be turned into the channels of real service for which there is such an abundance of opportunity, under the leadership of the women's organizations of the Church. There is a great work for us to do, and there is no time for us to wait, for this is the work of God, this is the great day which our Eternal Father declared through His holy prophets, centuries ago, He would establish in the last days. This Church is never more to be thrown down or given to another people. This is the day of salvation. We invite the children of men everywhere to investigate the doctrines we believe. I invite my friends who may be listening in to take time to read the doctrines of the Church, to read the things that the Lord has revealed, and become acquainted with them. Let me repeat that there are many fine men and women in this world, many of whom live within our gates, who might become members of the Church, if they could be made to see the great plan of our Redeemer. It is our responsibility and privilege to carry this message to them.

#### A TESTIMONY OF THE TRUTH

Now, my brethren and sisters, I know that this is the work of God. There is no doubt in my mind that the Lord lives, that Jesus is the Christ, the Savior of the world, that Joseph Smith was the prophet whom the Lord selected before the foundations of this earth were laid, to bring about His righteous purposes in your day and mine. That great plan of God shall continue as long as the earth shall stand. And it will be carried to the children of men through the guiding leadership of the Holy Ghost.

A great miracle has taken place among us. Our Father's prophet, our leader, the man that we love, has been partially restored to health and is able to be here and speak with power and influence. May we sustain him, may we sustain each other, sustain the things the Lord has revealed to us, that His work may become stronger, and that His plans may be carried out as He would desire them to be, I pray in the name of the Lord Jesus Christ. Amen.

The Tabernacle Choir sang, "Lead Kindly Light," by Jenkins. The soloist was Elder Harold H. Bennett.

#### ELDER RUDGER CLAWSON

*President of the Council of the Twelve*

My brethren and sisters: You see here on the pulpit a movable platform that can be raised up and let down to suit the speaker. It is not a Republican platform; it is not a Democratic platform; (Laughter) it is a Church platform and I can hardly reach up to it. (Laughter)

#### AN INSPIRING CONFERENCE

Brethren and sisters, I feel that it is a high honor to be asked to stand here and address this wonderful congregation of Latter-day Saints.

This is a marvelous attendance, a marvelous work and a wonder, to have a building here that will accommodate between 8000 and 9000 people. That was the attendance last night at the General Priesthood meeting. It was a very inspirational and instructive meeting as were all the meetings of the Conference. And haven't we had a wonderful day today? Think of the beautiful music that is furnished by the Tabernacle Choir. Their voices go out to all the country around, to all the world, as it were, and yet they remain with us. The Choir is entitled to great credit for the wonderful work it is doing.

I am sure, my brethren and sisters, that you feel as I do, that we are very happy indeed to have the President of the Church, who has been ill, with us on this occasion and at this Conference. It is fitting that he should be here, and we could not be fully satisfied without him. But he is here. He is looking pretty well and he feels well. I heard him say that he is feeling fine.

Now there is hardly anything lacking, but if there is one thing above another that I would like it would be the gift of eloquence to express myself before this congregation. You know some of the brethren of the Twelve, if not all of them, except myself, have the gift of eloquence; and it helps to stir up the congregation, and it is restful to have a little eloquence punctuate one's remarks when speaking.

Let me tell you at this point that I forgot to look at the time when I came to the pulpit so I shall ask President Clark, when I have talked about twenty minutes, to let me know without your knowing it. (Laughter)

#### THE GOSPEL FURNISHES TEXTS

Permit me to say this: There is a wealth of material in the standard Church works sufficient to furnish texts for our brethren who speak from the pulpit, and also the sisters when they speak. I think we should be pretty careful in our religious gatherings to preach the Gospel. That's the important thing. Lectures, in many instances, are very fine aids in their place, and there is a place for them—particularly scientific lectures and historical talks. The Lord has intimated that we ought to read good books and become acquainted with the things of the world, but in our special gatherings of the Saints we ought to be sure to preach the Gospel. It is an elaborate subject, it is very comprehensive. The Gospel covers a wide range, and the principles of the Gospel are most important, and therefore I am to tell you right now that I would like to say a few words upon two great movements in the Church.

#### TEMPLE WORK FOR THE DEAD

One is the missionary movement which was mentioned by Brother Joseph Fielding Smith in his talk. That is one of the subjects that I wanted to bring before you, and the other subject is the work for the dead. These are two highly important subjects, because we are under

injunction of the Lord through the Prophet Joseph Smith to look after the matter pertaining to the dead. The living can take care of themselves if they will, the opportunity is before them. We have the temple and they can go into it and get their endowments, their blessings and sealings but the dead cannot do that. I am speaking now of our ancestors in the spirit world, because every man here has a line of ancestors behind him, and every woman here has a line of ancestors and it is our business to look up our ancestors and get what information we can.

Now upon my mother's side we have done a very good work because we have had the names to do it, but on my father's side we have been stopped because of a break in the line somewhere, and we have not until lately been able to get back very far. The names we did get we have done the work for and that is very fortunate. I hope the Lord will open up the way and give us some more names. I would say to you, my brethren and sisters, do not forget your dead, because you owe them this much effort to do something for them. They lived in a day when the Gospel was not upon the earth; they certainly have a claim upon us and I am prompted to say that if we refuse to recognize our obligation to do the work for our dead the Lord will reject us as a Church, because you know that souls are very precious unto him and we cannot afford to neglect this matter.

With some people it is difficult to get to the temple because they live some distance away, but they should make an extra effort to do so, and some people living very near to the temple have not done their work for the dead, and yet they have means but they have overlooked it. We cannot afford to go to sleep over this matter.

Perhaps my time is up, but I have not heard from President Clark yet. (Laughter) A person sometimes gets more interested in his own talk than does the congregation. (Laughter) So we have to ask the man in charge to notify us when to stop. I am rather glad it is that way because if we did not feel an interest in what we were saying ourselves, who would feel an interest in it? (Laughter)

#### MISSIONARY PREPARATION

I am very much interested in the missionary work that has been going on in our Church for a hundred years. It is brought down to a fine point because one of the Presidency of the Church, Brother David O. McKay, has a hand in it. A committee looks after the groups of missionaries who come up to Zion for a little training; they have to have a little teaching before they can go out and preach the Gospel. They ought to have a good deal, but they will get some experience in the mission field. It is wonderful what the Lord can do with these young men who are going out; and mark you, these young men who are going out as missionaries could not do very effective work without divine authority, so they come up here and get it. They go to the Temple and get the Temple blessings, and they go into the study room and listen to lectures on the Gospel, after which the hands of the Council of the Twelve

Apostles and First Council of Seventy are laid on their heads conferring the authority to preach the Gospel. The result is that there are hundreds of thousands of people in the spirit world who benefit from the work of these young men.

#### THE WORTH OF SOULS IS GREAT

I think I might have time to read just a stanza or two in relation to this subject. The Lord said in Section 18 (I have heard President Grant quote this section—it is a very important matter):

Remember the worth of souls is great in the sight of God;  
For, behold, the Lord your Redeemer suffered death in the flesh;  
wherefore He suffered the pain of all men, that all men might repent and come unto Him.

And He hath risen again from the dead, that He might bring all men unto Him, on condition of repentance.

And how great is his joy in that soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto Me, how great shall be your joy with him in the kingdom of our Father!

Amen.

#### PRESIDENT J. REUBEN CLARK, JR.

##### *First Counselor in the First Presidency*

When I was at law school, I was made one of the editors of the *Law Review*. The boys who were working on the *Review* came to call me "Simon Legree—the slave-driver." It looks as if I were building a reputation here in the Church along the same lines.

#### ELDER ALBERT E. BOWEN

##### *Of the Council of the Twelve Apostles*

There is much concern today about the cause of liberty in the world. People are anxiously asking, "What is going to be the outcome of this war, and what will happen to the world if the dictators win?" I do not know the answers to these questions. It is not necessary that I should know, nor that you should know.

#### GOD'S PLANS WILL TRIUMPH

It is important, however, that we do not permit ourselves to be unduly distracted when the hidden purposes of events and their end are not immediately clear to our perception. The lifetime of an individual is but a short span when reckoned against the stretch of history. Whatever the present may forebode, or the immediate future may bring we shall be better able to maintain our composure if we are fortified by an abiding "faith and confidence in God and in the triumph of His work" if, in the phrase of Bancroft we can say, "Eternal wisdom marshals the great procession of the nations, working in patient continuity through



the ages, never halting and never abrupt, encompassing all events in its oversight, and ever effecting its will . . . ."

#### MAN'S POWER FADES

Alexander conquered the world but the great general was scarcely dead when his vast empire crumbled and soon was no more. Cromwell made himself a mighty ruler but his power passed away with him. Napoleon startled the world by the brilliancy of his achievements, but he was so unfortunate as to live to see the mighty empire he had welded fall apart before his eyes.

Those who now are turning the world upside down will also die. The mischiefs they have wrought will then, if not sooner, by degrees be undone. The peoples of conquered nations, and of the conquering nations, too, for that matter, are not going to be content perpetually to submit to the stifling oppression under which they now suffer nor to the smothering of their instincts of freedom. It has always been the case that when tyranny becomes oppressive enough people revolt against it and shake it off.

#### CALMNESS COMMENDED

But all this does not mean that nations or peoples should resign themselves to the fate of being subdued. The struggle back out of the thralldom of tyranny is always waged through blood and sacrifice and heart-breaking rigors and disciplines. Bitter suffering must be endured before the will is steelled to the endeavor.

It is infinitely wiser and safer to preserve the good one has than to suffer its annihilation and then have to go over the toilsome, grueling and thorny way of getting it back again. But the process of preservation is not facilitated by hysteria. The hysterical mind does not conceive rationally, nor plan coherently nor execute effectively. Let us try in these difficult times to sift the truth out of the welter of confusion, to view it calmly and to decide with sobriety.

#### LIBERTY A PRINCIPLE OF LIFE

Of this we can be sure: Liberty is a thing of the spirit. A man must nourish it and cherish it in his heart as he does love for his wife and children. Except for its manifestation as a quality in human life it has no existence. Governments cannot confer it; they can only protect the individual in the enjoyment of it. Navies and armies cannot bestow it; they can only defend its exercise. No people can possess it unless they make themselves worthy of it.

The lessons of Europe are fruitful for us if we will but read them. We are amazed at the ease with which some heretofore great nations have been subdued. The superficial explanation is lack of proper military armament. The true reason lies deeper and is the cause for the lack of preparation.

Whether their undoing came from disloyalty, treachery, sedition,

resulting in betrayal, or whether it came from taking into their family bosoms designing aliens and falling prey to their seductive propaganda, or from the indolence and love of ease, and craving for the flesh pots which made them unwilling to subject themselves to the necessary exertion and discipline and self-denial to protect their heritage does not much matter as it all comes to the same end anyway.

The question forced upon us is, why should the people of a great nation become disloyal and seditious, why should they be beguiled by seductive portrayal of alien ideologies, why so flabby and soft and indolent and comfort-loving as to be unequal to the exertion of protecting their birthright?

#### CAUSES OF DOWNFALL OF NATIONS

A building does not crash when the first termite begins to bore into its supporting beams. But when these have been allowed to multiply and continue their burrowing and tunneling and eating there comes a day when the fiber of the wood is so thoroughly destroyed that under the impact of some shock or addition of weight the support gives way and the structure comes tumbling down. It would be absurd to say that the new weight or the shock caused the structure to fall. We sometimes are bewildered at the sudden collapse of a man's character which theretofore had been rated high. It will generally be found that the degenerating process had been working in him a long time before the crash came.

Strong nations, commanding great resources, do not fall in the days of their strength before an invading enemy. They first disintegrate from within. When their vital internal structure has been eaten away then the hollow shell collapses before the first onslaught of a virile foe.

What we have been witnessing in Europe is not so much the conquering might of an organized power, great as that is, as the mere pushing over, with some minor and notable exceptions, of the hollow frameworks of governments whose sustaining spiritual integrity had already gone into decay.

#### CONDITIONS IN AMERICA

Now what of ourselves? We know that we harbor here large numbers, alien as well as native born, who openly advocate the superiority of alien principles of government over our own. Others there are who devote themselves to coddling the sowers of seeds of sedition and disloyalty. And with a discouraging universality we see the evidences of calculating self-interest, greed, indifference—a materialistic, grabbing, senseless scramble for the things which it is so mistakenly supposed will give a sense of security or satisfy the restlessness that is our very plague.

We are saying that we face a great crisis, that the very existence of our nation is at stake. And yet one class of people is being told and is telling itself that it will not give up one whit of certain alleged gains it has made. It is willing to prepare for the emergency provided that it is not called upon to sacrifice anything. Another class is demanding assurance against loss, and still another as a matter of self interest and

expediency is willing to let vital things wait. By sections and communities we are joining in the mad scramble. I read that the defense commission is being harassed and hampered by the clamors of localities, chambers of commerce, pressure groups, and politicians for the location of this or that industry in this or that place without regard for military requirement or efficiency of the whole program. We want to save our country if we can conveniently, but if it goes down we want to be able to say that our congressman got us a liberal part of the public funds and be sure that we hand ourselves over to the conquerer with plenty of public works on hand and our local vanity satisfied.

Concerted action is required but jealousies and envy divide us. Our appraisals of value are inconstant and bewilderingly shifting. While in truth the interests of all classes are inseparably bound up together we have driven great wedges separating the industrialists from the laborers, and the agriculturists from both and the consumer from all the others. For a long time we have been stigmatizing large industries and denouncing them as baleful. Now we are frantically urging them to grow bigger and are offering capital for that purpose. What we have heedlessly decried as evils we now recognize as being our only hope for a speedy and large armament. One of our largest industrialists was within the year denounced as a national menace. Now we are dependent upon him in an inordinate degree to make us the defensive implements we need, all of which shows the folly of our periodic surges and revulsions of feeling toward the integrated elements of our nation.

#### SPIRITUAL STRENGTH NEEDED

This is all contrary to the spirit of universal brotherhood taught by the Savior of the world, and is our most alarming portent of danger, far more alarming than the power of any foreign foe. In recent years we have heard much over our country about economic security and about various notions for material betterment. Greater ease, more comfort, less toil have been flashed before us as symbolizing the highest ideals of human attainment. But we have heard almost nothing about spiritual strengthening, tightening of moral disciplines, subordination of personal desires or the development of the wholesome spirit of give and take which make for a greater national unity and a more healthy and trustful and confidence-begetting relationship. Here is a task for the Church.

I have noted with keen interest for a number of years now that from this pulpit in these Conferences, with growing emphasis there have been voiced persistent and reiterated pleas for a greater devotion to and cultivation of the spiritual values of life which ought to flow from our belief in and acceptance of the divine mission of the Savior of the world. The people have been begged to discipline themselves to the virtues of kindness, unselfishness, self-denial, humility, reverence and justice; to be abstemious, industrious, thrifty and self-reliant. Apparently thoughtful men among the laity are being shocked by world events into a realization of the perils which lurk in neglect of these bulwarks of strength.

About two years ago some observant British leaders sent out the warning to the people of the realm that the great issue which divides the world is at bottom a spiritual conflict in which good and evil spirits are working through mankind. "When the evil spirits conquer," said they, "the collapse of private and public morals sets in, the spirit of discipline and sacrifice dies," and they warned that Britain must make its choice between spiritual restoration and annihilation. How prophetic those words were stands now revealed. It might have been better for England if she had given earlier heed to them.

#### WINSTON CHURCHILL'S NOTABLE WORDS

I am sure every listener must have thrilled to the appeal of Winston Churchill when upon his assumption of the premiership he warned his countrymen that he could promise them nothing but blood and tears and toil and sweat. That was, at the time of his speaking, a new note in the utterance of a modern public man, strange to our ears. And how magnificently Britons responded to the rallying call of their great leader who dared to tell them the naked unpleasant truth!

#### INDOLENCE SAPPING STRENGTH OF THE NATION

I wish every man and woman in America might read and ponder an article by Dr. Alexis Carrel appearing in the September issue of the Reader's Digest. "Amusement" said he "has been our national cry; 'a good time' our chief concern. The perfect life, as viewed by the average youth or adult is a round of ease or entertainment, of motion pictures, radio programs, parties, alcoholic and sexual excesses.

"This indolent and undisciplined way of life has sapped our individual vigor, imperiled our democratic form of government. Our race pitifully needs new supplies of discipline, morality and intelligence. Strange to say democracies have made no consistent effort to inculcate these qualities in their citizens. Although vast social betterment schemes have been projected, we have forgotten that these ultimately depend for their vitality upon the individual citizen. 'You cannot carve rotten wood,' says the Chinese proverb. Nor can you carve decayed character into the durable underpinnings of a better race."

Forty men of prominence recently warned the people of America that "The democratic way of life, must be based ultimately on the religious principle of the Fatherhood of God, and the worth and dignity of man when regarded as a child of God. It must uncompromisingly oppose any effort at the deification of the State or the suppression of individual liberty and sense of moral responsibility."

#### A FORCE FIGHTING AGAINST GOD

So long as armed aggression is rampant in the world proceeding upon the principle that the only deterrent to the gratification of every rapacious desire is the limit of brute force, peaceably inclined peoples must prepare themselves to repel that force. But, cautions the warning

manifesto, unless a spiritual and moral resuscitation is worked and respect for religious values built up we shall arm in vain.

We have used our freedom to renounce all discipline, and in the marvelous achievements of this industrial and scientific age we have grown arrogant and have discarded our ancient faith. The iconoclasts have been at work.—Those egotists who cannot rest happy so long as an unsullied name, eclipsing their own, is allowed to stand untarnished, have been busy with their smear pots. They are called by the very ugly but very appropriate name de-bunkers. Nothing so much needs de-bunking as they themselves. Because they cannot dissect God and examine His parts they have denied that He is; they have scoffed at the divinity of Jesus and because His benignity and purity and unselfishness and all-embracing compassion so far transcend their cynical powers of comprehension, they have characterized Him a pretender and notoriety-seeking rabble rouser. The Ten Commandments are ridiculed as a defenseless and untrue imposition upon a primitive, uncultured and migrant people. Washington and Lincoln and the other great characters of history they have with profane hands dragged down from their high pedestals and have dissected bit by bit, searched out and with malicious glee thrown upon the screen the distorted and magnified image of their every foible and blemish. The founders of our government, the framers of our Constitution are converted into self-seeking aristocrats bent only on preserving their advantages of station, while that great instrument itself is made the embodiment of palpably absurd and now outmoded eighteenth century philosophy. They are determined that nothing shall remain sacred or be revered. They have succeeded only too well. To maintain itself strong in the present a people must be sustained by the consciousness of a noble past and the hope of a glorious future. Too much of the nobility of the past and the hope for the future has gone into eclipse.

#### PRINCIPLES THAT LEAD DOWNWARD

The gifts of this industrial age are mechanisms, gadgets, ease, luxury, diversions. These we have set up as principles by which we live in the place of faith in the nobility of man, reverence for his Maker and the discipline of our bodies, minds and spirits to the divine law. Our substituted principles we find not to be principles at all but merely incidentals. Put to the test of realism they come tumbling down about us and men stand bewildered by their own impotence and futility. They have lost the sustaining power of great convictions. As for our government they are not convinced it is better than some others; they do not really believe in our freedom, nor that it is in peril both from within and without, nor that its loss would be calamitous. They are not sure why they live in the earth at all, what life's purpose is nor what it is they want to do.

#### TEACHING THE TRUTH NOT AN EASY TASK

There must be a new cementing of shattered convictions, a re-establishment of wavering faith, a calling back to basic principles. This again

is a task for the Church. It is a work for you Presidents of Stakes, and Bishops of Wards and other leaders. In its fulfilment you will have large need for moral courage because your leadership will involve your telling people unpleasant truths, things they would rather not hear. It will require you to lead them in hard ways.

As I read the history of the ancient prophets they were more often than not the bearers of unpleasant messages. It fell to them to tell kings, judges, rulers and people that the courses they were following portended disaster and to admonish them against persistence in such courses. It was not an easy nor an inviting labor. It did not make them popular, but frequently jeopardized their lives and drove them into hiding.

Jesus himself passed through the same experience. The next day after He had miraculously fed the multitude the crowds sought Him on the opposite side of the lake whither He had gone in the night time. As they pressed upon Him He said to them, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." Then He proceeded to unfold His doctrine which imposed high requirements upon any who would be His followers, stressing the preeminence of spiritual values over material satisfactions.

"It is," said He, "the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." His listeners complained that His sayings were hard, and began melting away. Sorrowfully and pathetically the chronicler records: "From that time many of his disciples went back and walked no more with him." So long as they were the recipients of gratuitous benefits they were eager followers, but their ardor turned cold when they found that the price of discipleship was renunciation and reformation. But that alone was then and is now the way of salvation.

The Choir and congregation sang "Come Let Us Anew."

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

Partly for the benefit of those who are on the air, and who cannot see us here, I wish to say that it is with profound gratitude and joy that we now turn the balance of the time over to President Grant.

### **PRESIDENT HEBER J. GRANT**

It is needless for me to tell you good people how grateful I feel that I am able to speak to you at the close of this Conference. As a rule I never put my remarks on paper, but my mind is not working as well the last five or six months as usual, and I therefore asked my secretary, Brother Anderson, to copy quite a number of things that I know off by heart, at least I did before my illness, but I do not know whether I know them today or not, so I am going to read to you.

QUOTATION FROM "THE POWER OF TRUTH"

There is nothing in all the world for which I am so grateful as an

absolute knowledge that we, the Latter-day Saints, have the true Gospel of Jesus Christ. I read from William George Jordan's book "The Power of Truth." There are eight articles in the book. One year I distributed 7,500 copies of the first article, autographing them all, to friends. The author says:

Law is the eternal truth of nature—the unity that always produces identical results under identical conditions. When a man discovers a great truth in Nature he has the key to the understanding of a million phenomena; when he grasps a great truth in morals he has in it the key to his spiritual re-creation. For the individual, there is no such thing as theoretic truth; a great truth that is not absorbed by our whole mind and life, and has not become an inseparable part of our living, is not a real truth to us. If we know the truth and do not live it, our life is—a lie. \* \* \*

In exact proportion to the basic truth they contain do religions last, become permanent and growing, and satisfy and inspire the hearts of men. Mushrooms of error have a quick growth, but they exhaust their vitality and die; but truth still lives.

The man who makes the acquisition of wealth the goal and ultimatum of his life, seeing it as an end rather than a means to an end, is not true. Why does the world usually make wealth the criterion of success, and riches the synonym of attainment? Real success in life means the individual's conquest of himself; it means "how he has bettered himself," not "how has he bettered his fortune?" The great question of life is not "What have I?" but "What am I?" \* \* \*

Truth is the sun of morality, and, like that lesser sun in the heavens, we can walk by its light, live in its warmth and life, even if we see but a small part of it, and receive but a microscopic fraction of its rays.

Which of the great religions of the world is the real, the final, the absolute truth?

It is the Gospel of the Lord Jesus Christ, again restored to the earth by personal administration of our Father in Heaven and His Son Jesus Christ.

I shall now read what the Lord says—not what I say. It is not what Joseph Smith said, but what the Lord said to him:

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

#### FEW ARE CHOSEN

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man.

Behold, ere he is aware he is left unto himself to kick against the pricks, to persecute the saints, and to fight against God.

#### LEARN BY EXPERIENCE

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

That he may know that thy faithfulness is stronger than the cords of death.

#### A CONSTANT COMPANION

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dew from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

These words coming from God I appeal to you people to read and reread. I have read them hundreds of times. They are from Section 121 of the Doctrine and Covenants, and are among the greatest words ever given to the Prophet Joseph Smith as recorded in the Doctrine and Covenants. They were given to him in Liberty Jail shortly after he had been tried and sentenced to be shot, in connection with his brother Hyrum and others, by the State Militia. Thank the Lord for raising up General Doniphan, who declared that he would have nothing to do with such cold-blooded murder, and that he would withdraw his brigade. His remonstrance so alarmed them that they dared not put the decree into execution.

I now read again—not the words of Joseph Smith, but the words of the Lord given to Joseph Smith:

#### NONE TO ESCAPE

For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear neither heart that shall not be penetrated.

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken from the housetops and their secret acts shall be revealed.

And the voice of warning shall be unto all people by the mouths of my disciples, whom I have chosen in these last days.

And they shall go forth and none shall stay them, for I the Lord have commanded them.

Behold, this is mine authority, and the authority of my servants. and



my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

Wherefore fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.

#### TO ENDS OF EARTH

And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear;

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and His sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of His servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

#### BROKEN COVENANT

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

They seek not the Lord to establish His righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon the great, which shall fall.

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

But that every man might speak in the name of God, the Lord, even the Savior of the world;

That faith might also increase in the earth;

That mine everlasting covenant might be established;

#### PROCLAIM FULNESS

That the fulness of my Gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

And inasmuch as they erred it might be made known;

And inasmuch as they sought wisdom they might be instructed;

And inasmuch as they sinned they might be chastened, that they might repent;

And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time.

And after having received the record of the Nephites, yea, even my

servant Joseph Smith, Jun., might have power to translate through the mercy of God, by the power of God, the Book of Mormon.

And also those to whom these commandments were given, might have power to lay the foundation of this Church, and to bring it forth out of obscurity and out of darkness, the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually—

#### ALLOWS NO SIN

For I the Lord cannot look upon sin with the least degree of allowance; Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;

And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts.

And again, verily I say unto you, O inhabitants of the earth; I the Lord am willing to make these things known unto all flesh;

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

And also the Lord shall have power over His saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

#### TRUTH ABIDES

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

For behold, and lo, the Lord is God, and the Spirit beareth record, and the record is true, and the truth abideth forever and ever. Amen.

#### LEAVES BLESSINGS

I know as I know that I live, that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of mankind. I know that Joseph Smith was a prophet of the true and the living God, and the instrument in the hands of God of again restoring to the earth the Gospel of the Lord Jesus Christ, the plan of life and salvation. I leave my blessing upon the righteous people of all the world. I bless the Latter-day Saints at home and abroad, those holding positions of trust, and those that have gone forth to proclaim the Gospel. I promise them that the Spirit of the Lord shall attend them if they live clean and pure lives.

I thank the Lord for this privilege of bearing my testimony again and making this declaration to the Saints in this Conference assembled. May God's blessings attend you through time and all eternity, is the earnest and sincere prayer of my heart. God bless you. Amen.

#### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

We all acknowledge the blessings of the Lord in permitting President Grant to come and re-deliver and make his own, the messages of

the Lord which have been declared in the past. We thank him for his blessing and his assurance that the Lord will prosper His work.

The choir will sing in closing, "O Great is the Depth," by Mendelssohn, after which we shall ask Governor Henry H. Blood to pronounce the closing prayer.

We must not let this Conference close before expressing our gratitude—not only my gratitude, but the gratitude of all of us—for the wonderful work of this Choir, for their great devotion to their service; to the conductor, the assistant conductor, the organists, and of course to Brother Richard L. Evans in connection with the broadcast.

Drive carefully; pedestrians, walk sensibly.

After the benediction this Conference will adjourn sine die.

The Choir sang, "O Great is the Depth."

Governor Henry H. Blood pronounced the benediction.

Conference adjourned.

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The musical exercises at the Friday sessions were furnished by the *Singing Mothers*, under the direction of Sisters Josephine Brower, Olive N. Rich, Meryl T. Cardall, Permillia Bean and Nellie N. Bennion. The music at the Saturday afternoon and Sunday sessions was furnished by the *Tabernacle Choir*, J. Spencer Cornwall, Director. The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper. Organ accompaniments and solo presentations for the Tabernacle Choir and Organ broadcast Sunday morning were played by Alexander Schreiner.

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Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,  
Clerk of the Conference.



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OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
SALT LAKE CITY, UTAH

*April 4, 5, 6, 1941*

With Report of Discourses



Published by the  
Church of Jesus Christ of Latter-day Saints  
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# One Hundred Eleventh Annual Conference of the Church of Jesus Christ of Latter-day Saints

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The One Hundred Eleventh Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 4, 5, and 6, 1941.

The great Tabernacle was crowded to capacity at every session.

Through the courtesy of Radio Station KSL and of the other radio stations cooperating, the proceedings of the Conference were broadcast locally and also over KFXD of Nampa, Idaho; KSEI of Pocatello, Idaho; KTFI of Twin Falls, Idaho; KID of Idaho Falls, Idaho; KSUB of Cedar City, Utah; and KEUB of Price, Utah. Presidents of Stakes in these localities arranged meetings in various of their Ward meeting houses where Ward and Stake congregations could hear the Conference. A direct wire from the Tabernacle to the Los Angeles Stake Tabernacle, in Los Angeles, California, carried the service to that area.

President Heber J. Grant was present at all of the sessions of the Conference with the exception of the Saturday afternoon meeting, and presided. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted all the general sessions.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*Of the First Presidency:* Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

*Of the Council of the Twelve Apostles:* Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Sylvester Q. Cannon, and Harold B. Lee.\*

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.\*\*

*Of the First Council of the Seventy:* Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, and Richard L. Evans.

*Of the Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

## OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

\*Elder Harold B. Lee was sustained at this Conference as a member of the Council of the Twelve Apostles, to fill the vacancy caused by the death of Elder Reed Smoot.

\*\*These five brethren were sustained as Assistants to the Council of the Twelve Apostles at this Conference.

*Members of the General Committee, Church Welfare Program.*

*Members of the Church Board of Education.*

*Presidents of Stakes and their counselors,* Presidents of Temples, Patriarchs, Bishops of Wards and their counselors, High Priests, Seventies, General, Stake and Ward officers of the Auxiliary organizations, from all parts of the Church.

*Mission Presidents:* John H. Taylor, Temple Square, Salt Lake City, Utah; Gustave A. Iverson, Eastern States; Leo J. Muir, Northern States; George F. Richards, Jr., North Central States; John F. Bowman, Central States; W. P. Whitaker, Southern States; ElRay L. Christiansen, Texas; James P. Jensen, East Central States; William W. Seegmiller, Western States; Henry H. Blood, California; Nicholas G. Smith, Northwestern States; David A. Smith, Canada; A. Lorenzo Anderson, Mexico; David F. Haymore, Spanish-American.

## FIRST DAY MORNING MEETING

The first session of the Conference convened Friday morning, April 4, at 10 o'clock.

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

The hour has come to open the One Hundred and Eleventh Annual Conference of the Church of Jesus Christ of Latter-day Saints. President Heber J. Grant is present and presiding; he has asked President Clark to conduct the meeting.

We are grateful to greet this great audience that promises to crowd to capacity the Tabernacle. Through the courtesy of Radio Station KSL and other Radio Stations cooperating the proceedings of this Conference will be broadcast over KFXD at Nampa; KSEI at Pocatello; KTFI at Twin Falls; KID at Idaho Falls; KSUB at Cedar City; and KEUB at Price. The Presidents of Stakes in these localities are arranging meetings in various of their Ward meeting houses where Ward and Stake congregations can hear the Conference. A direct wire from the Tabernacle to the Los Angeles Stake Tabernacle in Los Angeles, California will bring the services to that area.

There are present on the stand this morning President Grant and his two Counselors, the eleven Apostles, all the First Presidents of Seventies, and also the Presiding Bishopric.

The music is being furnished by the Brigham Young University Chorus and members of the Provo duo Stake Choirs. The directors are Doctors Franklin Madsen and Florence Madsen; organist, Elder Alexander Schreiner.

The Choir and congregation sang the hymn, "High on the Mountain Top,"—Words by Joel H. Johnson, Music by Ebenezer Beesley.

Elder Joseph Anderson, Clerk of the Conference, offered the invocation.

The Choir sang "O Come, Let Us Worship"—Mendelssohn.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

We are more grateful than we can say that President Grant is here with us, as already announced, and he will now address us.

### **PRESIDENT HEBER J. GRANT**

It is a source of great satisfaction to me to meet with the Latter-day Saints in this Conference.

I am grateful for the many blessings we enjoy as a people. I know the Lord is mindful of us and will be to an even greater extent if we but serve Him.

#### **ADMONITION TO THE SOLDIER BOYS**

It grieves me deeply that it is necessary for thousands of our boys to go into the army. I hope and pray that they will go out with the missionary spirit, maintain their ideals and come back to us as sweet and clean as when they went away. I trust that it will be possible to keep them out of this terrible war. You parents and loved ones keep as close to them as you possibly can.

#### **OFFICERS AND TEACHERS MUST SET EXAMPLE**

I have made this statement to the leadership of this Church at times previous, but I feel to repeat it again at this time.

"I ask every man and woman occupying a place of responsibility whose duty it is to teach the Gospel of Jesus Christ to live it and keep the commandments of God, so that their example will teach it; and if they cannot live it, we will go on loving them, we will go on putting our arms around them, we will go on praying for them that they may become strong enough to live it. But unless they are able to live it we ask them to please step aside so that those who are living it can teach it. No man can teach the Gospel of Jesus Christ under the inspiration of the Living God and with power from on high unless he is living it. He can go on as a member and we will pray for him, no matter how many years it may require, and we will never put a block in his way, because the Gospel is one of love and forgiveness, but we want true men and women as our officers in the Priesthood and in the Relief Society."

And a man has no right to be a member of a Stake Presidency, a member of a High Council, a member of a Bishopric, or of any General Board, who cannot stand up and say that he knows the Gospel is true and is keeping the commandments of the Lord to His people.

## RESPONSIBILITY IN THE CHURCH BRINGS HUMILITY

At this time I feel that I could say nothing to you that would better portray my testimony and my love of God than to give in substance what I said to the English Saints nearly four years ago.

"It has never ceased to be a wonder to me that I do represent the Lord here upon the earth. My association from childhood with the remarkable and wonderful men that have preceded me has made it almost overwhelming to think of being in the same class with them.

"The last words uttered by President Joseph F. Smith were to the effect, when he shook hands with me—he died that night—"The Lord bless you, my boy, the Lord bless you; you have got a great responsibility. Always remember this is the Lord's work and not man's. The Lord is greater than any man. He knows whom he wants to lead His Church, and never makes any mistake. The Lord bless you."

"I have felt my own lack of ability. In fact when I was called as one of the Apostles I arose to my feet to say it was beyond anything I was worthy of, and as I was rising the thought came to me, 'You know as you know that you live that John Taylor is a prophet of God, and to decline this office when he had received a revelation is equivalent to repudiating the Prophet.' I said, 'I will accept the office and do my best.' I remember that it was with difficulty that I took my seat without fainting.

## EARLY EXPERIENCE AS AN APOSTLE

"There are two spirits striving with us always, one telling us to continue our labor for good, and one telling us that with the faults and failings of our nature we are unworthy. I can truthfully say that from October, 1882, until February, 1883, that spirit followed me day and night telling me that I was unworthy to be an Apostle of the Church, and that I ought to resign. When I would testify of my knowledge that Jesus is the Christ, the Son of the Living God, the Redeemer of mankind, it seemed as though a voice would say to me: 'You lie! You lie! You have never seen Him.'

"While on the Navajo Indian reservation with Brigham Young, Jr., and a number of others, six or eight, on horseback, and several others in 'white tops'—riding along with Lot Smith at the rear of that procession, suddenly the road veered to the left almost straight, but there was a well beaten path leading ahead. I said: 'Stop, Lot, stop. Where does this trail lead? There are plenty of foot marks and plenty of horses' hoof marks here.' He said, 'It leads to an immense gulley just a short distance ahead, that it is impossible to cross with a wagon. We have made a regular "Muleshoe" of miles here to get on the other side of the gulley.'

"I had visited the day before the spot where a Navajo Indian had asked George A. Smith, Jr., to let him look at his pistol. George A. handed it to him, and the Navajo shot him.

"I said, 'Lot, is there any danger from Indians?'

"None at all."

"I want to be all alone. Go ahead and follow the crowd.' I first asked him if I allowed the animal I was riding to walk if I would reach the road on the other side of the gulley before the horsemen and the wagons, and he said, 'Yes.'

"As I was riding along to meet them on the other side I seemed to see, and I seemed to hear, what to me is one of the most real things in all my life, I seemed to see a Council in Heaven. I seemed to hear the words that were spoken. I listened to the discussion with a great deal of interest. The First Presidency and the Council of the Twelve Apostles had not been able to agree on two men to fill the vacancies in the Quorum of the Twelve. There had been a vacancy of one for two years, and a vacancy of two for one year, and the Conference had adjourned without the vacancies being filled. In this Council the Savior was present, my father was there, and the Prophet Joseph Smith was there. They discussed the question that a mistake had been made in not filling those two vacancies and that in all probability it would be another six months before the Quorum would be completed, and they discussed as to whom they wanted to occupy those positions, and decided that the way to remedy the mistake that had been made in not filling these vacancies was to send a revelation. It was given to me that the Prophet Joseph Smith and my father mentioned me and requested that I be called to that position. I sat there and wept for joy. It was given to me that I had done nothing to entitle me to that exalted position, except that I had lived a clean, sweet life. It was given to me that because of my father having practically sacrificed his life in what was known as the great Reformation, so to speak, of the people in early days, having been practically a martyr, that the Prophet Joseph and my father desired me to have that position, and it was because of their faithful labors that I was called, and not because of anything I had done of myself or any great thing that I had accomplished. It was also given to me that that was all these men, the Prophet and my father, could do for me; from that day it depended upon me and upon me alone as to whether I made a success of my life or a failure.

#### RESPONSIBILITY TO MAKE GOOD

There is a law, irrevocably decreed in Heaven before the foundations of this world, upon which all blessings are predicated, and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

"It was given to me, as I say, that it now depended upon me."

"No man could have been more unhappy than I was from October 1882, until February, 1883, but from that day I have never been bothered, night or day, with the idea that I was not worthy to stand as an Apostle, and I have not been worried since the last words uttered by Joseph F. Smith to me: 'The Lord bless you, my boy, the Lord bless you; you have got a great responsibility. Always remember this is the Lord's work and not man's. The Lord is greater than any man. He knows whom He wants to lead His Church, and never makes any mistake. The Lord bless you.'

"I have been happy during the twenty-two years that it has fallen my lot to stand at the head of this Church. I have felt the inspiration of the Living God directing me in my labors. From the day that I chose a comparative stranger to be one of the Apostles, instead of my lifelong and dearest living friend, I have known as I know that I live, that I am entitled to the light and the inspiration and the guidance of God in directing His work here upon this earth; and I know, as I know that I live, that it is God's work, and that Jesus Christ is the Son of the Living God, the Redeemer of the world and that He came to this earth with a divine mission to die upon the cross as the Redeemer of mankind, atoning for the sins of the world.

#### JOY IN PREACHING THE GOSPEL

"'As in Adam all die, so in Christ shall all be made alive.' I have had real, genuine joy; I have had joy in lifting my voice in England, Ireland, Scotland and Wales, Belgium, Holland, Switzerland, Germany, France, Italy, Norway, Sweden, Denmark, and Czechoslovakia, in the Hawaiian Islands and far-off Japan, in Canada on the north and Mexico on the south, in nearly every State of the Union, proclaiming my absolute knowledge that God lives, that Jesus is the Christ, the Son of the Living God, the Redeemer of the world, and that I know that Joseph Smith was a prophet of the true and the Living God, and that the men who have succeeded him in presiding over this Church are the men God desired to stand in that position.

"I do not make this statement because of any desire to magnify myself—I love the Gospel of Jesus Christ as I love nothing else in this world. I am here today for the reason that I desire to leave here my testimony as an old man—because a man who is in his 85th year is an old man.

#### WORK OF FORMER PRESIDENTS OF CHURCH

"John Taylor came to the presidency of this Church succeeding Brigham Young, when he was 72 years of age. Wilford Woodruff came to the presidency of this Church after he was eighty-odd years of age, and he lived to be more than ninety. Lorenzo Snow came to the presidency of this Church when he was 85 years of age, and served it in a most miraculous and wonderful way for three years. Joseph F. Smith came to the presidency of this Church when he was two years beyond the time of retirement, namely, 62 years of age, and he served for exactly eighteen years, and I have served for twenty-two years. It is only fair to you to say that I never for one minute believed that he was going to die, until the night he passed away and when he took hold of my hand, and told me what I have quoted to you. I felt in my heart and I had prayed for it; I had fasted for it; I had asked for it; that he should live to celebrate the one hundredth anniversary of the birth of this Church, seeing that his beloved father, the Patriarch, Hyrum Smith, had been murdered for the Cause; and I believed that he would so live, until I received that message, which was the last message he spoke to anybody.

"May God bless me and you and every soul that has a knowledge of the divinity of this work, to so live it that our lives will proclaim it to all those with whom we come in contact, is my humble prayer, and I ask it in all humility in the name of the Lord Jesus Christ, our Redeemer and Savior. Amen."

**PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

President Grant: We are deeply grateful and profoundly touched by your message. We need you, and love you, and we admire your courage. God grant you many years of health and strength to serve Him.

**PRESIDENT DAVID O. McKAY**

*Second Counselor in the First Presidency*

We have just listened to one of the most memorable testimonies, and one of the most impressive, ever given in this historic building. God bless President Grant.

---

President McKay then read the following *Annual Report*:

**FINANCIAL STATEMENT**

**THE EXPENDITURES BY THE CHURCH FOR THE YEAR  
1940**

*Stake and Ward Purposes:*

For the erection of meeting houses and for Ward and Stake  
maintenance expenses .....\$1,627,921.15

*Missionary Work:*

For the maintenance and operation of Missions, and for the  
erection of places of worship and other buildings in  
the Missions .....\$ 628,338.03

*Education:*

Expended for the maintenance of the Church school sys-  
tem .....\$ 924,495.95

*Temples:*

Expended for the maintenance and operation of Temples....\$ 352,423.60

*Hospitals:*

Expended for the erection and maintenance of hospital  
buildings (included in Church Welfare Program) .....\$ 10,665.15

*Relief Assistance:*

For direct aid in the care of the worthy poor and other chari-

table purposes, including hospital treatment. (From tithing funds only. Included in Church Welfare Program) .....	\$ 594,917.00
<b>Total</b> .....	<b>\$4,138,760.86</b>
which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the Stakes and Wards, Mission activities, for the maintenance and operation of Church schools, and Temples, for hospital buildings and relief assistance.	

## CHURCH WELFARE PROGRAM

Church membership, Stakes and Missions .....	862,664
Number of Church members who paid voluntary Fast Offerings and Welfare contributions to help the needy:	
In Wards .....	149,397
In Missions .....	16,520
<b>Total</b> .....	<b>165,917</b>
Amount of voluntary Fast Offerings and Welfare contributions:	
In Wards	
Fast Offerings .....	\$ 415,550.40
Welfare contributions received for by Bishops....	74,383.52
In Missions:	
Fast Offerings .....	22,988.21
<b>Total (all expended for relief)</b> .....	<b>\$ 512,922.13</b>
Disbursed to the needy by the Relief Society for direct assistance in their homes and for general welfare purposes, such as surgical appliances and preventive and corrective health work .....	\$ 95,249.10
For carrying on the general, welfare, and educational program of the Relief Society .....	310,159.70
Expended from the tithes for general and local relief .....	379,158.39
Expended directly by the Church Welfare Committee .....	215,758.61
Expended for hospital care of the sick in addition to the amount reported disbursed from tithes .....	84,089.76
<b>Total</b> .....	<b>\$1,597,337.69</b>

137,166 persons received assistance during the year, which is an average of 11,431 per month.

In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1940, and are available for the needy during the year 1941.



## CLOTHING, BEDDING AND MISCELLANEOUS

Men's clothing, pieces .....	4,670	\$ 3,005.33	
Women's clothing, pieces .....	8,660	3,906.20	
Children's clothing, pieces .....	6,520	3,730.08	
Quilts, bedding and miscellaneous .....	14,675	7,613.20	
Total .....	34,525		\$ 18,254.81

## CANNED AND DRIED FRUITS AND VEGETABLES

Fruits and vegetables, cans .....	1,008,751	\$106,477.41	
Fruits and vegetables, bottles ....	22,585	2,991.65	
Dried fruits and vegetables, lbs....	38,335	2,092.71	
Miscellaneous canned goods .....	25,213	4,314.34	
Miscellaneous foodstuff .....		6,252.62	
Total .....			\$ 122,128.73

## OTHER PRODUCE

Flour, pounds .....	203,529	\$ 4,727.10	
Potatoes, pounds .....	933,598	6,975.82	
Grain, pounds .....	328,735	3,360.90	
Other vegetables, pounds .....	190,499	2,060.26	
Meat, pounds .....	30,773	4,471.63	
Total .....	1,687,134		\$ 21,595.71

## FUEL, LUMBER AND MISCELLANEOUS

Coal, pounds .....	618,958	\$ 1,358.17	
Wood, cords .....	372	1,393.50	
Lumber, board feet .....	268,892	5,121.93	
Total .....			\$ 7,873.60

Total valuation, December 31, 1940.....\$ 169,852.85

Stake and regional storehouses disbursed in 1940, \$289,952.72 of merchandise produced by the Welfare program.

The extent to which the Welfare program is meeting the requirements of the Bishops in caring for the needy is indicated by the following percentages:

Food:	Percent
Program produced .....	61
Cash purchases .....	39

Friday, April 4

First Day

## Clothing:

Program produced .....	45
Cash purchases .....	55

## Fuel:

Program produced .....	79
Cash purchases .....	21

## Other commodities:

Program produced .....	25
Cash purchases .....	75

The Church owns three grain elevators, located at Salt Lake City and Sharp, Utah, and McCammon, Idaho, representing an investment of \$164,437.14. 222,316 bushels of wheat are now stored in these elevators.

## FAST OFFERING INFORMATION

Average Fast Offerings and Welfare contributions per capita in wards ..... \$ 0.85

## Regions that exceed \$1.00 per capita:

Arizona .....	\$1.15
Southern California .....	1.10
Salt Lake .....	1.04

## Stakes with the highest per capita:

San Juan .....	\$1.73
Long Beach .....	1.58
Bonneville .....	1.57
Malad .....	1.53

## 45 Stakes paid \$1.00 or more per capita.

## Missions with highest per capita:

## Membership less than 1500

Japan .....	\$1.31
Brazil .....	.76
Argentina .....	.61

## Membership over 1500

California .....	\$ .49
Eastern States .....	.40
North Central .....	.38

## SUMMARY—CHURCH BUILDING PROGRAM

Expended for the erection, improvement and furnishing of:

Ward and Stake buildings .....	\$ 853,298.70
Mission buildings .....	158,511.54
Institutes and Seminaries .....	35,477.85
Religious Center—Brigham Young University .....	140,000.00
Temple buildings .....	190,980.37
Grain elevator, Salt Lake City .....	110,084.17
Roosevelt Hospital .....	6,319.17

Amount raised locally for building improvements..... 776,737.39

Total .....\$2,271,409.19

In addition to the foregoing, \$58,883.21 was expended for building improvements and equipment at the Dr. W. H. Groves L. D. S. Hospital, Salt Lake City, and \$54,279.69 at the Thomas D. Dee Hospital, Ogden. \$33,409.19 was paid toward acquiring stake and regional storehouse property and real estate for housing project.

### STATISTICS FOR THE YEAR 1940

Number of stakes December 31, 1940: 134 (at present time 137); 1073 wards; 118 independent branches; or a total of 1191 wards and branches in the stakes of Zion; also 35 missions; 1002 mission branches, and 250 districts.

#### CHURCH MEMBERSHIP

Stakes .....	703,017
Missions .....	159,647
Total .....	862,664

#### CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions .....	21,544
Children baptized in the stakes and missions .....	14,412
Converts baptized in the stakes and missions .....	7,877

#### MISSIONARIES

Number of long-term missionaries from Zion, Dec. 31, 1940....	2,117
Number of short-term missionaries from Zion, Dec. 31, 1940....	31
Number of local missionaries .....	68
Total number of missionaries in the missions of the Church	2,216
Number engaged in missionary work in the stakes .....	2,469
Total missionaries .....	4,685
Number of missionaries who received training in the Missionary Home .....	1,139

#### SOCIAL STATISTICS

Birth rate 31.9 per thousand  
 Marriage rate 18.4 per thousand  
 Death rate 6.5 per thousand

#### EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by wards and paid to missionaries .....\$ 76,387.45

Friday, April 4

First Day

Average cost per missionary, 1940, \$30.12 per month or a total of \$361.44 per year per missionary.	
Average number of missionaries December 31, 1940, 2080, making a total average expense for the year of.....	751,795.20
Estimated possible earnings per missionary \$900.00 per year times 2,080, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of.....	
	1,872,000.00
Total estimated contribution of missionaries and their families for preaching the gospel .....	
	\$2,700,182.65

You will be interested in the following brief report from President Thomas E. McKay, President of the European Mission, regarding the Missions in Europe:

## REPORT OF CONDITIONS IN THE EUROPEAN MISSIONS

It is more than a year now since the 699 American missionaries laboring in the twelve missions classified as European were released to come home or were transferred to missions in America. At the time of the evacuation, capable local brethren were placed in charge, and they are carrying on the work quite successfully. Because of mobilization and war, nearly all of our brethren of military age have been called to the front, and the work is having to be taken care of by the elderly brethren and the sisters.

However, our Sacrament meetings, Sunday Schools, and Relief Societies, and Mutuals to a limited extent, are being held. Because of a shortage of fuel, and blackouts, most of these meetings must be held in the day time, and are combined, or one is held immediately following the other.

In spite of these handicaps, progress is being made. The district and annual conferences are being held. Limited missionary work is being done, especially in the British Mission where the brethren holding the Melchizedek Priesthood are excused from army service. Baptisms are reported from all the missions. Tithing and Fast Offerings are being paid, collections of food and clothing are made quite regularly, and the less fortunate of the members are being well cared for.

The following paragraph, taken from the Norwegian Mission Report, is typical of reports from a number of the missions:

"Many of the Saints have lost all they own—home, property, work. All they have left is the clothes they wear. Many have taken part in the fights, but their lives are spared. These hardest afflicted of the Saints have not lost their faith. They have seen that even if they have lost everything else, God has saved their lives."

Because of the extremely heavy bombings recently in the British Isles the First Presidency were very much relieved, and we are sure you will be, to learn in a letter received today, dated London, March 15, stating among other encouraging news the following:

"The conditions of the British Mission are about the same. All the branches are functioning and we have had no casualties or damage within the last two months."

A previous letter had reported damage to the leased property at 295 Edge Lane, Liverpool, where the *Millennial Star* was published and the bookstore located. These activities are now carried on at our headquarters at 149 Nightingale Lane, London.

Except in Paris, France, the headquarters of all the missions,

including the Czechoslovakian and Palestine-Syrian Missions, are being maintained as usual, and very encouraging reports are being received from all the Acting Mission Presidents. They all say: "Don't worry about us, we are all right—we have the Gospel."

## CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE—1940

### *Special Appointments:*

Frank Evans, former Eastern States Mission President, was appointed Secretary for Finance to the First Presidency, to succeed Arthur Winter, deceased.

### *New Mission Presidents:*

Henry H. Blood appointed to preside over the California Mission to succeed President W. Aird Macdonald.

Elvon W. Orme appointed to preside over the Australian Mission to succeed President James Judd.

### *New Temple President:*

Albert H. Belliston appointed to preside over the Hawaiian Temple, to succeed President Castle H. Murphy.

### *New Stakes Organized:*

The Big Cottonwood Stake was organized by a division of the Cottonwood Stake, and consists of the Cottonwood, Holladay, Mt. Olympus, South Cottonwood and Winder Wards. The Cottonwood Stake is now composed of the Bennion, Grant, Murray First, Murray Second, Murray Third, Taylorsville, Millcreek, and Valley Center Wards.

The Uvada Stake was organized by a division of the Moapa Stake, and consists of the Alamo, Caliente, Panaca, Pioche and Enterprise Wards. The Enterprise ward was taken from the St. George Stake. The Moapa Stake is now composed of the Boulder City, Bunkerville, Las Vegas, Littlefield, Logandale, Mesquite, North Las Vegas and Overton Wards.

The Reno Stake was organized from branches of the California Mission, and consists of the Reno, Winnemucca, Fallon, Susanville, Sparks and Westwood Wards, and the Portola and Carson City Branches.

The San Diego Stake was organized from branches in the California Mission, and consists of the National City, Logan Heights, Hillcrest, North Park and Fairmount Wards, and the LaMesa Branch.

The Southern Arizona Stake was organized from branches in the California Mission, and consists of the Binghampton, Bisbee, Douglas, Pomerene, St. David, Tucson and Whitewater Wards.

### *Stake Presidents Chosen:*

Irvin T. Nelson chosen president of the newly organized Big Cottonwood Stake.

Edwin Q. Cannon chosen president of the Ensign Stake, to succeed President Winslow F. Smith.

David LeRoy Sargent chosen president of the Parowan Stake, to succeed President William R. Palmer.

I. Homer Smith chosen president of the Sacramento Stake, to succeed President Mark W. Cram.

Daniel J. Ronnow chosen president of the newly organized Uvada Stake.

Edwin Clawson chosen president of the Hyrum Stake to succeed President Danford M. Bickmore.

E. Woodruff Stucki chosen president of the Bear Lake Stake, to succeed President George H. Robinson.

Will L. Hoyt chosen president of the Juab Stake to succeed President A. H. Belliston.

Victor D. Nelson chosen president of the Lost River Stake to succeed President Walter A. Jensen, deceased.

Nathan T. Hurst chosen president of the newly organized Reno Stake.

Ray E. Dillman chosen president of the Roosevelt Stake, to succeed President Byron O. Colton.

Wallace W. Johnson chosen president of the newly organized San Diego Stake.

A. B. Ballantyne chosen president of the newly organized Southern Arizona Stake.

Wesley E. Tingey chosen president of the South Davis Stake, to succeed President Thomas E. Winegar.

Howard S. McDonald chosen president of the San Francisco Stake, to succeed President Stephen H. Winter.

#### *New Wards Organized:*

El Sereno Ward, Pasadena Stake.

Valley Center Ward, Cottonwood Stake, created by a division of the Millcreek Ward.

Murray 3rd Ward, Cottonwood Stake, created by a division of the Murray 1st Ward.

East Ensign Ward, Ensign Stake, and

West Ensign Ward, Ensign Stake, created by a division of the Ensign Ward.

North Twentieth Ward, Ensign Stake, and

South Twentieth Ward, Ensign Stake, created by a division of the Twentieth Ward.

Fallon Ward, Reno Ward, Susanville Ward, Winnemucca Ward, Sparks Ward, Westwood Ward, Reno Stake, created from branches in the California Mission.

Fairmount Ward, Hillcrest Ward, Logan Heights Ward, National City Ward, and North Park Ward, San Diego Stake, created from branches in the California Mission.

Binghampton Ward, Bisbee Ward, Douglas Ward, Pomerene Ward,

St. David Ward, Tucson Ward and Whitewater Ward, Southern Arizona Stake, created from branches in the California Mission.

*Independent Branches Made Wards:*

Walla Walla Branch, Union Stake, formerly independent branch of same stake.

Pioneer Branch, Pioneer Stake, made a ward and the name was changed to Redwood Ward.

*New Independent Branches:*

Dividend Branch, Santaquin-Tintic Stake.

Powell Branch, Big Horn Stake.

LaMesa Branch, San Diego Stake, formerly a branch in the California Mission.

Carson City Branch, Reno Stake, and

Portola Branch, Reno Stake, formerly branches in the California Mission.

*Ward Disorganized:*

Kimball Ward, St. Joseph Stake.

*Those Who Have Passed Away:*

Elder Reed Smoot, member of the Quorum of the Twelve for forty years, and United States Senator for thirty years.

Walter A. Jensen, Lost River Stake President for eleven years.

William A. Jones, former President of the Long Beach Stake.

Joseph S. Bodell, Patriarch of the West Jordan Stake, formerly in the Bishopric, Stake High Council and Stake High Priests Quorum Presidency.

William W. Francis, Patriarch of Morgan Stake.

V. L. Halliday, formerly a Patriarch of the Ensign Stake and long active in Church affairs.

M. B. Richardson, served for 26 years as bishop of the Ogden Third Ward, North Weber Stake, and four years as counselor.

Dr. Thomas Frederick Hardy, Bishop of the Yale Ward for four and one-half years.

Harold F. Coleman, Monrovia Ward Bishop for one year, Pasadena Stake.

James Maxwell, former bishop of the Twenty-seventh Ward, Ensign Stake, for twenty years.

Heber W. Perry, former bishop of Perry Ward and High Councilor in the Box Elder Stake.

Mrs. Lydia Elizabeth Spencer Clawson, wife of President Rudger Clawson, President of the Council of Twelve.

Lon Fisher, High Councilor in Granite Stake, former member of Lincoln Ward Bishopric, Temple worker and Tabernacle Choir Librarian.

Hugh Ireland, for 20 years editor of the Liahona, Branch President at various times, and general Church worker.

An anthem, "Grant Us Peace"—Evan Stephens—was sung by the Choir.

**REPORT OF THE CHURCH AUDITING COMMITTEE**

Elder Orval W. Adams, at the request of President Clark, read the following report:

President Heber J. Grant and Counselors,  
Dear Brethren:

We have examined the Financial report of the Church for the year 1940. The records are complete, accurate and intelligible; the accounting system is adequate and modern; the budget is in balance, and the Church is free from debt.

Sincerely yours,  
Orval W. Adams  
Albert E. Bowen  
H. H. Bennett  
George S. Spencer  
Church Auditing Committee.

**PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

My brethren and sisters, while I stand before you I trust that the Lord will lead me to say something that will be helpful, uplifting, and encouraging.

You have heard the report read by President McKay, and there are certain things I should like to refer to briefly in that connection.

First, let me say that we miss Elder Reed Smoot this morning, a man of valiant, able, and conspicuous service to his nation, and a man who I think has been the greatest single missionary of our time.

You have already heard regarding the Saints in Europe. I may say that since our last Conference we have evacuated the missionaries from the Pacific Isles, Australia, and New Zealand, and have returned them, some to Hawaii, and the rest to the mainland. This evacuation was carried out speedily as was the one from Europe, and without any accident or untoward incident.

**BUDGET IN BALANCE**

As Brother Orval Adams has told you, the budget is in balance. We have lived within our income; the Church is not in debt. As I have said on a previous occasion we hope and intend, so far as we are able, to keep it this way; first, because we believe that is the way the Church should be run; secondly, because we believe we should set the example in handling your trust funds, you members of the Church; thirdly, because, for what it may be worth, we would like to set an example that might be followed by our own governmental agencies.

During the last year we spent more for stake and ward purposes; education, temples, and relief assistance, than we spent in 1939. We spent less for missionary work, due probably entirely to the withdrawal from foreign fields, and we spent less in hospitals, largely due to the fact that the hospitals are becoming better business institutions, and are maintaining themselves.



As might be expected, and as ought to be, in view of the employment which is now being furnished and has been for some months, there were 18,294 fewer persons receiving relief from the Church in 1940 than in 1939. This load should lessen, but I should like to urge all presidents of stakes, bishops and counselors, the auxiliaries, and the Welfare organizations to remember that the major part of the employment which we now have available is for war purposes and war industries, and when this war is over those industries will cease; those employed in them will be thrown out of work; it will take considerable time for readjustment, and the need for your Welfare program as planned will be greatly intensified.

#### URGES CARE IN SPENDING

We are trying as best we can to spend your funds, which you have given to the Lord, wisely; we are trying to make no commitments that we cannot meet in the matter of buildings and other activities so numerous in which the Church is engaged. We are trying not unduly to expand our activities. We are being very careful and ask you brethren, (and we rejoice beyond expression to have so many bishops and presidents of stakes here at this Conference, perhaps the greatest number that has ever assembled at any individual Conference of the Church) we are asking you brethren, in making up your building program, to remember that you are on a rising market; that you cannot tell just what your materials are going to cost; therefore we urge you to be careful in the making of your estimates.

In the spending of tithing funds, we are trying to spend them for the welfare of communities rather than for the welfare of particular individuals. The Church is not a banking institution, and while, through our Welfare organization, we are helping individuals, that is done upon the recommendation of the quorum to which the individual belongs, and with their guarantee. If we were to undertake to lend to everybody who needs help there would be no money left for the regular activities of the Church.

We are trying to practice economy, and particularly in our buying, because, I repeat, we are spending funds marked with the highest kind of a trust, and so we urge you brethren, you bishops, you presidents of stakes, in your buying, to get the most that you can for your money. These funds are not given to you to spend to help some particular person in whom you have a special interest, however worthy that person may be, unless he can give you the service for his funds.

We are trying not to build magnificent cathedrals, but serviceable meeting houses, and would like you brethren and sisters to have that in mind when you are planning for the expenditure of funds.

#### GRATITUDE EXPRESSED FOR GENEROSITY OF SAINTS

Our Fast Offerings, to which Brother McKay alluded, have increased, in the average, (there is only a slight increase over 1939)—the average this year was 83 cents, as he stated, and 82.2 in 1939.

Twenty-eight stakes in 1939 paid more than a dollar; 45 in 1940. But we missed some of the excellent records that were made by stakes in 1939, and the maximum of 1940 was not so great for a stake as it was in 1939.

We have begun and are pushing to completion the Idaho Falls Temple. We have erected a memorial building to Joseph Smith on the Brigham Young University campus. We have been adding Welfare storehouses, and in addition we have been carrying on the regular building of the Church.

I would like to thank the people on behalf of the General Authorities for their generosity, their loyalty, their service in carrying on the temporal affairs of the Church as well as the spiritual affairs. The Lord has in this Church combined the spiritual and the temporal very closely and we therefore have both as a part of our mission, and, I repeat, the First Presidency and the General Authorities of the Church are grateful beyond expression for your services of the past.

#### PERILS OF TIMES

Now, I have not time to touch on more of those matters, although there are several others that deserve mention, but I want to read something to you to conclude my remarks.

The perils of these times justify some comment. May I be pardoned if I repeat now some things I have said on other occasions.

In September, 1923, eighteen years ago, at a religious service in this Tabernacle, I mentioned certain trends I then saw. They were: a spirit of revolution that threatened the very foundations of government everywhere, indeed the destruction of the existing bodies politic of the world; the unrestricted immigration of aliens who were foreign and in tradition hostile to our systems of government; the enhancement of the power of the Federal Executive; the breaking down of the mutual independence of the three branches of government,—executive, judicial, and legislative; the disappearance of local self government and the assumption of control by the Federal Government of the very details of our lives; the curtailment of our constitutional guarantees under the Bill of Rights; the building of class in our nation and of class conflict and hatred; the spread of Bolshevism, we call it Communism now, working for the overthrow of our government, the doing away with religion, even the overturning of our family relationships.

During the eighteen years passed since then, I have on all opportunities repeated these observations.

I will leave you to make up your own minds how far these trends have become realities.

#### NO MAN SEES END

No thinking person doubts that our people, our nation, and the world are now passing through one of the great crises of the world's history. We are in the midst of a world-wide revolution, which is wholly alien to our free institutions and is foreign in birth, concept, and directing

head. No man, of his own power, sees the end. But the end the revolutionists seek is fairly clear; it is the overturning of the whole existing order, political, financial, economic, social, religious, the complete destruction of our Constitution and the government established under it, and then the setting up of some sort of despotism that shall destroy, in all these fields, the free agency which the Lord gave to man. The revolutionists plan that this is to be largely done during the war, under the plea of war necessity; it is to be continued after the war under the excuse—if we are not then too cowed to require an excuse—that this new political order is necessary that we may rehabilitate the world. They count that then, after a little time, the revolution will be secure. There seems no doubt that this is their conscious, deliberate, planned end. We have gone a long way already down this road.

#### OUR DUTY TO SUSTAIN THE CONSTITUTION

Knowing as we do that God set up this Constitution of ours and that He has declared it "should be maintained for the rights and protection of all flesh, according to just and holy principles," (D. & C. 101:77) it is the duty of every member of the Church to protect and defend the Constitution against any and all attack. In this country our lawful political allegiance runs not to any man, not to any party, not to any "ism," but to the Constitution of the United States and to the free institutions set up under it. There can be no tampering with the "just and holy principles" of the Constitution. No true Latter-day Saint can or will do other than reverence the Constitution; each will do all in his power to save it from pollution or destruction.

#### FORMER PREDICTIONS REPEATED

For the past several Conferences, I have spoken about world conditions. In the April Conference of 1937, I said:

.... there is strongest reason for believing that some of the most skilled, astute, and shrewd diplomats, politicians, and statesmen of all Europe are now planning to have the people of the United States finance the next European war either before the war begins or during its progress.

I continued:

Furthermore, certain of these same diplomats, politicians, and statesmen are planning to entice the United States into an offensive and defensive military alliance in order that we shall participate in that next world war by sending our young men to the battlefields of Europe. The argument they now plan to use to bring this about is that in this way only can the peace of the world be preserved. While this is a most profound fallacy, it will unfortunately find a sympathetic ear among many of the people of this country who do not fully understand international relations. It will require the wisest statesmanship on our part to prevent the United States from becoming again the victim of a world military catastrophe.

I need make no comment about these statements.

## TO BE PEACEMAKERS THE DESTINY OF AMERICA

This war began as a war for empire. This is an unrighteous cause. A war to enlarge and maintain empire of conquest is no better. This war continues for these two objects. All other issues urged in this contest are merely ancillary to the getting or keeping of empire. America has no place as a belligerent in such a conflict. We do have a place in the world by Divine design and destiny as the makers of a lasting peace, but we must come to this task not as joint conquerors but with clean hands and a contrite spirit, bearing in our hands the olive branch of peace, spiritual hope, and righteousness.

We have heard that our help in the conflict was always to be short of war; but we have for many months been in fact actual participants in the war.

We have also been told our sons would not be sent abroad to fight, but American vessels on both of our coasts are reported now actually making ready for use as troop transports.

It does look as if only Divine intervention of some kind can keep our sons on our own soil, fighting for our own cause, in defense of our own freedom and liberties.

We all have the deepest sympathy for the woe and misery which afflict the innocent peoples of Europe. We join them in sorrowing for lost loved ones. We pray to the Lord to mitigate their suffering and assuage their grief. But we need not be so much concerned about political Europe. This war is merely the outbreaking of old political hatreds that have festered in Europe for a thousand years. They have never been fully wiped out before; they will not after this war is over. Our great concern is that this endemic yet virulent infection shall not spread to America and leave us with an incurable malady.

I have before urged and I now urge that we put hate away from us, because it is the hates from the last war that have made this one. Hate and righteousness cannot dwell in the same heart. Hate cankers the soul and destroys spirituality. Hate has no place in the hearts of the followers of Jesus.

## A CHOICE LAND

With infinite patience, infinite mercy, infinite love, the Lord has tried to lead His children of this earth along the paths He has made for us, that we today might not become ripened in iniquity and subject to chastisement as were His children in the olden times. We who live on this hemisphere have a special blessing and a prescribed decree. This is the blessing:

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. (Ether 2:12.)

This is the decree:

Wherefore he that doth possess it shall serve God or shall be swept

off; for it is the everlasting decree of God. And it is not until the fulness of iniquity among the children of the land, that they are swept off. (Ether 2:10.)

May the Lord help us so to live that we enjoy the blessings and escape the decree.

Too many of us of this land have not hearkened to the voice of the Lord, nor observed His laws and commandments. The offenses of the peoples of the earth have been great; the eternal law seems to be that there must be an equal atonement.

Jesus said to His disciples:

"Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! (Matt. 18:7.)

#### THE LORD'S PLANS WILL TRIUMPH

But in all the afflictions we now have or that loom up ahead, it is my faith that the Lord is at the helm, for this is a major event in the history of man. It is my faith that nothing has happened and nothing will happen that is contrary to His plan or that is against His will. In the final event, God does not permit any trifling with His decrees. However far afield men may wander, Righteousness and Truth finally triumph. Of these things I have the same knowledge that I have that I live.

Of all peoples, we are, with this knowledge, the most blessed in the earth. Because, however dark may seem the days, we shall face our trials with the sure knowledge that God lives; we know that He can hear and answer our prayers according to His wisdom; we understand that we have an existence hereafter where we and our loved ones shall be forever safe from the ills of the flesh; we know that we shall have eternal happiness if we live and die righteously; we know that the Lord will bless and protect wherever he may be, every man who lives the principles of the Gospel and who does his duty.

#### PRAYER FOR PEACE

We believe in peace. We are the devoted followers of the Prince of Peace. We abhor war, save in the actual defense of our homes, our families, our liberties. For we remember that when Peter struck off with his sword the ear of Malchus, the servant of the High Priest, the Lord said: "All they that take the sword shall perish with the sword." (Matt. 26:52) The Lord made no exceptions to His law. History has made none.

We pray for peace. We pray that the Lord will keep the youth of America out of the European conflict. We ask Him to bring peace into the hearts of men.

With all my heart I join in the anxiety and pray the prayer of President Grant. God bless our boys and the boys of all America! God bless the youth of the world, ignorant of the why of all this and innocent of any blame therefor.

May the Lord bless us and increase our testimonies of the truth of

His Gospel, for the day cometh when this shall be our greatest solace, and comfort, the sheet anchor which shall keep us from spiritual despair. God bless us, preserve us, increase our testimonies, help us to live the Gospel, I ask in the name of Jesus, Amen.

## PRESIDENT RUDGER CLAWSON

*Of the Council of the Twelve Apostles*

This is a very wonderful gathering. It looks very much like a Priesthood meeting, but it is a general meeting of the members of the Church of Jesus Christ of Latter-day Saints, a very important gathering.

I was deeply impressed with the remarks made by President Grant. I am sure we are all very happy to have him with us, to take the lead and point out the way. The Lord bless him and heal him!

### A VERY SATISFACTORY REPORT

The statement read this morning by President McKay was and is perhaps the most elaborate and comprehensive statement ever made to the Church, both financially and socially, from this stand. The budget is balanced and the Church is out of debt. What excellent good news that is! How we ought to rejoice and glorify the Lord for the prosperity and the faith and good works of the Latter-day Saints! We feel relieved, we feel strengthened and encouraged when we can have such reports as those that were also commented upon by President Clark, and his further remarks this morning were indeed impressive and encouraging to the Latter-day Saints. It is hoped they will have a good effect throughout our country.

### GOSPEL PREACHED BY WORD AND EXAMPLE

Brethren and sisters, the Lord has said in a revelation to Joseph Smith the Prophet—said it in more than one place in the scriptures—that salvation is the greatest gift of God to man, and that salvation comes by the preaching of the Gospel. The miracles and blessings that follow the preaching do not come before but come after the preaching to confirm the faith of the Latter-day Saints and all who will receive the word of God. God does not give signs and miracles to make us believe, but rather to strengthen and help those who receive the message.

I call your attention to an incident connected with the crucifixion of the Savior. It was his great mission to come to the earth, under the direction of His Father in Heaven, that His precious blood might be shed for the redemption of mankind. After His crucifixion, and just prior to His returning to Heaven, He delivered an important charge to His disciples in these words:

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

So I take it that that responsibility is upon those who are called to

preach the Gospel. There is nothing greater than to preach the word of God, to acknowledge His hand, to walk uprightly before Him, to be humble and faithful, and not only by word of mouth but also to preach the Gospel by example. We are making history individually and collectively, and so it is highly essential that our lives and example should conform with our preaching, and then it will be effective.

#### MESSAGE PREACHED AT HOME AND ABROAD

A good work is now being accomplished. We are calling young men and young women and some that are older into the mission field. They are soldiers of the cross. They go not to kill and destroy as in war, but to save and build up, and if we are all faithful and true to the Cause and exemplify our words by our lives the effect will be tremendous, and the effect as it is is very fine. The influence of the testimonies and exhortations that go out from this Conference unto the world at large will have a most salutary effect I am sure.

Notable people and tourists traveling over the country, stopping at Salt Lake City are usually headed the first thing for the Temple Block; they have heard about this wonderful Tabernacle which is like a testimony of the truth, where holy men have stood and taught the people. These visitors have been influenced and they marvel and wonder about it. Some of them investigate the Gospel; they have reflected about this matter of tithing; they have approved of it and they would like to know just how it is done. Of course we have to say that we regret that we cannot tell them just how to do it in their churches; we know how to do it in our Church because it is a law of God given to us. Every individual who earns means in the Mormon Church is under the responsibility of observing the law of tithing. It is not binding upon these other churches because they do not have the authority and the spirit to do it. The unity of this great congregation here—what it would mean if we were all perfectly united, sitting under the voice of revelation, the voice of the Priesthood and the power of God—it is a wonderful thing! We are a blessed people and have much to be thankful for.

#### BEARS TESTIMONY

I feel that it is a great privilege, brethren and sisters, to stand before you and to bear my testimony and to say to you I know absolutely, without mental reservation, that this is the Church of Jesus Christ, the Son of God, and He is with us and His power and influence will uphold us, and we will have an instructive and wonderful time before the Conference closes.

Peace be unto you, my brethren and sisters; the Lord prosper you in every righteous undertaking, in every movement for the benefit and blessing of the people, I ask in the worthy name of the Lord Jesus Christ. Amen.

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The Choir sang an anthem, "How Beautiful Upon the Mountains"—  
Dr. John Stainer,

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

I should like to repeat the slogan, "Drive carefully, and pedestrians walk sensibly."

Elder Leo J. Muir, President of the Northern States Mission, offered the benediction.

Conference adjourned until 2 p. m.

**FIRST DAY****AFTERNOON MEETING**

Conference reconvened at 2 o'clock p. m., Friday, April 4.

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

The time has come to open the second session of our Conference. We are blessed again this afternoon with the presence of President Heber J. Grant, who is presiding, and he has asked President Clark to conduct the meeting.

There are present on the stand this afternoon President Grant and his two Counselors; the eleven Apostles; all of the First Seven Presidents of Seventies; and all the Presiding Bishopric.

The congregation and the Brigham Young University Chorus and members of the Provo Duo Stake Choir sang the hymn, "How Firm a Foundation"—Words by Keene.

Elder Charles S. Clark, President of the Cassia Stake, offered the opening prayer.

The Choir sang "Glory to God in the Highest"—Pergolesi.

**ELDER GEORGE ALBERT SMITH***Of the Council of the Twelve Apostles*

I wish all you fine people in the body of the house could see this audience from the stand. It is a wonderful sight, every seat filled and people standing, both in the doorways and in the gallery.

I trust that I may be blessed of the Lord today, that I may express to you the feelings of my heart with reference to the work with which we are identified. After the wonderful session we had this morning I feel that it would be just too bad if I should try to talk myself and express my own personal feelings, unless the Lord helps me.

**THE COMMANDMENTS OF THE LORD GIVEN FOR OUR GOOD**

As I travel around among the people I am sometimes astonished to find that some appear to feel that they are doing the Lord a favor



by belonging to His Church. They seem to have an idea that when they keep the commandments of the Lord, that they are doing something to please somebody else.

I doubt that the people of the world realize that the reason they are in the predicament they are in today is because they have neglected to follow the advice of our Heavenly Father. The uncertainty, the distress, the anguish that is prevalent in so many parts of the world is traceable directly to violating His commandments. The Lord, when He gave to us the Ten Commandments, gave us advice for our good. It was not for His benefit, except that He is always happy when we do right. But I am thinking now of the commandments that came down from Sinai: "Thou shalt honor the Lord thy God, and Him only shalt thou serve." That was not to please Him. The advice that He gave in that regard, and elsewhere, has been for our good and for our benefit.

When He commanded us that we should honor the Sabbath Day to keep it holy, He only gave us the information that would help us to enjoy our lives. That is all.

"Thou shalt not steal." When that commandment was given it was intended that if people in this world would be honest, that they would derive the benefit. Only this morning our beloved President quoted a portion from the Doctrine and Covenants, referring to the laws that govern us:

There is a law, irrevocably decreed in heaven from before the foundation of this earth, upon which every blessing is predicated.

So the Lord, in His kindness, seeing the attitude of His children, and knowing that they would need guidance, gave to us the Ten Commandments, and other commandments that have been given from time to time, to help us to find happiness. You observe people running to and fro in the world, seeking happiness but not finding it. If they would only pause long enough to accept the Lord's advice happiness would follow, but they will find it in no other way.

#### BLESSINGS FOLLOW THE KEEPING OF THE COMMANDMENTS

It is strange that any member of the Church of Jesus Christ of Latter-day Saints should have to be urged to say his prayers, and yet there are some people who do not pray in secret or have their family prayers. Yet unless we pray we lose the protection that prayer offers. (D. & C. Sec. 20:32-34.)

The Lord has given us the privilege of contributing one-tenth of our interest, for His Church, for the development of His work in the world. Those who pay their tithing receive their blessing. If we do not desire the blessing, we may withhold our contribution. The Lord promises His blessing if we honor His law and not otherwise.

Everything that He has asked us to do is for our good, not for somebody else's benefit particularly, though, of course, it benefits others when we set a good example. With this great body of Priesthood and the membership of the Church assembled here, what an influence we ought to have, if we are keeping the commandments of the Lord.

The President referred to the fact, this morning, that there were offices in the Church, and that men who hold those offices ought not to expect to hold them unless they magnify them. Why? Because they receive no benefit from it, only as they keep the commandments of the Lord and magnify their callings. It is of no particular advantage to be a High Priest or a Seventy or an Elder in this Church, just to hold that office. But if we live up to the teachings of the Lord, if we do what He asks us to do, then we have promise of a blessing. The Lord, all the years from the beginning of time, has been ready to bless His children whenever they will permit Him to do it.

There are some who do things they ought not to do, and yet they hope for a blessing. We sing: "God Bless America." What a wonderful hymn that is! How beautifully it is sung in large congregations! But God cannot bless America if the people who live in America refuse to keep His commandments. We must earn the blessing if we would receive it.

We are commanded by the Lord to teach our children what they should do, that they should have faith, that they should repent, and that they should be baptized when eight years of age; and He says that if we fail in our responsibility, the sin be upon our heads. What does that mean? It means, to me, that if our children fall away because of our neglect and because of our carelessness, there will come a time when we realize that we did not prepare them for the blessings the Lord wanted to give them, and the result is that they have failed to receive the blessings and the sorrow will be upon our own heads.

I am grateful that I belong to a church that does not compel obedience. The Church of Jesus Christ of Latter-day Saints does not coerce. The Gospel of Jesus Christ is a gospel of love, intelligence, a wonderful guide for our lives. That is what it is for. It is for everybody. Yet we find people who resist the very thing that would make them happy. They will not live the Gospel but seek happiness only in the pleasures of life that will not endure.

I think this great organization that we belong to ought to be able to set such an example that people in our neighborhoods, not members of the Church, seeing our good works, would be constrained to glorify the name of our Heavenly Father. That is the way I feel with regard to that. All that we need to do is to set an example, be good men and good women, and they will observe it. Then perhaps they will afford us the opportunity to teach them the things that they do not know.

Every blessing that we desire must be earned by obeying the law upon which that blessing is conditioned. Now, we understand that, brethren and sisters. How unwise we are if we fail, if we ourselves decline to do the thing that will earn us a blessing, when we know that we cannot obtain it in any other way except to earn it. That is the difference in the attitude of those who understand the Gospel of Jesus Christ and the people of the world. I have had people tell me: "Oh, it doesn't make so much difference what you do. After a while everybody will be saved in the Kingdom of God." It used to be quite customary when I was in the mission field in early days, to hear that. That is what

the devil is telling the world. That is the way the Adversary teaches. If he can just keep them doing wrong all the time, and neglecting that which is right, he has them just where he wants them to be, and he has us where he wants us, when we fail to do right.

#### THE PRIESTHOOD TO BE HONORED

To be ordained to the Priesthood may not prove a blessing. We should not at any time feel that it will be a blessing to us, unless we honor it, unless we magnify it, and have in our hearts the desire that the Lord intended we should have, when He bestowed that gift upon us, and we should always desire to do good.

What a wonderful group we have enrolled in this organization! Lovers of all that is good and beautiful, marvelous choirs that come from different parts of the Church to sing for us here; to supplement the delight that the Tabernacle Choir and Organ give to us; this lovely building in which to meet, not another like it in the world. We have every blessing that the world has anywhere, plus the Gospel of Jesus Christ. Of course, the world does not understand it if we say it that way, but we ought to understand it. Everything that I can find that is good in any church in all the world, is a part of the Gospel of Jesus Christ. No other church can say that.

This is the Lord's Church. I sometimes hear people speak of it as "our church." This is the Lord's Church. Our Heavenly Father ordained that it should come at this particular period of the world's history, and He directed that it receive the name of His beloved Son. Fortunate are we if while we are members of it we live up to the opportunities that it offers, lest we fall into transgression and lose our faith and forfeit the blessing that the Lord desired us to possess.

#### ADVICE TO SEEK FOR IMPROVEMENT

Now, brethren, let us do better than we have ever done before. Let us renew our determination to be real Latter-day Saints, and not just make-believe. I do not think I ought to be talking just like that to this group, because I feel that perhaps the cream of the Church, very much of it, is in this building; but I do not know anybody who can not do a little better than he has been doing, if he makes up his mind.

I think that with the distress everywhere, with the prediction that the Lord made in the first Section of the Doctrine and Covenants, that "peace should be taken from the earth," we must feel that that time has come. Surely we ought to take stock of ourselves, and our homes should be the abiding place of prayer and gratitude and thanksgiving. Husbands should be kind to their wives, and wives considerate of their husbands. Parents should hold the love of their children by their righteous living. Our homes would then not only be the abiding place of prayer and thanksgiving, but would be the place where our Father could bestow His choicest blessings, because of our worthiness.

I pray that the peace that cometh from our Heavenly Father may abide in our hearts and in our homes, that we who have been honored by

fellowship in the Church of His Beloved Son may appreciate that honor every day, and so live when the race is run that we shall have earned an inheritance in the Celestial Kingdom. We must not surrender to temptation, but should meet our problems in the spirit of love and kindness toward all men, ever serving God and keeping His commandments. And we are always serving Him when we are blessing our kind; do not forget that.

#### FAITH SHOWN BY GOOD WORKS

We cannot expect to earn blessings without earnest effort. We will be required to make what appears to some to be sacrifices. I suppose people think when they pay their tithing that they are making a sacrifice, but they are not; they are making a real investment that will return an eternal dividend. Our Heavenly Father gives us all that we have. He places all in our hands, authorizing us to retain for our own use nine-tenths of it, and then He asks that we put His tenth where He directs, where He knows it will accomplish the most good in developing His Church.

When we heard the reports this morning of this great Church, the financial report impressed me much. To know that a great organization like this, with its multitudes of people, functioning in so many ways, in the midst of the world's turmoil and distress is in such a condition that one of the Presidency of the Church could stand here and truthfully say to us this Church is out of debt. With the nations and most of the people in debt, yet the Church has been so managed that it is out of debt. Let us think about it. Let us sustain the Church. Let us follow the advice of the leadership of the Church. Let us so live that the Lord can bless us as He blesses the Church.

The Lord gave one commandment to the people, in which He said this was the only church in all the world that He is well pleased with, and He emphasized that by saying, or inferring at least, that that did not mean individually. That meant the Church as a whole. But how wonderful it would be if He could say of us that He is pleased with all of us as individuals.

God grant that we may so live and let our light so shine that others, seeing our good works, will be constrained to glorify His name. Let there be in our hearts love and compassion and consideration and charity for every soul that we come in contact with. Then we can consistently kneel down in our own homes and invoke the favor of the Lord upon those that we love, and upon all those with whom we associate, and when life's labor is complete may we find that we have listened to the whispering of that still, small voice that always guides us in the path of righteousness, and know that it has meant for us the opening of the door to the Celestial kingdom, for ourselves and those we love, to go forward throughout the ages, not unhappy eternally, but happy eternally, I humbly pray, in the name of Jesus Christ, our Lord. Amen.

**ELDER ANTOINE R. IVINS***Of the First Council of the Seventy*

My beloved brethren and sisters, it is with a sense of extreme responsibility that I stand before you here this afternoon, realizing that to take your time is a responsible thing. I pray that you may all give me an interest in your faith and prayers, that the short time I stand before you I may enjoy a portion of the Spirit of God, our Heavenly Father.

**LOVE EXPRESSED FOR LEADERS**

I am extremely grateful this afternoon for the privilege I had this morning of listening to the testimony of my beloved uncle, the President of the Church. I hope he knows how deeply we all love him. I want to tell him that the Lord cannot extend his years too long to please us, who are so near to him. I believe that I echo the sentiments of this vast congregation when I say that.

I am thankful, likewise, that the Lord has seen fit to spare to us, in the First Council of the Seventy, our very beloved Senior President, Brother Wells. There is nobody whom we love more than we do these men, and we would put with them Brother Clawson, who stands at the head of the Council of the Twelve. We associate with them very closely. We know their integrity and their devotion to the work of the Lord, and we would have naught but peace and joy, happiness and success to crown their future years.

**JOY IN MINISTERING AMONG THE LATTER-DAY SAINTS**

As we move about among the people we strive to serve you to the very best of our ability, realizing that we are your servants as well as the servants of God, our Heavenly Father. We make very many fine friends. I see many of them in the audience today, and I want to thank them for the kindly ministry that they have given unto us as we move about.

In these visits it has been my privilege to talk with a great many of the officers of the Church, and to study the conditions that prevail throughout the Church, and I believe that we have the finest people on the earth, the finest because they have the purest belief in God, our Heavenly Father, a God to whom we can actually call for blessings, who will recognize that call, and minister unto us according to our wants.

We would like, if we could, to find ways and means of helping each other to live nearer and closer to God our Heavenly Father, to observe better the principles of the Gospel, which we know to be the principles of life and salvation, life here in the earth, which will give us the very fullest possible growth and development, and a life hereafter, with our Heavenly Father. We struggle and we strive, with this aim and purpose. Sometimes we feel that we do not have a very great measure of success. But then frequently we find that we do sow seeds that grow and flourish and produce happiness and joy in the hearts of the people. That, it

seems to me, is our major purpose—to help you to help each other to greater joy and happiness and success.

#### MELCHIZEDEK PRIESTHOOD COMPARISONS

One thing I have noticed, as I move about among the people, that I think maybe it would be worthwhile to call to your attention. You know we minister in the Priesthood especially, and we check the activities of the Priesthood throughout the Church. For more than a year I have been comparing the number of men holding the Melchizedek Priesthood, in the different Stakes which I have visited, with the number of families in the Stakes. It startled me almost past belief, the other day, to find in one Stake that I visited that there were possibly only 43 out of 100 families with a representative in the Melchizedek Priesthood.

Now, if we had an ideal condition prevailing, the only families not represented in the Melchizedek Priesthood would be the families of widows, because all of the men who are married would marry in the Temple, and all the young women who would marry would marry men who would marry in the Temple. But that does not seem to prevail.

When there are as many, or as few as 43 out of 100 represented in the Melchizedek Priesthood, there seems to be a condition that we might well pay attention to. It runs all the way from 43 to above 95. I visited one Stake where that comparison was as high as 95. That seems to me to be almost an ideal condition. Now, somewhere in between there will be a happy medium. That is what we ought to seek, at least the happy medium. Let us strive to increase that proportion, by teaching our young people the advisability of marrying within the Church. Then let us strive to increase it further by teaching our young people the advantage of working in the quorums of the Priesthood, so that when the time comes that they care to marry, they can be married in the Temple, having been made Elders in the Church.

It seems to me that those things merit our consideration. Just why it is that that proportion is so low in some places, I do not know that I can say, but I believe it is because of the environment in which the young people live in those Stakes, that most of their associations are outside of the Church, and consequently many of them are marrying outside of the Church. Now, it so happens that occasionally a marriage of this kind is rectified because the non-member party to the marriage eventually comes into the Church through conversion. It seems to me, however, that it would be infinitely better for that conversion to be realized beforehand. Isn't it a serious consideration?

#### THE TEACHING OF MARRIAGE IN THE TEMPLE MOST DESIRABLE

We have those two fields of labor, then, for our Stake missionaries, for instance, and especially for our fathers and mothers, to teach their young people that it is a highly desirable thing to marry within the Church, to marry people whose sympathies are like yours, whose faith is like yours, who understand you, and whom you can understand. And then to teach these young men their duties, so that this group, which we

call the Adult Aaronic Priesthood group, will shrink to the vanishing point. It would be a wonderful thing if we could accomplish that one thing within the Church. If we could do it, even to reduce it just a little, within the next year, think what a wonderful project that would be within our Stakes and within our families.

There is nothing we could do, perhaps, that would help our young people to a better realization of their possibilities, than to so teach them that they would marry in the Temple. There is nothing that I have ever been more grateful for than that privilege, the privilege of being sealed to my wife for not only this life but for an eternity which is to come. The very sanctity and sacredness of that thing is one of the greatest supports that we could have in life. It is one of the very finest objectives that we could have in dealing with our young people. Now, to impress upon them the sanctity of it and the desirability of it, we have to teach them some other things.

#### RESPONSIBILITY OF LEADERS TOWARDS THE YOUNG

There are far too many of us who fail to teach our young people the law of chastity. Nothing in a man's life, or that of a woman, can give the satisfaction and the joy that comes from the realization that your life has been a chaste and upright life. These young people are placed in our trust, and we have a responsibility towards them. If we can increase their happiness, their joy and their safety, by teaching them these things, it is a sacred duty on our part to do it. Let us never let a son or daughter of ours, who may be found in sin, be able to say to us that either for lack of teaching or by example we are responsible for his or her downfall.

I hope that we may be able to so instill in their hearts a love for these things that such practices as repeatedly come to our notice, where men fail in this respect, will likewise diminish to the vanishing point. I would that every man and woman in the Church were able to bow their heads before God, their Heavenly Father, and swear that they are chaste and upright.

I compliment you fathers and mothers on the great numbers of your boys and girls who can look us, their Presiding Authorities, in the eye, and swear that they are clean, before they go on their missions. I do not know any place in the world where you could find as high a percentage of men and women that can do so. But as near perfect as that may be, we might increase it. We might make that better, with just a little more care given to our young people. I pray that God will give us the strength and the courage and the frankness to meet them on common ground, and teach them the way of life. God bless you. Amen.

**ELDER SAMUEL O. BENNION***Of the First Council of the Seventy*

I sincerely trust, my brethren and sisters, that I may enjoy the Spirit of the Lord this afternoon, for no one can hold this position and address an audience without that Spirit which will bear testimony to all of us that this is His work.

**RESPONSIBILITY FOR OPPORTUNITIES**

In the day and age in which we live the many complicated situations which arise bring us more than ever face to face with the fact that we are all individually responsible for our acts. I believe that I have an individual responsibility as well as an opportunity to do what the Lord would have me do, and that I have also the duty to encourage others to do likewise. They in turn have the same privilege.

I do not believe as many do that the grave is the great common leveler, but rather that as we live and journey through this life, so shall we begin on the other side; that we shall begin where we left off here; that we cannot change the life that we have established; that it will take time for men and women to change their methods of living. I believe in the Prophet Alma's words, that this life is the time for men and women to prepare to meet God:

Yea, behold, the day of this life is the day for men to perform their labors.

Alma continues:

Ye cannot say contrary to this, for that same spirit which doth possess your body at the time of death, at the time that ye go out of this life, that same spirit shall possess your body in the life to come.

It is a mistake for men and women to believe, as many are taught in the world, that when we pass away we will go immediately into the presence of the Lord, there to remain. It is not so written, but it is written that we shall go into that spirit world, and that the life that we have lived, the knowledge that we have acquired, will be with us there, and shall be with us and for us in that life where we shall go.

**EARTHLY LIFE A MISSION**

We came into this world and took upon ourselves these bodies of flesh and bones willingly. We came here, away from home, to perform a work, and to test our strength. The Lord sent us on this mission. I have always felt that this experience in mortality is more or less a missionary experience. He governs and controls the destinies of the human family, according to their faith in Him and according to their work, and that training they received, and that obedience which they yielded in that eternal world from whence we all came, had much to do with the shaping of their destiny here.

I do not place credence in the thought that things come by chance



or by luck. I doubt very much if there is any such thing. I think the Lord's plan is an orderly one, which He made before the foundation of this earth was laid. I believe with all my heart in the testimony of the great prophets, that we were in that world, and that we shouted for joy at the time when the Son of Man was selected to go into the world and preach the Gospel of peace among the children of men, that men who would might have a chance to prove themselves while they were in mortality.

I repeat that I am strong for individuality. I believe in it in business and in government. I believe in it in my Church relationships. I am fully converted to Alma's statement that this is the time for men to prepare to meet God, and that that same spirit which possesses our bodies when we go out of this world, that same spirit and experience and training, will go with us into the world to come. It will be there as an asset unto us. If we have not kept the commandments of God and made good use of our time, then we have failed that much, and we have to that extent retarded His plan, for after all that plan is based upon the faith and works manifested by the sons and daughters of God.

#### THE KEYS OF AUTHORITY RESTORED

The Lord has established in your day and mine the Gospel of Jesus Christ. He gave it to the Prophet Joseph Smith, who was divinely appointed to become the great Prophet of this dispensation of the fulness of times. It was through him the Gospel was to be taught in all the world. The Lord brought into the world the authority that He gave to Joseph the Prophet, and He established it through those men who appeared unto the Prophet and gave the keys to him. This is the authority to act in the name of God. This is the Holy Priesthood, and to know this and to live in accordance with it is life eternal for the children of men.

There are thousands and millions of good men and fine women in this world. They can only be reached by those who know the truth. A man who does not have a testimony of this Gospel cannot bear it to others. He cannot establish faith in the heart of another man or woman unless he possesses that faith himself. He must have a knowledge that God lives, that Jesus is the Christ, that this divine plan called Mormonism, was instituted by our Father in Heaven, and that it is the work of God. He must feel this and know it. Then he can have influence with the children of men, and by the power of his example, which often precedes precept, he can establish faith in the hearts of the children of men.

This is the mission of the Church of Jesus Christ of Latter-day Saints. If men procrastinate, if they continue to be wicked, they cannot hope to inherit these blessings. Let me read what Alma further says about this:

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked.

## EVIL HABITS LEAD MEN ASTRAY

My brethren and sisters, let us look well to the habits we form. If they are evil habits, and if we do not repent of them and put them from us, they become a great part of us and it is not easy to shake them off or to forget them. It is not easy for men and women to get away from the vices of sin. The drinking of alcohol, for example, leads them into terrible conditions, often into destruction. That same principle will apply to every habit or form of sin that a man or a woman may acquire here in mortality. That is the thing I think that our great prophet Alma had in mind.

## ADVICE GIVEN BY THE PROPHET ALMA

Alma offers some very encouraging advice in these words:

Counsel with the Lord in all thy doings, and He will direct thee for good; yea, when ye liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day.

That is the promise that He offers to men and women who will follow the Lord and counsel with Him, who will attend to prayer, who will attend to their offerings, who will walk uprightly, as carefully as men and women may in mortality. And he said: "Ye shall be lifted up at the last day."

## A GREAT PROMISE

As I read these words my mind was drawn, and has been drawn many times to a passage of scripture in the Doctrine and Covenants, in the 93rd section, the first verse. I heard President Joseph F. Smith read it once when I was in Conference, and I believed it was directed to me. I read it to you:

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am.

I want to say to you, my brethren and sisters and friends, that is one of the greatest promises the Lord could offer. It is a wonderful thing for us to know that, and to know that it will absolutely come to pass. It fills us with joy to know that the Lord Jesus Christ is the Savior of the world, and that He is our Father's Son; that He established faith among the children of men and raised up a righteous heritage here in the earth, to establish His Cause in the great world in which we live, and that if we are worthy we may one day look upon His face.

## THE VALUE OF TRUTH

It is a glorious thing to know the Truth. It is a glorious thing to live it. It is a fine thing to meet men, regardless of where we may travel, and to let them know and feel in their hearts that we believe in the Gospel

plan and that we teach it and live it. By it we may bring souls unto Christ.

I have lived in the shadow of the prophets for many years. I have heard their testimonies. It is a marvelous thing to hear the testimony of President Grant. I talked to a person who heard his voice this morning over the radio. He said it was inspiring and that he was deeply touched when, in his humility, the President manifested emotion. The testimony of Jesus was there. What more could men and women ask for or hope for than to know these things? "For this is life eternal," said the Savior in His day, "to know thee, the only true God, and Jesus Christ whom thou has sent."

Brethren and sisters, we are living in a day of great trouble and distress, but we have the power to use our free agency, stand for the things we know are right, and to establish faith among the children of men. Let us not be fearful of saying "No" when we ought to say it. Let us stand for the truth and uphold the hands of the prophet of the living God and those who are associated with him, for this is the work of God. The Lord bless you. Amen.

The Choir sang "Jesu, Word of God"—Mozart.

### ELDER JOSEPH FIELDING SMITH

#### *Of the Council of the Twelve Apostles*

This is a most wonderful sight, and this is a most important position which I occupy. In looking into your faces I feel very much my weakness and dependence upon the Spirit of the Lord, and I trust that I may have your faith and prayers in what I may say.

There are a great many principles that concern us very deeply, the principles of the Gospel. We have assembled here for the purpose of being instructed, guided and built up in the faith. It is impossible for one individual, in the limited time, to attempt to cover many of these principles of eternal truth. I have been delighted in all that we have heard. We have heard much already of the greatest importance, which I humbly hope we will put into practice, if we have not already been practicing these principles of righteousness which have been mentioned here this afternoon.

I am inclined, at this particular moment, to continue something along the line of the remarks that were made by Brother Ivins, for I believe that he touched upon one of the most important things that concern the Latter-day Saints—marriage.

#### KEEPING THE COMMANDMENTS IMPORTANT

We have a great many people in the Church who would not think for a moment of stealing. They would not lie. They would never think of purposely injuring a neighbor, and they might be considered, of course, to be good citizens, because in all their acts they show the spirit of honesty and integrity so far as their dealings with their fellow men are concern-

ed. But they do not feel that they have violated any principle of justice or right, when they violate some of the most important commandments that the Lord has given us.

#### MARRIAGE FOR TIME NOT APPROVED

Frequently I receive an invitation to attend a wedding. I look in the newspaper and I see the picture of a beautiful young lady, and the announcement made that she is going to be married, and perhaps, she being a member of the Church, she is going to marry also a member of the Church, but that the ceremony is going to be performed at the home of the bride, or at some other place selected by them, outside of the Temple of the Lord.

While the invitation that comes to me no doubt is sent in the spirit of kindness, I always feel that I would rather not receive it, because I do not want to lend to a wedding of that kind even my presence, because I consider marriage, as the Lord has given it to the Church, one of the most vital and one of the most sacred principles that has ever been revealed. And when we violate that covenant, or refuse to enter into that covenant, we are transgressors of the law.

We read in the scriptures that sin is the transgression of the law. Now, these people who marry by what we call civil ceremony, in other words, who are married by the Justice of the Peace, or by an Elder of the Church, the Bishop or the President of the Stake, outside of the Temple of the Lord, can only be married for time. That is all. The Lord has commanded us, as it is recorded in the revelations, that marriage among members of the Church should be performed in His Holy House, and not for time only, but for time and all eternity. Therefore, those who are satisfied to receive a ceremony for time only, uniting them for this life, and are content with that, are ignorant of this fundamental principle of the Gospel and its consequences, or they are in rebellion against the commandments of the Lord.

#### RESPONSIBILITY OF PARENTS

Now, what I want to say is intended very largely for the parents of the young people. I think the parents, perhaps, are more to be blamed, because, in many instances, very many instances, they have not taught their children the sacredness of the marriage covenant. I want to read to you one or two things that are written in the revelations. I hope that my words will carry to those who contemplate entering into this sacred ordinance, and if they have intended to have the ceremony performed in some other way, rather than that which the Lord has indicated, that they will take heed and repent, that they may receive the blessings.

#### COVENANTS NOT OF GOD END WITH LIFE

I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.

And everything that is in the world, whether it be ordained of

men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

I have read to you a fundamental truth, a self-evident truth. Any one, it seems to me, who believes in a Supreme Being, must acknowledge the fact that any covenant or obligation, bond, vow or performance, that is not in accord with the law which has been decreed by the Supreme Being, must of necessity come to an end. I can see no grounds for argument in regard to that. That is a fundamental truth.

The Lord continues in this revelation and says:

Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore they are not bound by any law when they are out of the world.

While the Church, as well as the world, would recognize that marriage while they are in the world, yet the fact remains that when they are dead the marriage comes to an end.

Therefore when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding and an eternal weight of glory.

I take it that this has reference to those who have been just and honest and have been willing to keep other covenants and commandments the Lord has given them. They are members of the Church, but have not been willing to enter into this great and crowning covenant, if you please, which would exalt them to be the sons and daughters of God. And therefore, as I read further:

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever.

Forever and ever! Think of it! It fills my heart with sadness when I see in the paper the name of a daughter or a son of members of this Church, and discover that she or he is going to have a ceremony and be married outside of the Temple of the Lord, because I realize what it means, that they are cutting themselves off from exaltation in the Kingdom of God.

Now, again, the Lord continues, in this revelation, to say that if they are married by His word, then they shall pass on to the exaltation, and that exaltation is a fulness and a continuation of the seeds forever. In other words, the family organization is intact throughout all eternity, and there shall be eternal increase,—and that is the crowning glory, if you please, in the Kingdom of God.

Again:

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me.

But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also.

This is eternal lives—to know the only wise and true God, and Jesus Christ, whom He hath sent. I am He. Receive ye, therefore, my law.

#### ETERNAL LIFE THROUGH KEEPING GOD'S LAWS

What do you get of that? This fact, that the marriage for eternity grants unto us the privilege of eternal lives. It does not have reference to our existence hereafter, for every man will live eternally; it is the continuation of the seeds forever, which constitutes eternal lives.

Broad is the gate, and wide the way that leadeth to the deaths; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

What is meant by the expression "to the deaths"? It means to be stopped, to be shut off, to be denied the privilege of eternal increase. That is *the deaths*, and a great majority of mankind will go on into the eternity, to partake of *the deaths*, which means a stoppage, cutting off from these great blessings, which shall be bestowed upon those who are willing to keep the commandments of the Lord.

May the Lord bless the Latter-day Saints. May parents teach their children, that they may understand this thing, that they might walk in the light of the truth, and that this evil that exists among us may come to an end, and that the fathers and mothers may rejoice when their children are married by some one who can seal them for time and for all eternity.

#### PRESIDENT JOSEPH F. SMITH'S WORDS

President Joseph F. Smith has said—I have heard him say it to the members of his family and elsewhere—that he would rather take his children to the grave, one by one, and lay them away, knowing that they would come forth worthy to receive the fulness of the kingdom of God, than to have them marry outside of the temple of the Lord, and deny themselves these privileges.

Of course, a person who marries outside of the temple may repent, and can come to the temple and have the ceremony performed by one having authority; but how much better it is, as we have already heard, to do the thing right at first. So I pray, in the name of Jesus Christ, our Lord, Amen.

## ELDER JOHN H. TAYLOR

*Of the First Council of the Seventy*

I am very happy, my brethren and sisters, to have the opportunity of speaking to you this afternoon. Along with the other brethren, I have been very much interested in the remarks, counsel and instructions that have come to us. I trust my Heavenly Father will bless me, that I may be helpful in my remarks, so that our faith and testimony may be increased.

## DREAMS AND VISIONS

In reading in the Book of Mormon my attention was attracted to the statement of Lehi, wherein he gives an account of his vision of the iron rod. I was attracted first because, in the words of Lehi, he said: "I have dreamed a dream; in other words, I have seen a vision." It occurred to me that the dreams that one has, if they are at all worth while to the individual, or to the Church, they must be associated with that other word "vision." When one has dreams, and they are of value, they must be associated with vision from God, the Eternal Father.

We do have people in our day, who are dreaming dreams, and they, in some instances, feel that they are very vital, and that they belong in some way to the revelations of the Lord. As a general rule, such dreams have to do with personal desires for things,—perhaps things they should not have. They may be caused by worry or nervousness or an unbalanced ration.

I had an uncle, who was a bachelor, and a lady came to him and said she had had a dream that she should marry him. My uncle said, "That is all right, but will you wait, please, until I have had the same dream?"

There are people who, in order to have the things that they want, assume that they are dreaming, and that these dreams are coming from God. It is only a way of disregarding the word of the Lord, and doing the things that they want to do, whether they be right or whether they be contrary to the word of the Lord.

## THE TREE OF LIFE

In this dream of Lehi's he said that he saw the tree of life and that it was the most precious thing above all other things, because "it sheddeth itself abroad in the hearts of all the children of men." An angel who was standing by Nephi as he was receiving the interpretation of his father's dream said, "Yea, and the most joyous to the soul."

The love of God, in the explanation that we have in the scriptures, is the tree of life. The love of God is more precious than anything else, and we can readily judge how much we love God by the way we keep His commandments. We may say we love God, but if we haven't the strength, the faith or the courage to make sacrifices for the truth, then surely we are not loving God as we should love Him.

## THE IRON ROD AND THE GREAT BUILDING SEEN BY LEHI

The other thing that attracted my attention was the rod of iron which ran along the bank of a river and led to the tree of life. In the interpretation to Nephi he was made to understand that this rod of iron was the word of God, the Eternal Father, and that many men and women, hosts of them, started on their way to reach the tree of life, that they might partake of this fruit, which was precious above all other fruits. As they came and partook of this fruit, some of them, in looking around, saw a building that seemed to be standing, as it were, in the air. There was a multitude of people in this building, and they were mocking those who had come to eat of the fruit of the tree of life. Many of these people who came and had eaten of the tree of life, because of the attitude of the people who were in this spacious building, felt ashamed of the thing that they were doing, and wandered away and were lost.

## RIDICULE OFTEN THE CAUSE OF TURNING FROM THE RIGHT

So the thought has occurred to me that often we partake of the fruit of the tree of life, or we become acquainted with the love of God, and His mercies, and then we are made ashamed by the attitude of other people. I dare say that the majority of our young people who begin to smoke or to drink, do so because in some way other people have made them ashamed of the word of the Lord, as if it were something lacking in value and need not be held to. Because of the mockery and because of the words of ridicule, our young people turn away and commence to do things that other people do. Then it becomes a habit, which makes it that much harder to find their way back again to the road that will lead them to the tree of life.

We have people who fail to go into the house of the Lord because they have been made ashamed of its ordinances and ceremonies and of its requirements in the matter of dress. The argument is used that it is all absurd, that it is foolish and of no importance; therefore boys and girls and other people are made ashamed of the things that we have in the holy house of God, because they lack understanding and courage and because they have not loved God enough. They would rather have the things that seemingly are comfortable and easy for them, and which require no sacrifice. Thus they turn away from the love of God and the path of righteousness.

Awhile ago I came in contact with a man, a young fellow who, attending one of our places of learning, was told that patriarchal blessings were on the same plane as fortune telling and crystal gazing, that there was no truth back of them that would be helpful to anyone. So that young man's faith in one of the precious privileges of the Church was shattered.

May the Lord bless us and be helpful to us. May we seek after the tree of life. May we get hold of the iron rod and as we go through the destructive mists of darkness, may we hold tight to this rod and not be lost in the wilderness, and so be able to reach the tree of life, and love God as we should love Him. I humbly pray for these things. Amen.



## ELDER CHARLES A. CALLIS

*Of the Council of the Twelve Apostles*

The Apostle Peter said: "Jesus went about doing good." In these five words is the epitome of a divine life, spent in the service of humanity.

As I listened to the report which was read this morning, particularly that part of it which referred to the Church Welfare work, I said in my heart, "this great movement is applied religion."

## MIGHTY WORKS PERFORMED BY JESUS

It is wonderful to contemplate the care and compassion that Jesus bestowed upon the unfortunate. He healed the sick, made the blind to see and the deaf to hear. He fed the hungry multitudes, "lest they faint." When He raised the little maid to life He commanded the astonished parents "that something should be given her to eat."

When He performed those mighty works in His own country the people were astounded and said: "Is not this the carpenter?" They could not comprehend that Jesus was Deity embodied in human form.

I haven't heard anyone explain the full significance of the profound truth that God Almighty trained His Only Begotten Son in a carpenter shop. The Savior was no weakling. He was a muscular workman; He stood and moved in the pride and strength of manhood when He drove the money changers from the Temple. He was also considerate and kind.

## THE YOKE OF CHRIST

He said:

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Jesus in the carpenter shop doubtless made yokes for oxen. But the yokes He made left no sore spots. They made the burden light. The man who bears the yoke of Christ has no sore spots on him. In his heart and life there is real liberty and joy. Yes, Jesus was a carpenter and that Carpenter today is the Captain of the world's only hope.

## PRACTICAL ADVICE TO YOUNG MEN

Our young men in Zion should learn handicraft trades; there are too many of them seeking white-collar jobs. If they want to "stand before kings" they should become skilful farmers, craftsmen, mechanics, and be diligent in their work.

Mr. Babson said:

W. J. Cameron, of the Ford Motor Company, told me the other day that the number of students preparing to be mechanics is only about one-seventh the number now employed as mechanics; while the number now studying for the professions is about thirteen times those engaged in the professions.

This does not look good. We should not cease to teach our young men that the mechanic as well as the farmer is necessary for the progress of the community. The world is in need of mechanics, builders, plumbers, carpenters, bricklayers. I felt disappointed in reading in a newspaper, a few days ago, the following statement:

The Ogden Air Depot at Hill Field will need 2,500 to 3,500 machinists and mechanics by the end of this year, it had been reported today by Major R. J. Minty, personnel officer.

He explained that the army hopes to fill at least the lower grade skilled jobs with Utah men, but is certain that many of the more skilled workers must come from outside the state.

I urge the young men to learn trades; to be craftsmen. Then they will be qualified to earn a comfortable living. The middle partition of the incompatibility between labor and culture should be pulled down. There should be no such partition. Labor is honorable. Let us pursue the splendid policy that will bring temporal independence to our young men and that will produce for us more builders, for our people are naturally builders. A new world is being built. Builders and mechanics are in demand. Every effort should be put forth to make our young men employable.

Boys and girls stay in the country, on the farms; do not desert them, for the land is your heritage. When the bulk of the population shifts to the cities there is danger to the nation. For the real bulwark, and the strength of the nation is in the country. President Grant remarked to me the other day that cities would perish if they were not continually nourished with the good, pure blood that comes from the country.

I know of four ranches in this State. The men who founded them were English, German, Swedish and Danish. They were solid men in the community and earned the bold independence that comes from labor. They made themselves well-to-do. But where are their descendants. Most of them wanted white-collar jobs. I have seen them punching time-clocks. They are living from hand to mouth. Strangers, not members of the Church, contented and prosperous, own and live on those ranches.

"Sweet are the uses of adversity." I believe in this too often overlooked truth. Blessings ought not to be wasted: neither should troubles. Oh, if we had had the foresight to have prepared for the defense of this country when we were in the midst of the depression! Men could then have been trained as mechanics. They could have been employed in erecting our defenses. Instead of spending the billions of dollars in ways that probably have not brought the greatest good, work could have been provided for millions of workers who would have been glad to work. There might not have been any war in Europe if this had been done.

#### THE LORD'S ADVICE TO RICH AND POOR

The Lord gives some advice to the laboring men, and also to the rich men. This is the Carpenter speaking, the Carpenter who was exalted to a throne to sit down on the right hand of God. He it was who was rich and became poor for our sakes. Listen to His divine admonition:

Woe unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

I admire the great captains of industry. They have founded magnificent industries. They should be hailed as saviors of labor in the industrial world. But they should not honor and love mammon more than they love their humble brethren who are working for them.

Now, to the laboring men:

Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands.

No excuse there for sit-down strikes. No encouragement for strikes which are inspired by a spirit of violence. Labor cannot do without capital. God wants both to go together peaceably. Do not blame and envy men because they are rich; do not condemn or look down upon men because they are poor.

The capitalists, the industrialists engaged in the manufacturing industry and the working men should put aside the agitators and the professional trouble-makers and meet around the conference table with their hearts permeated with the Spirit of Christ.

Then in that state of mind, misunderstandings, questions and disputes would be settled in reason and justice. Results would spring from such conferences which would make an end of useless and costly strikes. They would make for practices, conciliation, satisfactory adjustments and happiness that flow from the spirit of the Savior. Thus these outbreaks of violence, the strikes which disfigure and disrupt our industrial life would cease. I pray that the Spirit of the Lord Jesus will rest upon and abide with employer and employed alike.

#### GRATITUDE EXPRESSED FOR LEADERS

We thank God for President Grant. As he was talking this morning the words of the Apostle Paul came to my mind. He said: "Nevertheless, I live; yet not I, but Christ liveth in me." We see the influence of the spirit of the Savior in the life of our beloved President. That is the reason why he is a blessing to his people.

May I add just one more word. With all my heart I endorse the statesmanlike address delivered by President Clark in this Conference. Every word of it I accept. It is a warning to this nation, a word of light uttered by a prophet-statesman.

I bear testimony to the truth of the Gospel in the name of Jesus Christ. Amen.

**ELDER FRANK EVANS***Former President of the Eastern States Mission*

I do not know at this moment what I shall say. I have been in this congregation since the opening of the morning meeting, very much impressed and stimulated by the discourses of the brethren, but not expecting to be called upon myself.

It is a singular privilege to occupy this pulpit. When one reflects upon the history of it, and looks back over the years, when he examines the discourses that have been delivered here, he finds the high points in all the activities of our lives, from the standpoint of religion, of social science or educational principles; in fact, in all that is of importance to us. The finest doctrines known to men have gone out from this pulpit. It is not surprising, therefore, that those who are to speak approach it in a spirit of diffidence, certainly of humility, of deep concern, and of profound respect.

Going back to the records of 1869 and '70, and to the General Conference of April, 1872, I re-read oftentimes the doctrines proclaimed here by President Brigham Young. He urged the people to come together in unity and counsel in all their undertakings. He taught the doctrine of cooperation as we see it today, and even upon a broader scale, and yet it was probably from this pulpit alone that that doctrine was then being taught. He defined clearly the benefits of cooperation and the advantages that it would bring to all the people. Since that time, every State in the Union has declared in favor of the principles which he then advocated.

Today we see also the most advanced step, I believe, that has been taken in the direction of cooperation, in our Church Welfare Program. I trust that no man and no woman who, having the opportunity to engage in this work, will fail to do so. Let not your sons and daughters grow up to a realization of what is now being done in the line of social justice, welfare and service, to discover that you have not taken part in it. The day will come when men will stand here and relate with justifiable pride, what will have been accomplished in the present undertaking and the people will view it with universal approval and with a sense of deep satisfaction.

At the April Conference of 1880, President John Taylor delivered a discourse here which for fundamental righteousness cannot be excelled by any address that I have ever read. It was the Year of Jubilee. He advocated that "we do like the Ancients, and take off the yoke from those who are in debt and unable to pay, and release them from their bondage, and cause a feeling of joy and liberty to abound among the poor." The granaries were opened, and the thirty-five thousand bushels of grain that had been gathered by the women of the Relief Society were released for the benefit of the poor.

In that sermon, President Taylor said:

When the Lord is blessing us, let us bless one another. He will not let us suffer if we take care not to let one another suffer.

It will be recalled that at that time one-half of the sums due to the Perpetual Emigration Fund, amounting to more than \$800,000, was turned over for the benefit of the poor—that is, these obligations were forgiven those who were unable to pay. That was, in reality, a year of jubilation.

However, the discourses of that day were not, of course, broadcast as they are today. They reached the ears of ten thousand gathered in this great auditorium and were preserved in written or printed form, but where one thousand were reached then, hundreds of thousands may hear what is being said now. The discourses of this morning, for example, were heard throughout the West and I believe it can be said that they take rank with the noblest utterances that have ever come from this pulpit.

Another thing that has been constantly taught here is the doctrine of thrift; not a thrift that is mean or low or selfish, but a thrift that calls for intelligent saving, for judicious spending, and for wise giving; a thrift that makes one able to be generous. President Grant has constantly emphasized this doctrine and in connection with it the principle of self-discipline, self-control, and avoidance of those things which are injurious to the physical being. While in years gone by these things have not been taken so seriously, today from every college, every medical institution, from all those trained in medical science, from the councils of people generally come an acceptance of these doctrines, especially so since they may now be judged by their fruits. And, above all, lessons of courage have come from this pulpit, both by word and by example—the courage of one's convictions such as our leaders exhibited in years gone by, and such as they exemplify today.

As I was recently leaving the Mission office in New York, for a trip into the field, I passed through an electric gateway at the railway station. As I approached the gate leading to the train, it opened mysteriously before me, and to my mind came the question, "What hand opened that gate for me?" The obvious answer seemed to be: "No hand at all. You simply intercepted the electric current and the power did the rest." But that was not the answer. Many hands and many minds, working over many years, opened that gate for me, and tens of thousands of men, women and children have availed themselves of that convenience which science had given unto us. I thought of the Faradays and of the Edisons and their kind and of how they had been taunted and even ridiculed, as they worked their way upward to bring a blessing to mankind. Courage kept them at their task. But more than all, I thought of the leaders of that Mission in the early days—of Wilford Woodruff, of John Taylor, of Parley P. Pratt and Orson Pratt, and such men as they. They also pointed out a gate which opened to tens of thousands of men and women and children,—a strait gate and a narrow way, one that leads to Life. That is the Way with which we are most concerned. These men, too, were taunted, were ridiculed and even persecuted, but they were never dismayed. They were men of fortitude and of unflinching courage. They were convinced of the rectitude of that for which they stood. They were

converted to the Gospel of Jesus Christ, and there was no compromise in their souls or in their minds.

These are the lessons which have been taught from this pulpit during all the years of its history. May we appreciate its importance, its deep significance. May we not fail in our integrity, in our courage, in our devotion to the work of the Lord, I pray in the name of Jesus Christ. Amen.

An anthem, "Be Thou Faithful"—Engel—was sung by the Choir.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

We thank the Choir for the beautiful songs which they have sung to us today. We always know when we have the Brigham Young University Chorus that we will have good music.

I again urge that as you leave here to drive to your homes, you drive carefully, and I ask the pedestrians to walk sensibly as they cross the roads.

The benediction was pronounced by Elder Richard C. May, President of the Minidoka Stake.

Conference adjourned until 10 a. m., Saturday, April 5.

## **SECOND DAY**

### **MORNING MEETING**

Conference reconvened Saturday morning, April 5, at 10 o'clock.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

The moment has arrived for opening the third session of this Conference. We are indeed grateful again this morning, notwithstanding the inclement weather, that President Grant is with us and is presiding. He has asked President Clark to conduct the services.

Through the courtesy of Radio Station KSL and of the other Radio Stations cooperating the meetings of this Conference are being broadcast over KFXD at Nampa; KSEI at Pocatello; KTFI at Twin Falls; KID at Idaho Falls; KSUB at Cedar City; and KEUB at Price.

The Presidents of Stakes in these localities are arranging meetings in various of their Ward meeting houses where Ward and Stake congregations can hear the Conference. A direct wire from the Tabernacle to the Los Angeles Stake Tabernacle in Los Angeles, California, will bring the services to that area.

We were advised last evening that the reception was very good in all these areas, and that people were coming together and enjoying the services.

There are present on the stand this morning President Grant and his two Counselors, the eleven Apostles, all of the First Seven Presidents of Seventies, and all of the Presiding Bishopric.

The music today will be furnished by the Blackfoot Stake Choir, Elder Ronald Bitton, Director, Elder Frank W. Asper, Organist.

The congregation and the Blackfoot Stake Choir sang the hymn, "Do What is Right."

Elder Wilford W. Warnick, President of the Timpanogos Stake, offered the opening prayer.

The Choir sang "Lift Up Your Heads"—Taylor.

### ELDER JOSEPH F. MERRILL

#### *Of the Council of the Twelve Apostles*

Revelation is the rock upon which the Church of Jesus Christ of Latter-day Saints is built. It is the basis of Mormonism—the restored Gospel of Jesus Christ in its fulness. Using the term revelation in a broad sense, it is the means the Lord has always employed to acquaint His children with the plan of salvation, with a knowledge of His existence and of our relationship to Him. We believe the Bible and other scriptures are divinely inspired writings.

#### JOSEPH SMITH, HEAVEN-TAUGHT

The Prophet Joseph Smith was wonderfully favored by the Lord in the matter of revelation. So far as the records show, it began in what was the most marvelous vision ever given to mortal man. The Father and the Son not only showed themselves to Joseph but actually talked to him. In addition to these personages a number of others of the greatest personages in heaven also appeared and talked to him—Moses, Elias, Elijah, John the Baptist, the Apostles Peter, James and John, and the prophet Moroni—an imposing list of immortals. Thus to a remarkable degree Joseph Smith was heaven-taught by word of mouth as well as by inspiration of the Holy Ghost. We are entirely correct, therefore, when we say that divine revelation is basic to the organization and continued existence of this Church.

#### REVELATION—FOR THE CHURCH AND FOR INDIVIDUALS

Without revelations other than the inspired teachings of the Bible this Church could never have been organized. There would have been no need for it, because it could not have been essentially different from existing churches. It would have had no more light than they have—no fuller truth to impart.

Revelation is needed not only to guide the organization and teachings of the Church, but also to enable the members to function acceptably in their respective duties. One thing that is characteristic of the Latter-day Saints is their assurance that God lives, that this is His accepted Church and that He helps His children according to their worthiness and

needs. Experience has taught them the validity of certain scriptural teachings relative to the individual receiving divine revelations.

We remember what Jesus said to Peter when He asked His disciples "Whom say ye that I am?" The answer came quickly from Peter,

Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven. (Matt. 16:15-17.)

This indicates that Peter received his knowledge through divine revelation.

#### THE PRAYER OF FAITH ANSWERED

Joseph Smith's boyhood experience in this matter has been published world-wide. The lad most earnestly wanted to know which church to join. He decided to ask the Lord, for he read in the writings of the Apostle James the following:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

However, James gave a caution in these words:

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. (James 1:5-7.)

This biblical passage heartened the boy and he went into the nearby woods to pray. The sequel was the most marvelous vision ever given to mortal man. The Father and the Son appeared to Joseph in a column of transcendent light. He not only saw them, he heard their voices, for they spoke to him. He learned the truth that God hears and answers prayers.

Many Latter-day Saints can and do bear witness to the truth of another saying of Jesus recorded by the Apostle John and stated in these words:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

This of course indicates that revelation is the means of getting this knowledge.

I give another scriptural reference on this point. It is clearly and explicitly written and is found in the Book of Mormon, recorded in the tenth chapter of Moroni and is as follows:

And when ye shall receive these things, [those written in the Book of Mormon] I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4-5.)



## REVELATION FROM TWO SOURCES

I call attention to this principle of revelation, not that all Latter-day Saints do not accept it, but to point out that there are certain dangers regarding it about which a few of our people seemingly need to be warned. The kind of revelation of which I have spoken is divine revelation. I know of no dangers associated with this kind of revelation. Its source is heaven and most commonly is a manifestation of the power of the Holy Ghost. But using the term in its broadest sense it will include the whisperings that come from evil sources through the power of Satan.

According to our teachings, Satan and an army of supporters were cast down to earth from the premortal spirit world. They are spirit brothers of ours, and are real persons having spirit bodies. As surely as we live they live also. They are trying to handicap and thwart the work of the Lord. Wherever the Saints are found there the devil is also. If Satan can overcome the Saints, he will have all the world subject to him. He is a deceiver, the father of lies, the source of evil, the enemy of all righteousness.

He has great power in the earth. He has deceived, and is deceiving, some people who have been and may now be members of the Church, but members in grave danger. One of his schemes is to give them a type of revelation, inducing them to believe that these come from heaven instead of from the devil. It is these people that are in urgent need of a warning.

In writing to the Corinthians the Apostle Paul speaks of those opposing his labors as:

.....false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. (II Cor. 11:13-15.)

Do you notice the similarity in method used in Paul's day and in this day by emissaries of Satan?

In Matthew, Chapter 24, Jesus in speaking of the signs and conditions preceding His second coming is reported as saying:

There shall arise false Christs, and false prophets and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matt. 24:24.)

## FALSE PROPHETS TODAY

Do you know of any false prophets among us in these days—those misguided, lying, deceitful workers who claim to be the recipients of divine revelation? In the 7th Chapter of Matthew Jesus is again reported as saying:

By their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonder-

ful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:20-23.)

There are many scriptural references, particularly in the Doctrine and Covenants, that might be given of the deceiving power of Satan. One found in the Book of Mormon bears directly upon the point I have in mind. It is found in the 30th Chapter of Alma. Korihor, an anti-Christ, was arrested and brought before Alma, the governor and chief judge, for teaching infidelity and leading the people into wickedness. Before the judge Korihor refused to desist from his position and demanded from Alma a sign that there is a God. When struck dumb Korihor wrote:

The devil hath deceived me; for he appeared unto me in the form of an angel, and said unto me: Go and reclaim this people, for they have all gone astray after an unknown God.... And he taught me that which I should say, and I have taught his words.... (Alma 30:53.)

Are all of us not acquainted with instances essentially like the one Alma relates of Korihor?

#### THE DECEIVED

Occasionally there comes to my office and presumably to other offices in the building, an individual who claims he has a divine message for the Church or for President Grant. Of course, we give no credence to their claims. But I refer to their claims in illustration of the statement that our belief in modern revelation may be the means of leading away some of the people unless they are on their guard. Perhaps at no time in history did Satan have power as great as he has today. There was no time in the past when so many people believed in revelation as today. Satan tempts us where we are most vulnerable. He misleads a few into believing that the promptings that come from him are divine revelations. These false prophets in turn are seemingly so devout, so humble, so earnest and sincere that they, with Satan's help, are able to deceive and mislead many others—only those, however, who profess a belief in modern revelation. Thus heresies spring up, faith in our leaders is destroyed and the devil laughs because of his successes. The foolish who have been blinded have been led to believe that they are serving the cause of the Master when the fact is they are dupes of the devil. I speak plainly to avoid being misunderstood.

There are adulterous men going about lying to and trying to deceive people into believing that the President and leaders of the Church have lost the spirit of their callings and have repudiated some Gospel principles. This is one of the ways in which the devil is working.

#### INDIVIDUAL GUIDANCE

We believe that an individual is entitled to divine guidance in his personal and material affairs. President Joseph F. Smith was reported in a Conference sermon as saying the following:

Every man has the privilege to exercise these gifts (of revelation) in the conduct of his own affairs.... in the management of his farm, his flocks, his herds and in the management of his business.

I was once reliably told that President Wilford Woodruff advised going ahead with building the Lehi sugar factory, even though a committee of business men had reported and decided against its feasibility. President Woodruff knew the project would be successful because the Lord had so indicated. But Satan has deceived many Church members by his devilish manifestations in matters of material projects. I called attention to one of those in a recent stake conference. No loyal Church member can logically expect a project to prosper when it has been disapproved by two presidents of the Church.

#### THE WORTHY MAY DETECT EVIL

Yes, the devil is among the Saints. Let them beware. He uses various means and methods—those that are found to be most effective, depending on many pertinent factors. He catches often those who are off their guard. None of us is secure from his wiles. To be as secure as may be we must have the help of the Lord. This is available if we worthily seek it. Every one in the Church must have it if he does well the work authoritatively assigned him to do. But no officer, no missionary can fully enjoy the work of his calling in the Church without the spirit thereof, which is given through the Holy Ghost.

Brethren and sisters, let us not be deceived. There are many agents of Satan abroad in the land and some of them may be self-deceived, not knowing that they are in the power of the evil one. However, the spirit of the devil among this people may be detected by all honest, sincere members who keep the commandments of the Lord. The spirit of the Lord is comforting, joy-producing, love-inspiring, help-giving. The spirit of the devil is manifested in fault-finding, envy, selfishness, hatred, deceit, dishonesty, and produces misery, sin and crime.

#### GUIDANCE THROUGH PRAYER

Do the people of the Church want a safe guide to what is well for them to do? It is this: Keep in harmony with the Presidency of this Church. Accept and follow the teachings and advice of the President. At every Conference we raise our hands to sustain the President as prophet, seer and revelator. Is it consistent to do this and then go contrary to his advice? Is anyone so simple as to believe he is serving the Lord when he opposes the President? Of course, the President is not infallible. He makes no claims to infallibility. But when in his official capacity he teaches and advises the members of the Church relative to their duties, let no man who wants to please the Lord say aught against the counsels of the President.

In the spirit of helpfulness let me give you a key. When in doubt go on your knees in humility with an open mind and a pure heart with a real desire to do the Lord's will, and pray earnestly and sincerely for divine guidance. Persist in praying in this way until you get an answer that fills your bosom with joy and satisfaction. It will be God's answer. If obedient to this answer you will always act as the President indicates. You will then be safe. God help us all to act wisely I pray in Christ's name.

**ELDER RICHARD L. EVANS***Of the First Council of the Seventy*

As always, I declare my dependence upon the Spirit that motivates all of these proceedings.

**THE FUTURE AS IT AFFECTS YOUTH**

I was happy yesterday to hear President Grant and President Clark address part of their remarks to the young men of my generation who face a breaking up of the pattern of their lives by those events which we now face, and I was happy to hear them remembered, in the opening prayer this morning. We have lived to see the day when the best laid plans of men have gone wrong, and these young men are facing the postponement or abandonment of many of their ambitions and most cherished dreams and plans for their own futures. And as the young men are affected, so are the young women. We sympathize with them greatly.

I met with such a group a week ago today, a group of M Men, and I felt them reaching for a message on this subject. I should like to have the ability briefly to deliver that message to them.

I think it shouldn't be a time for too much pessimism and discouragement, in spite of all the uncertainties. I think we should remind ourselves of the fact that there has always been uncertainty. No one ever lived in a static society. No one has ever had fixed guarantees that his way of life would not be interrupted, and I am sure that it is not a time for disrupting our plans. The time for preparation in the lives of our young men is altogether too short, and I feel in my heart that they should go forward with whatever they have in mind, and let interruption overtake them when and how it will.

It certainly is not a time for living from hand to mouth. It is a time for laying broader foundations than ever before, because no matter what kind of world we find ourselves living in tomorrow, the best qualified men will always be in demand, and whether we are living here or not, we shall be living somewhere, and those intangible things that we acquire we shall take with us wherever we go.

**THE CALL TO ARMS**

Some of our young men, and some of our mothers who are called upon to send them forth into service, wonder why they have to go. There have been some who have urged the Church and its members to declare themselves conscientious objectors. There may be some merits in this position. Perhaps we should reserve the right so to declare ourselves at some future time. I can think of possibilities and circumstances arising under which there could conceivably come some times and conditions for which we might want to reserve that right. But there are two sides to the question. Traditionally this has not been our position. In the century of our existence there is no people of like numbers that I know of anywhere in the world who have a better record for giving service when the call has come than this people.

No matter how ardently we may agree or disagree with those policies which have been and are being pursued in this regard, we are committed as a people to loyalty to constituted authority. That is true of our people in all the world, no matter what nation they may live in.

There may be another reason why our young men should respond to this call. Many people, and we are among them I am sure, bitterly regret the fact that when war comes it takes the cream of our manhood, it does not take the physically or the mentally unfit. It takes those who are best capable of rendering service, and we regret this fact most gravely.

But there is another side, and I would like to quote a paragraph from one of our nationally known commentators and columnists which appeared in the press a short time ago. Speaking of all our defense preparations and the creation of materials for defense, he stated that it also should be remembered that these things

can be used against us by an inside enemy just as easily as we can use them against an outside foe. This means a character-building campaign should be a definite part of our defense program. Now, more than ever before in the history of warfare, it is vital that the people of the strongest character should furnish the men who are to be trained for this new and all-important branch of our national defense. Let religious and civic leaders who are serious in their prayers re-read this last sentence.

I am sure that you and I, since an army appears to be a necessary evil—it has always been so far as history tells us anything, in ancient Israel, in Book of Mormon times, and down to the present—since it appears to be a necessary evil under the conditions in which we live, I am sure that you and I would not care to have an army in our midst made up of the worst elements of our society. And I am sure that our young men who remember who they are and what they are can be a leaven and a wholesome influence in this service into which they go. This applies of course only to those who keep in mind their principles and their ideals and who always conduct themselves in accordance therewith.

#### A LESSON FROM THE LIFE OF JACOB

I am reminded of the story of Jacob in the Old Testament, in Genesis, when he was traveling in a strange land. Up to that time he had had limited experience and had been held close to home ties. But in this strange place he awoke one night after a dream and said, "Surely the Lord is in this place; and I knew it not." (Genesis 28:16) I would like our young men to remember that wherever they are, God is in that place and they must take Him into their confidence and conduct themselves in His ways.

We cannot departmentalize the eternal record of our lives. It is one continued story. As Latter-day Saints we don't behave one way in the army and one way in business and another in Church. That is, not if we give heed to our principles. We do not behave one way at home and another way away from home. Wherever we are, remember that God is in this place also, and when the final record is written and read, all that

we have done and thought, at home and abroad, in all the occupations and in all the pursuits that we may be called upon to undertake, is all a part of the eternal record of all of us, and it stands unalterably for us or against us.

#### PREPARATION FOR LIFE SHOULD GO FORWARD

And to those young people who are inclined to be discouraged by the course of events, those who are oppressed with the spirit of "What's the use?" we say to them, there will always be a future. Again quoting from Genesis a passage that is a comforting assurance: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:22.) And we must not cease in our preparations or in our living of life to the fullest that we are able to do it in accordance with the conditions and opportunities of our own generation. If we make the best of all our circumstances of our own generation and time the Lord will ask no more of us.

Life is not very long, I think. In the normal course of events mine is now half over, and I feel that I have scarcely put my foot in the door. I am sure that it isn't long enough to gamble any of the values of eternity against the values of time. And this thought recalls one of the most impressive passages from the Doctrine and Covenants, in which the Lord spoke to the Prophet Joseph Smith in one of his hours of deepest despair:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment; and then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. (Doctrine and Covenants 121:7, 8.)

And so I say to these young men of my generation: Go forth and live your lives in all of the fulness that is possible for you, and remember who you are and what you are, whether you are at home or abroad, in the army or out of it, and the Lord will bless you and prosper you and comfort you and reward you, and bring good out of all the circumstances of your lives.

I leave you my testimony that I know that God lives; that Jesus is the Christ; that Joseph Smith and all of his successors have been prophets of God, and I do it in the name of Jesus Christ. Amen.

#### ELDER RUFUS K. HARDY

*Of the First Council of the Seventy*

From "away down under" there is this that is said by that people: "A rain drop above and a chrysalis beneath,"—their way of stating that God's beneficent kindness produces a beautiful race of human creatures. I think if that great race of lovely and intelligent people could have the privilege of seeing this gathering, they would know that what their forefathers and immediate ancestors declared to them is absolutely true.

## CONFERENCE GATHERINGS IN THE TABERNACLE

We come here twice each year, in April and in October, and have been doing so since 1867, the year this Tabernacle was dedicated, and each Conference since has been fraught with the splendid advice, the wonderful counsel, and the lovely and beautiful testimonies which have been borne here in the past and given to us already in this great April gathering of 1941. We have had one hundred and forty-eight Conferences in this building since we started to hold Conferences here, and I think if there were gathered together that which has been expounded from this pulpit, the world would be greatly enriched as it never has been before, and we would know and understand better that which God desires us to understand, and feel assured of our future safety and of our daily and present actions.

## PREPARATIONS FOR WAR

I am prompted somewhat along the line on which Brother Evans has just been speaking, for I have met with many mothers of boys who have been called away, and in my weak way I have tried to comfort them, and I fear all too hopelessly and inadequately.

You know that in this old world and earth of ours today, mankind are running to and fro like ants whose hives have been disturbed, whose homes have been uprooted; and that over the great expanse of the oceans these monstrous steel vessels are zigzagging the lanes of travel, bearing their precious burdens, while underneath dives the submarine to lurk beneath the waves and wait to destroy the floating vessels. Over and above all come the hissing sound and the roar of the bombing planes, which spread destruction and bring to us such fear.

There is, however, a thought which comes in connection with this, and that is this: that in China and Japan, in Italy, in England, in Germany, in Norway, in Rumania, in almost every spot of the earth men are preparing for that which Satan himself desires. He, if possible, would have his own way, and that is the death of mankind. Away down underneath us, in those beautiful jewel-like islands of the Pacific, even in them, men are dressing and robing themselves in the attire of the soldier, and the accouterments of war are being gathered by them. Their faces are stern; smiles have left their countenances, unless it is the smirk; and their hearts are as lead. The cries of their women-folk go up to heaven for the assuaging of their sorrows and the bringing of relief from that which they face.

## PROPHECIES OF WARNING AND OF COMFORT

God has said some things in prophecies concerning this. All this evil is done in order that some may acquire that which they do not possess or rightfully claim. To each and every child born upon this earth God gave a portion of it. It has been bestowed upon him by right of heirship from Adam, and even before this earth was formed, the Lord said:

We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.

Now, out of all this greed and lust for power comes, as I say, this terrible confusion. I am impressed more each day with the fact that God is my refuge.

We, the people of this Church—and I say this not in any way of arrogance, no, but from my youth and from my earliest recollections there has come ringing down to me, through the various voices of the Presidents of this Church whom I have known, this great cry—and I believe that you and I, we all of us have answered it; it is significant that from almost every nation of this earth there are people here assembled who have answered this cry:

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

So that, so far as we are concerned, unquestionably we have complied with and listened to the wisdom that is from above, for "the hearing ear and the seeing eye, God hath made them both."

And then declares Isaiah this:

He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure.

#### THE PROMISES OF THE LORD SURE OF FULFILMENT

God is not unmindful of His children. God will do that which in His own way He has seen from the beginning, that which is today and that which has come before, that which He directs and continues to control, as surely as we live upon this earth.

There is a promise, and that promise has been repeated and reiterated from this stand hundreds of times. I would like all the Saints to remember that promise. It is this:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

So I say, let all of us draw in from our wanderings and distress of mind, and rely upon God and what He has promised. Surely there shall come to us comfort and there should come to us a greater knowledge than to any other people upon this earth, that if we do that which we profess, God is with us, His people, and all others that obey Him, and that all is right in the heavens above and on the earth beneath.



## THE STAKE MISSIONARY WORK

We are doing not only all that we can do for our own beloved land, as a nation, but we are doing for those who dwell in our immediate vicinity that which God commanded us to do. Our missionaries are scattering abroad the truths which they have received. It was my pleasure to tell you, a year ago, that during the year 1939 the Stake missionaries had performed 2,220 baptisms; and again I say to you that last year, in 1940, the same missionary group of splendid men and women brought into this Church 2,203 converts.

This work goes on apace, and God is calling more unto the fold each day and doing more for them and for our communities as a whole. With cheerful hearts these missionaries have gone out and performed this labor of love with the help and assistance of the splendid Stake presidencies which we have in the Church. So I say, with grateful hearts let us give unto God the honor and the glory and the praise.

Above everything else may we have that sweet assurance which He has given through His servants to us, from this stand, and from His servant, Joseph Smith, and all the revelations of scripture which have been given to us, that we shall, through obedience to the laws and ordinances of this Gospel, not be destroyed but ultimately gain salvation and our reward. I ask that in Jesus' name, Amen.

The Blackfoot Stake Choir sang an anthem, "Jesu, Priceless Treasure"—Bach.

## ELDER MARVIN O. ASHTON

*First Counselor in the Presiding Bishopric*

Some of you wonder why some of us who have the responsibility which is mine at this particular moment frequently ask for guidance from above. If some of you had this responsibility I believe you would be asking for the same help.

It has just been my pleasure to make a visit to the Hawaiian Islands. I am sure those who have been to this beautiful country will not be at all surprised if, in the few weak words I may say on this particular occasion I refer to these islands and those wonderful people.

## A LESSON DRAWN FROM FISHING IN HAWAII

In speaking of guidance from above, I am reminded that some of us take ourselves very seriously, in fact too seriously, sometimes. If we would continually seek for guidance from above, we would all be better off. In the Hawaiian Islands, they catch fish in different ways. One of the parts played in the most popular way of fishing is to have one of the natives go to a precipice or high mountain overlooking the bay, or the place where they fish, and he, from that particular viewpoint, directs the fishing. By the way, as you go over the islands in an airplane and you look down in the water, you find it as clear as crystal. You can see the coral below. Of course, he can see the schools of fish as they move

about. This man on the heights scans the water below, locates the school of fish, signals to the natives below. They go out sometimes with a mile of net and corral, if you please, the fish, and, of course, all is accomplished by this continual signalling back and forth. Without this guidance from above the fishermen would make many a false move. Much of his work would be guesswork, there would be much lost motion because of a lack of vision.

That little story of fishing has meant much to me. We can't get very far unless we have communication from above. There must be signalling going on between us on earth and One on high. We are sometimes so close to the forest we don't see the trees. Sometimes if the source of our guidance were farther away, we would see more clearly. Our work would be easier and our catch greater if we had communication from above.

#### EXPERIENCE BROADENED BY PERSPECTIVE

This trip to Hawaii and our contact with this new people reminded me of the story of a little bird. I think the story was in an old reader. The bird first lived in a pale blue shell and it thought the whole world was pale blue. Its next experience was a nest, and it thought the whole world was feathers and sticks. Its next vision was from the top of the nest. After the mother and father had crowded it out, it thought the whole world was green leaves. One day, in the course of the education by the parents, the children were pushed out of the tree and they found a big world before them. Sometimes I think we are like the little bird. Our thinking apparatus, if you please, works, depending on what our experience is. We sometimes think the whole world is a pale blue shell because our experience is so limited. Our gauge is broadened by the experience we get when we get out of that tree. We have a better perspective of things.

These Hawaiian people—I have had some thrilling moments in my life. I often think back on those things in my life that have been thrilling moments. I want to say very frankly and clearly here that never have I been thrilled more than in the contact with those people. Sometimes we get a notion that all the virtues belong to the white race. We will change our minds some day.

#### A TRIBUTE TO THE PEOPLE IN HAWAII

Speaking of the Hawaiian Mission under Brother Cox and the Japanese Mission under Jay Jensen, those men are doing a wonderful piece of work. As I have said, I have had a lot of thrills, but I have never been thrilled more than two weeks ago today, at the Fast Meeting of those Japanese people. Boys and girls from fifteen up, two at a time, crowded to the front to bear their testimonies. Those people are wonderful people. Those Chinese people, the Japanese, the Hawaiians, and what not, some of those dark-skinned people have the best blood flowing through their veins of any people that the Lord ever created. Some time we will find it out.

They sing because they have to. It is spontaneous combustion, if you please. They love because they must love. They put a lei around your neck. Love prompts it and in their bestowing the lei they expect only love in return. It gives you a sweat bath by the time they get you decorated the way they do; but better than a sweat bath around your neck is the warmth that comes to your heart. You can't get away from it. There you find nature in the rough, if you please, but not very great emphasis on the "rough." There were some of the highest class, best educated people that I have ever met among those people; they are cultured and refined.

I want to state here that if you ever have had in your philosophy: "God bless me and my wife, and our son John and his wife, us four and no more"—if you have got that in your system, take a trip to the Islands. It will do you a wonderful lot of good. Hawaii is the gateway to the Pacific, the gateway to the Orient. Millions and millions of people, the best people in the world are there.

I sometimes believe in order that our thinking be straight and our conduct right that we have to go up-stream once in a while to the source of the fountain—go back to Christ. What is the Gospel? Do we pervert it sometimes? Do we adulterate it? Do we get away from the original article? My experience with those people taught me that they have a wholesomeness, a piece of that original Gospel spirit that we shouldn't get away from. Sometimes we do pervert it; we change it. With all of our civilization and the advantages that come with it, our thinking is corrupted. We so change the original article that the one looking for the real thing can't recognize the substitute.

I heard this story the other day. It did me good. An antique worshipper—you have them all through this country; some of your wives are antique worshippers. (Laughter.) Maybe I didn't mean that, just the way that you took it. If you think I meant some of your husbands, well, let it go. This antique worshipper was going about in Virginia. He came to a farm where they were doing some advertising of antiques. His eye spied an old man out in the yard chopping wood. In his scrutinizing this thing and that, he went up to the man and the conversation was about as follows: "How do you do?" He said: "It looks like an old axe that you are using." The old man stopped. Said he: "Yes, they have said that this is an axe that George Washington used to use." Of course, the eyes of the antique lover bulged. Exclaimed he, "My dear man, if that is the axe George Washington used, I would give you a right good price for it." The old man grinned. "The only trouble is, if this was the axe that George Washington used, I know this is the third head it has had and the fifth handle."

In the spirit we do things and in our interpretation of the Gospel, that is exactly what we are doing. We have changed the head several times and what we are chopping with has had thrust into it the fifth handle. We have to go back up-stream sometimes to see what the real spirit of the Gospel really is. In those islands you find it. I want to say that.

## THE MENACE OF INTOXICANTS

Just one more word in closing: In my observation, in going to and fro, including life on the boat, including conduct going to restaurants, it is my judgment that America never was going at such a pace as she is going right now in this liquor business. We are going fast and furious. It will take stamina of steel to stem the tide. I never was more impressed in my life. We are going drink crazy. The example we are setting the youth is criminal.

We members of the Bishopric are to be forgiven if we continually hammer on this youth question. Speaking again of the youth, I saw a sight that impressed me much. Will you please let me tell you about it? A good bishop was taking me on an inspection trip about the island. In the course of our travels he said, "I want to show you something. You probably haven't seen anything like this before." He was right—I had not. All over the islands everywhere were cocoanut trees. Everywhere they stood erect with their fruit to the sun. They were in most everyone's yard and on many of the highways. He repeated, "I want to show you something." He took me to a yard and there on the ground crawling as it were, like a great 50-foot python snake was a cocoanut tree. It did everything but cut the figure 8 in sprawling and looping the loop. Instead of keeping its head up and majestically filling its destiny in the world, that ten inch monster was crawling in the dust.

I thought to myself: Well, there is the way some of our youth are brought up. Somebody, when that plant was just taking root, gave it a kick. Even then, when yet tender if someone had only given it a kind touch, it would have gone straight. Instead of the tree facing the sun, its fruit toward the sun, there it was sprawled on the ground—too late, the day of correction past.

That is our great problem. It is going to take courage to stem the tide. The enemy are the millions. I often think of that story of the Greek at Thermopylae. When he was told that the arrows of the Persians darkened the sun, he said, "So much the better. We will fight in the shade." Yes, in this fight against this demon, liquor, we'll have to fight in the shade. Let's put on our shield and may we fight on with the same undaunted valor of the Greek youth, whose mother buckled on his shield and said, "Come *with* it or *on* it."

May the Lord bless us with courage—if we ever needed it, it is today. Amen.

## ELDER JOSEPH L. WIRTHLIN

*Second Counselor in the Presiding Bishopric*

I sincerely trust, my brethren and sisters, that I shall enjoy a portion of the Spirit of the Lord in the attempt to address you this morning.

## THE TEACHINGS OF A GOOD MOTHER

I am ever grateful to an angel mother for the many lessons she taught me with respect to the Gospel of Jesus Christ and the inspired

leadership that stands at the head of this Church. I distinctly recall how she took me, as a small child, to her knee and impressed upon me the fact that Joseph Smith was a prophet; and furthermore, she impressed me with her burning testimony that the present leadership of this Church, and for all time, is and would be inspired men of God.

#### THE LEADERS OF THE CHURCH SERVANTS OF GOD

I am now grateful that I can testify to you that this great organization is being directed by our Heavenly Father through the instrumentality of prophets and apostles of the Lord Jesus Christ. Those of us who listened to President Grant yesterday, had in our hearts a burning feeling that he is, indeed, a prophet of the Lord, that there rests upon him the same mantle of authority that Joseph Smith and Brigham Young enjoyed, and all other Presidents of the Church who have succeeded them as the Lord's mouthpiece here upon earth.

It is a most wonderful privilege to covenant with the Lord periodically that we will sustain these brethren as servants of God and obey the counsel they impart to us. In following their counsel and advice, we will always be found doing those things which will be for our ultimate good and benefit.

#### OBEDIENCE A SAVING PRINCIPLE

There is one lesson the world needs to learn, namely, the lesson of obedience. Had the children of men been obedient to the commandments of the Lord, the terrible catastrophe that is now taking place in Europe could have been prevented. But through disobedience and the fact that men have forgotten the Lord and what He expects of them, calamity and ruin have come upon the nations.

I would that all of us could learn and understand the principle of obedience as Adam learned and understood it. He was commanded to build altars upon which to offer sacrifices. And upon one occasion, after having complied with this commandment, an angel of the Lord appeared to him and asked him the question:

Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (Moses 5:6-7.)

In Adam's mind there was no question why he should render obedience, for he knew that whatever the Lord commanded him to do would be for his good and benefit.

It is interesting to note that after Adam had fulfilled the commandment of offering up sacrifices, the Lord rewarded him with a visitation from a divine being, imparting to Adam the knowledge why he was to offer sacrifices. And this applies to each and everyone of us when obeying the commandments of the Gospel. We may not understand them fully; but through obedience, the Lord will reveal to us the

reason and the knowledge which will give us a full, clear comprehension of the law or the commandment involved.

This point of obedience without a complete understanding is defined so beautifully by Montaigne. He declared:

The first law that ever God gave to man was a law of pure obedience. It was a commandment, naked and simple, wherein man had nothing to inquire about, after, or dispute for inasmuch as to obey is the proper office of a rational soul, acknowledging a heavenly, superior benefactor, from obedience and submission spring all victory, as all sin does from selfish opinion.

Carlyle declared, too:

Obedience is our uniform duty and destiny, wherein whoso will not bend must break.

The Lord through the Prophet Joseph Smith has plainly indicated that the achievement of any blessing is predicated upon obedience. In the 130th Section of the Doctrine and Covenants, we read:

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:19-21.)

Success, spiritually and temporally, will only be achieved to the degree that the laws involved are obeyed. The highest degree of success is accomplished by rendering the fullest degree of obedience to the fundamentals and the principles of the Gospel of Jesus Christ; and the same is true in any line of endeavor that we may choose to follow.

#### DISOBEDIENCE BRINGS ITS OWN PUNISHMENT

Disobedience represents that which is negative. It had its inception in the great council of heaven where one of the sons of God took a negative attitude and stand toward the Lord. Consequently, disobedience leads men away from the Lord and places them in the paths of sin, degradation, and failure. Brother Merrill indicated to us this morning that we should harken unto the affirmative spirit, that spirit being best expressed in obedience to the mind and will of our Heavenly Father.

The Prophet Jeremiah pointed out in unmistakable terms that in disobedience the people brought upon them their own punishment. He declared:

Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. (Jeremiah 2:19.)

This ancient prophet points out plainly that in disobedience the children of men always find a penalty involved, just as much so as there is

a reward for rendering obedience to the Lord. The Lord, too, has declared:

And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. (D. & C. 105:6.)

Brigham Young declared:

Anything that is impure must sooner or later perish, no matter whether it is in the faith and practice of the individual, town, nation, or government. That kingdom, principality, power, or person that is not controlled by principles that are pure and holy must eventually pass away and perish.

Disobedience begets that which is impure and the penalty involved is that of destruction.

The children of Israel were a chastened people, The Lord harkened unto their cries for deliverance from bondage, and under the leadership of the Prophet Moses, led them out of Egypt across the Red Sea, and into the wilderness. They became disobedient. Unholy practices sprang up among them. They forgot God. They worshiped the golden calf. The penalty for this disobedience was one which forced them to wander for 40 long years in the wilderness before they finally understood the lesson of obedience.

#### OBEDIENCE SHOWN BY EARLY LATTER-DAY SAINT PIONEERS

Our pioneer fathers and mothers came into this valley, conquered the elements, and subdued the soil, achieving the highest place among American pioneers because they harkened unto the will and the mind of the Lord, made manifest through His servants, the prophets.

Brigham Young said:

The Latter-day Saints, in all their travels, have not been as rebellious as the children of Israel were.

One of the most interesting and intriguing bits of Mormon history is that which had to do with the group of pioneers who made the long, weary trek from the Missouri River to these mountains. Shortly thereafter many of them were called to settle the San Bernardino Valley in southern California. The terrain from the Salt Lake Valley to the San Bernardino Valley is one of waste and desert, particularly the great Mojave Desert. But they were under mandate to make the journey, and obeyed accordingly. This band of devoted Latter-day Saints remained in the San Bernardino district for six years. A large portion of the original purchase of 35,000 acres of land was cultivated, schools were established, store buildings and churches were erected, a flour mill and saw mills were placed in operation; and this area became a thriving, prosperous community.

The *New York Herald* gleaned from the *San Francisco Herald* that the Mormon settlement was in a valley—

... unsurpassed for fertility of soil, salubrity of climate, beauty of scenery, and general desirableness, by any portion of the State. Their agricultural interest is larger than that of Santa Barbara, Los Angeles, and San Diego Counties united, and the capabilities of producing are much better.

These people had a bright future. But one day, word was received from Salt Lake City that they were to return immediately. An invading army was on the boundaries of the State of Utah. Without question the members of the San Bernardino colony left their pleasant homes, farms, mills, schools, and once more traversed the barren wastes of the Mojave Desert. And what was their response? Willingly they rendered obedience to the word of the Prophet of God. This quality of obedience laid the foundations for this great intermountain commonwealth in which we live. And it was this type of obedience which made it possible for our Heavenly Father, through His servants, to restore the Church of the Lord Jesus Christ in the last days.

I have often wondered what became of these people after they returned to Utah. I wonder if they were blessed temporally. I have wondered what their attitude was. I am sure that if we could have an expression from them it would be phrased in the words of the Christ:

For what shall it profit a man, if he shall gain the whole world and lose his own soul? (Mark 8:36.)

So, again, may I remind you of these words spoken by our Redeemer:

I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise. (D. & C. 82:10.)

Our pioneer fathers leaned on the Lord and rendered obedience; and He has kept His promises in that they and we, their descendants, have been abundantly blessed.

#### A LAND BLESSED BY THE LORD

Making reference to the valleys of Utah, Brigham Young said:

Talk about these rich valleys, why there is not another people on the earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air and everything pertaining to them unto the Lord, and the smiles of heaven rested on the land and it became productive, and today yields us the best of grain, fruit and vegetables.

The Lord blessed the people who were obedient. Their obedience has brought the blessings of heaven upon this fair land. It has become as a garden, blessed with a varied abundance of all that goes to make life pleasant and comfortable. We of today are the recipients of blessings literally wrought out of the obedience of our forefathers.

#### PROMISES OF THE LORD SURE OF FULFILMENT

The Lord definitely kept His promise at the time President Snow traveled up and down the State pleading with the people to be obedient to the command of tithing, promising them in the name of Israel's God that the windows of heaven would be literally opened and the blessings of heaven showered down upon them. The crops of the southern part of the State were parching and drying up because of a lack of moisture. The people harkened to the voice of the Prophet of the Lord. They obeyed the commandment of tithing. Rain fell. Crops were saved. And



from that day to this, the Church has rested on a strong financial foundation due to the obedience of many of its members to the financial law of God's Kingdom.

President Grant admonishes the membership of the Church to keep the Word of Wisdom, the promise of the Lord being that those who observe the Lord's law of health will be blessed with alert minds and strong bodies. More than that, He has promised to us revelations which will give to the world treasures of hidden knowledge. As a people, we should be the most obedient to the Lord in the whole world because we are a covenant people. We have entered the House of Jacob's God, which House was to be established in the tops of the mountains in the last days; and in this Holy of Holies we have covenanted with the Lord that we will contribute of our time, talents, and resources for the building up of the Kingdom. Like Adam of old we should be willing to obey, for we accept God the Eternal Father as our God, and Jesus Christ as the Redeemer.

#### OUR OBLIGATION TO THE WORLD

The world needs an example in obedience. The Lord has designated us as that example. Our destiny as a people is one of leadership. And the day is not far distant when the nations now engaged in this bloody struggle will finally come to the conclusion that war is futile, that it is entirely useless to kill men and destroy property. They will seek for a philosophy of life which will bring peace, harmony, and good will among them; and they will find it only in one place and among but one people—that place will be in the tops of these mighty mountains and among this people, the covenant people who call themselves Latter-day Saints.

A great responsibility devolves upon us, individually and collectively—an obligation to exemplify to the world in our lives and through obeying God's commandments, that the Restored Gospel of Jesus Christ is upon the earth in its fulness and simplicity, and obedience to it brings peace, joy, and good will. May we render that degree of obedience which will cause the Lord to say of us as He did the children of ancient Israel:

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. (Exo. 19:5.)

Through the Prophet Joseph Smith He placed upon us the following mandate in the 115th Section of the Doctrine and Covenants:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

This is the destiny of the Church. This is the challenge of the Lord to His people.

May the Lord so strengthen us individually and collectively that we will willingly render the necessary obedience which will exemplify the principles of the Gospel to all men and to all the world, I humbly pray, in the name of the Lord Jesus Christ.

**ELDER RICHARD R. LYMAN**  
*Of the Council of the Twelve Apostles*

Christ Himself, that highest authority, said: "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9) Nothing does the world need more these days than peacemakers. And if out of the conflicts of battle which are now going forward with unprecedented fury can come those who can and do plan a permanent peace, truly all such will be children of God.

**THREATENING FORCES**

These are not ordinary days. We live in momentous times. A survey of conditions in the troubled world of today reveals the fact that we have made little if any progress toward that peace and good will which the Savior of mankind taught nineteen centuries ago. Civilized nations of the earth are marshalling their man-power and their material resources for war and for defense on a scale the world has never known before. Forces are abroad in the earth which threaten the overthrow of liberty, of democracy and of our way of life, if not of our very civilization. War, devastating, destructive and barbarous, is scourging the air, the sea and the land. These are anxious days for all of us. More than 16½ million of our young men between the ages of 21 and 36 have already registered for service in the United States. I repeat that for all of us these are anxious days.

Two important questions present themselves to those who ponder this situation.

1. What can we do about it?
2. What will come after it?

**FAITH, THE ONLY REMEDY**

The ingenuity of man seems powerless to stay the dreadful ravages of modern war. The world is in distress, it is struggling in agony because men in their selfishness have forgotten God; they have forsaken the ways of truth, mercy, justice and righteousness. Somehow or other the fate of mankind hangs on faith in the Creator of the world.

The religion of the Latter-day Saints, which is the religion of our Lord and Master Jesus Christ, contains and presents the forces that make for righteousness and peace in the earth. Morality centers in religion. Without its saving power democracy cannot survive. Selfishness, greed, ambition and lust for power always, if they go unbridled, manifest themselves in contention and bloodshed. Unless these tendencies are chastened and controlled by the spirit written in the Sermon on the Mount, unless the unselfish spirit of the Gospel of Jesus Christ finds a place in the hearts of men and manifests itself in their relationship one to another, civilization is sure to decline. Righteousness is fundamental to the peace and progress of the world. How can this spirit be cultivated? What can be done to bring to the world that peace for which we pray? How can we cultivate and make effective the spirit of the Master? These are pertinent questions that should be asked these days.

**"SEEK AND YE SHALL FIND"**

I shall submit to you good folks for your consideration two very simple but fundamental ways which in the end, if faithfully followed, will help to bring peace of mind and ultimate prosperity by establishing a partnership with Him to whom nothing is impossible. Prayer is the first approach to the Almighty. He is, always has been and forever will continue to be our strength and our refuge. We know that He still lives and that He reigns on high. Christ Himself said:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Matthew 7:7-8.)

The religion of the Latter-day Saints brings to the world the bright assurance that God the Eternal Father is still in His Heaven keeping watch over His children. He holds in His hands the destiny of men and the destiny of nations. In His own time and in His own appointed way, He will see that righteousness is rewarded, that justice is meted out, and finally that truth will triumph. I am of the firm conviction that only through a real return to true religion can a permanent peace come to the world. There is no other way.

**APPEAL TO ATTEND SACRAMENT MEETINGS**

One of the two simple ways in which Latter-day Saints may come into communion and partnership with our Heavenly Father is in our weekly Sacrament meetings. We do not attend these meetings primarily to get knowledge or to be taught, but to worship, to partake of the sacrament, to bow our heads, close our eyes, repent of our wrong doings, feel sorry for our sins, ask to be forgiven and appeal to our Heavenly Father for His help and guidance in our efforts to overcome our weaknesses. These meetings have a specific purpose to build up the spirituality, to increase the faith, to strengthen the testimony, to fill the soul with a zeal for the truth, and hearts with a love for the Redeemer of the world.

I appeal to all Latter-day Saints to come to these places of worship and there in deep humility and with contrite hearts make of the Lord a confidential friend, tell Him of our weaknesses, confess our shortcomings and seek devoutly for forgiveness, remembering that one great glorious and comforting principle of the Gospel is repentance and forgiveness. The scripture tells us:

Though your sins be as scarlet, they shall be white as snow;  
though they be red like crimson, they shall be as wool. (Isaiah 1:18.)

When we have truly repented, when we have set our own houses in order, let us remember that if we ask "with faith as a grain of mustard seed" nothing shall be impossible. (Matt. 17:20)

**POWER IN PRAYER**

The other of the two ways of coming into communion with our Heavenly Father is around the family altar in daily family prayer and

in making our secret prayerful appeals. There is power in prayer. Roger W. Babson says that in these days and times some of our men of wealth, some of our great empire builders, ridicule religion, but he adds further that these very men are indebted for all that they possess to the family prayers which were once held daily in the homes of their fathers.

Dr. Alexis Carrel, famous scientific investigator, has said recently (*Readers Digest*, March, 1941) that prayer is the most powerful form of energy that man can generate, that its effect on the human mind and body is as easily and certainly detected as is the effect of the secretion of the glands that exists in the human system. Its results can be measured in increased physical buoyancy, in greater intellectual vigor, in greater moral stamina and in a deeper understanding of the realities underlying human relationships. Prayer is the beginning of the journey of the soul toward the realm of grace. It supplies human beings with a steady flow of sustaining power in their daily lives. Prayer, like radium, is a source of luminous, self-generating energy. "When we pray we link ourselves with the inexhaustible motive power that spins the universe." We may pray anywhere, in the street, the office, the shop, the school, as well as in the solitude of a secret chamber, or in a church. In conclusion he writes:

Today as never before prayer is a vital necessity in the lives of men and of nations. The lack of emphasis of the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced in our private lives. The neglected soul of man must be made strong enough to assert itself once more, for if the power of prayer is again released and used in the lives of common men and women, if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered.

#### THE TWO SOURCES OF SECURITY

My appeal, therefore, is that we assemble regularly on the Sabbath day in our various Wards and there partake worthily of the Sacrament of the Lord's Supper, and that daily in our homes around our family altars as well as in secret we humbly and sincerely appeal to our Heavenly Father that that peace, for which Christian people everywhere are pleading, that blessing which all men most need today, may by the power of God be brought to all mankind. Then our lives and our motives will be purified and our faith in the Almighty will wax strong. Being thus established in the confidence and fellowship of our Heavenly Father there will come to us a feeling of strength and of silent, satisfying security, of an unselfish determination and desire to serve and to bless those with whom we mingle. As Paul declared:

Let us remember the words of the Lord Jesus how he said, It is more blessed to give than it is to receive. (*Acts 20:35.*)

When the selfishness of mankind vanishes, peace on earth will come. The way to peace and happiness then is to return to the Almighty, to cultivate His Spirit, to supplicate Him, and to plead for a forgiveness of our sins and shortcomings. Through a consistent attendance at Sacra-

ment meetings, if we partake of the holy Sacrament with clean hands and pure hearts, we renew our covenants with the Almighty with assurance that those who do so acceptably shall have the most precious blessing bestowed upon man, that is "His Spirit to be with them."

#### WAR'S CONSEQUENCES

Now to the second division of my subject. What will come after? When this great war ends fatigue and famine, bitterness and the memory of wrongs inflicted, and of outrages suffered will make impossible a good and lasting peace unless by divine power those who prepare the terms have in their hearts the spirit of the Prince of Peace and can proceed as did Lincoln, "With malice toward none and with charity for all." As long as a desire for revenge or punishment guides those who prepare the conditions of peace rather than a desire to create conditions of confidence and good will, wars and rumors of wars will scourge the earth. Even in our own beloved land of liberty it seems that in these trying times many prefer the satisfaction of retaliation rather than the spirit of forgiveness and peace with equal consideration for all people. These apparently are unable to understand that great fundamental doctrine that it is more blessed to give than it is to receive.

Far-seeing statesmen and economists are agreed that at the close of this war a depression much greater than those which have followed other wars is sure to come. The world will be compelled to struggle with the financial, economic and social aftermath of the present furious conflicts which are being waged on many battle fronts.

The length and the severity of a war determine the length and the severity of the depression which follows it. The greater the destruction, the greater the depression. Famine, pestilence, plagues, diseases and poverty will no doubt come in a more or less serious degree to the people of all nations when this death struggle comes to its close. And for this reason I repeat the appeal that has been made from the beginning by the leaders of the Church that all the people as far as possible get out of debt and keep out of debt.

#### PEACE THROUGH JUSTICE AND CHARITY

Truly in these days, at this very hour, the world's greatest need is peacemakers. And I repeat, if out of the conflicts, out of the battles which are now raging, those can come who can and will plan a lasting peace, one with malice toward none and with justice and charity for all, these will be, they must be now and forever numbered among the very choicest, the most select and most richly blessed of all the children of God.

In conclusion, I appeal again to you to do these two things: 1. Attend Sacrament meetings faithfully; 2. Participate regularly in daily family and secret prayers. If we all can and will do these two things, if we can live the unselfish Christian life, the testimony that Jesus is the Christ will burn in our souls and we will walk with confidence among our fellowmen, disseminating the spirit of the Redeemer of the world, which is the spirit of peace and the spirit of good will.

The Blackfoot Stake Choir sang an anthem "And the Glory of the Lord," (*Messiah*)—by Handel.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

I repeat: Please drive carefully, the streets are very slippery; and pedestrians will be good enough to walk cautiously and carefully.

We would like particularly to say a word of commendation to the Blackfoot Stake Choir. Some of the members of this Choir have traveled regularly to their rehearsals a distance of fifty miles, and they have never missed a rehearsal. This represents what the Church Music Committee is trying to do in all of our Stakes. I would like to say to the Utah Valley people and the Brigham Young University that they must look to their laurels for up in the Snake River Valley there is a group that is pressing very hard on their heels.

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Elder Thomas W. Richards, President of the Malad Stake, pronounced the benediction.

Conference adjourned until 2 p. m.

## **SECOND DAY**

### **AFTERNOON MEETING**

Saturday afternoon, April 5.

The fourth session of the Conference convened promptly at 2 p. m.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

The moment has arrived for opening this the fourth session of this Conference. Notwithstanding we have a mild blizzard outside, this house is crowded to capacity. President Grant is resting this afternoon. President Clark is conducting the meeting.

There are present on the stand this afternoon the two Counselors to President Grant, the eleven Apostles, all of the First Seven Presidents of Seventies, and all the Presiding Bishopric.

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The Blackfoot Stake Choir furnished the music for this session of the Conference.

The Choir and congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

Elder M. Ezra Sorenson, President of the Bannock Stake, offered the opening prayer.

The Choir sang "Praise the Lord, O Jerusalem"—Maunder.

## ELDER SYLVESTER Q. CANNON

*Of the Council of the Twelve Apostles*

I have been greatly impressed, my brethren and sisters, by the important testimony given by President Grant yesterday morning, the fine expression that he gave to us of the things that impressed him and that have influenced him greatly during his life. I realize that the work he has done and the testimony he has borne to us are a source of guidance to all of us, and a realization that he is indeed a servant of the Lord, a prophet of God. He enjoys the power and keys of authority that were given to him some twenty-two years ago, and he has testified to us in clearness and inspiration with regard to the divinity of the work in which we are engaged. I have been greatly impressed by this statement, and not only in regard to the testimony he has borne, but in regard to his life.

President Grant at eighty-four years of age has accomplished a great deal in his life. At twenty-four years of age he was appointed President of the Tooele Stake of Zion—in his youth practically he received that responsibility and carried it forward successfully. Shortly after that he was sustained as a member of the Council of the Twelve, and he has carried on diligently and faithfully in that position from that time to this.

## KEYS OF AUTHORITY OF THE PRIESTHOOD

Some twenty-three years ago, I believe it was, he received the keys of authority of the Priesthood to preside over the whole Church and to carry on this responsibility. He has fulfilled it. He has been loyal and faithful in every respect, and achieved a great work. Every duty and responsibility given him has been ably magnified. He has been constant in season and out of season and lived up to every requirement. Full of alertness and initiative in the responsibilities that have come to him he has fully measured up in every respect. I rejoice in the testimony he has borne to us. I am sure all the Latter-day Saints who were present or who listened over the radio have been greatly impressed thereby, and have realized that he is verily a servant of the Lord and stands at the head of the Church upon the earth, and is a power and influence to all who are loyal and true to him and love the work he has accomplished.

I believe that the motto that President Grant has used extensively has had an influence on his life. It reads:

That which we persist in doing becomes easy to do; not that the nature of the thing has changed, but that our power to do has increased.

I believe it expresses very effectively the diligence and the persistence that President Grant has maintained. He has accomplished the work he has been called to do fully and effectively, and there is no one who has any reason to feel otherwise than that he has fulfilled in every respect in his life his great responsibility. I am sure it is a joy to every member of the Church.

## FACTORS AFFECTING HUMAN BEHAVIOR

I have been impressed with the idea and feeling that there are

certain factors that affect the behavior of men and women here upon the earth. These same factors affect every one of the Latter-day Saints. In the first place we are influenced by our appetites or carnal desires, and thereby we may be led to do good, or we may be led to do evil; we have the choice; we are free agents. Every human soul who lives upon the earth is a free agent to himself to do the will of the Lord or to do wrong, and he will be governed and will be judged for his actions here in mortality and will have to give an accounting of his actions in the world to come.

#### EVERYONE HAS THE RIGHT OF CHOICE

— We are told by the Apostle John that every human soul will be called up to give an account of his life here in the flesh. The books or records that have been made will be opened and we will be held responsible for our actions. I appreciate the fact that it is a very important thing for every individual to learn the difference between right and wrong, and choose the right, to battle for truth, and righteousness. We shall be blessed if we stand firmly for the same. On the other hand we will be punished for that which we do which may be evil. That is our responsibility and our privilege; every one of us is called to this responsibility; every individual, I say. We are eternal beings spiritually. We have received through the blessing of the Lord the opportunity to come here upon the earth in mortality, to live and to accomplish our mission; and after we leave here we will go into the spirit world. The day will come when we will be resurrected and become immortal beings and will have to account for our deeds. We will receive the blessings that we merit according to our deeds here in the flesh and our preparations for immortality.

I realize that this is a very important question, a very important matter in our lives, and we can be led and guided through light and truth to do that which the Lord desires of us, or we can be led by the influence of evil, the influences that we heard about this morning, the influences of the Adversary who seeks to mislead mankind.

The Savior said to His disciples in the Sermon on the Mount: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Many people prefer to take the easier way, the way that brings them trouble and destruction. It is the Adversary who endeavors to lead men away to destruction; that is the broad way, the easy way, and the way which mankind have the power, the right to accept if they so choose, and which the Lord endeavors to influence them against. He wants us to live in harmony with righteousness and truth. That is a very important factor in our lives, the way we live, the desires, the feelings and the habits we have, because we have the power to do as we choose, and we will have to be responsible for everything we do. We should strive to be guided in righteousness, that we might be able to discern between that which the Lord desires and that which is influenced by the other power, which is contrary to truth and righteousness.



## HUMAN EMOTIONS AND REASON

There is another factor by which we are affected, and that is the influence of our emotion. We have the power to control ourselves largely in this respect also, and yet we can gain a great deal of satisfaction through proper emotions if we cultivate them and live for them, if we do the right thing. There are emotions that are of a very elevating nature and there are others that are of a character that lead us to destruction and to downfall, and therein also we have a responsibility. There is another influence, and that is in the nature of reason or judgment which guides us in our lives, and we are supposed to use common sense and judgment in all the things we do; we have that power. Of course men are sometimes influenced by the other influence, the emotions and desires, and reason does not govern them altogether, but that is a very important thing for them to cultivate.

We as Latter-day Saints have the opportunity of doing these things and we have the privilege and responsibility of cultivating the attitude and the qualifications, the factor of reason in our lives, that we may thereby be judged righteously in everything that concerns us. The Lord has given us an understanding of these things and how to control them, and to be influenced thereby, and we have the power also, if we live for it—every man has the power, has the understanding, and should be taught principles that will lead us to understand righteousness and the purposes of the Lord.

## POWER OF THE HOLY SPIRIT

We have particularly that responsibility and that blessing that the Lord has given to every one who has received the Gospel that we are enabled to grow in the spirit and power and testimony of the truth and learn to know the difference between sound reasoning or judgment, and that which is not for our welfare; and we have the ability also to judge and discern between the influence and emotions which will lead us astray.

And so the Lord desires that we should cultivate the influence and power of His Holy Spirit, and if we do this we shall grow in the spirit and power of the Gospel, love of truth, and understanding of His purposes, and if we continually maintain that attitude we shall develop in power to serve the Lord as He desires us.

You will remember that when the Savior was upon the earth He repeatedly called the attention of His Apostles to the importance of keeping His commandments. He said to them time and again, "If ye love me keep my commandments." Frequently He called it to their attention, showing how important and desirable was the principle He had given them, and every other human soul to serve Him, keep His commandments and do His will. "Thereby," He said, "Ye show that ye love me if ye keep my commandments."

Such an example as the divine influence of the Savior on mankind has been a great power for those who have sought to do His will and have drawn near to Him. To us as Latter-day Saints we have the opportunity and privilege of living up to this principle of serving the Lord

and doing His will and if we strive to do that continually we shall grow in influence and power through drawing near to Him and seeking to serve the Lord, and to do so in the name of His Beloved Son. Thereby we may all grow in the spirit and power of this work. That is a responsibility that rests upon all of us, who are members of the Church everywhere, and upon our children, the young people, that thereby everyone of them may grow in the love of the truth, the love of the Lord and the desire to do His will and keep His commandments.

#### TESTIMONY OF THE TRUTH

I testify of these things to you and pray the Lord to bless you and bless us all in our desires to do right and live His will. I testify and declare that this is the work of the Lord. It is intended for the welfare of mankind, for their eternal salvation and exaltation. I testify also that the Prophet Joseph Smith was indeed a prophet of the Lord. He has set the example to us in this dispensation of the blessings which follow the observance of the commandments of the Lord which he received from God. That same spirit and that same influence is manifested by the brethren who preside over the work now, and all of those who have presided over the Church in former days. I testify to these things and pray the Lord to bless us all, in the name of Jesus Christ. Amen.

#### ELDER RULON S. WELLS

##### *Of the First Council of the Seventy*

There are three reasons recorded in the scriptures why Satan was cast out of Heaven, and with him those who rebelled against God and followed after Satan. Those three reasons were, as I recall them: first, that they were in rebellion against God; second, that they sought to arrogate unto themselves the credit, the honor and the glory which belong to God alone; and, third, that Satan sought to destroy the free agency of man, which God has given to every man, as we have heard here from the brethren who have preceded me.

#### GOOD AND EVIL CANNOT BE DONE UNDER COMPELSION

It is impossible for any man to commit sin under compulsion, and it is impossible for him to do good under compulsion; that is, I mean, this: there is no evil in doing wrong under compulsion, neither is there any virtue in doing good under compulsion. We are only responsible for that which we do willingly in the exercise of our free agency. God will hold us responsible for all that we do of our own volition and He has endowed us with certain gifts that will enable us to distinguish between good and evil.

You will find recorded in the seventh chapter of the Book of Moroni wherein we are told in the sixteenth paragraph, that "the spirit of Christ is given to every man that he might know good from evil," and ever since the days of the Garden of Eden and the partaking of the forbidden fruit by our first parents the eyes of mankind have been opened to a knowledge

of good and evil. The Lord has given us that knowledge by bestowing upon all that spirit of Christ that is poured out upon all men, and we know when we do wrong. No man can ever say that he did an evil thing because he had to do it, for if he had to do it there would be no evil in it; but if he does it with the consent of his own mind, then and then only can it be called "committing sin." The same thing will apply to doing good. They are good deeds only when they are done willingly. We will be judged according to the light and knowledge which God has given to us.

Another great blessing that God has given to us for our guidance is that every one who has received the truth and entered into covenant with the Lord through the holy waters of baptism has received the gift of the Holy Ghost, which is the Spirit of Truth that will lead us into all truth, that our minds may be lit up thereby and our understandings enlarged.

Compulsion does not belong to the theory of government in the Kingdom of God. There are many man-made governments where they seek to control the actions of others, even in their religion and everything else. All this is contrary to the mind and will of God. He desires that every man shall be free "to choose his life, and what he'll be, for this eternal truth is given, that God will force no man to heaven."

So you see, my brethren and sisters, the Lord has not left us without divine guidance. We have a battle to fight; Satan was cast out of Heaven because he rebelled against God and sought to lead away and did lead away many of God's children, even one-third of the hosts of Heaven.

#### THE SAVIOR'S PLAN FOR MANKIND

In reply to the question which God propounded, "Whom shall I send?" (this pertaining to the sending to this world one to carry out the purposes of the Almighty Father) our Lord and Savior Jesus Christ, known to ancient Israel as Jehovah said:

Here am I, send me. . . . Father thy will be done, and the glory be thine forever.

What a difference from the attitude of Lucifer, the son of the morning, otherwise called Satan, and sometimes called the devil, more frequently than not! What a difference in the attitude and the spirit! Said Lucifer:

Here am I, send me, I will be thy Son and I will redeem all mankind, that one soul shall not be lost; and surely I will do it, wherefore, give me thine honor.

He was ambitious, he wanted to arrogate to himself all the honor and the glory, and he wanted to use compulsion, and save us whether we wanted to be saved or not. Force will never convert the human mind; this can be done only in the exercise of our free agency and not otherwise.

All through the teachings of our Savior we are taught the wonderful lesson of doing the will of God. The Lord taught us to pray to our Heavenly Father, "Thy Kingdom come, thy will be done in earth as it is in Heaven." When that day comes the will of God will be done, but

not under any compulsion whatever. If we ever arrive in Heaven we will find that we have so adapted ourselves to the will of God that our minds will be lit up, we will have the Spirit of God which reveals to us the things of God, and we will know the will of God and act in accordance with it, or we will never get there.

#### OBEDIENCE TO THE WILL OF GOD REQUIRED IN ALL THINGS

And so I say this, that it is the will of God that we are to obey, and we have the means of ascertaining and learning it without any undue influence or coercion being used with us. "Thy will be done." The order and will of God—there is order in the Kingdom of God; there is order in Heaven; in this whole universe there is order; law prevails throughout the universe. There is an equilibrium in all this universe which is upheld and sustained by the will and power of God, by His laws, and sometimes we refer to them as the laws of nature. Let one of those laws be suspended and there will be confusion and disaster. Either there would be violent collisions among the heavenly bodies, or the members of this sidereal universe would fly off into an endless space, never again to return. There is order everywhere prevailing. I think it was Aristotle or one of the great philosophers who made the remark that order was the first law of heaven. I heard that contradicted the first time by President George Q. Cannon. I do not know whether it was original with him or not, but this is what he said: "No, order is not the first law of Heaven; obedience is the first law of Heaven, and order is the result." That is what I like, that coincides with my view. Obedience, then, of which we have heard so much, is the thing that will set us in order and will set the world in order. The universe renders obedience to the will of God, obedience to the law of Heaven, obedience to the Divine powers that preside over the universe. That is the way to unify ourselves and to find access to God. There will be no compulsion in it.

The order as we find it in the universe prevails in Heaven, and therefore we should seek to know what the order and will of God are in all things pertaining to our lives here upon the earth, and we will have the Spirit of the Lord to guide us and the revelations of the Lord that have been given to men, that we might know good from evil. This Spirit pervades the universe, and it was by this Spirit that the universe was made—the Heavens and the earth.

In the beginning was the Word, and the Word was with God,  
and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything  
made that was made.

In him was life; and the life was the light of men. (John 1:1-4.)

That is the true light which lighteth every man which cometh into the world, the light of Christ. "Let us walk in the light even as He is in the light," and we are told we shall then "have fellowship one with another, and the blood of Jesus Christ will cleanse us from all sin."

## THE COVENANT MADE BY GOD

The Gospel provides the plan of life and salvation to every one that will render obedience to it.

The Lord makes covenant with His chosen people. The people of God have always been called a covenant people. We first entered into covenant with God in that primeval day before the world was made when God assembled before Him His sons and daughters and revealed unto them the plan of life and salvation—the glorious plan that has been revealed from Heaven, known as the New and Everlasting Covenant, which means the same thing as the Gospel of Jesus Christ in its fulness.

Under the terms of this covenant God requires us to keep His commandments. As it is set forth in the Book of Abraham, and translated by Joseph Smith, the Prophet, through the gift and power of God: "We will go down and make an earth whereon these may dwell," (thus says the Lord referring to His assembled children) "And we will try them herewith to see if they will do all things whatsoever the Lord their God shall command them. They who keep their first estate shall be added upon \* \* \* \* and they who keep their second estate shall have glory added upon their heads forever and ever."

We are now in our second estate, and if we do "all things" whatsoever the Lord our God shall command us, then we are promised in the covenant that we shall have glory added upon our heads forever and ever—a never-ending glory that shall continue to come to us throughout all the eternities that lie before us; a never-ending glory and life in the presence of God and His sons and His daughters, being heirs of God, even joint heirs with Jesus Christ, and with Him inherit all things that the Father hath. In other words, we shall be glorified and enter into the Celestial kingdom of God, and obtain that highest and greatest gift of God unto men—eternal life in His Celestial kingdom—or as Elder Joseph Fielding Smith told us, "eternal lives."

When we speak of the New and Everlasting Covenant our minds immediately turn to the marriage covenant. This is truly a very important part of it, but it is only a part. The fulness of the Gospel of Jesus Christ is the everlasting covenant (See D. & C. 66:2.) They mean one and the same thing. Obedience, then, to the Gospel of Jesus Christ in its fulness and primitive purity as restored to the earth in these last days through the instrumentality of Joseph Smith, the Prophet, is our part in the Everlasting Covenant, and if we render this obedience by doing all things which the Lord, our God, has commanded us, then He is bound under the terms of the Covenant to do His part which He has promised to do, which is adding "glory upon our heads forever and ever." This simply means a never-ending glory that shall be added upon our heads throughout all the eternities that are to come. This is salvation, as contemplated under the New and Everlasting Covenant, for which our Lord and Savior Jesus Christ made the supreme sacrifice, redeeming us from death and the grave (both natural death of the body and spiritual death which was banishment from the presence of God.) It will be obvious therefore that when salvation comes it is through Him and Him only.

We cannot save ourselves for the "greatest gift of God to man is the gift of salvation," "for by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

#### THE SAVIOR'S PART IN THE PLAN OF SALVATION

Again let me emphasize that we need a Savior. After the transgression in the Garden of Eden the Lord said:

Behold, the man is become as one of us to know good and evil; and now lest he put forth his hand and partake also of the tree of life, and eat and live forever (in his sins), therefore I, the Lord God will send him forth from the Garden of Eden.

And he was literally driven out of the Garden of Eden. But, God did not forsake him; nevertheless he was banished from the presence of God, a condition which still prevails. We no longer see the face of God; we do not talk with Him face to face as did Moses and others, including Joseph Smith the Prophet, but we are banished, and it came upon Adam and all of his posterity. That is one phase then of salvation, to have that overcome. The other phase is the natural death of the body—"In the day thou eatest thereof thou shalt surely die," and when that day comes and we shall attain to the allotted age of man, which is sometimes called seventy years—it may go to a hundred or even beyond that, I myself have gone nearly seventeen years beyond that allotted age—the time will come when we will shuffle off this mortal coil, and our bodies will be laid in the silent tomb; there to mingle with mother earth and to return to that mother earth from whence we came, but our spirits shall go back to God in His paradise if we are faithful, but anyway to the spirit world to await that glorious day when the trump shall sound and the dead shall arise and be clothed upon, if they have been faithful, with immortality and eternal life, but with immortality in any event in the due time of the Lord.

So don't you see we are wholly and totally dependent upon the Lord to save us from these conditions; they are wholly beyond the power of any man. Which one of us can bring his own body out of the grave? How can we be brought back to God? How can these things be? The Savior answers that in very terse terms. Said He: "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." Neither is there any name given under Heaven save the name of Jesus Christ whereby man must be saved.

May the Lord help us, therefore, to seek the counsels that come from God and be guided by the Holy Spirit to enter into covenant with the Lord and keep ourselves sweet and clean and unspotted from the sins of the world. Just as surely as the day follows the night we shall be brought back to God to inherit all these wonderful blessings which He has promised unto them that love Him and keep His commandments. May God grant it, I pray, in the name of Jesus Christ. Amen.

**ELDER LEVI EDGAR YOUNG**

*Of the First Council of the Seventy  
and President of the New England Mission*

My brethren and sisters, I have traveled a long way to attend this Conference. Boston is about the farthest point East on the Atlantic seaboard, and is a beautiful and historic city, but there is no joy like the joy of coming home.

**ASSOCIATE MISSION PRESIDENTS PRAISED**

I have the honor of being associated with some fifteen other Mission Presidents, who are fine and capable men. They are fearless and have taken hold of this work with all the power of fine manhood, of truth, and everything that is noble. They sit here before us in this congregation, unassuming, God-fearing men, and I want them to know that I am happy to be counted with them. It is an honor, for they have done me so much good, and my Mission as well, for naturally we call the Missions "Our Missions."

**EARLY MISSIONARY WORK IN NEW ENGLAND**

The New England Mission is in a sense the oldest Mission of the Church. President Brigham Young and Heber C. Kimball were missionaries a hundred years ago and from that time to the present some of the greatest men of the Church have carried the Gospel to that part of the United States. Vermont, as you know, is the "cradle" of Mormonism, for in that State was born the Prophet Joseph Smith and President Brigham Young, and many others who have been the stalwart bearers of truth in this Church.

We have a band of very fine and noble men and women, your boys and girls. It is very hard on them the first winter in New England, as the climate is very severe, but they face their difficulties bravely. Everything is so new, and we have only a few Saints comparatively. We have about 1,180 in the New England States and in New Brunswick and Nova Scotia in Canada. This entire section of America is very beautiful.

**MISSIONARIES MAKING HEADWAY**

In New England the people as never before are respecting this latter-day work. Our missionaries are allowed to speak and lecture upon Mormonism in many of the large churches. One of our brethren recently gave one of the most intelligent talks on the history of the restored Gospel that I have ever heard, and he did it fearlessly and with courage, and with beautiful English. He had studied his work and he bore testimony of the restoration of the Gospel of our Lord and Savior Jesus Christ.

We are working together, and the nobility of our work is equal to the demands of the people there. You must remember New England has many colleges and universities. There are twenty-seven universities and colleges in and around Boston alone; and therefore we come in contact

with the students and faculties. Down in New Haven we have a group of fine boys in Yale University. In Cambridge, we have eighty Utah students in Harvard College, and they are all doing fine work. Up at Dartmouth and down at Brown University in Providence, and over in Smith College, not to mention other colleges, we have Utah students. We try to keep track of them and this work alone is very important.

We teach the missionaries to study certain historical facts of New England. For example, December 20th of last year they spoke on the mission of the Pilgrim fathers, and read to hundreds of people the thirteenth chapter of 1 Nephi, which foretells the settlement of the shores of New England. We have held Priesthood meetings at Plymouth Rock and at the little town of Whitingham, Vermont, the birthplace of President Brigham Young. Many meetings have been held at South Royalton, where the Joseph Smith Memorial farm is located. President Heber C. Kimball was born at Sheldon, Vermont, and President Wilford Woodruff's birthplace was at Avon, Connecticut. Apostle Willard Richards was of New England lineage, as were Apostles Orson Hyde, Ezra T. Benson, Erastus Snow, and Franklin D. Richards. Many other historical characters of the Church were born in New England. The Elders have joy in visiting the old homes of our leaders, and some day the people will take pride that so many of the founders of the Latter-day work came out of New England and were of Puritan descent.

#### ITEMS OF EARLY HISTORY IN NEW ENGLAND

New England has the oldest churches in the United States, and hundreds of church buildings. We respect these church buildings, for whenever anyone with a clean purpose builds a church in honor of God, good is being done. The Elders of our Mission have cooperated with me in making a study of the history of the religions of New England with a view of being able to converse better on the subject of the Gospel. A number of books have moulded the thought of the people since the rise and growth of Puritanism, and as a result of our study, the Elders are able to draw comparisons in an intelligent manner. To illustrate just what I mean: In the year 1536, John Calvin published a noted work on religion that moulded the thought of Protestantism possibly more than any other work. It was his famous *Institutes of the Christian Religion*. It was a clear exposition of Protestant doctrine and a forceful refutation of the opposing Catholic views. It also laid down the laws of Church government, later known by the name of Presbyterianism. An eminent modern Catholic scholar has called Calvin's book "the finest work of Reformation literature." In it Calvin gave his program for reform in religion, and when the book was translated into English, it moulded the thought of the Puritans of England. Copies of it were brought to America, and in the seventeenth and eighteenth centuries it was used in many of the colleges where religion was taught. We missionaries have made careful study of the religious principles laid down by Calvin.

Another work issued from the press about the same time as the *Institutes* was the work of Ignatius Loyola entitled *Spiritual Exercises*,



which was a manual of religious drill designed to lead the sinner to concentrate all his faculties upon the task of realizing his sinfulness and God's abounding grace.

One hundred years ago, there was a great uncertainty about the Christian faith, and of later years that uncertainty has grown so that to-day thousands, yes, I might say millions of the youth of America have little or no church allegiance, and are without foundation of religious home life or knowledge of the Bible. Even among those who call themselves Christian, there is an uncertainty as to what to believe. The deep discontent with the achievements of Christianity itself in dealing with social, economic, and international relations is weakening the sense of assurance of Christianity's value to the world.

#### JOSEPH SMITH'S OWN STORY AND ARTICLES OF FAITH OF GREAT WORTH

There are two documents that our missionaries are coming to know, documents that the world will have to reckon with. They are *Joseph Smith's Own Story* and the *Articles of Faith*. Had the Prophet Joseph Smith never issued anything else but his own story and the Articles of Faith, his work would in time have revolutionized religious thought. They refute the tragic mistake of the Calvin and Loyola documents, for they announce to the world the large fundamentals on which the restored Gospel is based. In the Prophet's writings you never find any pretense or bombast, but everything he writes is simple and direct. The reader is always impressed with his truthfulness and honesty. We are using these two documents with fine success in our mission.

We are feeling the effects of the war in New England. Factories have been re-opened and thousands of men and women have found work. People differ on the policies of the administration at Washington. One thing I hope and that is that our country may keep out of this war and free from the terrible hatreds of the world. May we place our hands in His hand and go into the future with larger hopes and greater faith in His holy laws, I ask in the name of Jesus Christ, Amen.

The Choir sang "Come Unto Christ"—N. Lorenzo Mitchell.

### BISHOP LeGRAND RICHARDS

#### *Presiding Bishop of the Church*

Considerable has been said at this Conference concerning the value of a testimony of the Gospel. Some years ago I had a discussion with an associate of mine in the Church, an educator, who said he believed the day had come when we would have to appeal to the young people of the Church through reason rather than through that which we customarily call a testimony of the Gospel. I answered that if we had reached that stage, then I feared for the future of the Church, as all that we had accomplished as a people had been because of the testimonies that the Lord had given unto us.

## A TESTIMONY BRINGS WITH IT WILLINGNESS TO SACRIFICE

I am sure we shall never forget the testimony we listened to yesterday from President Grant. I recall having been in this building as a boy and having heard President Woodruff's testimony of how the Lord had guided and inspired him all his life. I am not sure but what it was the last address he delivered here, and that testimony has always remained with me. When I think of President Grant's life and all he has accomplished, of his beautiful soul, his inspiration, and the sacrifices he has made in order to answer the calls that have been made of him in this great Church, I realize what his testimony has done for him.

Many of us remember having heard President Ivins from this stand tell how many times he had sold all he had and burned his bridges behind him to answer the call of the brethren to serve in some other part of the Church. Those of us who have labored in the mission field know how many of the Saints have forsaken all they had in this world in order that they might be obedient to the testimonies the Lord had planted in their hearts.

President Clark said in his address that in events that are yet to come we would find our testimonies of the Gospel our greatest solace. I feel as we are sending our boys at the present time into the service of their country if we can send them with a testimony of the Gospel in their hearts, that it will give them power to live their lives sweet and clean before God and all men, as they have been taught in their Latter-day Saint homes.

The Savior of the world indicated that if we would be His disciples we must be willing to forsake all that we have in this world, even to fathers and mothers, lands and herds, and I want to say to you that I do not believe men and women will forsake all they have because of any reasoning power they possess. They will do it when their souls are touched by the inspiration and power of the Spirit of the living God, which is the testimony of the truth, and then it is that men can love God more than they love anything else in this world, and hence forsake all because of their love of Him.

I wish we could send our boys into the service of their country with the faith and testimony the two thousand Lamanite boys had in the time of Helaman of old when they went forth to battle and came back every man because of his faith.

## THE PROMISES OF THE LORD SURE OF FULFILMENT

We have great promises resting upon us as a people and as individuals through obeying and keeping the commandments of God. Reference has been made to the promise of the Lord through observance of the Word of Wisdom, not only that we should run and not be weary, walk and not faint, and that we should receive hidden treasures of knowledge, but the destroying angel should pass by us and not slay us even as the children of Israel.

It has been said that man's extremities are God's opportunities. We have all known that in our day should come the judgments of God,

the great and dreadful day of the Lord, when all the proud, yea, all who do wickedly, should be as stubble, and that day should burn them up that it should leave them neither root nor branch. We have reason, if we have faith in God and keep His commandments, to believe that the destroying angel might pass us by as a people, and individually, and not slay us, and that we might stand as a light and an ensign to the world, and an evidence that God does not forget His promises. I hope every one of us believes in these promises the Lord has made to us.

#### A PATRIARCHAL BLESSING AND ITS FULFILMENT

Two weeks ago while I was visiting in Arizona a counselor to a Stake President told me of an experience he had which typifies many similar experiences of the members of this Church. He said that during the World War he was drafted. He was a young man and did not want to go to war; he felt if he ever went into action he would never return alive. So he went to the Patriarch, (and I met that Patriarch on the same trip) and the Patriarch came in from his field and said to this good brother: "You sit down at the table and write as I dictate." He laid his hands upon the head of this young man and pronounced a blessing upon him, and I took the time to write it down as he gave it to me. I would like to read a few words from that blessing here today:

Inasmuch as ye have been called to go to the defense of your country, I promise you if you will be humble and faithful and prayerful, that if your life is ever brought into danger, the way will be opened for your escape, and you will yet be given in marriage and have sons and daughters of good repute and be the means of doing much missionary work in the world.

You see all this was conditioned upon his being faithful and prayerful and humble. It is a grand and glorious thing to bind the God of Israel to us through obeying and keeping His commandments. You will remember that He said to the Prophet Joseph:

I, the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise.

This man had a promise from the Lord that was worth living for.

I want to say to you, brethren and sisters, I would rather have the promise of God resting upon me than that of any mortal man, just as this brother who went forth to battle for his country. Within ninety days after he received his patriarchal blessing he was going over the top in France, and in his company were 250 men to which were added thirty replacements. On the day that the Armistice was signed, at 10 o'clock in the morning, there were eighty men left out of the 280, and they were told they should cease firing. The men gathered around, three of them in one hole, including this brother of whom I speak. Two hundred yards away he saw the army kitchen, and he invited his companions to go with him to get something to eat. They had had no supper or breakfast and were sure they would get nothing if they went, so he went alone. Just as he was being handed a stack of hot cakes, a

bomb fell in the midst of the little company of eighty he had left behind and thirty of them were killed and fifty were left. When he returned, there were the two men that were in the hole with him, with the tops of their heads blown off. The Patriarch had said:

If your life is ever brought into danger, the way will be opened for your escape and you will yet be given in marriage and have sons and daughters of good repute.

He now has six children, one in the mission field.

#### THE SAINTS STANDING IN HOLY PLACES

Now the Lord made also this statement regarding the judgments that are to come in these latter days:

But my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die.

I do not know what you think about this promise. So far as I am concerned I think the Lord did not mean that we should stand on this Temple Block or back in Independence; I think He meant that His children should live such lives that wherever they stand the ground upon which they stand should be holy and sanctified because of their presence.

#### THE ELEMENTS REBUKED BY FAITH

You will recall that in the early days of the gathering of the Saints it was considered as good as an insurance policy when a company of Latter-day Saints embarked on a vessel crossing the Atlantic. I recall reading in my grandfather's diary of a time when the boat upon which he was sailing was in great jeopardy, so much so that the captain of the boat came to him and pleaded with him to intercede with the Lord in behalf of the boat and her passengers; and Grandfather, remembering that he had been promised that he should have power over the elements, walked out on the deck of the boat and raised his hands to high heaven and rebuked the sea and the waves, and they were immediately calmed, and the appreciation of the captain of the boat was so great that he offered him the use of his private quarters during the balance of the journey.

Now, brethren and sisters, I believe that in the experiences that are ahead of us through the judgments that are to befall the nations, God will stand by our side, and by the side of our boys even though they go forth to battle, if they take with them a testimony of the truth and the kind of faith they ought to have in the living God and in this great latter day work.

I pray God to bless you all, in the name of Jesus Christ. Amen.

## ELDER ALBERT E. BOWEN

*Of the Council of the Twelve Apostles*

The teachings of Jesus, with the testimonies of the prophets concerning Him and concerning His death and resurrection, constitute the Gospel message. That is a universal message, not limited to any time nor to any people, but applicable to all peoples of all times. It purports to lay down correct principles of living life in mortality, upon which in turn depends man's condition of living in immortality. In short, it becomes the law of life valid for time and for eternity. In that view it must be regarded as the embodiment of absolute human and spiritual values, not subject to alteration with the aberrations of changing times, nor to variation with the vagrant shiftings of prevailing opinion.

Those courses of behavior which harmonize with and conform to absolute spiritual values must be eternally right just as their opposites must be eternally wrong. Between the two there is undying conflict. They cannot accommodate themselves one to the other. If it were attempted to make adjustments between them by having each yield something to the other you might succeed in tempering the wrong but what you had left would not be the right. It could at best be right debased by an admixture of wrong, a counterfeit.

## FUNDAMENTALS MUST REMAIN UNALTERED

The Church as the teacher and interpreter of the Gospel message cannot countenance any dilution. There may be new techniques of exposition, improved approaches, expanding understanding of interpretation and application and even a weeding out of extraneous accretions which have fastened themselves upon the basic principles, but in the fundamentals of the message itself there can be no alterations. Wherever the majority opinion may for the moment lie, or however the conflict may swirl and lash about it the eternal right must still stand unshaken and unmoved as the fixed base to which men may with assurance and safety anchor their lives. That which is right does not become wrong merely because it may be deserted by the majority, neither does that which is wrong today become right tomorrow by the chance circumstance that it has won the approval or been adopted by overwhelmingly predominant numbers. Principles cannot be changed by nor accommodate themselves to the vagaries of popular sentiment.

## TODAY'S TEST OF GOSPEL MESSAGE

If, as I have already said, the Gospel message has, as in the very nature of the case it must have, a universality of application, without limit as to time or locality or people, then it must have in it a specific cure for the ills of every age. In all circumstances, in every time we should, if it fills the requirement of its claim, be able to turn to it and find a direction suited to the needs of the hour. For it is not divorced from life but on the contrary is concerned solely with the lives of men and so

must instruct and fortify them for life's requirements. Let us consider whether it meets that test as related to the conditions of today.

The mischief against which there is presently the most insistent complaint is the reign of violence with its train of accompanying evils. This grows out of the arrogance and egotism of rulers and leaders who seek to establish their supremacy at whatever cost, and without regard to consequences to humanity at large or to nations or individuals in particular. The Gospel message on the contrary admonishes men to humility.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

But he that is greatest among you, shall be your servant.

#### HUMILITY WOULD WIPE OUT VIOLENCE

Let these sayings characterize the desires of men and oppression would vanish away. There is no nation today whose leaders would not be immeasurably benefitted by a lesson in humility.

One of the results of a reign of violence is the denial of justice, but justice is a cardinal part of the Gospel law.

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

In any land where that law prevailed there could never be the plundering, the robbing, the despoiling and the murdering that invariably accompany the rule of force. I have spent a large part of my mature life in dealing with and trying to adjust people's disputes. I have learned that there would be very little trouble between men in this world if only every one wanted to do about what is right—to be fair and just. The trouble grows out of the unjust advantage taken of situations which throw unfair opportunities into the hands of those who are willing to exploit them. The discouraging part about it lies in the difficulty of getting reciprocal willingness among disputants to yield to the principle of fairness. As one may be disposed to yield the other increases already unjust demands. But that has nothing to do with the existence of the principle about which we are just now inquiring. It only signifies rejection of the message.

#### WAR NEVER ENDS WAR

Another evil consequence of the rule of force is that it begets reprisals, which lead to interminable conflicts. We are all familiar with the feuds of families and clans and the wars of tongs carrying down through long generations. The victim of a wrong suffered or a grievance borne waits the day of revenge and then takes it with interest compounded. The

new sufferer in turn retaliates when a change of fortune favors him and so the mischief endlessly spirals.

"Vengeance is mine, saith the Lord." Its exercise cannot safely be left to mortals. In nothing is the futility of war more surely revealed than in the inevitable consequence of reprisals. The victor despoils the vanquished. The latter with an undimmed memory waits the day of retribution and when the time of reckoning comes takes back what was before lost with something more besides, thus sowing the seed of a future war. Seemingly the memory of nations is long; they never forget and war never ends war.

#### THE SPIRIT OF REPRISAL

We see the same vicious evil at work in all the contested relations of men. We may take an illustration from current happenings. Laboring men, by which we mean those who toil with their hands in the service of others, have complained that they have been unfairly treated. I have not any doubt that their complaint is a just one. They have striven for correction. Through unionization and a combination of circumstances they have possessed themselves of vast powers. Their direction unfortunately has fallen far too largely into the hands of unscrupulous exploiters and the spirit of reprisal is set in operation. They now in many ways seek to punish those against whom they have nursed their grievances. These offer resistance and useless quarrels grow.

The simple law is that a wrong is never righted by the commission of another wrong. The expressive common phrase is "Two wrongs never make a right." Those who have so bitterly inveighed against injustice now deny their fellow workmen who do not wish to join with them the right peaceably by their honest toil to earn their daily bread. Rival unions quarrel among themselves and in promotion of their feuds stop work to the irreparable loss of non-contending parties and the public at large. By violence property is destroyed, men maimed and murdered and anarchy supplants the rule of law and order.

#### DEFENSE PREPARATIONS DELAYED THROUGH GREED

We read daily reminders that a national peril hangs over us, which can be averted only by straining every productive power we have while at the same time plants are shut down and men forced to idleness as the alleged danger creeps steadily upon us. Boys by the thousands have been taken from their employment to prepare themselves for the fighting service where they receive twenty-one dollars a month. No one knows how soon they may be in armed battle, but the implements of war they shall need are not being provided because those who remain undisturbed in their employment, and who are already drawing from two to three times as much in a week as the soldier gets in a month, strike for higher pay and as a means of enforcing their demands not only refuse to work themselves but by violence prevent others who are willing to work from doing so. If the soldier boys go into war unequipped somebody will be answerable.

## THE WAY TO INDUSTRIAL PEACE

And how useless it all is. Instead of reprisals or vengeance the Gospel message teaches forgiveness and peace.

Let not the sun go down upon thy wrath.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

For if ye forgive men their trespasses, your heavenly Father will also forgive you.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

In these principles of the Gospel message lies the way to industrial peace. I appeal to the laboring men to forego the methods of force and vengeance for they will never bring you peace of mind, contentment of spirit nor the rewards you seek. I think I am in a position from experience and observation to understand your aspirations. I have a deep sympathy with your desire to improve your conditions. It is a laudable ambition for every one. But vituperation and violence and hatred and reprisal will bring you in the end only disillusionment, disappointed hopes and the bitterness of remorse. The peaceful way of counsel and persuasion and a willingness to show justice and observe the right are the ways that will win. I make the same appeal to the industrialist, to the man of agriculture and to the whole race.

## PEACE IS DRIVEN FROM OUR BORDERS

This goodly land of ours, the boasted refuge of the oppressed and the guarantor of freedom, is seething with unrest. Strife, class rancors, uncertainty, hatreds, greed, deception, demagoguery have driven peace from our borders. The simple truth is that the interests of all classes are inseparably bound up together. There is no legitimate basis for antagonisms between industrialists and laborers or between agriculturists and either of the others. They are kept apart by distrust, suspicion and a reciprocal lack of faith and confidence. Each is essential to the other. Neither can prosper alone, but they are set in conflict by stupid name calling, epithet hurling, and intemperate denunciations. These procedures have always failed. The healing for wounds is not more wounds but a soothing balm.

The final resort of a nation which seeks to impose its unbridled will upon others is war. War is always evil. It has always been so and never can be anything else.

## WARS SETTLE NOTHING

If you read your Hebrew scriptures you will see that the destructions which befell the people were heralded by wars and slaughters. War was the scourge by which the land was devastated as told in the Book of Mormon story. And when Jesus was describing to His disciples the sorrows and tribulations which were to be so terrible that except they should be cut short there should no flesh be saved, prominent among the



initiating terrors were wars—nation rising against nation and kingdom against kingdom.

A war of defense may be justifiable. It may be the only means of saving from utter extinction those institutions and sanctions through which the ways of peace by conversion to a better way may be implemented. But so far as any lasting enduring results are concerned wars themselves settle nothing. It is their history that the settlements imposed at the close of one contain the seeds of another to follow.

But I need not pursue the point. The thesis I laid down at the beginning, namely, that the Gospel message is universal and has in it, all the necessary curative agents for the ills of the day, is clearly demonstrable. Your own reflection will carry you far beyond any place to which in the limits of my time I have been able to take you.

#### GOSPEL MESSAGE MUST BE TAUGHT

Let me in closing refer again to the second phase of my theme, namely, that in the eternal conflict between right and wrong there can be no compromise. The Gospel message cannot change its principles to accommodate itself to the caprice of the hour. Among the great unchangeables are the truth that God lives; that Jesus Christ is His Son, the Messiah, the Savior of the world; that He died, was buried and was raised from the dead; that man is a child of God, destined to immortality; that he is therefore a sacred being and that it is unalterably wrong to enslave him or to coerce the human spirit; that there is a moral law by which man must, through disciplined self-control, govern himself which finds its faithful expression in the Ten Commandments as given by Moses and reiterated and reinforced by the Master, and which cannot be rejected without destroying the foundations of civilized life. These convictions are the essential conditions to the incorporation of the principles of the Gospel message into the lives of men by which alone may be satisfied the hunger of the world for tranquility and peace. These truths the Church can never cease to teach.

It is for you leaders to see that they are taught. That God may give you power to do so, I pray, in the name of Jesus. Amen.

#### ELDER DAVID A. BROADBENT

*Former President of the North Central States Mission*

My brethren and sisters, I was notified before noon that I would be given five minutes in which to bear my testimony, and I have been worrying about it ever since.

I had the privilege, with my family, under the good graces of our leadership and the blessings of the Lord to preside in the North Central States Mission for a little more than three years. We are very grateful for that opportunity. I think I shall leave the report of that mission to my worthy successor, who I believe is the best man in the Church to succeed me in that position, Elder George F. Richards, Jr., who for the past six months has been presiding in that field of labor. We were

released from that glorious opportunity to come and take his position in the Temple, he having been Second Counselor to President Chipman there while we presided in the mission.

While in the North Central States, I considered that to be the best position in the Church. Now I will say without hesitancy that I believe that any position in which we may have the privilege of serving in this Church is the best place that we can be appointed to labor, it matters not where, only let us remain active in the Church.

We are just now in the midst of what our people are considering rather a tightening up on the question of recommendations to get into the Temple. I have no disposition to speak at length to that particular point, but to illustrate with an incident that occurred only a few weeks ago when a member from a very worthy family came and said: "Are you going to keep me out of the Temple for the sake of a cup of coffee?"

The attendant who met that sister replied, "Are you going to let a cup of coffee keep you out of the Temple?" I think that is the position we must take in our testimony, as I find myself fully in accord with all that has been said at this Conference thus far.

I find myself committed to the thought that my testimony is my life. I believe the day will never come when this Church can move forward without the divinity of the testimony of Jesus Christ, but I am sure that there is a practical side to that testimony. There is no virtue in a mere assent to a confession of belief in the Gospel of Jesus Christ. We really have to do something about it. There are two purposes as I see it in the Gospel plan and in service of the Church. First, the great mission of seeing that this Gospel reaches mankind throughout the world. We must teach mankind in every nation, kindred, tongue and people; and the second mission of this message is that we shall perfect ourselves as individuals through activity in the Church, in applying its every teaching.

There is no testimony in the heart of any man, as I understand a real testimony, who declares that he believes in the Word of Wisdom if he continues to desecrate it; to break that law in any way. I am very positive in my mind that no man can have a full testimony of the law of tithing who does not honestly pay a full tithing. I am very well committed to the thought that in the homes of the Latter-day Saints there are none who have a full and complete testimony of the Gospel, who neglect their daily prayers with the family. I cannot conceive as a fact that a Latter-day Saint with a testimony, will let his children grow up in idleness without having them understand that there is a great educational institution all around us,—I mean the entire educational system provided by the State from the grades through the university,—that they could be receiving the benefits of, instead of leaving them to grow up in ignorance. I am convinced that there is no real testimony in the homes of the Latter-day Saints where the parents do not lead their children into the organizations of the Church, to train and teach them the benefits and blessings of this great program. The plan of salvation, the Gospel of Jesus Christ is the greatest university that has ever been instituted in all the world.

I am very sure that if we had a full and complete testimony of the Gospel of Christ in 100% of the homes of the 806,000 Latter-day Saints,

and if we were living according to our teaching, that we would need no other missionary work in the world. The whole world would be at our feet and ask "How did you do it?" for it would produce such a superior race of men and women as has never been known in the earth up to the present time.

If we had a full and complete testimony of the Gospel of Christ in our homes our young men and maidens would not be seeking either the Bishop or the President of the Stake, a constable or Judge, or any other officer of the land to consummate their marriage at the proper age in life; but they would come into the House of the Lord to be sealed for time and for all eternity, knowing that this is the only real type of marriage instituted by God and designed to be eternal.

I am just as sure if we might detail all the other activities of the Church that my testimony, your testimony, is measured by my actions, by your actions, and in no other way. I may give assent, but that is not a testimony. The testimony as I see it is illustrated largely as a result of what is said of the two great Greek orators, Demosthenes and Cicero.

When Cicero spoke everyone said: "He speaks well." But when Demosthenes spoke the audience declared, "Let us go against Philip." Philip to us is the sins of this hour; Philip to us is the desecration of the Sabbath Day and the breaking of any and all the other moral and religious laws of God. I may have this testimony in knowledge, but it is as sounding brass and a tinkling cymbal unless my life responds to it in all the affairs that I am responsible for.

God give me the power to move in the circles where I am appointed, to the end that I may show by my works that I do know the Gospel of Jesus Christ is true, I pray earnestly in His name, even so. Amen.

## ELDER MERRILL D. CLAYSON

*Former President of the Southern States Mission*

It has been a great opportunity to have had the privilege of filling a mission in the Southern States, as well as a previous one in England.

The introduction of the Gospel of Jesus Christ into the Southern States, like the beginning of most new movements, was accompanied by gross misunderstanding, hatred and bitter persecution. The history of this mission is filled with incidents of persecution that our missionaries went through in order to introduce the Gospel into that land. From 1875 to 1900 there is recorded over 135 mobbings experienced by the missionaries. More than ten churches were either torn down or burned by the mobs. Four Elders lost their lives while carrying the Gospel to their fellowmen and it took years to break down this great wall of persecution.

History is replete with evidences which show that through all of this the Lord was back of this great work in prompting, inspiring and building the lives of men and women who stood for truth. Today the scene presents a completely different picture. Persecution has vanished and the missionaries are given the opportunity of preaching the Gospel

*Saturday, April 5**Second Day*

in all cities of the Southern States Mission extending from the Mississippi River to the Atlantic Ocean, and from the South Tennessee line to Key West, Florida.

As an example of this great change in the attitude of the people of the South toward our Church may I relate just one experience. Sometime ago the chairman of a council of religions made the request that the President of the Southern States Mission appear before the ministers and executives of more than twenty-five churches and tell them the philosophy and story of Mormonism. Naturally this request was granted, and when the day arrived the large Mormon Church in Jacksonville, Florida, was filled to overflowing. A few Latter-day Saints were on the side, but most of the people in that great hall were ministers and religious executives of Catholic, Protestant, and Jewish churches.

It was a great opportunity. I never felt more keenly in my life the responsibility of representing my Church and my God than I did on that occasion. It was peculiarly interesting to be introduced to such a congregation as that by the wife of a Jewish Rabbi. After the meeting was over, Catholics, Protestants, and Jews came up to the speaker with as much enthusiasm and appreciation for the truths of Mormonism that had been presented, as if they had been members of the Church.

There never has been a time in the Southern States Mission when conditions have been more ideal for the spread of the Gospel than today. The number of souls accepting the Gospel in that land is rising to greater heights continually. The future of this Mission presents a most promising outlook. The people of the South are naturally religious. They are great believers in the Bible, and the assertion that they are sincere and hospitable cannot be overestimated.

I believe that the time is coming and not far off when this Mission is to be one of the strongest and most powerful units of the Church of Jesus Christ of Latter-day Saints. God has endowed this great southern country richly in natural beauty, with shrubs, with the oak and the sweet magnolia, with the dogwood, and many, many other types of her creation. I am grateful for the opportunities I have had of filling this mission. I appreciate the opportunity that the First Presidency of the Church has given me and believe from the bottom of my heart that these men are called by God and are working in His behalf in this great kingdom.

Whenever I have had an element of doubt in my life regarding their instructions I have lived to see the time when I was wrong and they were right. This has convinced me more than ever that their vision of this great Church of ours is unusual, that they are called of God, that they are inspired by God, and that men and women who follow their advice will be happier, more progressive, and reach greater heights than those who stoop to complain and find fault with God's servants.

And so I bear you this testimony today. We may not always think as they think, but they are God's servants. If a time should come that any of them are not in line with their duty we shall not need to worry about removing them. The Lord will remove them from their positions as He did Saul and others in days of old.

God bless us to stand back of them solidly as a unit for the progress of this great Church, and for our personal happiness in life, I humbly pray, in the name of Jesus Christ. Amen.

An anthem, "O Divine Redeemer," was sung by the Choir.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

I should like again to express our gratitude and appreciation to this wonderful chorus that has come to us from Idaho. We are grateful to them for all the work they have done in preparing to do this singing for us. They are a splendid group of young people, and we certainly pray that the Lord will bless them in their labors.

Please drive carefully, brethren and sisters. I do not know how widespread this storm may be, but be careful, and if any of these young people in the choir are returning home tonight I hope they and their drivers will be particularly careful. You who are walking on the streets, please be good enough to walk carefully and observe the signals.

Elder Clifford E. Young, President of the Alpine Stake, offered the closing prayer.

Conference adjourned until ten o'clock Sunday morning, April 6.

## **THIRD DAY**

### **MORNING MEETING**

Sunday morning, April 6.

The great Tabernacle was crowded with people many of whom had assembled far in advance of the time to begin this session of the Conference. The large Assembly Hall immediately south of the Tabernacle was also filled with people, and other thousands assembled on the Tabernacle grounds. Those who were in the Assembly Hall and on the grounds listened to the services as they were broadcast from the Tabernacle, by means of amplifying equipment that had been installed.

The meeting commenced promptly at 10 o'clock.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

The hour has come for the opening of this the fifth session of this Conference. President Heber J. Grant is present and presiding. He has asked President Clark to conduct the meeting.

There are present on the stand this morning President Grant and his two Counselors, the eleven Apostles, all of the First Seven Presidents of Seventies, and all of the Presiding Bishopric.

The music for both of the sessions today will be by the Tabernacle

Choir; Elder J. Spencer Cornwall is Director, and Elder Frank W. Asper is organist.

The congregation and Choir sang the hymn, "Now Let Us Rejoice"—William W. Phelps.

Elder George Ariel Bean, President of the Union Stake, offered the opening prayer.

### GENERAL AUTHORITIES OF THE CHURCH SUSTAINED

President J. Reuben Clark, Jr., First Counselor in the First Presidency, presented for the vote of the Conference the General Authorities and General Officers of the Church, also the General Auxiliary Officers, and they were sustained by the unanimous vote of the congregation, as follows:

#### FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

#### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

#### COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Sylvester Q. Cannon

Harold B. Lee

#### ACTING PATRIARCH TO THE CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the Acting Patriarch to the Church as Prophets, Seers, and Revelators.

President Clark then made the following statement for the First Presidency:

In the past history of the Church, especially in President Brigham Young's time, it was found necessary for the First Presidency or the Twelve, or both, to call brethren, frequently designated as Counselors, to help carry on their assigned work in the Church.

The rapid growth of the Church in recent times, the constantly increasing establishment of new Wards and Stakes, the ever widening geographical area covered by Wards and Stakes, the steadily pressing necessity for increasing our missions in numbers and efficiency that the Gospel may be brought to all men, the continual multiplying of Church interests and activities calling for more rigid and frequent observation,

supervision, and direction—all have built up an apostolic service of the greatest magnitude.

The First Presidency and Twelve feel that to meet adequately their great responsibilities and to carry on efficiently this service for the Lord, they should have some help.

Accordingly it has been decided to appoint Assistants to the Twelve, who shall be High Priests, who shall be set apart to act under the direction of the Twelve in the performance of such work as the First Presidency and the Twelve may place upon them.

There will be no fixed number of these Assistants. Their number will be increased or otherwise from time to time as the necessity of carrying on the Lord's work seems to dictate to be wise.

It is proposed that we sustain as Assistants to the Twelve, the following named High Priests, who will labor under the supervision and direction of the First Presidency and of the Twelve:

Marion G. Romney, President of Bonneville Stake.

Thomas E. McKay, former President of Ogden Stake and Acting President of the European Mission.

Clifford E. Young, President of the Alpine Stake.

Alma Sonne, President of Cache Stake.

Nicholas G. Smith, President of the Northwestern States Mission.

#### TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

#### THE FIRST COUNCIL OF THE SEVENTY

Rulon S. Wells

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

Richard L. Evans

#### PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop

Marvin O. Ashton, First Counselor

Joseph L. Wirthlin, Second Counselor

#### GENERAL OFFICERS IN THE CHURCH

##### CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson, and A. William Lund.

## CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Rudger Clawson	Charles A. Callis
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Richard R. Lyman	
Frank Evans, Secretary and Treasurer	

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISOR

M. Lynn Bennion

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor;  
Richard P. Condie, Assistant Conductor.

## ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Wade N. Stephens, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widtsoe	LeGrand Richards
Albert E. Bowen	Marvin O. Ashton
Antoine R. Ivins	Joseph L. Wirthlin
John H. Taylor	

General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Robert L. Judd, Vice Chairman	
Harold B. Lee, Managing Director	
Mark Austin	Sterling H. Nelson
Campbell M. Brown	William E. Ryberg
Clyde C. Edmunds	Stringham A. Stevens
J. Frank Ward	



GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President  
Marcia K. Howells, First Counselor  
Donna D. Sorensen, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent  
Milton Bennion, First Assistant Superintendent  
George R. Hill, Second Assistant Superintendent  
with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
Joseph J. Cannon, First Assistant Superintendent  
Burton K. Farnsworth, Second Assistant Superintendent  
with all the members of the Board as at present constituted.

YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President  
Helen Spencer Williams, First Counselor  
Verna W. Goddard, Second Counselor  
with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Green Hinckley, Superintendent  
Adele Cannon Howells, First Assistant Superintendent  
Janet Murdoch Thompson, Second Assistant Superintendent  
with all the members of the Board as at present constituted.

TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a. m., the regular weekly nation-wide broadcast of choral and organ music and brief spoken comment was presented as part of the General Conference proceedings. This program, which will have completed its twelfth year of continuous nation-wide broadcasting in July of this year, was presented by the Tabernacle Choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States and Canada, and by short wave transmission to many foreign lands. This broadcast originated with Radio Station KSL, Salt Lake City, and, exclusive of routine introductory and closing announcements, was as follows:

*Announcer, Richard L. Evans:* As another week of life begins for all men, we pause again within these hallowed walls to welcome you once more to the Everlasting Hills of the West. This traditional Temple

Square performance, now in its twelfth year of continuous nation-wide broadcasting, is brought to you each week at this hour through the facilities of the Columbia network and its affiliated stations.

We begin with a song written upon one of the most beloved incidents of the New Testament: "I think when I read that sweet story of old, when Jesus was here among men, how He called little children as lambs to His fold, I should like to have been with Him then."

"The Story of Old"—Parks .....Choir  
 "Grand Choeur in D"—Spence .....Organ

*Announcer, Richard L. Evans:* The hymn now to be sung by the Tabernacle Choir has come down to us from those whose courage and conviction conquered the western desert nearly a century ago: "Come, come ye Saints, no toil nor labor fear . . . and should we die before our journey's through, happy day, all is well."

"Come, Come Ye Saints"—Clayton .....Choir  
 "Live by my Side"—Bach .....Organ

*Announcer, Richard L. Evans:* Ofttimes in the face of some eventuality that has overtaken us, we find ourselves saying regretfully: "If I had only known, I would have done differently." Sometimes this is true, but more often it is not the fact that we do not know that gets us into difficulties, but rather that we choose to ignore what we *do* know. We mix so little wisdom with our knowledge. We know the facts of history. We know what causes have produced what results in the past—but time has a way of making the past seem different from the present. We may believe that Babylon and Rome fell because of their moral and spiritual dissolution. It seems so easy to believe this because it is all far in the past. But it does not seem so easy to believe such probabilities of our own time and our own generation, however true they may be. From history and from scripture it seems quite easy to believe that men have always paid a price for disobedience; that the breaking of a law has always exacted its penalty; that the terrible luxury of over-indebtedness has always brought a day of disastrous reckoning. It seems easy to believe of the past that the Lord God has often permitted evil men to pursue their purposes for a short season before over-ruling their evil works. It seems easy to believe of the past that those who would rather mortgage the future than curtail their appetites, have always been brought low in remorse. But what is not so easy to believe, but is also solemnly true, is that these same causes will still lead to these same results even in our day. We have no charmed immunity from the consequences of our own doing. On this point the Father of the spirits of all men has said:

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D. and C. 82:10.)

Knowledge of the past we have—both of scripture and of history. It would be well to transmit that knowledge into wisdom, by believing of our own generation what we so readily believe of other times.

"Gloria"—Mozart .....	Choir
"How Great the Wisdom and the Love"—McIntyre.....	Organ
"Abide With Me"—Monk .....	Choir

The singing was directed by J. Spencer Cornwall. Dr. Frank W. Asper was at the Tabernacle Organ. The spoken word was by Richard L. Evans.

## CHURCH OF THE AIR BROADCAST

Immediately after the conclusion of the traditional *Tabernacle Choir and Organ Broadcast*, an additional thirty minute period, regularly known as the Columbia Broadcasting System's *Church of the Air* program, was presented from 11:00 to 11:30 a. m. as a part of the proceedings of this session of the Conference, and was also released over nation-wide and international network facilities. The program was conducted by Elder Richard L. Evans; music was by the congregation of more than 10,000 voices and by the Tabernacle Choir and Organ, with J. Spencer Cornwall directing and Dr. Frank W. Asper at the Organ, and Elder Stephen L. Richards of the Council of the Twelve delivered the following address:

### ELDER STEPHEN L RICHARDS

*Of the Council of the Twelve Apostles*

#### DESCRIPTION OF THE TABERNACLE

For the benefit of those who listen over the air, perhaps I should first say something about my surroundings at this broadcast. I stand in the historic Tabernacle in Salt Lake City. The vast auditorium is completely filled by the congregation. Thousands are standing in the aisles and in the spacious doorways and more thousands are in the grounds about the building, unable to gain admittance. There are more men than women in the audience, which, I believe, is rather exceptional in church gatherings throughout the country. The people here assembled have come from many parts of the United States, chiefly from the West, from Canada, Mexico, and some islands of the Pacific. War disturbances have prevented travel from Europe and other distant countries.

Behind the upper pulpit where I stand are seated the Tabernacle Choir composed of about 300 singers who serve without pay and who, for more than a decade, have gratuitously furnished weekly programs to the radio listeners of America. You have just heard the voice of their faithful, capable announcer, Richard L. Evans. The great Organ of the Tabernacle towers over the Choir in the background,—its massive, ornamented structure almost presenting the appearance of another building within the main building.

The Tabernacle has unusual acoustical properties, as some of you may have learned. To demonstrate these properties a pin is dropped on a table near the rostrum and those who listen in the other end of the building, 200 or more feet away, are able to hear it. These remarkable

sound effects are obtained largely through the elliptical dome-like roof which was erected by the Pioneers in early days before the railroads came to this section of the country. Steel girders were not available, bolts and even nails were hard to obtain. So the roof is supported by wooden truss-work made of timbers taken from the nearby mountains and in lieu of bolts and metal commonly used in such construction, wooden pins were employed as fasteners and strips of rawhide used to secure the pins and prevent splitting of the timbers.

The Tabernacle is but one of many enterprises undertaken and successfully completed by the Pioneers, during the time they were isolated from production centers. They were of necessity forced to be resourceful and they were not without ambition and skill. They came to this then forbidding land of desert and mountains, driven by a great religious urge and a still greater religious intolerance on the part of others. The story of their persecutions, their drivings and migrations is pretty well known. It is doubtful, however, that their motives and their lives have ever been generally understood. It is from their motivating concepts that I desire to draw the theme of this hour.

#### RELIGIOUS IDEALS OF THE PIONEERS

These Pioneers, who were the progenitors of many who sit in this audience and others who hear my voice this day, had the idea that religion is the most important and vital thing in the world. They subordinated all things to it. They construed it to be broad and comprehensive enough to cover every aspect of living. They gave to temporal things spiritual significance. They accepted divine law as the standard by which all things are rightly determined. They consecrated themselves to the doing of God's will and the establishment of His Kingdom.

So resolute and intent were they upon this latter objective that they stood ready to devote time, talent and property to the advancement of the Cause in which they believed, often with untold sacrifice to themselves and their families. In response to the call of their leaders they frequently undertook hazardous colonization projects which deprived them of the security and comfort of homes they had built and communities they had helped to establish. Then, too, the menfolk would leave their newly formed homes with the bare subsistence obtained for their families and again at the call of their religious leaders undertake, at their own expense, missions for the Church, frequently retraversing the path of their migration to distant lands from which they had come or to other countries, seeking to carry to others, perhaps their kinsmen, neighbors and friends of the Old World, the message in which they believed; so that in the early days of the settlement of this country there were always two armies on the march,—one made up of men and women coming from the eastern States and from lands across the sea, converts of the new faith, making the long, weary trek across the prairies to the land and people of their adoption,—and the other made up of missionaries, many of whom came from the ranks of these same converts, winding their way back across the prairies to expand the knowledge of the truth they had found. It was

one continuous round from convert to missionary and missionary to convert.

This was the demonstration of the vitality of their religion to these people. No one who knew their sacrifices ever questioned their sincerity. They had been taught to make sacrifices and endure hardships for the Cause they had espoused by their first leader. His devotion, his perseverance, and his loyalty through the unspeakable persecutions heaped upon him, finally resulting in his cruel martyrdom, had served to make the hardships and deprivations of his followers seem small by comparison. So these men and women of the early days did not complain. They welcomed opportunities for service and they counted themselves fortunate to be chosen for great undertakings.

#### EARLY MISSIONARIES AND THEIR MESSAGE

These missionaries of whom I speak were not trained theologians and preachers. They were almost entirely made up of men from the ordinary walks of life who made their own living by their own work. Not many of them had enjoyed the privilege of extensive schooling because schools were rare in those days, but they were hard-headed men of practical experience who knew the value of industry and who prized education, even though they may not have had much of it. Many of them came from the New England States. Their fathers had fought in the Revolutionary War, so they knew the meaning and the value of freedom and democracy. They believed the Constitution to have been framed by divinely inspired men and they loved their country with a greater love than in some instances it had deserved at their hands. So these missionaries for the most part were loyal, free Americans who went forth with conviction in their hearts to preach a religion and a Gospel which they believed would make all men free. They had no eloquence but the eloquence of their message, but people everywhere listened to them and believed in their sincerity and many thousands embraced the truth which they taught.

Perhaps the principal thing which made them feel that their religion was so vital and their responsibility in it so great was that they believed that Jesus Christ had set in the earth anew His holy Gospel with a new interpretation of it for all mankind. They considered themselves under obligation to present this new interpretation of the Gospel to every person possible for them to reach that he might have the opportunity of accepting or rejecting the message. I think perhaps you might be interested to know what some of these new interpretations which the early missionaries carried to the people of the world are.

They taught that since every man is a son of God, each man is entitled, if he lives worthily, to receive and exercise the power of God in the form of the holy Priesthood. They believed that this divine gift and its bestowal was not reserved merely for a few selected men, but that it was essential for every man who would do Christ's work effectively and prepare himself for eternal life with the Savior of the world. They taught that each one receiving this power should use it to bless

the lives of others by performing the ordinances of the Gospel and by carrying with him the inspiring and comforting spirit which emanates from the Priesthood. They bore witness of the authentic bestowal of the Priesthood in their generation and of innumerable demonstrations of its efficacy. They interpreted the Priesthood as a divine force coming to men on whom it is bestowed to be exercised only in mercy and by persuasive means, without any compulsion whatsoever. They taught that anyone who sought to use his Priesthood for ulterior purposes or self aggrandizement or in any degree of unrighteousness should lose it. It was recognized as a Christ-like endowment, thriving only in Christian virtue.

#### NEW CONCEPTS IN THE RESTORED GOSPEL

They set forth a new concept of man's body, that it is the tabernacle wherein is housed the spirit of man which is the literal child of God, the Father, and that no man can knowingly take into his body poisons and other deleterious substances without offending God, the Father of his spirit,—so that infractions of the true laws of health have spiritual as well as temporal significance. They endeavored to persuade men to refrain from indulgence in intoxicating liquors, tobacco, coffee, tea and other narcotics, not alone for reasons of health but because they believed that such practices would militate against faith and spiritual growth and consequently against true worship of God. As a health measure, these early teachings of more than a century ago have been amply vindicated by modern science and their spiritual value has likewise been substantiated.

Another new concept which these men taught related to the matrimonial status. They set forth that marital unions, through the performance of proper ordinances under divine authority, may be made to endure not for time and earthly life only, but for all eternity; that a man and woman properly married by the holy Priesthood may establish a home which will be the basis for their exaltation and happiness in the world to come; that all children born to them in this holy compact of marriage shall belong to and be with them hereafter; that death does not break such bonds and that sin only can sever such ties,—the epitome of such teaching being that our heaven is little more than the projection of our home into eternity.

They gave to the world a new idea about salvation. The interpretation which they promulgated was that through the atonement of the Lord Jesus Christ all men would be resurrected from the grave and come forth in a new life hereafter—and this irrespective of the creed they might profess or without belief in or acceptance of any religion whatsoever. They made clear distinction between general salvation or resurrection from the grave and individual salvation or exaltation earned by a man through his compliance with the laws of God. They taught that there are preferential places in heaven as there are on earth and that the highest place or Celestial Kingdom could be attained only by those who faithfully subscribe to and keep all the laws and ordinances of the Gospel

of Jesus Christ and thereby entitle themselves to come into the presence of our God and Jesus Christ, His Son.

They taught, too, that holy Temples dedicated to the Lord are essential for the administration of some of the necessary ordinances of the Gospel to prepare for the highest blessings to which man may aspire and that these Temples are also necessary for the accomplishment of certain vicarious work to be performed for our ancestors who have passed away without knowledge of the Gospel plan, so that ultimately none of God's children will be treated unfairly but that each shall have opportunity to accept the principles of the Gospel and earn our Father's blessings. So confident were these early missionaries as to the necessity and vitality of this Temple work that they and their people made almost incomprehensible sacrifices for the erection of beautiful buildings to be dedicated to the Lord for these holy purposes. One such building built at Nauvoo, Illinois, at a cost of a million dollars, entailing years of labor and untold deprivation to poor people was wantonly destroyed by a mob within sight of the people fleeing from their cruelty in evacuation of the city. Wherever the adherents to the faith have gathered in sufficient numbers they have always caused to be erected as their most expensive establishment a Temple of the Lord for the performance of sacred ordinances and ceremonies.

These missionaries also carried the word that new revelations had come from the Lord, setting forth, among other things, these new concepts of which I have told you and bearing new and additional witness of the divinity of our Lord and Savior, Jesus Christ. They acknowledged these new revelations as additional scripture to the Bible and as the Word of God. They heralded them as a supreme blessing in the resolution of doubt and uncertainty and the acquisition of deep and abiding faith in the Gospel of Christ. In these revelations are such important statements as these:

Truth is knowledge of things as they are, and as they were and as they are to come.

The spirit of truth is of God.

And no man receiveth a fullness unless he keepeth His commandments.

The glory of God is intelligence, or in other words light and truth.

No man can be saved in ignorance. A man is saved no faster than he learns. Whatever knowledge a man acquires in this life he will take with him into the world to come.

On the basis of such statements the doctrine of eternal progression was deduced and taught. Men were given to understand that through obedience to the laws of the Gospel they might continue to grow and develop in knowledge and power until in eternity they would come to divinity itself; that the highest order of intelligence is that intelligence which comprehends the things of God and eternity; that, "It is the glory of God to bring to pass the immortality and eternal life of man," and that "men are that they might have joy." The place of good and evil in the world and their necessity for the exercise of man's free agency were all set forth in this new interpretation of the Gospel of Christ.

## A VITAL FAITH THE NEED OF THE WORLD

I have, of course, only outlined very briefly the distinctive doctrines and principles which these early missionaries carried to many countries of the earth. My purpose in telling you of this almost incomparable devotion to a cause is to emphasize the necessity I feel exists in the Christian world for a living, vital faith that truly works. Surely all observers must be convinced that mere protestation of faith in Christ is wholly inadequate to carry forward His work and set up His Kingdom in the earth. "Faith without works is dead." Lip service is futile. No man truly loves Christ unless he obeys the laws of His Gospel. We never have the truth until we adopt it in our lives. No man learns true worship of Christ without truly giving himself to Christian service and I believe that no man is a true disciple of Christ who does not acknowledge Him for what He really is, the Savior and the divine God of this earth.

Equivocation about His divinity not only would rob the Christ of His real power but it likewise robs the professed Christian of the concept and the loyalty which alone make him a true disciple. What the world most needs today is not so much adoration of the attributes of Christ, however beautiful and beneficent they are, as the true worship and acknowledgment of the sovereignty of the Lord and His divine power. When men and nations look to Him as the arbiter of all questions and the principles of His Gospel as the criteria by which all considerations shall be judged, then, and then only, will the world be the beneficiary of the true Christian influence and power.

## IRREVERENCE WEAKENS FAITH

This will not come about so long as men mock God and set at naught His holy laws. No man can love God and damn Him. Irreverence expressed in profanity is an all too important factor in weakening Christian influence. I call upon men everywhere, for the most part thoughtless men, to cease taking the name of God and Christ in vain and to seek to establish, among the youth particularly, a sincere reverence for these holy Beings. Why do we have to endure such profanity in our military establishments? I should think the Commander-in-Chief would exercise his great influence to stop it.

I am sure that disrespect for sacred names and sacred things has in large measure contributed to widespread disregard of law, authority and established institutions throughout the land. If a boy is taught to revere God and respect his father, we may be pretty well assured of a loyal, law abiding citizen, whereas those who blaspheme holy names and speak of their parents as "the old man" and "the old woman" are very apt to be a liability rather than an asset to society.

## RESPONSIBILITY OF EDUCATORS

I decry the tendency manifest among certain educators who are still greatly in the minority, I am happy to believe, and among other sophisticated people to tear down the faith of youth and their confidence in



eternal verities. I can scarcely think of anything more cruel and mean than for one who has had extended educational opportunities and the advantage of a position in an institution of learning to impose upon the credulity and immaturity of a student and rob the young mind of a faith and confidence that will support him at least until he has had experience sufficient to make wise decisions.

Would not the fathers and mothers of America today take great comfort if they could have the assurance that all their boys in the training camps were fortified and directed by faith in God? I believe they would, and anyone who has robbed them of that faith has cause for regret and repentance.

It is therefore *living faith* in the eternal God and in Jesus Christ, His Son and faith in man, too, as the son of God which is so imperative today in the advancement of Christian civilization. Such faith will clarify and not mystify our thinking, our relationships and our aspirations.

I firmly believe that true science has no quarrel with faith of this order. The scientists who are frank enough to admit the limitations of their fields of research and demonstration will impugn neither the motives nor convictions of the spiritual man of true faith. If they themselves do not share such faith, their very scientific attitude should prompt them to say of the faithful, "They may be right,—we do not know. The province of the spiritual is beyond the scope of our investigations."

Now I realize, my friends, that this is a subject on which the experiences and the convictions of each man determine his attitude and conclusion. Faith is individual. No one can acquire it for another. About all one can do for another is to voice his testimony and substantiate it by consistent living.

#### THE VALUE OF A LIVING FAITH

I take the liberty, in conclusion, to give to you my humble assurance that the living faith in Jesus Christ which dominated the lives and work of our Pioneer progenitors is alive in the hearts of our people today. I know that there is vitality and power in that faith. I have had ample demonstration of its efficacy in my own life and I commend it with all the power of my soul to men and women of all countries, tongues and creeds the world over. It will resolve doubt and uncertainties. It will give high purpose to living. It will fortify against temptation. It will promote love and charity. It will assuage sorrow, and rob death of its sting. It will bring contentment, peace, enduring happiness, and a spirit that passes understanding.

God grant that such faith may be the portion of men and nations and that divine truth may quickly triumph, I humbly pray in the name of Jesus Christ, the Lord of this earth. Amen.

The Choir and congregation sang the hymn, "O Ye Mountains High"—Charles W. Penrose.

An anthem, "Praise Ye the Lord"—Evan Stephens—was sung by the Choir.

(End of *Church of the Air* Program)

**PRESIDENT DAVID O. McKAY**  
*Second Counselor in the First Presidency*

From among the sublime teachings of the Savior in the Sermon on the Mount I quote the following:

Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you.

This admonition and promise I have chosen for my theme this morning because (1) it seems so aptly to epitomize generally the timely instructions given at this Conference. Then, too, it expresses the ideal to which every man who holds the Priesthood has subscribed. Again, if heeded, it will be the greatest and best safeguard to our sons who are called to serve their country. And, finally, I firmly believe that if rulers of nations followed that admonition contention and war would be banished from among men.

What the kingdom of God is, is answered by the Prophet Joseph Smith as follows:

Where there is a prophet, a priest, or a righteous man unto whom God gives His oracles, there is the kingdom of God.

Seeking first the Kingdom means subordinating to the principles of the Gospel all other aims and pursuits.

#### WHAT THE KINGDOM OF GOD IMPLIES

The term implies divine rule in the hearts and wills of men and in society. Man acknowledges a power and authority superior to his own. "It is not the arbitrary rule of a despotic Deity, but is based upon man's voluntary submission of his will to that of God's." On one occasion Jesus said, "The kingdom of God is within you." That is true, for it is in the heart of man that membership in the outward kingdom has its origin. Devotion and loyalty that spring thus from the heart "for the common Father of all mankind is the strongest and only universal bond that can bind all men together." Only such a group looking as one mind to heaven for guidance can eventually transform human society.

The Kingdom of God implies also a universal brotherhood in which all men acknowledge God as their Supreme Ruler and cherish the desire to obey His divine will.

#### THE PURPOSE OF THE CHURCH

The mission of the Church is to prepare the way for the final establishment of the Kingdom of God on earth. Its purpose is, first, to develop in men's lives Christ-like attributes; and, second, to transform society so that the world may be a better and more peaceful place in which to live.

#### HOW THE CHURCH CONTRIBUTES TO CHARACTER BUILDING

In the changing of men's lives the Church recognizes certain fundamental factors so essentially important that they are constantly called to

our attention, and have been impressively emphasized by the speakers in this Conference. For example, recognizing the reality of the divine edict "the sins of the fathers will be visited upon the children to the third and fourth generation" the Church emphasizes the necessity of moral and physical fitness for parenthood. Hence the constant plea that young men and women live clean, chaste lives prior to their assuming the responsibility of marriage, and their remaining true to that sacred covenant. Hence is constantly held before us the ideal of Temple marriage, where the sanctity of the marriage covenant is sealed and ratified by the highest divine authority given of God to man. Hence the emphasis laid upon the Word of Wisdom wherein tobacco, stimulants, and narcotics are eschewed, and temperance and obedience to the laws of health encouraged and admonished. Hence the teachings from childhood to be "honest, true, chaste, benevolent, virtuous, and to do good to all men."

The Church, recognizing the potency of other influences besides the home in the growing child's life before he reaches self-determination, offers a religious environment almost from the time of birth. The Sunday School, the Primary, the Mutual Improvement Association arrange suitable instruction, entertainment, and proper guidance from the cradle roll to maturity.

#### FIVE FATEFUL YEARS

Says one social writer:

The most fateful years in life are the first five, and this is the time when life is subject to its environment, and before self-consciousness and self-direction are aroused. In a large sense man's life has its bent and direction, its color and tone before it has begun to reason and choose.

Believing the adage, "Train up a child in the way he should go, and when he is old he will not depart therefrom," the Church fosters Quorums and Auxiliaries in which over fifty thousand officers and teachers willingly and gratuitously devote their time, ability, and means for the development of character among the children and youth of the Church. Parents who fail to encourage their boys to attend their Quorum duties, who fail to encourage their children to take advantage of the Sunday School, the Primary, and the Mutual are recreant to their duties and to their parental responsibilities.

These are but a few of the aspects of the Church devoted to the phase of character building, and to something which is even more precious—a testimony of the truth of the restored Gospel of Jesus Christ.

The first duty of the citizens of the Kingdom is to live exemplary lives.

#### TRANSFORMING SOCIETY

But as I have said, the betterment of the individual is only one aim of the Church. The complete ideal of Mormonism is to make upright citizens in an ideal society.

On the night of Gethsemane, in the Upper Room, before Jesus and the Apostles left for the garden, He prayed:

I am now no more in the world, but these are in the world . . . I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.

The mission of the Church is to minimize and if possible eliminate these "evils" from the world. The need of such a unifying force is expressed by a leading writer (Samuel Z. Batten) as follows:

The world has many good people in it today, more who are ready to believe than ever before, but these people possess no unifying ideals, no organic principles, no coherent view of life, no synthetic program of action. Society is coming to self-consciousness, and is beginning to take note of its troubles and needs, but it has no clear sense of direction, no organizing impulse, no all-inclusive ideals, no mighty impulsion. . . . Is there anything by which our nature can gain its unity; our race acknowledge its brotherhood, our humanity order its affairs as a whole?

We answer, yes—such a uniting force, such an ideal is the Gospel of Jesus Christ as restored through the Prophet Joseph Smith. It explains man's life and its purpose, and has within it the vital saving elements, noble ideals, and spiritual uplift for which the heart of man today is yearning.

Right thinking, upright men and women everywhere are desirous of eliminating from our communities evil elements that are constantly disintegrating society—the liquor problem with its drunkenness, poverty, and misery; immorality with all its attendant evils; war, which is literally hell on earth, and which is now devastating Europe and Asia; and threatening our own land.

#### SOCIAL ATTITUDE

What should be our attitude towards these social conditions? First, see to it that as individuals we do not by our acts contribute to their existence, and, second, put forth every righteous effort to eradicate them from our communities.

The Church of Jesus Christ of Latter-day Saints is seeking through its Welfare Plan, through increased Quorum consciousness and responsibility, to make both home and community environment better and brighter.

Cooperation and mutual helpfulness are virtues characteristic of the Church of Christ. Its watchwords are unity, efficiency, brotherhood—a brotherhood in which justice and mercy prompt the actions of all men.

President Young once said:

Whoever lives to see the Kingdom of God fully established upon the earth, will see a Government that will protect every person in his rights.

And again:

If the Kingdom of God were established on earth . . . one community would not be permitted to array itself in opposition to another to coerce them to their standard. One denomination would not be suffered to persecute another because they differed in religious belief and mode of worship. Everyone would be fully protected in the

enjoyment of all religious and social rights, and no State, no Government, no community, no person would have the privilege of infringing on the rights of another.

#### HONEST LABOR ENCOURAGED

The arrogance of wealth, and the bitterness of soul that springs from poverty would find no place in a society made up of men and women who truly believed and put forth sincere effort to live in accordance with the Gospel.

The present strife between capital and labor, which in its enmity threatens to undermine the very foundation of the Government, would cease, for the spirit and actions of coercion, intimidation, and violence are contrary to the teachings of Jesus and by Him would be most vehemently denounced. Intimidation and dictatorship are elements foreign to the spirit and government of the Church. The Church encourages and recognizes honest labor whenever and wherever it presents itself, but it must condemn the spirit of oppression, of compulsion, of intimidation wherever it rears its head.

No power or influence can or ought to be maintained by virtue of the Priesthood only by persuasion, by long suffering, by meekness, and by love unfeigned.

Says Beverley Nichols:

Economic problems, racial problems, sexual problems, unemployment problems, war problems, are myths, ugly phantoms created by minds that are not washed with the Spirit of Christ, absurd chimeræ that could only flourish in deserts across which the shadow of the cross has never fallen. I know that our lives have no "problems" as long as we trust in Christ, and the fact that my own life is full of problems at the moment is only a proof of the distance that I still have to travel before reaching perfection.

There are those in the world who say that jealousy, enmity, selfishness in men's hearts will always preclude the establishing of the ideal society known as the Kingdom of God. No matter what doubters and scoffers say, the mission of the Church of Christ is to eliminate sin and wickedness from the hearts of men, and so to transform society that peace and good-will will prevail on this earth.

The whole purpose of Christ's existence on this earth was to change human nature. And if you deny the possibility, you are saying to him, by implication, "Go back . . . we don't want you . . . you're attempting the impossible." Some brave men have said this, but it was the grey uniform of the atheist that they were wearing, and not the shining robes of the servant of Christ.

#### HUMAN NATURE

You CAN change human nature. No man who has felt in him the spirit of Christ, even for half a minute, can deny this truth, the one great truth in a world of little lies. You DO change human nature, your own human nature, if you surrender it to Him. To deny this is to proclaim yourself as an uneducated fool.

Human nature CAN be changed, here and now.

Human nature HAS been changed, in the past.

Human nature MUST be changed, on an enormous scale, in the future, unless the world is to be drowned in its own blood.

And only Christ can change it. . . .

Twelve men did a lot to change the world, nineteen hundred years ago. Twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration many of the world's loveliest things were created and many of the world's finest minds inspired.

If twelve men did that, nineteen hundred years ago, what might not twelve men do today? For God has now given us the power of whispering across space, or transmitting our thoughts from one end of the earth to another. What shall we whisper—what shall we think? That is the question?

Every true Latter-day Saint will not only whisper but proclaim that "a marvelous work is about to come forth among the children of men." I most sincerely bear witness that the Church of Jesus Christ is that marvelous work.

#### PRESS EVER ONWARD

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, mind and strength, that ye may stand blameless before God at the last day.

With faith, charity and love in our hearts let us press ever onward inspired by the hope and assurance that—

There shall come a time when brotherhood shows stronger  
Than the narrow bonds which now distract the world,  
When cannons roar and trumpets blare no longer,  
And the ironclad rusts, and battle flags are furled;  
When the bars of creed and speech and race, which sever  
Shall be fused in one humanity forever.

That God may give everyone a desire to help hasten that day by example as well as by precept, I pray in the name of Jesus Christ. Amen.

#### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

We are honored this morning by the presence of Dr. James E. West, celebrating his thirtieth year as Chief Scout Executive of the Boy Scouts of America. In his time nine and a half millions of boys have been members; now one and a half million Boy Scouts are enrolled. We have in the L. D. S. Church 25,000 Scouts. Tomorrow at the Hotel Utah there will be a conference of Utah Scout leaders.

The Tabernacle Choir sang "Let the Mountains Shout for Joy"—Evan Stephens.

The benediction was offered by Elder Archie R. Boyack, President of the Big Horn Stake.

Conference adjourned until 2 p. m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference convened Sunday afternoon, April 6, at 2 o'clock.

Again the great Tabernacle was crowded to capacity; in addition, the Assembly Hall immediately south of the Tabernacle, was filled to capacity, and thousands of others congregated on the Tabernacle grounds, where they listened to the services as they were broadcast from the Tabernacle.

The Tabernacle Choir furnished the music for this session of the Conference—Elder J. Spencer Cornwall, Director; Elder Alexander Schreiner, Organist.

#### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

The time has arrived to open the sixth and last session of this General Conference. President Heber J. Grant is presiding and he has asked President Clark to conduct the services.

Again I repeat, through the courtesy of KSL and other stations cooperating, this service is being broadcast to four stations in Idaho, one in Price, and one in Cedar City. The Presidents of Stakes in these localities have arranged meetings in various of their Ward meeting houses. We have already heard from some of them saying they are having a good time. A direct wire from the Tabernacle here to the Los Angeles Tabernacle is also carrying the services to that area.

There are present on the stand this afternoon President Grant and his two Counselors, the full quorum of the Twelve, all of the First Seven Presidents of Seventies, and all of the Presiding Bishopric.

The Choir and congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

Elder J. Percy Goddard, President of the Liberty Stake, offered the opening prayer.

The Tabernacle Choir sang "By Babylon's Wave"—Gounod.

#### **ELDER GEORGE F. RICHARDS**

*Of the Council of the Twelve Apostles*

I have been very happy during this Conference, barring the anxiety that I have felt and feel, knowing that I would be expected to speak and to lead in intelligent, profitable thought the many people assembled and those who are on the air listening. The thought of it is almost appalling. If it were not for the faith that I have in the Lord through His Spirit coming to my assistance, I feel that I would wilt.

## A MANIFESTATION OF INTEREST

I can say that my feelings have been in perfect accord with the business that has been transacted in this Conference, and with all that has gone before. I rejoice exceedingly in the blessing of the Lord that has been upon us in these various meetings. The attendance at each session, including the Priesthood meeting held in this building last evening, has far exceeded the seating capacity. Many hundreds of people have had to stand. One of the Mission Presidents told me last evening after the meeting that he had to stand all through the Priesthood meeting, that he could not find an unoccupied seat.

This is a glorious condition. It gives great satisfaction to the Presidency of this Church, the General Authorities, and I am sure it is pleasing to the Lord,—a manifestation of interest in the work of the Lord, in which we are engaged.

## JOY IN THE MINISTRY

I have enjoyed my labors as much during the last six months in the ministry as at any other period of my life and experience. I rejoice in going out into the Stakes of Zion and the Missions and meeting leaders of the people, and the faithful of the people who attend our conference meetings. I find as I get better acquainted with members of the Church and leaders of the Church, that my love for them increases, and my appreciation for them and for the Gospel, increases also. The only difference between the love that I have for these leaders and the other part of the Church membership is that I do not know the others so well. There are just as good men and women, they are numbered by the thousands in this Church, whose acquaintance I do not have, who are just as good and faithful as those with whom I am acquainted.

I love the Latter-day Saints, and I hope that they can give me their love and support in return. I believe I have the confidence of the people. I am trying to live my religion as a teacher, to set a good example, and to encourage others to live their religion, and to faithfully serve the Lord.

## REVELATION BROUGHT TRUE KNOWLEDGE OF GOD

In speaking of the Gospel I have in mind now what the Lord said of ancient Israel:

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

Thou shalt not bow down thyself to them, or serve them: for I the Lord thy God am a jealous God.

I am sure that it is displeasing to our Heavenly Father that His sons and daughters should worship anything else, or in any other way than that which He has designed and taught. The scriptures are replete with information pertaining to God the eternal Father, His existence,



His attributes, His personality, and qualities, so that there should be no question in the minds of intelligent men and women as to what kind of a being the God of this world is, the God of Abraham, of Isaac and Jacob. Yet the world has been in darkness for ages, with respect to the knowledge of God. In His loving mercy, in the opening of this Gospel dispensation of the fulness of times He revealed Himself anew to the world of mankind, He and His Son Jesus Christ, our Savior, appearing to the boy Joseph Smith, whom He raised up to be a mighty prophet of the last days, for the restoration of the Gospel and the establishment anew of His Church and kingdom here upon the earth, in preparation for the coming of our Lord and Savior Jesus Christ to reign as King of Kings and Lord of Lords.

#### ONE FATHER OF THE SPIRITS OF MEN

There is a responsibility on the membership of this Church to make known to the people of the world this wonderful revelation of the Father and the Son, as a part of the restored Gospel. We are told by scripture that a belief in God the eternal Father is vitally necessary to all intelligent beings. Their faith is centered in Him, and of necessity they must have a correct understanding of Him, and know Him as He is, a glorified and exalted being in whose image and likeness we are in very deed born sons and daughters of God.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection unto the Father of spirits, and live?

Many fathers of the flesh, but one Father of the spirits of all men, the eternal Father of us all. So every man and every woman under the sound of my voice is either a son of God or a daughter of God. He is our eternal Father. And as things earthly are typical of things heavenly, when we think of Father we naturally think of Mother. We think of being born. So we have been born of our heavenly parents in the spirit, and in our spirit birth have inherited attributes and qualities of a God-like character. What a noble parentage! What a noble ancestry we are of! What manner of men and women ought we to be? In the language of the scripture we might say:

Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.

The love which our Father in heaven bears for us is divine love, a perfect love. Jesus said:

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

He gave His Son to a life of sorrow and to a death upon the cross. What that meant of sorrow to the Son and to the Father we shall never fully know while we are in mortality. We read how that in the Garden of Gethsemane He sweat great drops of blood, so great was the anguish of His soul because of the wickedness and abominations of the people.

## THE GREATEST GIFT

Then we read about His death upon the cross. His was the greatest gift that ever was given. It is a proof of love, divine, the Father for His children, a sacrifice, the greatest ever made; a service, the greatest ever rendered. And as He has loved us and done so much for us in providing for our salvation, He has asked us, in return, to love Him, even with all our heart, soul and mind, and then to love one another, our neighbor as ourselves. If we could obey those two commandments, what peace there would be in the earth. If all mankind could live up to those two principles there would be no more bloodshed, no widows and orphans caused through wars rampant in the nations of the earth. There would be no hatred in our souls, but love would abound.

That is what our Father in heaven would like of us above all other things, that we love Him first, and that we love one another. In our home in heaven there was peace, there was love. After Lucifer was cast out, and those with him, there was no more contention. When we come to earth, though our recollection of the past is withheld, why should we not love one another here?

Do we hate those men in high places responsible for war and bloodshed, killing and maiming and making widows and orphans? If we love them as we should we would not hate them. The mother doesn't hate the wayward son or the wayward daughter. A mother's love, next to the love that our Father in heaven bears for us, is the kind of love that should actuate us, one toward another. Whether we are in the Church or out of the Church, we are our Father's children, all of us, and the Lord loves us, and no doubt sorrows over the sins and the wickedness of some, and rejoices over the righteousness of others.

## SACRIFICE REWARDED

I trust and pray, brethren and sisters, that we may live up to the light of the Gospel which has come to us, for it is a glorious truth. It is appealing. There is no question but what the reward in this life and the life to come will amply pay for every sacrifice that we make. And brethren and sisters, if we ever lose out in the end, and meet with disappointment, it will be because we have not done the things which we know that we ought to do, and that we have done things that we know we ought not to do. In other words, if we live up to the light which we have we will not meet with condemnation, but with the favor of heaven.

May the Lord help us to so live and to labor, in return for the love which is extended unto us by our Father in Heaven, and His Son Jesus Christ. May we return love and show by our actions that we do love the Lord, and let us show by our actions that we do love our fellow-men, and that we are going to keep the commandments of God.

May the Lord bless us and help us to this end, I pray, in the name of Jesus Christ. Amen.

## ELDER JOHN A. WIDTSOE

*Of the Council of the Twelve Apostles*

My brethren and sisters: We welcome with all our hearts Brother Harold B. Lee and the other brethren who have been called to new service in the Church and Kingdom of God.

This has been a profitable and inspiring Conference. The sweet spirit of the Lord has brooded over the sessions of the Conference, from the first when President Grant delivered his remarkably impressive opening address.

I desire to speak to a simple and well worn subject, one which has been touched upon by every speaker at this splendid Conference, and which of necessity is approached in every Stake or Ward Conference. Yet, it bears repetition.

## TOLERANCE FOR THE OPINIONS OF OTHERS

I have chosen a theme which seems vital in the lives of Latter-day Saints.

Among the principles of beauty and power which make up the Gospel, none is more conducive to peace than the Mormon doctrine of tolerance. We are taught to give due respect to the opinions and mode of life of our fellow beings. This accepted principle was formulated concisely by the Prophet Joseph Smith:

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where or what they may. (11th Article of Faith.)

That is, men may believe and act as seems to them good so long as they do not infringe upon our rights or transgress the law. They may cherish false beliefs, yet we mingle with them in friendliness. Thereby the association of mankind is made tolerable.

## THE CHURCH HAS SUFFERED FROM INTOLERANCE

We of this Church have reason to be tolerant; for we know the lawless cruelty of intolerance. For over a century we suffered a religious persecution of Satanic fury, unparalleled in modern times, and seldom if ever surpassed in former days. Often helpless in the face of intolerant fury, the Latter-day Saints have only been able to say, "Father, forgive them, for they know not what they do." If the Lord had not been our captain, and truth our chart, men would long since have destroyed the Church. We know that tolerance is of God; intolerance of the devil. We are and must remain a tolerant people.

## TRUE MEANING OF TOLERANCE

However, the true meaning of tolerance is often misunderstood. Tolerance has its distinct limits. To allow our neighbors the privilege

to believe and live as they choose, under the law, does not mean that to keep peace we must live as they do.

Tolerance is not conformity to the world's view and practices. We must not surrender our beliefs to get along with people, however beloved or influential they may be. Too high a price may be paid for social standing or even for harmony. Appeasement was recently tried in the world, and the most hideous war of history is the result. The Gospel rests upon eternal truth; and truth can never be deserted safely. Allegiance to truth, as well as tolerance, is of the Lord.

True, there are matters of minor importance to which all may wisely conform. Such are the constantly changing conventions or fashions in dress, speech and etiquette. Whether a woman wears her hair long or short, or a man a soft or a starched collar, are not vital matters. They do not violate the law of God, and no one takes them seriously. Wisdom dictates to all in the words of Pope:

Be not the first on whom the new is tried  
Nor yet the last to lay the old aside.

#### DANGER IN NOT LIVING UP TO STANDARDS

But, deviations, however slight, from the straight Gospel path, become major matters in life. Whatever is contrary to the doctrine or regulations of the Church or in violation of our covenants with the Lord, in baptism, in the Temple, or elsewhere, is of evil and therefore should be spurned. It is dangerous to play fast and loose with truth and our sacred covenants. Spiritual and moral disintegration begins when we sacrifice truth to conform with the way of the crowd. The creeping evil that then sets in begets indifference and often ends in apostasy. It leads to certain unhappiness.

Clearly, in a world of many men of many minds, it requires at times some courage to be true to our convictions. The non-smoker, or non-drinker, or non-card player, may feel alone in a smoking company, or in a cocktail or card or gambling party. The coward within us always shrinks from being a target for observation or criticism. In fact, however, the person who stands by his honest convictions wins the respect of all decent people. Honest courage is always admired. On the contrary, he who is untrue to his professions, to win the favor of the crowd, is held in contempt, often unspoken but equally real, by his associates. Smoking or drinking young men of Latter-day Saint parentage are seldom welcomed by smoking and drinking employers. He who is untrue to his convictions may fail in his business integrity. So reasons the wise man of the world.

#### THE GOSPEL OF CHRIST FOUNDED IN TRUTH

Latter-day Saints have no reason to forsake their beliefs for the plaudits of the crowd. Rather, there should be a vast gratitude in the hearts of the Latter-day Saints. The Gospel is founded in unshakeable truth; it sheds light upon that which is dark; it is unsurpassed for answering the deep questions of the human soul; its authority to

act, the Priesthood, sets this people apart from all others in their power to perform work for private and public good. Every principle is divinely devised for human good. Experience has shown that men are better off for keeping the Word of Wisdom, or paying tithes to the Lord, or complying with any other Gospel practice. In the midst of the world's philosophies, the Gospel of Jesus Christ stands unconquered. We should be so proud of our membership in the Church of Christ, that we would refuse, with disdain, to disobey, for public acclaim or personal appetite, any principle of action within the Church.

#### THOSE VALIANT FOR TRUTH ARE CONQUERORS

Latter-day Saints should be thoroughly loyal to the course of life laid out in the Gospel plan. A milk-and-water allegiance kills; while a passionate devotion gives life and soul to any cause and its adherents. The troubles of the world may largely be laid at the doors of those who are neither hot nor cold; who always follow the line of least resistance; whose timid hearts flutter at taking sides for truth. As in the great Council in the heavens, so in the Church of Christ on earth, there can be no neutrality. We are, or we are not, on the side of the Lord. An unrelenting faith, contemptuous of all compromise, will lead the Church and every member of it, to triumph and the achievement of our high destiny.

The final conquerors of the world will be the men and women, few or many matters not, who fearlessly and unflinchingly cling to truth, who are able to say no, as well as yes, on whose lofty banner is inscribed: No compromise with error. At the present moment it is a flaming faith in liberty, a phase of truth, that enables England to withstand her enemies despite the rain of powder and steel.

#### THE SPIRIT OF EVIL RAMPANT

Our world is sick. Millions of men have surrendered or have been made to surrender to an evil spirit—the spirit of Satan. Those who are attacked with the malady foam with a brutal, snarling ferocity. They have forgotten the kingship of man; they have descended below the beasts. They invoke and use the law of the jungle. The prince of darkness has world-girdling ambitions. The leaders of the nations, stupefied by the incredible prostration of our hard-won civilization, stand helplessly among their bombs, airships and submarines. They know that the issue is not material, but spiritual. They know that the changed heart alone can restore peace to earth. In their inmost selves they are calling for men of truth, who will not sell their birthright for a mess of pottage, who do not know the meaning of compromise. And all the world, the hosts of common men, beckon for such leadership. Humanity does not care to live in, and bring children into, a world ruled by ignorance, hate, perfidy and blasphemy.

#### BELIEVERS IN CHRIST THE ULTIMATE LEADERS IN THE WORLD

That leadership, the world's prime need, must come, as we know,

from those who accept the Gospel of Jesus Christ, and who, courageously and without apology, cling to its truth and practice. They will be the leaven in the lump; they will be the world's wonder workers; they will be the ultimate conquerors, though they may be but a handful in numbers. Goliath's man-made sword was no match for David's faith-directed pebble.

This places a heavy burden upon us, members of the restored Church of Christ; the authorized holders of the Priesthood; the light-bearers and truth-givers of the world. To assume leadership in pointing the way to peace has always been the high commission, perhaps the highest, of the Church of Christ. In the end, the world's peace depends on us. This seems a stupendous claim; we make it humbly; but, the word of the Lord does not fail. Out of Zion shall issue the power that will change swords into plowshares, and make the earth a happy dwelling place for men.

We, the members of the Church, now far-flung over the earth, must make and keep ourselves fit by obedience for the mission assigned us—the regeneration of the world. It is a call to every member of the Church. As we obey the commandments, so will the strength of the Church be. As we fearlessly live the law, the influence of the Church will cover the earth and prepare it for peace. Delay and vexation, sorrow and bloodshed, will overtake us if we surrender our convictions, and enter into compromise with the world. It is better to observe the law, even in its lesser details. Then we shall have the greater claim for personal satisfaction in the days of our years.

All this was said by our Lord, the Redeemer of mankind. Shortly before His sacrificial death He prayed to His Father for those who should remain after Him, to carry on the work which He had established. The burden of that immortal prayer was, that His disciples should not be taken out of the world, for their message was to the world, but that though they were *in* the world, they should not be *of* the world.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. They are not of the world, even as I am not of the world. (John 17:15, 16.)

That is the problem of every Latter-day Saint, especially as we spread over the earth, and as mankind calls for help: To be in the world, but not of the world! To be ever a unique people, a peculiar people, in the observance of righteousness. They who fail to do so, will suffer cankered souls, will question the value of life, and eventually will face spiritual death.

We all look with trepidation into the future. No land is wholly safe. Disaster may overtake any or all. It is folly to trade the permanent joys of the Gospel for man-made, transient, unsatisfying and often injurious offerings. Israel would show the higher wisdom if all of us laid away the things that are not in harmony with Gospel law, that distract us, take our time, and leave us empty when the day is done; if every man of us would set his house in order until he could say with Joshua of old, "As for me and my house, we will serve the Lord."

Today, as perhaps never before, the battle-cry of modern Israel, the people of the Lord, must be, with respect to the truths of the Gospel: "No Compromise."

May the Lord bless us and give us faith, courage, clearness of vision, and strength of will to live His law, to keep our covenants, and to be wholly acceptable servants in His great cause, I pray in the name of the Lord Jesus Christ. Amen.

### **PRESIDENT J. REUBEN CLARK, JR.**

#### *First Counselor in the First Presidency*

All of the brethren who have spoken have indicated there are two terrors which we up here suffer. One is the anxiety which runs along until we are called, and the other is the fear which we have when we are called. We cannot relieve Brother Lee of the first, but we will relieve him of the second by calling him now, following Elder John A. Widtsoe of the Council of the Twelve who has just spoken.

Our next speaker will be Elder Harold B. Lee whom we sustained this morning as a member of the Council of the Twelve.

### **ELDER HAROLD B. LEE**

#### *Of the Council of the Twelve Apostles*

This morning before I came to the meeting I wound my watch, and when the meeting closed I took it out to look at the time. I discovered that it had stopped at twenty minutes after ten. I was numb and dumb. I am not sure, when I finish here, that I shall not find my watch completely put out of commission.

#### **THOUGHTS STIRRED BY NEW ASSIGNMENT**

Since nine o'clock last night I have lived an entire lifetime in retrospect and in prospect. I spent a sleepless night. I never closed my eyes one moment, and neither would you if you had been in my place. Throughout the night, as I thought of this most appalling and soul-stirring assignment, there kept coming to me the words of the Apostle Paul, that he spoke in explanation of the human qualities that were to be found in the Lord and Savior:

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

One could not have listened to the soul-stirring testimony of President Grant, in bearing testimony as to his feelings when he was called to the apostleship, or his experiences in calling others to similar positions, without realizing that he has been close to his Heavenly Father in this experience. Therefore I shall take the word of the Apostle

Paul. I shall come boldly unto the throne of grace, and ask for mercy and His grace to help me in my time of need. With that help I cannot fail. Without it I cannot succeed.

#### A TRIBUTE TO FATHER, MOTHER, AND WIFE

Since my childhood I have looked upon these men as the greatest men on the face of the earth, and now the contemplation of an intimate association with them, is overwhelming and beyond my comprehension.

I thank God today for my parentage. My father and mother are listening, either in this great assembly or on the radio, if perchance they did not get into this meeting. I think perhaps this is my way of paying tribute to the two family names they gave me at my birth, Bingham and Lee. I trust I shall not disgrace those names. I have been blessed with a splendid father and a grand and lovely mother, one who didn't display often her affection, but showed her love in tangible ways that, as a child, I came early to recognize as true mother love.

As just a high school boy I went away on a high school debating team. We won the debate. I came back and called mother on the telephone only to have her say: "Never mind, Son. I know all about it. I will tell you when you come home at the end of the week." When I came home she took me aside and said: "When I knew it was just time for this performance to start I went out among the willows by the creek side, and there, all by myself, I remembered you and prayed God you would not fail." I have come to know that that kind of love is necessary for every son and daughter who seek to achieve in this world: My tribute to my parents.

Last night, when I left here, as my little family with me knelt down for our family prayers, I tested their faith. I found them true. They have given me their assurance, their strength. They are willing to make the sacrifice and have accepted this as their call, along with me. I have come to know, in these last few years, in my brief service in this Church, that without such help from a lovely, devoted wife, willing to sacrifice and to keep the home, no man can hold a position in this Church and hope to continue to serve as he has been called. To her, likewise, as she listens this afternoon and before you I acknowledge her loveliness, her sweetness, her devotion and sacrifice.

#### DEVELOPMENT OF THE CHURCH WELFARE PLAN

For the last five glorious, strenuous years, I have labored, under a call from the First Presidency, with a group of men in the development of and the unfolding of what we have called the Church Welfare Plan. I felt that I should bear my testimony to you concerning that work as I close. It was on April 20th, 1935, when I was called to the office of the First Presidency. That was a year before official announcement of the Welfare Plan was made in this Tabernacle. There, after an entire half day session, at which President Grant and President McKay were present, President Clark then being in the East—they had some communications with him, so that all members of the Presidency were in



agreement—I was astounded to learn that for years there had been before them, as a result of their thinking and planning and as the result of the inspiration of Almighty God, the genius of the very plan that is being carried out and was in waiting and in preparation for a time when in their judgment the faith of the Latter-day Saints was such that they were willing to follow the counsel of the men who lead and preside in this Church.

#### STRENGTHENED THROUGH HUMBLE PRAYER

My humble place in this program at that time was described. I left there about noon-time, feeling quite as I do now. I drove with my car up to the head of City Creek Canyon. I got out, after I had driven as far as I could, and I walked up through the trees. I sought my Heavenly Father. As I sat down to pore over this matter, wondering about an organization to be perfected to carry on this work, I received a testimony, on that beautiful spring afternoon, that God had already revealed the greatest organization that ever could be given to mankind, and that all that was needed now was that that organization be set to work, and the temporal welfare of the Latter-day Saints would be safeguarded.

Yesterday morning in the special Welfare meeting in the Assembly Hall, we saw a portrayal of what can be accomplished in one Ward where the Lord's organization does work according to His plan. With twelve hundred times the kind of demonstration you observed in that Welfare meeting, the present problem would cease to be a problem. We would be living the Lord's way, for unless we are one we are not His.

#### GOD'S WILL MADE MANIFEST

It was in August of that same year that with Brother Mark Austin of the General Committee, I had driven down to St. George and then back across the mountains to Richfield, for an early morning meeting. At that time there was an upturn in business, so much so that some were questioning the wisdom of this kind of activity, and why hadn't the Church done it before now? There came to me, in that early morning hour, a distinct impression that was as real as though someone had spoken audibly, and this was the impression that came, and has stayed with me through these years: There is no individual in the Church that knows the real purpose for which the program then launched had been intended, but hardly before the Church has made sufficient preparation, that reason will be made manifest, and when it comes it will challenge every resource of the Church to meet it. I trembled at the feeling that came over me. Since that day that feeling has driven me on, night and day, hardly resting, knowing that this is God's will, this is His plan. The only thing necessary today is that the Latter-day Saints everywhere recognize these men, who sit here on the stand, as the fountainheads of truth, through whom God will reveal His will, that His Saints might be preserved through an evil day.

#### A TESTIMONY OF THE TRUTH OBTAINED THROUGH EXPERIENCE

I bear you my testimony that I know that God lives. I know that He

has spoken in this day. I know that the work that we are now advancing and unfolding has still greater potential possibilities. They will come to the extent that the Latter-day Saints will learn to do what they are told, but not until; and some of the grandest things yet to come can only come if and when we learn to listen to these men who preside as prophets, seers and revelators.

I ask for your faith and prayers, that as the years come and go I may be the witness that one who is called to this position is expected to be. Will you pray that that might be a fruition of my activity among you. I have loved you. I have come to know you intimately. Your problems, thank the Lord, have been my problems, because I know, as you know, what it means to walk when you have not the money to ride. I know what it means to go without meals to buy a book to go to the University. I thank God now for these experiences. I have loved you because of your devotion and faith. God bless you that you won't fail, but that with this Church you and it will go on to a glorious future, I pray, in the name of the Lord Jesus Christ, Amen.

The Tabernacle Choir sang an anthem, "I Waited for the Lord"—Mendelssohn. Soloists: Ruth Jensen Clawson and Dorothy Kimball Keddington.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

We shall now have the privilege of hearing a few words from each of the brethren who this morning were sustained as Assistants to the Council of the Twelve. We shall first hear from President Marion G. Romney, now President of the Bonneville Stake.

### **ELDER MARION G. ROMNEY**

*Assistant to the Council of the Twelve Apostles*

My beloved brethren and sisters, I know I have your sympathy and your interest, and I now earnestly beseech you to give me your active faith that the few moments I stand here shall not be wasted.

I have stood before a General Conference but once before in my life. That was at the opening session in October, 1938. I was called from the audience and had to find my way through the scenery which had been set up for the staging of the oratorio *Elijah*. It seemed as if it took me an eternity but as I came on to the stand, President Grant gave me an understanding smile and I was able to get through that opening prayer.

#### **RESPONSE REGARDING THE NEW CALL TO SERVICE**

I respond to this call as I have responded to all calls that have come to me in the Church, although I do not know just what I shall be asked to do. You who were here this morning had the same notice that I had and know just as much about what the call is as I do; but whatever it is, I know as well as did Nephi of old:

.... that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them.

I assume that this call will mean some closer association with the leaders of the Church; for that I am very grateful. One of the principal compensations that have come to me as a worker in the Church has been the opportunity to occasionally meet and shake hands with these leaders. I accept them and always have accepted them as prophets of the living God. I have never been very particular to determine when they were speaking as prophets of God and when they were speaking as men. It has never occurred to me that I had the ability to determine that. It has been the rule of my life to find out if I could, by listening closely to what they said and by asking the Lord to help me interpret it, what they had in mind for the Latter-day Saints to do and then do it. I am happy to say, not boastfully but gratefully, that I have never hesitated to follow the counsel of the Authorities of the Church even though it crossed my social, professional or political life. I am very grateful now that I may have some opportunity to associate more closely with them.

#### SAFETY IN FOLLOWING THE COUNSEL OF OUR LEADERS

Recently I have read biographies of all the past presidents of the Church except President Snow—his I have not had available—as well as biographies of Heber C. Kimball, Parley P. Pratt and other leaders of the Church. In all the experiences of my life, including this reading, I have never learned of a single instance where a person who has followed the advice and counsel of the leaders of the Church suffered therefrom. On the other hand the record of the past is full of instances where men have refused to follow such advice and counsel and as a result have lost the Spirit of the Lord and the companionship of His people. These observations have persuaded me that the Church leaders speak under the inspiration of the Lord regardless of the subject under consideration, and have strengthened my determination not to try too closely to discriminate between when they speak as prophets and when they speak as men. I should like very much to avoid the consequence of making a mistake for it is a terrible thing to lose the Spirit of the Lord. One of the reasons why I have always paid an honest tithing, and a little more, is because in one of the revelations the Lord has said that those who were not tithed should not have place with those who were tithed, and I have desired with all my heart to have a place with the faithful Saints of God. I can understand now why it was that my father could pay tithing in the days of his distress. After we were driven from Mexico I saw the time when he supported a family of seven or eight children—ten at the end—on an income of about \$45.00 a month, and I saw him go to the Bishop every month and pay \$4.50 tithing. I used to wonder why it was, but I know, now that I have the witness of the Gospel in my own heart.

God grant that I may not fail in whatever my responsibilities may be, and that when I have finished this calling I may be worthy to be released honorably and still stand among the faithful of God's servants, I ask in the name of Jesus Christ, Amen,

**ELDER THOMAS E. MCKAY***Assistant to the Council of the Twelve Apostles*

I feel very humble, my brethren and sisters, in accepting this call to this new position. It is a great honor, but at the same time I realize that it is a tremendous responsibility.

**ADVICE OF PARENTS RECALLED**

A little over forty years ago I was at the station in Ogden with my parents and a few friends just before I boarded the train leaving for my first mission. My mother kissed me goodbye, and as she did so said, "My boy, come home clean." I have never forgotten that injunction and I hope when I am released from this earthly mission and return to that heavenly home where my angel mother now is I can say, as I can say today, "Mother, I have come home clean."

At that same parting my father placed his hand upon my shoulder and said, "Remember, my son, it doesn't matter so much *where* you work, it is *how* you work. You go where the Lord wants you and try to say what the Lord wants you to say." I am thinking of those parents today, and I wish to express my appreciation for them and for my brothers and sisters and my friends. I wish to express my appreciation for the association of President Grant and his Counselors and the other General Authorities of the Church. I love these men and I am grateful for this position that will give me the opportunity of more intimate association with them.

**HAPPINESS IN THE GOSPEL OF JESUS CHRIST**

I am more grateful than I can express for the Gospel, for the testimony I have of its truthfulness. I wish to testify to you, my brethren and sisters, that this is the Gospel of Jesus Christ, that every principle of the Gospel has been given to us to make us better and happier here in this life. God is our Father. We are all His children, and He has given us the principles of the Gospel to make us happy here in this life. "Man is that he might have joy." We do not have to wait for the other life, the life beyond, to enjoy true happiness; if we live the principles of the Gospel, we can have heaven here on this earth.

**A TRIBUTE TO PRESIDENT GRANT**

I desire to testify to you also that I know that Joseph Smith was and is a Prophet of God and that those who have succeeded him have been called of God. I wish to express also that same testimony with reference to President Heber J. Grant. No one can estimate the good that he has accomplished during his Presidency. Think for a minute of the change in the attitude of the world today towards this Church compared to the time he was called and accepted the Presidency. I testify especially to his influence in Europe, which changed prejudice to admiration. How grateful I am today that he visited those good people in the European Mission and that so many of them heard his testimony. What a com-

fort it is to them in their present sufferings and trials that they have seen the President of the Church and spoken to him and heard his testimony. I am thankful to have the opportunity of laboring with them, still keeping in touch with them, trying to encourage them. But their letters are more of an encouragement to me because of their faith, I am sure, than what I can do or say to encourage them in their faith. God bless them. I am grateful that we have a Presidency and other General Authorities who appreciate them and are doing everything they can to help them.

#### ARMY CHAPLAINS APPOINTED

I am also grateful that we have men at the head who are taking an interest in our soldier boys. God bless these young soldiers. The First Presidency is very much concerned about the kind of Latter-day Saint chaplains that are sent among them, and have been very fortunate to date in having at least eight very fine men appointed; and through the kind cooperation of the Chief of Chaplains of the Army, Col. William R. Arnold, these chaplains have been placed where the majority of our Mormon boys are located. Remember those boys also in your prayers, my brethren and sisters, just as you remember the missionaries and our people abroad.

God bless you, and God bless me that I may be faithful to this added responsibility. I appreciate it with all my heart as I appreciate the Gospel, and may I always be worthy of the Spirit of God to help me in all my work, I pray, in the name of Jesus Christ. Amen.

#### ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, a little over twelve years ago I was surprised, and I might say shocked, to be called to succeed President Stephen L. Chipman as President of the Alpine Stake. I remember well a lesson that he taught me then. In being released he and his counselor, President James H. Clark, who remained in our Stake, came to the new presidency and in assuring us of their support said they wanted to work wherever we wanted them to work. And then President Chipman gave us some counsel which I have always remembered, and that was to find out what was expected of us and then to do it to the best of our ability. I have learned to appreciate that counsel, and while I do not know now what is expected, (this is entirely new as far as I am concerned, and perhaps it is a new departure) I assure my brethren and the Authorities of the Church that I will meet this responsibility to the best of my ability and will give it the best I have. My one prayer is that I may be able to make the right adjustment, that I may not be hampered in any way in doing that which shall be expected of me.

I appreciate my membership in this Church. I am thankful for my parents who implanted in their children faith and confidence in this great work, and I humbly pray that I may not fail in this responsibility, that I may be able to measure up to every requirement and to every expecta-

tion that you and the Brethren who preside have a right to expect. May God help us all to sustain each other and to uphold this work of God I humbly pray in the name of Jesus Christ. Amen.

### ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, I am sure no one can arise for the first time on an occasion like this without feeling a thrill of emotion. I have spent many hours in the service of our great Church and I want to testify to you this afternoon that the compensation for that service has been very great. I rejoice in the testimony which I have of the Truth. I know God's work has been established on the earth; I know that the Gospel is true; that Joseph Smith was a Prophet of God. I have confidence in the leadership of this Church. If we follow their advice we shall never go astray. May God bless them, and may He bless us that our eyes may be open to appreciate and understand the everlasting things which will not perish.

I accept this responsibility with fear and trembling, but I have confidence in the promises of God. God bless you. Amen.

### ELDER NICHOLAS G. SMITH

*Assistant to the Council of the Twelve Apostles*

My brothers and sisters, I come before you in humility this day. This Conference to me has been a thrilling one. Friday morning as I sat and wept as President Grant was giving us his testimony, I was so grateful to my Heavenly Father that my life had come so close to his, that from my infancy I had known him, that I had been permitted to travel with him, to sleep with him, to be in his home, to have him in my home. I love him, and above all other men on earth I owe him most. Each of the General Authorities of the Church I know intimately. I love every one of them, I have never seen one of them do a thing or heard one of them say a thing but what was of an uplifting nature. And I am so grateful for my association with them.

#### MISSIONARY WORK IN THE NORTHWESTERN STATES

I am grateful to have had the privilege to serve in the mission field, grateful for the opportunity that is mine now to be in the Northwest. I bring you the greetings of one hundred forty missionaries, lovely young men and women, and eleven thousand members of the Church, Latter-day Saints scattered all over the Northwest. It is reported that President Nibley said, "You can walk up to any old bush in the Northwest and give it a kick and out jumps a Jack Mormon." (Laughter.) It is strange how far our people have traveled. We find them everywhere,—way up in Alaska, in Fairbanks, 100 of them. In Anchorage, now that the soldiers are gathering there, there will be many of them. In Ft.

Lewis and Camp Murray there are over a thousand of our boys that have come from Idaho points. We have been holding meetings with them, fine, clean, lovely young men, and it has been a joy to be with them. We have there too the careless ones, but there are the fine ones—true Latter-day Saints. Their example has been glorious and lovely.

#### EXAMPLE OF LATTER-DAY SAINTS

I had an accident going up into the Northwest with my automobile, and had it fixed, and after the garage man had finished I handed him a check in payment of \$60.00. He took the check and looked at it, on a Salt Lake City bank. He said, "You are a Mormon?" I said, "Yes." He said, "I will take your check." I could not have done that in Salt Lake City. (Laughter.) Why could I do that? Because of the nature of our people who are living in the Northwest—the true Latter-day Saints. They have lived a life that means so much, and this little poem by Whitney Montgomery exemplifies their lives:

I knelt to pray when day was done,  
And prayed, "Oh Lord, bless everyone.  
Lift from each saddened heart the pain  
And let the sick be well again."

And when I woke another day  
And carelessly went on my way,  
The whole day long I did not try  
To wipe a tear from any eye.  
I did not try to share the load  
Of any brother on my road.  
I didn't even go to see  
The sick man just next door to me.

Yet once again when day was done,  
I prayed, "Oh Lord, bless everyone."  
But as I prayed, into my ear  
There came a voice that whispered clear.  
"Pause, hypocrite, before you pray,  
Whom have you tried to bless today?  
God's sweetest blessings always go  
By hands that serve Him here below."

And then I hid my face and cried,  
"Forgive me, God, for I have lied.  
Let me but live another day  
And I will live the way I pray."

Truly that has been the situation in the Northwest. This people love President Nibley and the brethren who have presided there. It is a lovely mission and people.

#### THE CALL TO NEW DUTIES

Now with respect to this call that has come to me here today—as the others have said, it was a complete surprise. I do not know what it means, but these Brethren have never touched my life but what it has turned into a blessing, and I am grateful to do anything that I can. I do not know just what it means to be an Assistant to the Quorum of the Twelve

Apostles, but I am glad there are twelve men in that Quorum to give me a going over and help me out.

God bless us all to really appreciate what this Church stands for and what it means, that we may be true to it, that we may sustain the General Authorities and each other in our lives, is my prayer in Jesus' name. Amen.

### PRESIDENT HEBER J. GRANT

I understand that if my voice is weak, it can be arranged with this amplifying equipment so that it will be strong.

#### HAPPINESS EXPRESSED IN ATTENDING CONFERENCE

I am very happy indeed to be here to extend to you good people and to all the Latter-day Saints my prayers and love and blessings at the close of this Conference. It seems to me that all during my life since I first became an Apostle, way back when I was twenty-six years of age—so of course I have had almost sixty years of it—that every Conference is a little bit better than the previous one, but it seems to me that this has been the best that we have ever had up to date, and I am grateful for it. We certainly have never had anything to compare with the attendance Friday and Saturday at any other Friday or Saturday session of Conference that I have attended. The people filled this building at each of our sessions.

I was very much disappointed not to have the privilege of attending the Priesthood meeting six months ago, but I was very happy to be here last night, and it was a wonderful sight, and a marvelous portion of the Spirit of the Lord was present with us. I rejoiced in having the opportunity of speaking to the people. I was a little bit afraid that perhaps I got a little bit too anxious when I pounded the stand, and maybe if my doctor were here I would get a scolding, but I want you to know that although my improvement is very slow, each and every day I believe I can say truthfully, when people ask me how I am: "A little better than yesterday."

#### CONDITION OF HEALTH TRYING

I am perfectly willing to go along as slowly as the Lord wants, but the quicker I get so that I can talk faster and get more accustomed to these false teeth, the better I will like it. (Laughter.)

I am free to confess that I do not like the sound of my own voice worth a cent. (Laughter.)

I am very sorry, after laboring more diligently, I believe, than anybody else ever did to try to learn to sing a song, that I cannot sing any more. But I have been practicing bass sitting next to Brother McKay here today, and I have concluded that I had better join the bass choir, (Laughter) and say goodbye to the lead.

Of course it has been quite a trial to me, spending hours without sleeping every night, that when I am awake in the night I cannot sing to myself, which would help me out a good deal, but I have not been able to



do so. I am inclined to think, knowing from my experience years ago when I suffered intensely from insomnia and was ordered to go to the Coast, or I might go crazy for lack of sleep, that I can always sleep in California and Arizona on the sea level. I think that I shall go away from home now for a short time in the hope of improving more rapidly than I have improved since I came from California.

#### CAUSES FOR GRATITUDE

I have not the language with which to express my gratitude to the people for their faith and their prayers. I know that some people thought I never would be able to use my arm again or my left leg, but I can use them pretty well. I feel well, and I am very happy in having a couple of Counselors who can do all the work that I ought to do, and all that I have to do is to sign my name and let it go at that. I have Brother Anderson tell me what is in the letter in just a word or two, and then I sign my name.

I have been very, very grateful for the attendance at our meetings, and I wish to leave with the people my faith and my prayers for their welfare. I would like to say to you good people that the Lord never makes any promises but what He fulfills them, and He has promised that when we do His will He will bless us, that He will guide us, that He will help us, and I am anxious always to try to get the Latter-day Saints to do the will of the Lord.

#### ANTHONY W. IVINS' CALL TO MEXICO

I am going to tell you a little experience. I was one of the committee that recommended my cousin Anthony W. Ivins to go to Mexico, and it was a great shock to me to do so, because I was heavily involved. I was receiving 25 per cent per annum on an investment in a cattle ranch, that I had refused time and again to take \$18,750 for my \$12,500 interest; but you know that little \$12,500 paid interest at 6 per cent on \$50,000 of my debts, and gave me 1 per cent over. I was alarmed about having my cousin go to Mexico, and I had refused, as I say, \$18,750 for my interest in this ranch. When he had to leave the ranch, we could not find anybody who wanted it, and we got 60 cents on the dollar. We made a very handsome sacrifice, but in the kind providences of the Lord, matters pertaining to my affairs changed immediately, and I soon made up the loss, and the Lord blessed him down in Mexico. He made a nice little sale there of a few million acres of land to Mr. McCornick, Mr. Wood, Mr. Hagenbarth and others, and got a nice little commission of \$40,000, and he paid \$2,000 tithing down there, and \$2,000 to Bishop Empey here. He died thinking that I had supposed that all he had made was \$20,000, because he told the Bishop: "You must not say anything about this, I just kind of thought I would like to pay some tithing up here." And so I did not give it away to my cousin. The Bishop had never dreamed of such a thing as that Tone would not tell me about it. Otherwise, I suppose that he would not have told me.

But the Lord blessed him and magnified him, and I want you to

know that as plain as any words that were ever spoken to me in my life I heard, when I was feeling very blue—blue as indigo, as the saying is—about his going, I heard in the Salt Lake Temple: "He is going where the Lord wants him to go, and you shall have the pleasure of welcoming him back into this Temple as an Apostle of the Lord Jesus Christ of this last dispensation." I turned my head so that my companions could not see me, and I shed tears of gratitude for the blessing that was coming to my cousin.

He went there and he made a marvelous record, and that statement to me was fulfilled. Finally my associates, as near as I could judge, were all very anxious for him to be chosen as one of my counselors.

The Lord always rewards us and blesses us.

#### A PROPHECY FULFILLED

Never but once in all my life have I stood up in a meeting and prophesied in the name of the Lord Jesus Christ, and that once was many, many years ago up in Idaho, at Paris. I was preaching that we should judge things not by the exception but by the general average, and that the most prosperous, the most successful, the best financial men were those that were honest with God. And it seemed as though a voice said to me: "You lie, you lie. You will never live to pay your debts, although you have been an honest tithe-payer." If I had had a bucket of cold water poured over me, it could not have made a greater impression.

I stopped a moment, then I said, "I prophesy in the name of the Lord Jesus Christ that what I have said to you people is true, and that the Lord rewards us when we do our duty, and I prophesy that although I am a ruined man in the estimation of many men, I will yet live to pay my debts." And I was just \$91,000 worse off than nothing, had two wives to support and the children of a dead wife. But from that very day my prophecy was fulfilled. The Lord blessed everything I touched, and in only three short years I was even with the world, financially speaking.

#### BLESSING AND TESTIMONY

I leave my testimony with you that this is God's work, and that it is by men responding as these five men have done that the work progresses. They say they do not know what they have to do. I will tell them what they have to do: They will have to work right straight along for the Church the way the Apostles work, they will have to make some changes in their lives, and they will have to devote themselves more to the work of God than they have ever done before, and they will have joy in doing so.

I pray God to bless you good people. I bless the honest the world over. I pray you to have no hard feelings in your hearts toward many of the people who are in the war, who are fighting against England, because many of them would give their lives, almost, if they could get out of that kind of fighting. I want you to know that from Holland and Germany some of the choicest and finest men that have ever been members of this Church, came. Karl G. Maeser's name will always live

among us. He was a marvel of spirituality and he impressed and blessed the youth of Zion. I want you not to feel hard toward the Germans, even though they are fighting, because there are many of them that would be grateful and thank the Lord Almighty if they did not have to fight.

Let us do our best to encourage our boys in the army to live the Gospel of Jesus Christ as perfectly as though they were in the mission field, and to seek God for the guidance of His Spirit and its protecting care. Encourage your loved ones. I regret beyond all my powers of expression that we have to send our boys to war, and I feel that we would not have needed to do it if we had been governed properly.

I beg pardon, the doctor will get after me for sure. (Laughter.)

I was going to say some more, but I had better keep still or it will be called politics. You know, I have contempt for politics, because, as I have said for many years, they are like the measles, if you will just take a little saffron tea and keep the measles on the surface, they will not hurt you, but if they set in on you they turn your hide yellow and make you cross-eyed. (Laughter.)

Well now, I would like us to close on time. I want to bless the Latter-day Saints the world over and the honest the world over. I want to thank this choir from the bottom of my heart for what they are doing for us. I want to thank the choir and the orchestra that came from Provo, also the choir that came from Blackfoot. May the Lord bless them all. They are doing a great work, a great missionary work. I am grateful for all the blessings of the Lord to me. I have been blessed more than I could have hoped or expected. All that I have and all that I amount to I owe to my sainted mother.

I pray the people to remember to honor their parents, follow that commandment. It is one of the greatest in all the world. Children, honor your parents.

God bless you. Amen.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

May I for President McKay and myself say what I am sure you know must be true, that we make no important decision without consulting President Grant, and his mind is as clear and concise and accurate as it ever was.

The Tabernacle Choir sang "Hallelujah" (*Messiah*)—Handel.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

I should like to add my thanks to those expressed by President Grant for this wonderful music by the Choir.

Drive carefully, please, going home; pedestrians walk cautiously.

After the benediction this Conference will stand adjourned sine die.

The benediction was pronounced by Elder M. Howard Randall, President of the Morgan Stake.

Conference adjourned sine die.

The musical exercises at the Friday sessions were furnished by the Brigham Young University Chorus and members of the Provo Duo Stake Choir, Drs. Franklin W. Madsen and Florence Madsen, Directors; at the Saturday sessions, by the Blackfoot Stake Choir, Elder Ronald Bitton, Director; and at the Sunday meetings by the Tabernacle Choir, J. Spencer Cornwall, Director.

The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper. Organ accompaniments and solo presentations for the Tabernacle Choir and Organ Broadcast, as also the Church of the Air program, Sunday morning, were played by Frank W. Asper.

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Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,  
*Clerk of the Conference.*

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OF LATTER-DAY SAINTS



Held in the Tabernacle  
SALT LAKE CITY, UTAH

*October 3, 4, 5, 1941*

With Report of Discourses



Published by the  
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# The One Hundred Twelfth Semi-Annual Conference of the Church of Jesus Christ of Latter-Day Saints

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The One Hundred Twelfth Semi Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 3, 4, and 5, 1941.

The great Tabernacle auditorium and galleries were filled to capacity at each session of the Conference.

Through the courtesy of Radio Station KSL of Salt Lake City the entire proceedings of the general sessions were broadcast for the benefit of the public generally.

President Heber J. Grant, though convalescing from a recent serious illness, was present at the Friday morning, Saturday morning and Sunday afternoon sessions. President David O. McKay, Second Counselor in the First Presidency, conducted the services at all the general sessions.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*Of the First Presidency:* Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

*Of the Council of the Twelve Apostles:* Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Sylvester Q. Cannon, and Harold B. Lee.

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

*Of the First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans, and Oscar A. Kirkham.\*

*Of the Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

## OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

*Members of the Church Board of Education.*

*Members of the General Committee, Church Welfare Program.*

*Presidents of Stakes and their counselors, Presidents of Temples,*

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\*Elder Oscar A. Kirkham was sustained at this Conference as a member of the First Council of the Seventy, to fill the vacancy caused by the death of Elder Rulon S. Wells.

Friday, October 3

First Day

Patriarchs, Bishops of Wards and their counselors, High Priests, Seventies, Elders; General, Stake, and Ward officers of the Auxiliary Associations, from all parts of the Church.

*Mission Presidents:* John H. Taylor, Temple Square, Salt Lake City, Utah; Levi Edgar Young, New England; Nicholas G. Smith, Northwestern States. All other Mission Presidents were excused from attendance at this Conference, having been requested to remain in their various mission fields.

## FIRST DAY MORNING MEETING

The opening session of the Conference convened Friday morning, October 3, at 10 o'clock.

President Heber J. Grant was present and presided. President David O. McKay, Second Counselor in the First Presidency, conducted the services.

The music for this session was furnished by the combined choruses of the *Relief Society Singing Mothers* of Bonneville, Cottonwood, Emigration, Ensign, Highland, and Wells Stakes. Brother Frank W. Asper was at the organ.

### PRESIDENT DAVID O. MCKAY

#### *Second Counselor in the First Presidency*

At the request of President Grant, who is presiding on this occasion, and also President Clark, I now announce the opening of the 112th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. I know that I express your feelings and the loving sentiments of the entire Church when I say that we are thankful and grateful that President Grant has sufficiently recovered from his recent illness to be present at this Conference.

All official meetings are announced in the *Conference Folder*. Copies of the Folder are obtainable at the Tabernacle entrances, and all persons interested are requested to provide themselves with a copy and become acquainted with the announcements therein contained.

Notice of all unofficial gatherings will be given in the *Deseret News*.

Through the courtesy of Radio Station KSL, the proceedings of this Conference are being broadcast. It will be necessary, therefore, to make some announcements which to you who are present might seem unimportant or non-essential.

There are present on the stand this morning President Grant and his two Counselors, all the members of the Council of the Twelve, all the Assistants to the Twelve, six of the First Council of the Seventy, and all the Presiding Bishopric.

The combined choruses and the congregation sang the hymn, "O Ye Mountains High"—Penrose.

Elder J. Emmett Bird, President of the Kolob Stake, offered the invocation.

The combined choruses of *Relief Society Singing Mothers* sang "Holiness Becometh the House of the Lord"—Evan Stephens. (Arranged for *Singing Mothers* by Wade N. Stephens) Director: Josephine Brower of the Wells Stake.

## CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE—1941

Elder Joseph Anderson, Clerk of the Conference, read for the information of the Conference the following report of changes:

### *Special Appointments:*

Hugh B. Brown, appointed Religious Coordinator of military camps, with headquarters in California.

Marion G. Romney, one of the five Assistants to the Quorum of the Twelve Apostles, appointed Assistant Managing Director of the Church Welfare Plan.

J. Karl Wood, principal of the seminary at Hyrum, Utah, appointed Supervisor of the Church Seminary system.

### *New Mission Presidents:*

Ernest C. Rossiter, manager of Temple Square Hotel, appointed to succeed Eugene M. Cannon as President of the Tahitian Mission.

Elbert R. Curtis, second counselor in Granite Stake Presidency, appointed to succeed President W. W. Seegmiller of the Western States Mission.

William L. Warner of Richfield, Utah, member of Sevier Stake Presidency, appointed to succeed President ElRay L. Christiansen of the Texas Mission.

Walter Miller of Taber, Alberta, Canada, appointed to preside over the newly-formed Western Canadian Mission, with headquarters at Edmonton, Alberta. President Miller is under the supervision of the presidents of Alberta, Lethbridge, and Taylor Stakes.

### *New Stake Organized:*

The South Salt Lake Stake was organized August 31, 1941, by a division of Wells and Grant Stakes, and consists of Burton, Columbus, Central Park, Eldredge, Southgate, and Miller wards. The Wells Stake is now composed of Belvedere, Ivins, Jefferson, McKay, McKinley, Waterloo, Wells, and Whittier Wards. The Grant Stake is now composed of East Mill Creek, Grandview, Hillcrest, Wandamere, Wilford, and Springview Wards.

*Stake Presidents Chosen:*

William A. Pettit chosen president of the Pasadena Stake, to succeed President Bertram M. Jones.

Claudius Brown chosen president of the Twin Falls Stake, to succeed President Jesse W. Richins.

Christian Call chosen president of the Idaho Stake, to succeed President Alonzo J. Gilbert.

Dermont Madsen chosen president of the Moroni Stake, to succeed President Joseph R. Christiansen.

Axel J. Andresen chosen president of the newly-organized South Salt Lake Stake.

Owen G. Reichman chosen president of the Bonneville Stake, to succeed President Marion G. Romney.

*New Wards Organized:*

St. Anthony Third Ward, Yellowstone Stake, formed by a division of the St. Anthony First Ward.

San Bernardino Second Ward, San Bernardino Stake, formed by a division of the San Bernardino Ward and from the Colton Branch.

Bonneville Ward, Bonneville Stake, formed by a division of the Yale and Yalecrest Wards.

Springview Ward, Grant Stake, formed by a division of the Wandamere Ward.

Eldredge Ward, South Salt Lake Stake, formed by a division of the Miller Ward.

Capitol Ward, Washington Stake, formed by a division of the Washington Ward.

*Independent Branches Made Wards:*

Homedale Ward, Nampa Stake, formerly Homedale Branch.

San Bernardino Second Ward, formerly Colton Branch and part of San Bernardino Ward.

Ivins Ward, St. George Stake, formerly Ivins Branch.

Flagstaff Ward, Snowflake Stake, formerly Flagstaff Branch.

La Cienega Ward, Inglewood Stake, formerly La Cienega Branch.

Rockport Ward, Summit Stake, formerly Rockport Branch.

Everett Ward, Seattle Stake, formerly Everett Branch.

*New Independent Branches:*

Canal Zone Branch, independent of any stake or mission, to be accountable directly to Church headquarters in Salt Lake City.

Hawthorne Branch, Reno Stake.

*Ward Disorganized:*

Rosette Ward, Bear River Stake, merged with Park Valley Ward—new unit to be known as the Park Valley Ward.

*Ward Transferred:*

Papago Ward transferred from Phoenix Stake to Maricopa Stake.



*Ward Name Changed:*

San Bernardino Ward, San Bernardino Stake, name changed to San Bernardino First Ward.

*Branch Name Changed:*

Snake Valley Branch, Nevada Stake, name changed to Garrison Branch.

*Obituary:*

Rulon S. Wells, senior president of the First Council of Seventy, member of the Council of Seventy for 48 years, former European Mission President, and member of the General Board of the Y. M. M. I. A. for 29 years, died May 7, 1941.

John Wells, counselor in the Presiding Bishopric for 20 years, died April 18, 1941.

B. Cecil Gates, Church music composer, conductor, and director, former member of the Y. M. M. I. A. General Board and of the Church General Music Committee, died August 29, 1941.

Alfred Cornelius Rees, member of the General Board of the Deseret Sunday School Union, and former president of the East German Mission, died July 26, 1941.

Mrs. Stringham Stevens (Beatrice Farley Stevens), member of the General Board of the National Woman's Relief Society since 1937, chairman of the Society's music committee, and also active in M. I. A. and Primary work, died June 19, 1941.

Mrs. Isaac Brockbank (Mary Park Brockbank), 98 years old, believed to be the last surviving pioneer of 1847, died August 18, 1941.

L. A. Ramsey, noted Utah artist, who has painted a number of religious portraits and subjects for the Church, died May 11, 1941. Fourteen of his portraits now hang in the Salt Lake Temple.

*Bishops who have passed away while in the service:*

Bishop J. Alma Smith of the Bridgeland Ward, Duchesne Stake, died March 28, 1941, after having served 2½ years.

Bishop John O. Smith of the Malta Ward, Raft River Stake, died April 28, 1941, after having served 4½ years.

Bishop Milton Bodell, Herriman Ward, West Jordan Stake, died June 18, 1941, after having served five years.

**PRESIDENT DAVID O. McKAY***Second Counselor in the First Presidency*

With gratification to our Father in Heaven for the preservation of the life of our beloved President, it is now my supreme joy to announce our next speaker, President Heber J. Grant.

## PRESIDENT HEBER J. GRANT

I shall not speak loud, I would like the people at the rear of the room, if they are hearing me now, to raise their hands. (Many hands were raised.) Thank you.

## EXPLAINS CONDITION OF HEALTH

The doctor gave me only twenty minutes, but I have concluded to take a lot more than twenty minutes. By not speaking loud I do not believe it will hurt me; I hope not at least.

I have been asked for a year and a half, in fact a little longer than that, "How do you feel?" I have said, "Better than yesterday," and I believe it is true, but the improvement has been limited, and I am not yet in good health. Judging from the newspapers one would think I was in first class condition, but they overdid it.

I am very, very happy to be here this morning, grateful beyond my power of expression for the blessings of the Lord, when I realize that I could not move my left arm at all, nor my left leg; that I could not possibly touch my chin with my fingers; that one of my eyes was crooked; and that my mouth was twisted. I feel very happy that I look quite natural, in fact I think I look better than I am.

I thought I was better than I am, and the doctor had only allowed me two hours a day. I spent four hours and twenty minutes one day, and I felt so fine that after dinner I went down to the doctor's office to insist on having four hours a day, only to be sent home and sent to bed. He discovered that my blood pressure had gone out of sight, and so I have not tried to fool him since. However, I am glad to say that he has now given me two and a half hours a day instead of two, to attend to the duties that devolve upon me.

I went to the wonderful banquet that was held in Provo for fifty-year students at the Brigham Young University, and it lasted over three hours. I did not get to sleep until about one o'clock in the morning. Then I attended the Commencement exercises which lasted another three hours the following day. I tried my best to go to sleep in the back seat of a car while driving from Provo to Salt Lake, and failed. The following day I got a sentence of ten days in bed. So I am not looking for a sentence today. The doctor told me that he thought twenty minutes should be my limit, and that I ought to go to one meeting a day only during this Conference. I telephoned to him this morning that I had had a very strenuous day yesterday, but I had had a wonderfully good night last night, and I wanted more than twenty minutes.

He said: "I will come to your house at twelve o'clock today to see how you are. I am not going to take a chance."

## A SERMON DELIVERED IN THE PAST

Instead of trying to prepare a sermon I have decided, as Brother Preston Nibley gave me on the first Sunday of September his book, *Presidents of the Church*, which he has just published,—he told me this

was the first copy off the press—to read something from it. I have read it through since then; that is, I have read part of it, and had my family read the rest to me. I am very pleased with the book, and I find there are several long-winded talks of mine in it. I have decided that the talk which I made when I became the President of the Church is as good, if not better, than I can possibly make in my present condition of health, so I am going to read from that, and I am going to read slowly; I am not going to read loudly, and if the people in any part of the house are not hearing me I wish they would raise their hands, and I shall try to raise my voice a little, but not very much.

#### PRESIDENT JOSEPH F. SMITH'S BLESSING

President Joseph F. Smith as you know died on November 19, 1918, and the night that he died I visited him. His hand was strong, and he shook hands with me vigorously and freely and made the following statement:

The Lord bless you, my boy, the Lord bless you, you have a great responsibility. Always remember this is the Lord's work, and not man's.

I wish to the Lord that all the people would remember that, who are members of the Church, and try to seek the Lord first and not something else.

The Lord is greater than any man. He knows who he wants to lead his Church and never makes any mistake. The Lord bless you.

These are the last words that Joseph F. Smith spoke to anybody.

#### PLEDGES MADE IN FIRST ADDRESS

In my first address I said:

I feel humble beyond any language with which God has endowed me to express it, in standing before you here this morning, occupying the position in which you have just voted to sustain me. I recall standing before an audience in Tooele, after having been sustained as president of that Stake when I was a young man 23 years of age, pledging to that audience the best that was in me. I stand here today in all humility, acknowledging my own weakness, my own lack of wisdom and information, and my lack of ability to occupy the exalted position in which you have voted to sustain me. But as I said as a boy in Tooele, I say here today, that by and with the help of the Lord, I shall do the best that I can to fulfill every obligation that shall rest upon me as President of the Church of Jesus Christ of Latter-day Saints, to the full extent of my ability.

I will ask no man to be more liberal with his means than I am with mine, in proportion to what he possesses, for the advancement of God's Kingdom. I will ask no man to observe the Word of Wisdom any more closely than I will observe it. I will ask no man to be any more conscientious and prompt in the payment of his tithes and his offerings than I will be. I will ask no man to be more willing to come early and go late, and to labor with full power of mind and body, than I will labor, always in humility. I hope and pray for the

blessings of the Lord, acknowledging freely and frankly that without the Lord's blessings it will be an impossibility for me to make a success of the high calling whereunto I have been called. But, like Nephi of old, I know the Lord makes no requirement of the children of men save He will prepare a way for them, whereby they can accomplish the thing which he has required. With this knowledge in my heart I accept the great responsibility without fear of the consequences, knowing that God will sustain me as He has sustained all of my predecessors who have occupied this position, provided always, that I shall labor in humility and in diligence, ever seeking for the guidance of His Holy Spirit; and this I shall endeavor to do.

#### GRATEFUL FOR THE SPIRIT OF GOOD WILL EXISTING

I think that we as a people have very great cause to rejoice in the era of good will and fellowship that is existing towards us as a people among those who are not of our faith, in comparison with the conditions that existed some years ago. I do not know of any single thing that has happened in my experience during the long time that I have been one of the General Authorities of the Church [46 years at that time] that has impressed me more profoundly with the change in sentiment towards the Latter-day Saints than the reception that was accorded to me December last when I went to Kansas City and delivered a speech upon the accomplishments of Mormonism. When I reflect upon the fact that in the leading hotel in that wonderful and progressive city . . . I was permitted to stand up within ten miles of Independence, the place from which the Latter-day Saints were expelled, by an expulsion and exterminating order of the governor of the State, Governor Boggs, and to proclaim the accomplishments of the Latter-day Saints; to relate the prophecies of Joseph Smith, to give to those men that were there assembled—over 300 of the leading influential business men of the city—the testimony of Josiah Quincy regarding the Prophet Joseph Smith—

#### KANSAS CITY SPEECH

You are all aware of that wonderful testimony to the effect that of all the men whom he had ever met, the Prophet was one of the greatest, etc. It takes over a page and a half to relate it, so I shall not read any part of it.

To repeat to them the great pioneer hymn, "Come, Come, Ye Saints;" to relate the hardships, the drivings and the persecutions of the Latter-day Saints, and to have that body of representative men receive that address with approval, applaud it in many places, and many of them come to me after the meeting and shake hands and congratulate me upon the address; and to have some of the members of the Board of Directors of that great club—the Knife and Fork Club of Kansas City—(which I understood is second only to the Gridiron Club at Washington)—to have them say that they hoped for a return date so that they could hear more of our people—

I was requested afterwards to return and make a speech before the Chamber of Commerce. I was requested in the first speech to tell only of the accomplishments of the Church financially and otherwise, but the request came afterwards to return and tell of our faith, and later I delivered an address quoting the Articles of Faith and giving the best that was in me. The secretary said that he wished that the six thousand

members of the Chamber of Commerce could have a copy of the speech. I told him we had a printing office ten miles away, and that he should have six thousand copies. I do not know whether he ever delivered them or not, but I mailed them.

To have them say that they hoped for a return date so that they could hear more of our people; and then stop to reflect upon the fact that the Prophet and his followers in the early days were expelled from Missouri; that many of them were murdered; that all kinds of crimes were committed upon the people; that their property was confiscated; that we have never received anything for our property that belonged to us in that section, that today some of the valuable country we traveled over there is the very property that our people owned, (for when you follow up many abstracts of valuable property you will find that the title centers in the bishop of the Mormon Church)—

I told them I owned indirectly through the Church half of Kansas City, but I could not get any of it.

I say to stop and reflect that the drivings and the persecutions of the Latter-day Saints, of which no tongue can tell and no pen can paint the conditions; and then to realize that there is a feeling in that community now, among the people residing in the very place, so to speak, from which President Joseph Smith, the Prophet of the Living God and others were driven out; to be invited to go there and be asked to talk of the accomplishments of Mormonism, and to have that talk received with open arms, shows the most wonderful change in sentiment.

#### HONORED AT A DINNER

And to have a dinner given to me three years ago by the leading people of this city, and to have telegrams from New York to San Francisco of good will and congratulations; to have our newspapers, all of them, give splendid accounts, and to have the paper that used to abuse us give us the finest kind of treatment today—the change that has come about, I am grateful for beyond all my power of expression.

#### OFFICERS OF THE CHURCH ADVISED TO KEEP COMMANDMENTS

I announced here at the Priesthood meeting last night, and I have decided to announce it again, that we expect all the General Officers of the Church—[and when I say all I mean all], each and every one of them, from this very day, to be absolute full tithe-payers, to really and truly observe the Word of Wisdom; and we ask all of the officers of the Church and all members of the General Boards, and all Stake and Ward officers, if they are not living the Gospel and honestly and conscientiously paying their tithing, to kindly step aside unless from this day they live up to these provisions.

I repeat it and emphasize it today, we do not want any man or any woman occupying a position who is not keeping the commandments of God.

We feel that in all the Stakes, every Stake President, every counselor to a Stake President, every Stake Clerk, and every High Councilor, standing at the head of the people in the Stake—we ask

them to kindly step aside unless they are living up to these laws. They are given the responsibility of presiding, and every officer who is a presiding officer should say from today: I am going to serve the Lord, so that my example will be worthy of imitation.

No man can teach the Word of Wisdom by the Spirit of God who does not live it. No man can proclaim this Gospel by the Spirit of the Living God unless that man is living his religion; and with this great undertaking that we have before us now we must renew our loyalty to God, and I believe beyond a shadow of doubt that God inspires and blesses, and multiplies our substance when we are honest with Him.

I not only believe it, but I know it. The great majority of all the Latter-day Saints that are honest tithepayers are the most prosperous of all the people. I am not talking of individual exceptions. God says that "When you do what I say, I am bound," and He has said that people rob Him in their tithes and their offerings, and we want it stopped.

I want to leave with this vast audience my deep appreciation of all that has been said here. I endorse it with all my heart, and I renew again everything that I said in the ten or fifteen minutes at the close of our Conference six months ago, and I renew it again today. I ask every man and woman occupying a place of responsibility whose duty it is to teach the Gospel of Jesus Christ to live it and to keep the commandments of God, so that their example will teach it; and if they cannot do it we will go on loving them, we will go on putting our arms around them, we will go on praying for them that they may become strong enough to live it. But unless they are able to live it we ask them to please step aside so that those who are living it can teach it. No man can teach the Gospel of Jesus Christ under the inspiration of the living God and with power from on high unless he is living it. He can go on as a member and we will never put a block in his way, because the Gospel is one of love and of forgiveness, but we want true men and women as our officers in the Priesthood and in the Relief Societies, and in all the organizations, and a man has no right to be in a High Council who cannot stand up and say that he knows the Gospel is true and that he is living it.

#### TESTIMONY AS TO THE BOOK OF MORMON

Now I have a lot more. The doctor said I was to speak but once. I am going to speak again, so I think I will quit for this time. I rejoice beyond all the power of expression which God has given me that I know the Gospel is true. I rejoice that there came into my heart as a boy, probably not quite sixteen, when I read the Book of Mormon faithfully and diligently and prayerfully, a perfect assurance that it was true and I have never met anything since then, and that is nearly seventy years ago, that has ever weakened my faith in the Book of Mormon.

I am grateful that there came into my heart a love and admiration for Nephi, and I am grateful that that man believed and taught and declared that God asked nothing of men but what He prepared the way whereby they could do that thing that He required. There is nothing that God asks of you or of me but what you could do, and do easily, and if you do it God will bless you, and if you do not do it you will lose your faith and we will have to labor with you to try to warm up your hearts and get you back again.

## PRAISES PAST LEADERS

God lives. God directs the affairs of this Church. This is the work of God. And the men whom the Lord has chosen, as recorded in this book, Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith—I knew and loved them all except the Prophet, and I loved him with all my heart because of the testimony of my dear mother that he was the finest man that ever lived; and the same testimony time and again was given by Sisters Eliza R. Snow and Emmeline B. Wells and the other leading women of the Relief Society. My mother was president for thirty years of the Thirteenth Ward Relief Society. I grew up as a little boy in the Relief Society meetings, and the sisters who knew the Prophet Joseph, fine, lovely, intelligent, wonderful women, all stated that he was the most noble, splendid man that ever lived.

I was intimate from the time I was a child of six with Brigham Young. I attended many times his prayer meetings in the Lion House. On two occasions when he was praying I turned and looked. It seemed as though he had the Lord right there talking to him and asking him what he wanted and telling him what he needed.

I was very glad the last time I saw him and shook hands with him to have him smile and make me a promise. I had been elected Assistant Cashier of Zion's Savings Bank. I was not only the assistant cashier, but I was the janitor, the paying and receiving teller, the bookkeeper and the whole thing. I closed the bank Wednesday evenings and put a sign on the door, "This bank will open at 12:30 tomorrow. The assistant cashier has gone to Fast meeting."

## BLESSED THROUGH MAKING A GENEROUS DONATION

We used to have Fast meetings on Thursdays, and while I happen to think of it I will tell you about one of those Fast meetings.

Bishop Edwin D. Woolley made an exceptional talk and he pleaded with the people to be honest with the Lord and to be generous with their money, and he was generous with his. I know it because I used to help him in keeping his books. Among other things he said, "The Lord rewards men four-fold." I happened to have fifty dollars in my pocket. The bank had not opened and I could not deposit it. After the meeting I handed the money to the Bishop and he said, "My boy, why five dollars would be your share of this." I said, "Brother Woolley, didn't you say the Lord rewards four-fold? My dear mother needs a couple of hundred dollars." (*Laughter*). He smiled and said, "My boy, do you expect to get it quicker if I take that other forty-five dollars?" He had taken the five and shoved forty-five back to me. I said, "I certainly do. I thought you were inspired in your talk and I believe every word you said."

Walking to the bank an idea popped into my head. I went into Wells-Fargo Bank, where I had worked, and made arrangements for them to cash my draft on New York for a sum sufficiently large to take care of all I could possibly buy of certain bonds within forty-eight hours.

They said, "Certainly your credit will be good if you get authority from the man to whom you are shipping the bonds." So I wired the man in New York, whom I knew, and I made \$218.50 in two days. I went to the Bishop and told him that the Lord did not give me sufficient in addition to pay all the tithing, that I had to dig up the difference between twenty-one and a fraction dollars and eighteen dollars and fifty cents to pay my tithing. I got my two hundred dollars.

I have had my prayers answered time and time again, and not only have I had my prayers answered but I know as I know that I live that God hears and answers the prayers of honest people. I know He saved the life of my little girl when she was dying, who is now the head of the Young Women's Mutual Improvement Association.

#### AN INSPIRED PATRIARCHAL BLESSING

I know that He inspired John Rowberry to give me a blessing that I should leave Tooele and become one of the leading men in the Church, and it came true. And he said, "I saw something while blessing you that I dare not put in your blessing," and it came to me as plain as though a voice had said it, "He saw you as the President of the Church of Jesus Christ of Latter-day Saints." I afterwards thought, "My gracious, I must be silly to think that that is true," and I never breathed it or said a word about it until that came to me. He gave me a marvelous blessing.

And he blessed that little girl. She was very, very sick, a child just a few months old. He gave her a fine blessing, and then he turned to me and said, "While we were blessing the child did you get the inspiration of the Lord that she should live?" I said "No." He said: "I did. Go to that desk and get a piece of paper, and let me give this child her patriarchal blessing." He promised her many, many things, and he promised her life. She lived and those things have been fulfilled.

#### DAUGHTER HEALED BY THE POWER OF THE PRIESTHOOD

When she was dying in Washington and I was praying to the Lord to spare her life, it came to me as plain as any voice ever spoke, although I heard nothing: "Send for the Elders to rebuke the destroyer, and your child shall live."

Brother George Q. Cannon and Brother Hiram B. Clawson were in Washington at the time. I sent for them, they blessed her and promised her life and many things, all of which have been fulfilled; and among other things, they announced that the adversary had decreed her death, but by the authority of the Priesthood of the living God they rebuked this decree and promised her life.

Before leaving Washington I was in the boarding house where the children had been sick, and the lady who kept the boarding house had left for the day. Her husband was there and he said to me: "I will have to tell you a joke on my wife. She believes in spiritualistic mediums." So do I but I believe they are inspired of the devil. I said to the man, "I am glad to hear your message." He told me that his wife went to the



medium, and the medium said: "I see two little girls in your home, and I see that the older one is taken sick. I now see that the next one is sick. And I see them sick nigh unto death. I now see the younger girl die. I see her body put in a coffin, and I see it taken to a railroad station. I see it go through great cities, I now see it cross a great river, I now see it go through some more great cities, and I see it cross another great river. Now I see it travel through a sparsely settled country." You all know that forty years ago, after crossing the Mississippi and the Missouri rivers, the country this side of Omaha was a sparsely settled country. "I see it go west, west, climbing mountains, mountains, mountains. I see it stop and go south a little way"—from Ogden to Salt Lake. "I see the coffin taken off the train, then taken to a side hill and buried, in a place almost completely surrounded by mountains."

Thank God for the authority of the Priesthood of the living God that rebuked the decree of death! The medium who told what was going to happen, told what the devil would like. But thank God for the Priesthood, and she is alive and well, and is the mother of seven fine children and the grandmother of eight more.

God bless you one and all, I ask it in the name of our Redeemer. Amen.

The combined choruses of the *Relief Society Singing Mothers* sang "Cradle Song"—Brahms. Director Meryl T. Cardall of the Emigration Stake.

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

My brothers and sisters: In common with you, I have been inspired and made grateful by the message which has been delivered by President Heber J. Grant, the representative of God on this earth. May we hearken to what he has said, may we obey his counsel in all things. I know him to be a righteous man, a man whom God loves, and to whom God reveals His mind and His will, and this is my testimony to you and to the world. May God spare him yet many years to guide and direct this people.

### THE CHURCH IN A PROSPEROUS CONDITION

I thought perhaps I might begin my remarks by saying to you a few things about the Church in general. As I have explained to you before, we build at the beginning of each year a budget in which we allocate to the various activities of the Church certain funds which we hope—and as to which our hopes have always been realized—you brethren and sisters will furnish by your tithes and offerings. And may I say here, with gratitude to our Heavenly Father, and with congratulations to you and to the Church generally, that this promises to be the banner year of the Church in the matter of tithes and offerings. We are living within our budget, and we are doing this so far, notwithstanding the fact that

the cost of building and of materials generally which we have to use in our work has considerably advanced.

Our great building projects completed during the year, or which are now going on, are the Idaho Falls Temple, which we are pushing rapidly to a conclusion; the Joseph Smith Memorial building down at the Brigham Young University which is finished and will be dedicated soon, and the various Ward buildings which we are building all over the Church.

We have been most grateful for your work in carrying on the beautification program. All over the Church it is noticeable that we are improving our yards, cleaning them up, painting our buildings, repairing the fences, things that we should do, because the Lord loves order and He loves us to live in orderly places.

The Relief Society just now is making a drive, as you know, to reach one hundred thousand members. We hope that all Bishops will cooperate with the presidents of the Relief Societies of their Wards in helping to attain this desired end.

#### THE TRUE MEANING OF FAST OFFERINGS

There has been some good deal of talk among the people with reference to Fast offerings, and I should like to repeat here what was said yesterday, both by President McKay and by myself, before the Bishops: Do not, brethren and sisters, and members of the Church generally, get the impression that a dollar is the ceiling on Fast offerings. A dollar is the ceiling which we said we hoped you might at least reach for one year, but the real ceiling of the Fast offering is the price of two meals per month for the twelve months; not a dollar, but the price of the meals. If you have a five cent meal, then twelve times ten would be one dollar-twenty cents; if you have a ten cent meal it would be two-forty a year; if you have a fifteen cent meal, it would be three dollars and sixty cents; and if you have a twenty cent meal—and most of you eat that kind of meal—then you owe the Lord and the poor four dollars and eighty cents as your Fast offering.

#### WORK GOING ON IN FOREIGN LANDS

We are glad to say that the missionary work is going forward in these war times in foreign countries. We are having some difficulty in getting missionaries into some countries, but we hope and shall try to carry on to the full extent possible this missionary work in foreign lands.

#### CHURCH ACTIVITIES IN ARMY CAMPS AND DEFENSE INDUSTRIES

You have already heard of the appointment of Brother Hugh B. Brown to help in the army camps. We may say that Brother Brown is being received most kindly. He is going around to the different camps, he is trying to get in touch with the sons whom you have sent into those camps. He is trying to arrange so that these boys who are there can, if they wish, carry on their work as Latter-day Saints.

Recently we asked the Bishops to notify you that we could supply, through the Deseret Book Company, three books that you might send to your sons who are in the army camps, at cost. You can send the Book of Mormon, the Articles of Faith by Brother Talmage, and a Song Book, for one dollar and three cents, or if you send another Song Book it costs one dollar thirty-three cents. I think there are few if any Latter-day Saints who could not send their boys in the camps these books properly inscribed. I can assure you from the reports that we have received that practically nothing you can do will do more to hold these boys along the road that you want them to travel than for you to send these books. We have arranged that where the people are too poor to spend a dollar on their sons, we can take care of it.

We are also trying to organize the defense workers who are working in defense industries, particularly on the Western Coast; we are arranging with the Presidents of the Stakes in that section to cooperate together and coordinate their labors to bring these young boys into the Wards, where they are in the Stakes, and into the Branches, where they are in the Missions, so that they can participate in Church activities. We are trying to arrange so that no one will be neglected or be forgotten, and that everybody will have an opportunity, every young man who wishes it, to continue his activities in Church work to the utmost limit that is possible under the conditions.

#### SEES PERILOUS TIMES

We come here today, my brethren and sisters, all of us, with faith, we hope with testimony. We come here in the hope that the Lord will inspire those who speak to us, so to speak that we may gain strength, increased knowledge, that our testimonies will be intensified and made stronger to the end always that we may be able to live the Gospel and enjoy its blessings. We all know how we ought to live, I do not need to tell you about that, but I do perhaps need to exhort myself and to exhort you to live as we know we ought to live.

I have in the past, for the last eight years, talked about the perilous times that were coming, and now about the perilous times that we are in. I do not intend to go over that ground again, but I do call your attention to the fact that we urge upon you thrift, economy, getting out of debt, and keeping out of debt. We have told you about the bad effects of interest; we have told you about the war prosperity, and the depression which is to come. All that has been said in the past, all that I have said, I want to incorporate here by reference. We said these things when it was unpopular to say them, when we were thought to be going against the course we should go, but now everybody is talking about these things, and we do hope that the people will realize that, after all, the old virtues are the sound ones, the old virtues are the things upon which we must build.

I have also talked about our participation in the war, and I told you years ago that there was to be an effort to take our boys across the Water. You do not need to have any doubt about it now, I suppose.

It is not only being sought for on the other side, but it is being planned for on this side.

I have also spoken about what I will call commodity insurance, remembering that sometime you may be ill, that sometime you may be thrown out of employment, sometime you may have death in your homes; remembering that your crops may sometimes fail. We have urged you to get enough material together so that you would have some insurance against those conditions. I am talking about foodstuffs and the things that are necessary in our living. I renew that suggestion.

#### WARNING AGAINST COMMUNISM

I have been preaching against Communism for twenty years. I still warn you against it, and I tell you that we are drifting toward it more rapidly than some of us understand, and I tell you that when Communism comes, the ownership of the things which are necessary to feed your families is going to be taken away from us. I tell you freedom of speech will go, freedom of the press will go, and freedom of religion will go.

I have warned you against propaganda and hate. We are in the midst of the greatest exhibition of propaganda that the world has ever seen, and all directed toward one end. Just do not believe all you read.

#### EARLY LEADERS REBUKED BY THE LORD

The First Presidency was organized in March of 1833. In May of that year the Lord gave a revelation to the Prophet, and I am going to read a few verses from that revelation, because I think the instructions and the admonition and the command here given are of the last and ultimate importance today.

But I have commanded you to bring up your children in light and truth.

But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation;

You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

I am reading from the 93rd section of the Doctrine and Covenants.

And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

Verily, I say unto my servant Sidney Rigdon, that in some things he has not kept the commandments concerning his children; therefore, first set in order thy house.

Verily, I say unto my servant Joseph Smith Junior, or in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me—

I called you servants for the world's sake, and ye are their servants for my sake—

And now, verily I say unto Joseph Smith Junior,—you have not kept the commandments, and must needs stand rebuked before the Lord;

Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place.

My servant Newel K. Whitney also, a bishop in my Church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place.

#### OUR RESPONSIBILITY TO TEACH CHILDREN

Now, as I see it, my brethren and sisters, that is the crying need of the Church today. We must set in order our own houses, we must see that our children are properly taught; they must understand what the commandments of the Lord are, and we shall not have our skirts clear if we do not do all that is in our power, not alone by precept, but by example, in bringing them to live according to the principles of the Gospel. In no other way can salvation and exaltation come, and our troubles will be great, even as the Lord told the First Presidency over a hundred years ago, our troubles will be great if we fail in teaching our children properly. We are coming too much to the point where we condone sin instead of forgiving the repentant sinner, and there is a great difference between those two things. The Lord has said He cannot look upon sin with the least degree of allowance, and yet He has proclaimed time and time again His willingness to extend mercy, to extend forgiveness, to receive back that person who, sinning, has sincerely repented, and by this ye shall know that they have repented, namely, that they confess their sins and forsake them.

It is becoming a practice today to try to coax, cajole, buy children to be good. We hesitate, some of us, to say to children, you must not do this, you must not do that, and to our young people we hesitate to do this, because we may offend them. The Lord has made it perfectly clear, from Adam until now, and has told us in no unmistaken words, that there are certain things "thou shalt not" do. Adam fell because he violated one "Thou shalt not." Moses from Sinai gave a whole series of commandments, only one of which has not "Thou shalt not" in it.

My brethren and sisters, our young people welcome, they expect that we shall tell them what to do and what not to do, and what not to do must be told them in such language, in such terms, and with such emphasis that they are not left in doubt. Try this on your young people and you will be amazed at the response you will get. They are hungering for the Gospel. See to it that we do not starve them; they must be fed.

My time is up. May the Lord bless you. May He bless all of us. May He increase our faith, our testimony. May He give us all of the things that we need spiritually and temporally, so that we can perform our duties, so that we can set our houses in order, so that we can save our children, for their sakes, for our own sakes, because otherwise the Lord will not bless us, I ask in the name of Jesus Christ, Amen.

**ELDER CLIFFORD E. YOUNG***Assistant to the Council of the Twelve Apostles*

My brethren and sisters, I am sure that you appreciate my position here this morning. I have been impressed as you have with the spirit of this Conference thus far, particularly to have our leader talk to us as he has. We do believe that which we have heard.

**FOLLOWING GOOD ADVICE BRINGS SECURITY**

If we could carry to our homes the counsel that President Clark has given, and if we could carry out this advice in our administrative work in the Ward and the Stakes, I am sure we would find a reawakening.

On one occasion the Lord said to His disciples:

My doctrine is not mine, but His that sent me. If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself.

This has a far-sweeping significance. In the last five years, perhaps six, we have been advised of steps we should take to make ourselves economically secure. We have passed through one economic tragedy we were not prepared to meet, for we had been laboring in some degree of lethargy; so I repeat that we were not prepared to take care of the economic needs of our people. The result was that we became more or less confused in our thinking and lost sight of some of the old standards that had been set up in the Church.

**PRESIDENT YOUNG'S EPISTLE TO SAMUEL BRANNAN**

I am reminded now of an epistle that President Young sent to the Saints in California by Samuel Brannan. Brother Brannan intercepted the Mormon people on their way westward out on Green River. You remember he had instructions to take a group of Saints then residing in the eastern part of the United States around Cape Horn and up to San Francisco, and it was originally intended that they should later join the Saints in the Rocky Mountains. They settled in 1846 around San Francisco Bay, and in 1847, when Samuel Brannan learned of the coming of the pioneers under the leadership of Brigham Young, he, with two others set out across the mountains and over the Oregon Trail, and about the last of June, 1847, met the Mormon leader on Green River. He remained with the pioneers and came into the Valley with them, and as he was about to leave, President Young gave some very definite instructions in an epistle which Brother Brannan was to take back to the Saints.

Among other things, the President wrote this:

We feel to say to those who are unitedly engaged with Brother Brannan in laboring for the good of the whole, that the poor, the widow, and fatherless may not want, that you will be blessed if you keep your contracts to the end of the two years, and labor diligently in your several occupations; and when that time shall expire, we hope you will be able to cancel all your obligations and have enough to give

each family an inheritance or stewardship, that he may commence, as it were, anew in the world, just as we are commencing here at this place (Salt Lake City). We do not believe in having all things in common and on general principles, as some have taught, both in the Church and out, but we believe that it is right for every man to have his stewardship, according to the ability that God has given him.

Now the reason he said that at that time was that he wanted the Saints to understand that they should be individualistic, should stand on their own foundation, and that they should work for what they got, giving full value, maintaining an integrity consistent with their standing as members of the Church.

The epistle is an interesting one and all of it is worth our reading, but the point I wish to emphasize is the point that President Young made with Samuel Brannan, that the Saints must be consistent, must be loyal to their trust, but must stand independently and aloof except for the help that they themselves might contribute to a common cause.

#### SUCCESS OF THE WELFARE PLAN DEPENDS UPON LOYALTY

The President pointed out that it was the duty of the leading brethren to look after those who were unfortunate, and who could not make their contribution because of illness or physical defect or otherwise, that all the membership of the Church should contribute their part and do their part. In this instruction, as I see it, is the very essence of the success of our Welfare Program. Not in what we receive, but in what we do, in what we contribute in our own Wards and Stakes. We have not been so successful in the production of commodities, not so successful as we would like to be, and yet we feel there has been attained a degree of success because of the loyalty of the men and women who have sought to do their part. When men and women will go down on projects and work in the mornings and the evenings; will assemble at our storehouses, women who are busy in their homes, yet are willing to assemble in the storehouses and do their part in furthering this great program—I say when men and women will do that we need not fear the outcome, although the material things may not be so plentiful as we would like. It is in the spirit of the thing that we feel the power and the strength of this effort.

So my brethren and sisters—my time is limited—if I may just say this: if we will DO, we will know of the doctrines. If we will contribute of our energies, and our efforts, we can accomplish much. Brother Clark has pointed out what may be accomplished in the Fast if we do our part, and then concentrate, centralize that in the great divisions of the Stakes and the Regions, and finally the central storehouse. What may we not be able to do to help meet that which confronts the Latter-Day Saints, and may confront them when the time of need comes!

So I repeat the words of the Savior; "My doctrine is not mine, but His that sent me. If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of myself." The doctrine He was teaching was not His, but belonged to God, as every bit of energy and effort that is put forth under the Welfare Plan for the

benefit and blessing of the people is in harmony with the will and purposes of God. If we do His will, we will know of its effectiveness and of its blessings. And may God help us to do this, I pray in the name of Jesus Christ, Amen.

### ELDER GEORGE F. RICHARDS

*Of the Council of the Twelve Apostles*

I am sure, brethren and sisters, we were all pleased to hear the President of the Church, and to know that he was able to stand before us and address us in the opening of this Conference. If I were to undertake to comment on his remarks I would say that the principles that he laid down when he became the President of the Church have actuated his life in the years that have succeeded. He has been an example unto the members of the Church. He has been full of persuasion, and has taught us well as a people. I believe we are so well taught that if we should do as well as we know, and leave undone the things we know we ought not to do, we would be in the way of salvation. We have need therefore of being impressed with the necessity of doing things we know we ought to do.

#### A WAR FOUGHT FOR A PRINCIPLE

Our Savior has been an example to us in all things. I call attention to the war that took place in heaven of which we read in the *Bible*, the 12th chapter of *Revelation*, and the *Pearl of Great Price*, where one of our Father's sons who was regarded as a noble and great one, presented a plan for our salvation that would oblige us to comply with the law without the exercise of our agency, and he would take away from our Father in heaven His honor and His glory. In that council in heaven the Firstborn of the Father in the spirit came forward with a simple but forceful declaration: "Father, thy will be done, and the glory be thine forever."

The battle was fought, whatever its nature, upon this platform of principles, and we have reason to believe that we were among those who stood with the Savior, our Elder Brother, true and faithful, and those who rebelled were cast out and down, and God's purposes and His will are made to obtain in the plan of man's salvation. The Savior is our great exemplar and we are instructed by Scripture that we should walk in the light as He is in the light, with the promise that we will have fellowship one with another, and His blood will cleanse us from all sin. We have good reason to believe that the principle which the Savior presented in the council of heaven, pertained not to the spirit life alone, but to our existence here on the earth.

Of course the earth was not framed at that time, but the end is known unto God even from the beginning. Provision was made even at that time for redeeming mankind from a fall that had not yet taken place, through the atonement of Christ, and that was one of the purposes of His being chosen, and that we might all have forgiveness of sin through obedience to the laws and ordinances of the Gospel. The Father gave



the Son, and the Son gave Himself, the greatest gift that ever was given, the greatest sacrifice that ever was made, the greatest service that ever was rendered. We are asked to follow in His footsteps, and I think that means that we should be willing to give all we have, if need be, and our lives, if necessary, for the Cause, to aid in the purpose of our Heavenly Father in the saving of His children.

We are not so much interested in our own welfare as we should be, and we can apply this spirit of the Christ to our individual lives in this respect.

"Thy will be done" meant of course that we will do the things that will please our Father in heaven, and when we are doing His will we are pleasing Him. I want to tell you, brethren and sisters, it is apparent that many of us are doing things that are not pleasing to our Father in heaven, and we know it, so we have need to be reminded.

The Scriptures tell us that faith is the first principle of revealed religion, the foundation of all righteousness, and the moving cause in all action. Faith being the foundation of all righteousness, we may conclude logically that our unrighteousness is due to a lack of faith. I am sure, brethren and sisters, if we had the faith that we should have, that our Father in heaven expects of us, there is no requirement made of us but that we would gladly respond to it; and the blessings held out to us we would take advantage of.

#### TEMPLE MARRIAGE A GREAT BLESSING

It is a matter of great disappointment to the Authorities of the Church and to the Lord that many of its members will satisfy themselves to be married with a ceremony until death separates them—a time marriage. We call those marriages performed in the Church outside of the Temples civil marriages, and those in the Temple, Temple marriages. I want to explain to you that the Temple marriages have all the elements of a civil marriage, that a man performing a Temple marriage has authority of law the same as those who perform the civil marriages outside of the Temple, and also has authority in the holy Priesthood, by special appointment, the sealing power by which the man and woman are sealed as husband and wife for time and for all eternity, and not only that, but some of the greatest blessings our Father has for His children, intended for the very elect of the Lord, are pronounced upon them through their faithfulness in the keeping of their covenants, blessings that are attainable in no other way but in the marriage relation in the new and everlasting covenant.

The leaders in the Wards, particularly the Bishops have the principal responsibility of teaching the young people, or seeing that they are taught what their opportunities are in the matter of marriage and of receiving the sacred ordinances of the holy endowments in the Temple of the Lord which are to prepare them to enter into and receive an exaltation in the kingdom of God. They should be so well instructed that when a young man comes to the Bishop for a recommend who has

not complied with the prescribed conditions so as to be worthy to go to the Temple, he could consistently deny him the privilege.

#### BLESSINGS TO BE SOUGHT THROUGH WORTHINESS

There are a great many members of the Church who have been married in the Temple who have not been worthy of the Temple blessings. They have need of repentance.

We have others who have not gone to the Temple because they could not have a recommend. They know they are not living the Gospel so as to be worthy to receive those great blessings pertaining to the endowment and the sealing of husband and wife, and this is displeasing in the sight of the Lord.

And there are others who could have a recommend to go to the Temple, but choose to be married for time and in civil marriage rather than a marriage in the Temple of the Lord.

#### NEGLECT OF OPPORTUNITIES BRINGS REGRET

Now let me tell you of an experience I had while presiding in the Salt Lake Temple. A lady came to me as the President of the Temple, sobbing in her sorrow, in her disappointment. I heard her story. She said that she and her husband were members of the Church, and could have gone to the Temple; but they did not give serious thought to it, and after they had two children the husband died. Later, she married a man not a member of the Church, and these two children—a boy and a girl—had now arrived to their teens, and in the genealogical class where they were studying they had learned that those who had not been born under the new and everlasting covenant must of necessity be sealed to their parents, and so they came to their mother and wanted to know if they could be sealed to the father and the mother. The facts are that the parents had neglected being sealed in life, and after the death of the husband, and father, the wife had neglected going to the Temple to be sealed to the husband and have the children sealed to their parents, she has now married outside of the Church, and the doors of the Temple are closed against her. Not only is she deprived of the blessings of the holy endowment and of being a sealed wife to a man for eternity, but her children have not the privilege of being sealed to their parents. These parents have done their children a very great injustice in not having been married in the Temple that the children might be born under the new and everlasting covenant.

And that represents but one class, brethren and sisters.

I had a letter at one time from one of our northern settlements, I think it came from a Ward Teacher who made representations that a couple could have gone to the Temple, but they lived a long distance from the Temple; they intended to go but they kept putting it off until they had three children, and then the husband was taken sick and died. Later on a good brother came along and courted this widow and she married him for time, with the understanding that he would go to the

Temple with her and stand as proxy for her husband, that she might be sealed to her husband and have her children sealed to them. The time went by and this promise was neglected, until now she has three children by her second husband, and the second husband thinks now that he has just as much right to that woman as the first husband, and the woman seemed to be in doubt as to what was the right thing to do, or what her privileges were. Of course, she not having been sealed to any man, has her choice. She can be sealed to whichever one she likes. When she mourned the loss of her husband I suppose she thought she could never love another, but time heals the wound, and another man comes into her life, and now she is in a position where she must judge between a live man and a dead man, and usually they prefer a live man, (laughter) and the live man has the advantage over the dead man, he is present to plead his cause. And so if the woman decides in favor of the second husband which is her right, if she desires it, and is sealed to him, the only way she can have her children is to have them sealed to her and to the man to whom she is sealed. The children having been young while their father lived, and this man, if he has been a good stepfather, the children have learned to love him and respect him as such and they want to be sealed to their mother. The only way to be sealed to her is to be sealed to this man. They are perfectly willing, even when they are grown up and can decide for themselves.

How about the first husband, the father of those children? He has lost his wife; he has lost his children, through neglect, being indifferent to his own interests and the mind and the will of the Lord concerning him. As I have said, it is a displeasure to the Lord if any of these members of the Church should not be living so as to get a recommend to the Temple, or if those who are worthy do not go to the Temple for those blessings.

These represent certain classes. I want to tell you there are in this Church today more than 30,000 men over twenty years of age that hold some office in the Aaronic Priesthood that have never been advanced to the Melchizedek Priesthood. That means they have never been to the Temple and received their endowments. It means that if they are married they have married outside of the Temple. It means they are in danger of losing their wives and their children, and they are doing an injustice to their children, bringing up their family without giving them the privilege of being born under the new and everlasting covenant.

And so the Prophet Joseph has left of record this statement, that whenever the Lord offers a man a blessing and he rejects that offer, that man is damned.

We cannot ignore the fact that there are incentives held out to us to do the things we know we ought to do to obtain salvation, and condemnation awaits us if we neglect those duties.

I see my time has expired. I thank the Lord for the help He has given me, for I believe, brethren and sisters, I have spoken under the influence of the Spirit of the Lord and the will of the Lord concerning us. There are many other things just as important as those of which I have been speaking and wherein we are showing some neglect. So in

the spirit of humility, and in love, faith, hope, and charity I would call upon the Latter-day Saints who have need of it to repent while they have the opportunity and make their calling and election sure, and may God help us all, I pray in the name of Jesus Christ, Amen.

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

Before we close this session I think it appropriate to read an appeal that has come to the First Presidency from the Chief of Police of Salt Lake City.

My Dear Brethren: The Ward Teachers pamphlet for August, 1941, appealed to Latter-day Saints to obey traffic laws, to stop the waste of human life and property resulting from a disregard of these laws. What a timely, important message.

May I urge that this matter again be brought to the attention of all those who attend this Conference.

We stress the importance of keeping our bodies healthy and strong through observance of the Word of Wisdom. It is almost as important to achieve the same results by obviating accidents, both to ourselves and to others. There is a definite responsibility resting upon the shoulders of each Latter-day Saint.

Our problem is to try to convince everyone as to the seriousness of this situation. This is difficult, for deaths and accidents have increased despite numerous safety campaigns. Fewer than 24,000 were killed by bombs in Britain during 1940. More than 34,000 were killed by automobiles in the United States during 1940.

The 1940 record for accidents and fatalities was appalling; but the 1941 figures to date are staggering. There is a more wanton disregard for life and property than ever before. Hence this personal appeal, for we have our share locally.

We desire that everyone may have a time of rejoicing at Conference and we earnestly hope that all may be able to return to their respective homes, free from all accidents and harm.

EDUCATION, ENFORCEMENT, ENGINEERING, all play their part in a safety program. However, the human equation is the most important of all. Therefore, particularly during Conference please be careful.

Keep mentally alert while walking or driving. Remember, 150 pounds or so of human flesh is certainly not a fit antagonist for 3000 pounds of steel.

Human life is sacred. It should be preserved in every way possible. In this, as in all other things, let us be real Latter-day Saints.

One other reminder. Please do not leave clothing or other valuable property in your automobiles unless you are there to watch over it.

With the kindest of personal regards, I remain,

Respectfully,

REED E. VETTERLI,  
Chief of Police

That is an appeal which needs no comment. Let us heed it.

The combined choruses of the *Relief Society Singing Mothers* will now sing, "Holy Art Thou," by Handel; Director: Mrs. Olive Rich of the

Bonneville Stake. The solo part will be sung by Sister Ruth Jensen Clawson.

May I express to you our sincere appreciation and gratitude to the *Singing Mothers* for the inspirational service they have rendered this session.

The benediction will be offered by Elder German E. Ellsworth, after which this Conference will be adjourned until this afternoon at 2 o'clock.

The combined choruses of *Relief Society Singing Mothers* sang "Holy Art Thou"—Handel. Director: Olive Rich of the Bonneville Stake. Soloist: Ruth Jensen Clawson.

The benediction was pronounced by Elder German E. Ellsworth. Conference adjourned until 2 p. m.

## FIRST DAY AFTERNOON MEETING

Conference reconvened at 2 o'clock p. m., Friday, October 3.

President David O. McKay, Second Counselor in the First Presidency, conducted the services.

The combined choruses of the *Relief Society Singing Mothers* of Bonneville, Cottonwood, Emigration, Ensign, Highland, and Wells Stakes furnished the music for this session. Brother Frank W. Asper was at the organ.

### PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

President Grant thought it advisable for him to rest this afternoon. His two Counselors are present, all the Twelve Apostles, five Assistants to the Twelve, six of the First Council of the Seventy, and all of the Presiding Bishopric.

The combined choruses and the congregation sang the hymn, "Redeemer of Israel"—Words by Phelps.

Elder Henry C. Jacobs, President of the North Sanpete Stake, offered the opening prayer.

The combined choruses of the *Relief Society Singing Mothers* sang "America, the Beautiful"—Ward. Director: Ila Wheelright of the Ensign Stake.

### ELDER RICHARD R. LYMAN

*Of the Council of the Twelve Apostles*

The lawyer said:

Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great

commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. (Matthew 22:36:39)

The world's greatest need in this its most tragic and its most terrible hour is spiritual regeneration and applied religion. And it is concerning this need that I desire to speak today. I appeal to you for serious consideration of those great fundamental religious ideals, those basic laws of God which from the beginning all good people have had a desire and an ambition to obey. Those who appreciate and really understand modern Christian civilization believe in being honest, they believe in being true, and they believe in doing good to all men.

#### LOVE YOUR ENEMIES

Anciently it was said:

An eye for an eye and a tooth for a tooth.

Only the beast-like, those not endowed with that gift of reason and feeling with which man is endowed can practice such a revengeful and selfish teaching. The words of the Savior are:

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

And he adds:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:38-48)

This is real religion. Measured by this perfect standard which the Savior laid down and in accordance with which He Himself lived, where will you and where will I be classified?

Again Paul says:

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. (Acts 20:35)

And the Psalmist records:

Keep thy tongue from evil, and thy lips from speaking guile. (Psalms 34:13.)

This again is real religion. Measured by such a standard where would a fair classification put you and me? Again:

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. (James 1:26-27.)

In this most tragic and terrible hour, will all good people not agree that this is real religion? And judged by these high and perfect standards let me ask again, where would a calm and a fair judgment put you and me?

## NO CHILD HUNGRY OR COLD

While the Gospel plan is perfect and we mortals may not be able to live that plan perfectly, we can make an effort in that direction, and the greater the effort, the more nearly perfect will be the result. What a glorious condition would prevail in the world if we could practice in high degree these teachings of real religion, the love of God, and the brotherhood of man. What a glorious condition would prevail if no child anywhere were hungry, barefooted, or poorly clothed; if every child had a well-balanced diet, and a comfortable home in which to live, with ample health and educational opportunities; if all who are able-bodied could secure work so as to make it possible for them, by the sweat of the brow, to earn their living; if those who are unable to work and earn could, with genuine willingness and love, be cared for in real comfort, then truly the conditions prevailing would be glorious. And let us remember and realize that real practical, unselfish, applied religion can bring about this greatly desired condition.

We all need that genuine Christian spirit which not only acts so effectively as a spur to promote human happiness, comfort and welfare, but which reacts upon ourselves, stimulates our growth and development and encourages in us a general community spirit of cooperation and well doing. Man thus actuated will not only lead a better individual life but he will help to build a stronger and a better nation.

## MAN TO HAVE DOMINION

Man was made to be free, to rule and to have dominion. And this does not mean a dominion to be gained by military power or by brute force but by the power of love, unselfishness and understanding.

It is because some of the leaders of men today lack spirituality and proper adherence to religious ideals and standards that the whole world is filled with war and cries of war. Men may call out peace, peace, but there is no peace. The whole world, every nation therein, is preparing for war, or for so-called defense, at a rate and at a cost unknown and unheard of before even in man's wildest imagination. And all this has come about because of the selfishness, greed, envy, hate, ambition and the tyranny of some of the leaders of mankind. Nothing but spiritual regeneration, and a return to the religion of justice, fairness and love can remove from the world the causes of this mighty, this unparalleled conflict.

## RIDING DRUNKENLY TO A FALL

Let me ask you if the training given to our young people these days is providing a solution to the great problems with which our beloved country and all other nations are confronted? Was Agnes Bryson right when she said:

Crime is increasing, poverty is increasing, indecency is flaunting itself, dishonesty in private life and in public life in these days oftentimes causes but little comment.

And she concludes:

We are riding drunkenly to a fall.

You know that those moral and religious standards which civilized people have looked upon throughout the ages as well founded and as controlling principles are, in some quarters today, treated with disdain and with contempt. In many places cruel and merciless brute force has replaced reason and a feeling of fair dealing. The ruling agency of some leaders is violent and irrational emotion. One civilized and free nation after another has been conquered by the use of force as devoid of reason as is that force the tiger uses when he devours a lamb. We are seeing in these days how it may be possible for force unguided by religion, morals or honor to conquer the world:

#### POWERFUL BEAST, HELPLESS PREY

What some are calling a "New Order" follows the oldest order known. It is not unlike the practice of the powerful beast devouring its helpless prey. It is an order whose motives are prompted by envy, hatred and malice. It is an order that takes from man his freedom and makes it impossible for the individual, however righteous, trustworthy, talented, ambitious or competent, to work effectively, to rise and to make his contribution to the good of mankind by rendering the highest human service of which he is capable. This so-called new order is distinctly, yes, violently against the progress and welfare of the masses of the people. It would destroy the very foundations of free government. This plan displaces the rule of moral principle with that of selfishness, force and greed.

#### PEACE THAT PASSETH UNDERSTANDING

Compare such a condition with the spirit of real religion expressed in the scriptures as "The love of Christ which passeth knowledge" (Eph. 3:19) "and the peace of God which passeth all understanding." (Phil. 4:7)

#### APPALLING ATTACK ON INNOCENTS

As an illustration of what has come into the world for lack of justice, honor and religion, we need only remember that it is but thirteen years since in the City of Paris the governments of nearly all the nations of the world united with their fellow governments in a pledge, covenant and treaty to renounce war and to proceed to the settlement of international differences and disputes by means of peaceful discussion and arbitration. The leaders of some nations, contrary to these their solemn and sacred pledges, began at once extensive preparations for war. The democratic nations, taking it for granted that the other powers were honest and would keep faith, did little in the way of making military preparations and thus brought about the unfortunate situation which has led to the downfall of France and to the appalling attack that is now being made on Great Britain and its people.



## HOLDING PISTOL AT NEIGHBOR'S HEAD

Is using force the wise way of proceeding to get even that which may be fairly and justly due? All truly civilized peoples around the world will unitedly answer, "No." Babson is probably right when he says:

Anything gained today by holding a pistol at your neighbor's head will surely be lost tomorrow.

We must in our country do away with those activities which are carried on for selfish and for personal interests with little or no regard for human personality or for the good and welfare of the people or of the nation. Pressure methods, mob rule, whatever its form, must be overcome if we are to preserve our form of government. It was internal dissension, lack of unity, yes, it was the lack of the spiritual values of which I am speaking that brought ruin to that once great, powerful and glorious French Republic.

## PLEDGES FLAGRANTLY DISHONORED

What a sorry condition our world is in when in it there are nations whose promises and pledges are flagrantly and openly dishonored! Such actions lead only to the making of new agreements whose terms contain provisions of ever-increasing severity and harshness. There appears to be no limit to the demands which some government officials make of their victims. Conditions today in many conquered countries are bad, but it appears they will continue to grow worse. The rights promised to the conquered people may, at any moment, be taken away because of the lack of integrity on the part of the conquerors. The plan seems to be to so lower the morale of these unfortunate ones as to make them positively helpless.

## FUNDAMENTALS OF FREEDOM

Our national defense program sets forth the idea of our giving assistance to those who are struggling to secure a world order built on such moral foundations of justice, cooperation, freedom and unselfishness that war will be impossible and will be done away with forever; that the light of liberty shall not be extinguished, that the blessings of peace and freedom shall be preserved, and that all people shall have the privilege of living together as equals. We are struggling to maintain our five great fundamental individual liberties, namely, freedom of religion, freedom of speech, freedom of the press, freedom of assembly, and freedom to petition the government for redress of grievances.

## NATURAL ABILITY RICHLY REWARDED

Our country has had an unparalleled development and growth because here in this land of freedom men and women who exhibit exceptional ability and capacity for achievement are given an opportunity to rise quickly to positions and opportunities of ever-increasing importance.

President Nicholas Murray Butler says that of the chief administrative officers of twelve of the greatest railway companies in our country, five began their services as clerks, two as office boys, one as fireman, one as locomotive engineer, one as a track laborer, one as a stenographer, one as a telegraph operator, and one as a rodman in a surveying party. This indicates how in a free country opportunities and positions of the highest order are open to those who possess exceptional native ability.

#### LEADERS COMPETENT AND RIGHTEOUS

The right to work, to earn and to save, and the right by the use of savings to increase productive power and thus to provide the ever-increasing number of human needs is a fundamental of our form of government which we must preserve. The liberty of which I speak and the Christian ideals which are its foundation will carry civilization forward swiftly generation after generation if we can but have the leadership of those who as leaders are the most competent and the most righteous. Progress and development depend upon the ability, the capability for achievement and the high moral and religious standards of those who lead.

#### WHICH? FIGHT OR ARBITRATE

Need I ask you or people generally which is right and righteous, which is wise, which conforms to the methods of modern education and civilization,—to fight or to arbitrate? One is the method of force, the other the method of intelligence and reason; one the method of the brainless beast, the other the method of man who is created in the image of God.

#### LEAST MAY BE GREATEST

Our own Church is a well-nigh perfect example of true democracy. Our Bishops, our Stake Presidents, other Ward and Stake officials, the General Authorities of the Church, and our missionaries may come from any or all of the various walks of life. No one in the Church occupies a place so humble that he cannot find ample opportunity somewhere in this organization to exercise his leadership if he has a good character and if by nature he has been blessed with unusual ability to lead.

#### IN UNITY THERE IS STRENGTH

And it is not only the right but the duty of the officials in the Church to use the ability and intelligence the Creator has given them. These leaders are expected when matters are being discussed to express their own personal views fully and completely. But when a majority of any Church group has reached a decision, that decision becomes the decision of the whole group and all are expected to sustain that decision whether or not it agrees with their original views. Our Church people realize that in unity there is strength and that a house divided against itself cannot stand.

## FREEDOM AND JUSTICE FOR ALL

Let us therefore forever unite in our prayers and in our efforts to preserve that great principle of "freedom and justice for all" for which our forefathers so nobly fought, so freely bled and in many cases gave their lives so gloriously on the field of honor. Let us stand for and practice that dependability which Dr. Thomas Nixon Carver calls the greatest modern saving device. Let us be honest, let us be true, let us try to be unselfish and struggle always to do good to all men. According to the standard set for the Boy Scouts, let us do our daily good turn, let us help other people at all times and may we by thus practicing the teachings of real religion acquire truly a genuine spiritual regeneration and know and feel in our hearts that love of Christ which passeth knowledge, that peace of God which passeth all understanding, I humbly pray.

## ELDER SAMUEL O. BENNION

*Of the First Council of the Seventy*

Thanks to President McKay for the few moments of warning. It is said that to be forewarned is to be forearmed, but I am a little doubtful about it now.

## APPRECIATION OF PRESIDENT GRANT

I was very much impressed this morning with that rich testimony that came to us from President Heber J. Grant. I do not know how many of us regard his testimony as we should do—the testimony of a prophet of God. As I looked at him I thought of the prophets of old. They occupied no greater position than does he, if as great, for in these the latter days many, many wonderful things have been revealed and inaugurated that were not heard of in the ancient order of the Church, in the centuries that are past. To me his message was most impressive, and I marveled at his strength.

I believe if there ever was a time when men and women should hold to the principles of truth and be absolutely genuine in their endeavors and in their appeals to the Lord, it is now. And it gives us all renewed faith and courage to behold a man like President Grant, whose many years of righteous living have made him so valuable to the children of men, not only in this Church, but out of the Church; all men must be profited by listening to him.

## PREPARATION FOR COMING EVENTS STRESSED

I was greatly impressed by those words of President Clark that we should prepare for the great things that are coming. There are organizations that are formed now, that, it is claimed, will serve as a cushion when the fall comes, and it will come, for there cannot be a continuation of conditions as they now exist, there never can be a government of peace under the present propaganda. It is the thing that has rocked the old world and put it in the war, and, unless a change takes place, it will throw

this country into conflict just as surely as we are here. Nothing but the supreme power of God can withstand the blow that is to come, and I take it He will very likely allow men to carry on as they will. But here in this Church we know the truth. Here we sit in council and in conference. Here we are well informed, and we do not need to do any guessing about it. We know that just as surely as the world is at war, just so surely will this country be thrown into conflict, unless the power of right prevails. Only those who are prepared will be able to stand.

This Church must be held as a unit of the great commonwealth of the country. Men and women must stand by the principles and ideals of this Church, and they must know the things whereof they speak. The Prophet Joseph Smith said that nothing but pure knowledge will save a man, and that means there is a great deal of knowledge in this world that is not pure or good or genuine. But the wise use of pure knowledge will save men.

#### THE GOSPEL RESTORED IN POWER

The plan of salvation has been outlined carefully for us. There is not a man or a woman who holds membership in this Church but who knows in his heart, with all the surety that can be crowded into a mind and heart, that the Lord appeared to Joseph Smith; that that boy received the revelations that he said he did, and the visitation of the Father and the Son; and that he was so filled with the power of God that he carried with him that influence so long as he lived in the earth. He left his testimony, he left the written word, he gave to the children of men so much doctrine that as long as the earth stands they will not be able to consume or understand it all, for those principles were pertaining to eternal life, as well as here. This is the preparatory state.

#### QUOTATIONS FROM PRESIDENTS OF THE CHURCH

I want to read something that President Joseph F. Smith said from this stand some years ago:

"Men and women should become settled in the truth and founded in a knowledge of the Gospel, depending upon no person for borrowed light, but trusting only upon the Holy Spirit, who is ever the same, shining forth and forever testifying to the endurance of the Priesthood, who live in harmony with the laws of the Gospel, of the glory and will of the Father. They will then have light everlasting which cannot be obscured. By its shining in their lives they will cause others to glorify God, and by their well-doing put to silence the ignorance of foolish men, and show forth the praises of Him who hath called them out of darkness into His marvelous light."

President Heber J. Grant said not long ago:

"No people upon the face of the earth have ever been blessed as have been the Latter-day Saints. No other people have ever had the manifestations of kindness and mercy and long-suffering of God, that have been bestowed upon us, and we, above all men and women upon the earth, should live God-like and upright lives.

## STUDY OF THE WORD OF GOD URGED

Now, brethren and sisters, these principles of salvation which the Lord has revealed, and which He renews constantly unto us, through the voices of His prophets, are the word of God unto us. I am wondering if this group of people known as the Latter-day Saints read the doctrines of Christ as they ought to read them. I am wondering if we put in as much time studying and re-reading as we should.

Jesus said:

I am the way, the truth and the light. No man cometh unto the Father but by me.

And He also said:

Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

I wonder how many of us read the *Book of Mormon* and the *Doctrine and Covenants*, the *Pearl of Great Price*, and the revelations of God that come to us by way of speech and sermon and in song.

## KNOWLEDGE OF CHURCH HISTORY IMPORTANT

I think we are facing today a crisis that the Church has never faced before. There are so many things in this world that lead men and women astray, that lead the youth of Zion away from us—propaganda and vicious habits, things that have not had such sway in the world before as they do at the present time. I wonder if men with families have provided themselves with enough reading matter so that their sons and daughters may be informed as to the conditions of things that have happened and that will happen, according to the revelations of God. How many of us have the History of the Church in our homes, the documentary evidence of the Church. In that history we shall find a record of the hand dealing of God with this people, from the days of the appearance of the Father and the Son, until the time of Brigham Young; the foundation principles that brought into existence the revelations contained in the *Doctrine and Covenants*, the organization of the Church, the trials of the members of the Church in Nauvoo and in Missouri, and their trips back and forth into Kirtland.

Many boys and girls there are who are attending the schools of our country, who pay no attention at all to these wonderful references. The history of the Church, which records the manifestations of God and the revelations which He has given, should be where young people can read it, and where men and women can review it.

In their reading they should seek the Holy Spirit, it is the power of God; it is the thing that gives unto the children of men knowledge. "No man speaking by the Spirit of God calleth Jesus accursed; and no man can say that Jesus is the Lord, but by the Holy Ghost."

The Holy Ghost ministers unto the children of men, and it will bear testimony to any boy or girl who will read the doctrines of the Church and the scriptures, and who will do it soberly, with a desire to

know. It will give unto them a testimony, even though they be young. And to those who are old, it will enlarge their circle of understanding. It will establish faith in our hearts, and by that faith we will prepare for the future that awaits us in this life, and will be made strong to meet the trials ahead. It will be the thing that will help each and every one of us to say, I listen and I obey the leadership of this Church. I will do my very best to sustain and establish the cause of Christ.

Out of this knowledge comes power, and when men have knowledge and they want to use that power that comes from it, they can do it in their homes, in their fields, in places of business, and in places where they are thrown together among men who do not believe as we do. We will have the power of truth and cannot be swerved.

#### A TESTIMONY AS TO THE LEADERS OF THE CHURCH

Brothers and sisters, my time, I am sure, is gone. I am happy to be here. I know that this is the work of God. I know that Jesus is the Christ, and that Joseph Smith was a prophet of God. I know that Heber J. Grant stands at the head of the Church as the anointed one of our Eternal Father, to give and to lead and to guide; and associated with him are his Counselors and the Twelve, and all who are assisting in the leadership of the Church. If we stand by them we will carry out the plan of our eternal Father, and I pray that we may do it, in the name of Jesus. Amen.

#### ELDER SYLVESTER Q. CANNON

##### *Of the Council of the Twelve Apostles*

It is a great source of joy, my brethren and sisters, to be with you today and enjoy the spirit of the Conference. I pray that the power of the Holy Spirit may attend me in what I shall say, that I may say those things that are in harmony with the principles of the Gospel which we have espoused. I rejoice greatly in this conference. It is a great pleasure to be with you today, and to hear the fine testimonies that have been borne, the wonderful instructions that have been given by those who have spoken.

I have been greatly impressed, especially by the testimony of President Heber J. Grant, a very remarkable testimony, it seems to me, that he has given to us today, and the work that he has accomplished. He is indeed a servant of the Lord, and has declared unto us the principles of truth which we have had occasion to espouse, and which we are attempting to carry out to the very best of our ability. I rejoice in all the things that have been said and done.

#### EXPRESSES DESIRE TO LIVE THE GOSPEL

I am with you, my brethren and sisters, in the observance of every principle of the Gospel, to the very best of my ability, in harmony with the purposes of the Lord. I desire, as far as it is in my power, to do my part for the advancement of this work. I

rejoice with you today. I have a great desire to live the Gospel of the Lord Jesus Christ in its fulness, to the very best of my ability. I realize the fact that the Lord has given instructions so that we may understand and carry out in our lives these principles. I am heartily in accord with everything that has been said, every instruction that has been given to us.

I endeavor, to the very best of my understanding and power, to live up to every commandment, every principle of the Gospel. I have great faith and testimony in every revelation the Lord has given to us. I appreciate the fact that the law of tithing is indeed a principle of promise and blessing, a principle that should be fully espoused and carried out by the Latter-day Saints. My desire is to live the Gospel in every respect, to be careful and faithful in the observance of the principle of Fast offering, and everything that the Lord has made plain to us, because I am sure that every principle of the Gospel that the Lord has given is so easy to live, if we but have a desire and willingness to conform to it. We have no occasion to be backward or careless in the observance of these principles.

#### TESTIMONY AS TO THE OBSERVANCE OF THE LAW OF TITHING

I can state that the law of tithing is a very easy principle, in my opinion. I have never had any difficulty in observing that principle, because I know it is true. I know the blessings of the Lord accompany the observance of the principle of tithing. The Lord gives great blessings to every one who observes it, and I am sure that we, as a people, can appreciate the benefits and blessings that come to us by the observance of this principle and every other principle that the Lord has given, because they are intended for our welfare.

#### OBSERVANCE OF THE LAWS OF THE GOSPEL BRINGS BLESSINGS

I have never had the least difficulty in observing the Word of Wisdom. I realize that there are great blessings attached to the observance of that principle. The Lord desires us so to live that we may have His blessings continually, to walk in His paths, to live His laws. To live these principles is so easy, comparatively, and yet so important and so vital to our welfare and progress. Every member of the Church should be willing to observe these things readily, promptly and faithfully, and realize the blessings that follow the observance of these things.

Now I desire to say to you again that in the matter of every other principle the Lord has given, I am desirous of living each principle. I have never had difficulty in observing them. I am trying to do that which the Lord has asked of us, as fully as possible, as faithfully as possible. I realize that these blessings are to be given to every Latter-day Saint and his family, and I have endeavored, to the very best of my ability, with my family, to live in harmony with the observance of all these principles.

I have experienced great joy and satisfaction through the observance of these things to the very best of my ability. To Sister Cannon it has been a very easy thing to observe the principle of tithing, to fully observe it and carry it out, and she has had great blessings in doing it, also our children, every one of the family, who tries to do these things. We have endeavored to teach all of our children so they will realize the great blessings that will come to them through these things. Inasmuch as they will do right, the blessings of the Lord will attend them. These are eternal principles. They are divine, and are intended for our welfare and progress.

#### RESTORATION OF THE AARONIC PRIESTHOOD

I would like to read to you a few words from section thirteen of the Doctrine and Covenants. In the beginning of the work which the Prophet Joseph Smith did, under instructions from the Lord, he was given the opportunity to receive the Aaronic Priesthood. We read, in the introduction to Section 13, of the ordination of Joseph Smith and Oliver Cowdery to the Aaronic Priesthood, in Harmony, Susquehanna County, Pennsylvania, May 15th, 1829, under the hands of an angel, who announced himself as John, the same that is called John the Baptist in the New Testament. The angelic visitant averred that he was acting under the direction of Peter, James and John, the ancient Apostles who held the keys of the Higher Priesthood, which was called the Priesthood of Melchizedek.

The promise was given to Joseph and Oliver that in due time the Priesthood of Melchizedek would be conferred upon them. John the Baptist conferred the authority of the Aaronic Priesthood upon these men in the following words:

Upon you, my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

That great blessing was given to them at that time, and was followed by the restoration of the Melchizedek Priesthood.

#### THE CHURCH ORGANIZED BY DIVINE INSTRUCTION

In the twentieth section of the Doctrine and Covenants the following revelation was given to the brethren:

"Revelation on Church Government, given through Joseph the Prophet, in April, 1830."

Preceding the giving of this revelation the Prophet wrote:

We obtained of Him (Jesus Christ) the following, by the spirit of prophecy and revelation, which not only gave us much information, but also pointed out to us the precise day upon which, according



to His will and commandment, we should proceed to organize His Church once more here upon the earth.

The Lord again attested the genuineness of the Book of Mormon. He gives commandments respecting baptism. We find descriptions of duties of the special officers of the Priesthood, the mode of baptism, the keeping of records of the Church. The revelation begins with the following words:

The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April—

Which commandments were given to Joseph Smith, Junior, who was called of God, and ordained an apostle of Jesus Christ, to be the first Elder of this Church;

And to Oliver Cowdery, who was also called of God, an Apostle of Jesus Christ, to be the second Elder of this Church, and ordained under his hand;

And this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory, both now and forever. Amen.

After it was truly manifested unto this first Elder that he had received a remission of his sins, he was entangled again in the vanities of the world;

But after repenting, and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness;

And gave unto him commandments which inspired him;

And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon,

Which contains a record of a fallen people, and the fulness of the Gospel of Jesus Christ to the Gentiles and to the Jews also,

Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—

Proving to the world that the Holy Scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old,

Thereby showing that he is the same God yesterday, today and forever. Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work;

And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation—

For the Lord God has spoken it; and we, the elders of the Church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory for ever and ever. Amen.

By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth, and all things which are in them;

And that he created man, male and female, after his own image and in his own likeness, created he them,

And gave unto them commandments that they should love and

serve him, the only living and true God, and that he should be the only being whom they should worship.

But by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave his Only Begotten Son, as it is written in those scriptures which have been given of him.

He suffered temptations but gave no heed unto them;

He was crucified, died, and rose again the third day;

And ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power according to the will of the Father.

That as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved.

That leads to a revelation given in a section, where some very important instructions are given.

#### REVELATION GIVEN IN LIBERTY JAIL

Brethren and sisters, I would like to read to you from a revelation given by the Lord in the hundred and twenty-first section. It is called "A Prayer and Prophecies, written by Joseph the Seer, while in Liberty Jail, Clay County, Missouri, March 20th, 1839," where he was suffering terrible experiences, and where he had to endure many hardships, many indignities. He was true and faithful through it all, and he received many instructions at that time, which are of great concern to the Latter-day Saints and all those who have in their hearts a love of truth, justice, freedom and righteousness. Let me read you part of that section:

A Prayer and Prophecies written by Joseph Smith, the prophet, while a prisoner in the jail at Liberty, Missouri, dated March 20th, 1839.

The Prophet with several companions had been months in prison. Their petitions and appeals directed to the executive officers and the judiciary had failed to bring them relief. Fervent appeals to the Lord in behalf of the suffering Saints—The curse of the Lord to fall upon those who contend against His will—Men though called may not be chosen—The rights of the Priesthood inseparably connected with the powers of heaven—Unrighteous exercise of the powers of the Priesthood leads to apostasy—Powers of the Priesthood to be exercised in justice and mercy.

O God; where art thou? And where is the pavilion that covereth thy hiding place?

How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people, and of thy servants, and thine ear be penetrated with their cries?

Yea, O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them, and thy bowels be moved with compassion toward them?

O Lord God Almighty, Maker of heaven, earth, and seas, and of all things that in them are, and who controllest and subjectest the devil, and the dark and benighted dominion of Sheol—stretch forth thy hand; let thine eye pierce; let thy pavilion be taken up; let thy hiding place no longer be covered; let thine ear be inclined; let thine heart be softened, and thy bowels moved with compassion toward us;

Let thine anger be kindled against our enemies; and in the fury of thine heart, with thy sword avenge us of our wrongs.

Remember thy suffering saints, O our God! and thy servants will rejoice in thy name forever.

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes;

Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands.

Thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job;

And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun;

And also that God hath set to his hand and seal to change the times and seasons, and to blind their minds, that they may not understand his marvelous workings; that he may prove them also and take them in their own craftiness;

Also, because their hearts are corrupted, and the things which they are willing to bring upon others, and love to have others suffer, may come upon themselves, to the very uttermost;

That they may be disappointed also, and their hopes may be cut off;

And not many years hence, that they and their posterity shall be swept from under heaven, saith God, that not one of them is left to stand by the wall.

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I command them.

But those who cry transgression, do it because they are the servants of sin, and are the children of disobedience themselves.

And those who swear falsely against my servants, that they might bring them into bondage, and death—

Woe unto them, because they have offended my little ones, they shall be severed from the ordinances of mine house.

Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

They shall not have right to the Priesthood, nor their posterity after them, from generation to generation.

It had been better for them that a millstone had been hanged about their necks, and they drowned in the depth of the sea.

Woe unto all those that discomfort my people, and drive, and murder, and testify against them, saith the Lord of Hosts; a generation of vipers shall not escape the damnation of hell.

Behold, mine eyes see and know all their works, and I have in reserve a swift judgment in the season thereof, for them all;

For there is a time appointed for every man, according as his works shall be.

God shall give unto you (the saints) knowledge, by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was, until now;

Which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to, by the angels, as held in reserve for the fulness of their glory.

A time to come in the which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest.

All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ.

A number of things more were said in the section.  
I will read a little further:

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri River in its decreed course, or to turn it up-stream, as to hinder the Almighty from pouring down knowledge from heaven, upon the heads of the Latter-day Saints.

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God.

We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called, but few are chosen.

No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile. . . .

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever.

My brethren and sisters, I testify to you that the instructions given are of very great concern to us all. Latter-day Saints, they are as important as they were when they were first given. They are of great interest, just as much as they were when the revelation was first given.

I pray the blessings of the Lord to be with you, and His choice mercy to attend us all, and I ask it in the name of Jesus Christ, Amen.

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The *Relief Society Singing Mothers* sang "Songs My Mother Taught Me"—Dvorak. Director: Erma Steffensen of the Highland Stake.

**PRESIDENT DAVID O. McKAY***Second Counselor in the First Presidency*

We should like to hear from Elder Hilton A. Robertson, former President of the Japanese Mission. He was recently in the hospital. We hope he has sufficiently recovered; and if he is in the audience will he please come forward and occupy one of these seats on the platform, near the pulpit. He performed an excellent mission in reopening the Japanese Mission, and we have not heard his report since he returned home.

**ELDER JAMES JUDD***Former President of the Australian Mission*

I feel very humble, but yet I am grateful for this opportunity of reporting the Australian Mission. Sister Judd and I are thankful to our Father in heaven, and to the Presiding Authorities of this Church, that they saw fit to call us to go into that foreign land as their representatives.

I am grateful for the young men that were sent there to preach the Gospel, the sacrifices that their parents made, that they might be ambassadors of truth. They were real representatives of their families. They were true disciples of our Father in Heaven, and they took advantage of every opportunity that was given them to deliver their message to those people who were sitting in darkness, or who had been misled by men and women who were not familiar with our teachings. It was surprising to me to see the courage that these young men had. They would meet up with men and women who had had years of experience, who had spent their life in studying the *Bible*, but yet they would approach them and explain our principles in a very clear and convincing way, and would leave an impression upon the minds of those people.

I doubt very much whether, since this Church was organized, we have had the publicity in the Australian Mission that we have had the past three years, through the efforts of the Elders, and through the help which we have received from the various organizations here in Salt Lake. The Elders were very active in basketball, and by so doing it afforded them an opportunity to associate with hundreds of young men. The Australian people are very broadminded. They take to every kind of sports, and as basketball was new to them they were anxious to learn the fundamentals of that game. Even the police force of the city of Sydney was anxious that their younger members be taught this game; and the Chief of Police, in addressing about three hundred young men whom the Elders were going to teach the game, said:

"These young Mormon gentlemen have come from America. They do not smoke; they do not partake of intoxicating drinks; they do not profane; they do not make vulgar statements, and when you are in their presence see that you do likewise."

Just before I left Australia, when I was completing my necessary papers to leave that foreign land, Chief Connor said to me:

*Friday, October 3**First Day*

"Do you know when your Elders are going to return? When they do, the police force of Sydney wants to be the first to welcome them back to the shores of Australia"—and the police force is composed of about twenty-two hundred men.

Our teaching of the Word of Wisdom is having a great effect upon the minds of those people. On one occasion there—it was on Boxing Day, which is the day after Christmas, and one of their most popular holidays, and being summer-time the people go to the ocean shores and the beaches by the thousands—we were on Manly Beach. The water was rough, and the life-guards were very active in saving many that were being drifted out into the current. While a number were being drifted out Sister Judd tried to take a moving picture. Thousands on the shore were watching the scene, and while so doing a young gentleman bumped into her. And he turned around and said:

"Pardon me! Ah, an American, huh?" (If she had been an Australian she would have said: "I am sorry.")

She said: "Yes, and there are a number of others standing right over there."

He came over, thinking that he was going to give us a real treat. He had a package of American cigarettes.

He said, "Have a cigarette."

One of the Elders said: "I never smoke." The man made the same offer to the second, and to the third. The same reply: "I never smoke." He withdrew the package of cigarettes, threw down the one he was smoking, and said:

"Yes, Latter-day Saints," and he put out his hand and shook the hands of the Elders, and was more pleased to meet them, because they did not smoke, than if they had accepted his cigarettes. This young man had met, on the shores of England, with some of our Mormon Elders. He knew our principles.

At the time the cablegram was received from the First Presidency of the Church for the evacuation of all the Elders from Australia,—five days after that message was received all but a very few were on their way home. At that time most of the Branches were in charge of the Elders. Due to their departure it left most of our Branches in a disorganized condition, but the local brethren realized the responsibility which was resting upon them. Every Branch was completely organized, and they are at the present time very active in carrying on their duties. We have some of the finest tithe-payers there that there are in the Church. They pay their other offerings; they attend their meetings; they keep the Word of Wisdom.

The Australian people are a very polite people. They are hospitable and friendly. They are determined, and when they start out to accomplish anything they are going to accomplish it. I think that that has been well proven, due to their wonderful fighting in the World War, and also that which they are doing at the present time. Due to the war we have been robbed of a great many of our Priesthood. At the present time more than

twenty-five percent of the Priesthood are in the service of their country, and one who was acting as a member of a Branch presidency at the commencement of the war is at the present time a Major in the Australian Army, and is in active service in Lybia.

The Mission is under the leadership of President and Sister Elvon Orme and the members there are going to carry on. Sister Judd did a wonderful work in the Relief Society there. She made a great many friends, not only members of our Church, but also outside. One of her very closest friends was a granddaughter of the Prophet Joseph Smith, who was not a member of our Church, but she came to our home quite frequently. Sister Judd gave her a book, *The Way to Perfection*, of which Brother Joseph Fielding Smith is the author, and when she saw the name of the author she said: "Why, that is my cousin." During a number of conversations she said: "I have learned more of the Church through my visits to your home than I ever did before."

I pray that God will bless us, that we may all be able to accept any position we may be called upon to fill by those who are placed to preside over us. I know that they are men of God. I know that they are inspired to give us the counsel and advice that they are giving us in these meetings. May we accept it in the same spirit in which it is given, I pray, in the name of Jesus Christ, Amen.

### ELDER W. W. SEEGMILLER

*Former President of the Western States Mission*

When Elder Sylvester Cannon talked about a revelation having been received in Liberty Jail, I thought, what a paradoxical name—Liberty Jail! Then I was reminded that it is no more paradoxical than many things we do today in the name of liberty. Again I thought, sin is bondage, and righteousness is liberty, so all who would be free need only obey the principles of the Gospel of Jesus Christ, given by the Prince of Peace and the Author of Liberty.

When I received a telegram in Denver, notifying me that my successor had been appointed, I confess that I read it with disconsolate feelings. It was not a pleasant thing to contemplate leaving the thousands of friends and hundreds of missionaries in the Western States Mission. I loved my work. I was engrossed in it. I felt that it was my life, and so I confess disappointment. But on more mature consideration I became firmly convinced that the decision of the Brethren that Mission Presidents shall be often rotated, released and exchanged, is the proper order, and I am sure that President Elbert R. Curtis will be a blessing to that Mission, and that the Mission will grow and advance more rapidly because of his coming.

It was hard to leave Denver. I wondered just how we would go through with it. But I am happy to be here. This is a great privilege. I am happy to be in our humble little cottage. I am happy to be in the Bonneville Ward. When the Bishop asked me what I wanted to do there I said: "Whatever you want me to do," and he notified me in a few days

that I was the Adult Aaronic Priesthood supervisor of that Ward. I had rather have that position than any other position in the Ward, had I felt at liberty to take my choice, because I feel a great opportunity has come to me to continue missionary work.

When I met with the Priesthood of Bonneville Ward and Bonneville Stake I said to Sister Seegmiller: "Is there a finer body of men in the world? If there is, I don't know where to find it." Could a man be associated with any men, anywhere, that it would be such a privilege? I cannot conceive of a place where they could be.

The new Bonneville Ward is where I live, and I am happy to be there. I am happy to be here. I know that the Gospel of Jesus Christ is true. Sometimes I wonder, in the varied activities of missionaries, if we forget that our calling is to bear testimony that the Gospel has again been revealed, that it is here, and realize full well that we missionaries are disciples of Jesus Christ, just the same as was Peter, James, and John.

So, my brethren and sisters, the thing I hope all new missionaries will remember is that they are called to preach the Gospel, that they are called to bear witness. It is a simple thing to preach truth, because truth is simple, truth is convincing. That is all we have to do, as missionaries, is to be faithful and true and diligent and preach the truth.

I know that the Gospel is true. I hope that I shall always have strength to endure and be active in it, in the name of Jesus Christ. Amen.

### ELDER THOMAS E. McKAY

#### *Assistant to the Council of the Twelve Apostles*

I feel very humble, my brethren and sisters, in standing before you this afternoon. While President Grant was giving his wonderful testimony this morning, I thought how happy our members and friends in the European Missions would be if they could have the privilege that we now have of being in this historic Tabernacle and listening to the Prophet of God.

#### PROGRESS BEING MADE IN EUROPEAN MISSIONS

In reporting for these European Missions I am happy to state that headquarters continue to be maintained in ten of the twelve Missions. The headquarters of the French Mission at Paris has been closed, but we have district headquarters in Belgium and the French part of Switzerland, where more than ninety percent of our French members reside.

The Palestine-Syrian Mission is also in charge of two district presidents, one at Aleppo, Syria, and the other at Beirut, Lebanon. These district presidents and acting Mission Presidents are all local brethren. They, with their counselors or committees assisting them, are doing an exceptionally fine work. With the exception of a few of the smaller Branches, all meetings are being held as usual. District conferences are held twice a year in addition to an annual gathering. These yearly conferences or conventions generally last two or three days.



## SUCCESSFUL CONFERENCE OF DANISH MISSION

The one held at Copenhagen, headquarters of the Danish Mission, this year continued throughout the entire week. We quote from the acting President's report:

We have now completed our tenth annual M. I. A. Convention which this time covered a period of one week. The convention was opened on June 22 with two very well attended meetings at 10 a.m. and 7 p. m. Many Saints and friends had gathered from near and far. In spite of the difficulties the Saints willingly responded to the invitation to attend the convention. The railway fares have been raised 25 per cent, it thus being a rather heavy expense on the young people.

The program for the various arrangements included very wonderful meetings, music, dance, excursions, a theater evening where the King and Queen honored us with their attendance; this was a great experience for many of the visitors, who had never seen the Sovereigns.

When our visitors left Copenhagen many of them shed tears for joy, expressing their appreciation for the privilege which had been theirs to attend the best and most spiritual convention in the Danish Mission. I am sure they went home to their Branches filled with this one thought: To do better in the future and labor with greater zeal and interest for the marvelous cause in which they are engaged.

## CONFERENCE AT LIEGE

The following paragraph is taken from a letter from the French Mission:

On June 8 we held the semi-annual District Conference in Liege. We held three meetings. After one, a light meal (soup, with meat, vegetables, and potatoes) was offered free of cost to each member and friend, thanks to members' gifts. This little thing is gold now.

We welcomed eleven new members, who were baptized and confirmed—four men, five women, one boy and one girl—making a total of thirteen baptisms since January. It was a spiritual conference, and we all felt the Holy Spirit among us.

This little meat that they had at this free meal was as gold to them now. You know, all their letters are censored, so they cannot write all they would like to. Those few words tell volumes.

These two reports are typical of the encouraging news that comes from all our European Missions. Nearly all of them report baptisms. The amount of tithing and Fast offerings is quite generally maintained and in at least two of the Missions an increase is shown. Considerable missionary work is still being carried on, especially is this true in the British Mission, where, it is reported in a letter just recently received, there are twenty-seven regular missionaries working. Besides, over three hundred home missionaries have been called in the various Branches and are devoting at least one or two evenings each week in tracting, visiting inactive members, selling and obtaining subscriptions to the *Star*, etc.

## CONFERENCES IN BELFAST AND DUBLIN

In this letter also we are given a report from our members in Ireland, from which we quote the following:

Have just returned from a visit to north and south Ireland, and was able to hold two separate conferences in Belfast and Dublin. The Dublin Saints are all very fine, and are supporting continually one missionary in the field.

The Belfast Saints have suffered somewhat badly in a recent air raid. None of them has suffered any injury or death; some of them, however, lost some of their belongings. In one case a complete home was destroyed. Some of our members have had miraculous escapes. Members in England, Scotland, Wales, and Ireland are all well. Slight damage was done by enemy action to premises No. 16.

The district conferences held in the Swiss Mission were, considering the unusual conditions that prevail, especially well attended. At Zurich there were over 600 present; at Berne about 500; and at Basel, 650. The mission publications from the British, Norwegian, Swedish, Danish, Netherlands, and South African Missions are being received quite regularly. We also receive letters, but not quite so often, from the East and West German Missions, Czechoslovakian and Palestine-Syrian Missions. All letters come air mail, via the *Clipper*, and with the exception of those from the French-Swiss district and the Swiss Mission, all are censored.

## PRAISE FOR ACTING MISSION PRESIDENTS

The acting Mission Presidents, the District Presidents, and our brethren and sisters assisting them are all doing exceptionally fine work. We are proud of them. They express appreciation to all, and especially are they grateful to the First Presidency for what they have done and are doing in their behalf.

## PRESIDENT GRANT'S VISIT

They appreciated very much the visit of President Grant. Oh, how grateful I am now that he visited all of those Missions, that our people there had the opportunity, many of them, of meeting him and shaking hands with him, and all of them—including hundreds of friends—of hearing his wonderful testimony! What a comfort and what a strength that is to them now in this time of trial!

## LOVE OF THE GOSPEL IN THE HEARTS OF THE EUROPEAN SAINTS

I believe sometimes that they even appreciate the Gospel more than we do here at home, the way they attend their meetings, their sacrament meetings, their testimony meetings. No time is wasted there, when they have an opportunity to bear testimony. They love the Gospel and are doing their very best to live it. They not only say: "We *believe* in being honest, true, chaste, benevolent, virtuous, and in doing good to all men," but they are trying to *live* those principles in their lives. What a wonderful influence for good in the world it would be if all Latter-day Saints

could not only say "We *believe* these things," but could truthfully say, "We *are* honest; we *are* true; we *are* chaste; we *are* benevolent; we *are* doing good to all men," if we could in very truth say, "If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things; we are keeping the Word of Wisdom; we are keeping the Sabbath Day holy; we are paying our tithes and our offerings." Such an example would do more good than all the preaching we are now doing.

Oh, Latter-day Saints, where much is given, it is said, much is required. These principles have been given to us, and if we could only live them; you cannot estimate the good that it would do throughout the world if truthfully it could be said we are living these principles. They are given to us for our happiness here upon this earth.

#### A SINCERE TESTIMONY

God lives, brethren and sisters. He is our Father. We are all His children. He loves us, even as we love our children, only He has a greater capacity for love. Because He loves us He has given us these principles to make us happy here in this life. "Man is that he might have joy," we are told. I want to testify to you brethren and sisters this afternoon that if we lived the Gospel of Jesus Christ as revealed in these days we would have joy in this life; we would have a heaven here upon this earth, because all these principles are given to us for our happiness and our joy in this life, and it is not necessary to wait until the life to come. We would have love at home, and "there is beauty all around when there's love at home."

I testify to you in all sincerity that I know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God, and that all those who have succeeded him have been prophets of God to His people in this day. How grateful I am for the association of President Grant! No one can estimate the good that he has done, not only here among his people, but throughout the world; the better public relations that have been brought about by his contact with thousands of business men in all capacities, at gatherings of all kinds, conventions, meetings, and banquets given by Chambers of Commerce, where after his talks all have arisen in a body and cheered at length because of his faith-inspiring remarks. I want to tell you, brethren and sisters, that he is appreciated and loved, not only here at home but abroad, and especially by our brethren and sisters in our European Missions.

May our Father in Heaven continue to bless him, our people in war-torn Europe, and all of us, I pray, in the name of Jesus Christ. Amen.

#### ELDER ELRAY L. CHRISTIANSEN

*Former President of the Texas Mission*

To stand in this position before this tremendous audience, subdues one's spirit and one's feelings. I cannot stand here and behold this great building, without thinking of the sacrifice, and the wisdom and the genius that went into it, by that generation which preceded us. It is

still a commodious, pleasant, wonderful place to meet. I don't know where we can go and find more spiritual uplift, more inspiration, than we can receive here from time to time in these wonderful Conferences.

As my wife, Sister Christiansen, and I approached this Block this morning, and saw silhouetted against the sky the form of the Angel Moroni, I said to her: "Think of the significance! Doesn't he look majestic?" My brethren and sisters, if we go away and then return to Zion and participate here we learn to appreciate more deeply the significance of the things upon this Block. I couldn't help but think of what that figure represents,—the restoration of the Gospel of Jesus Christ for the last time, for the benefit of man, for his edification and for his salvation.

Joseph Smith, a simple, humble boy, was the servant of God in filling this great mission. He was an ordinary young man, with a very ordinary name—Smith—and yet the work that he did was not at all ordinary, for he was an instrument in the hands of God in bringing about one of the greatest episodes that has ever come to the children of men since the time of the Savior—I suppose the greatest since that time. His name is honored and revered. Also his name is talked against. But, my brethren and sisters, we can very well sing:

Praise to the man who communed with Jehovah!

Jesus anointed that Prophet and Seer—

Blessed to open the last dispensation;

Kings shall extol him, and nations revere.

Some people ask: "If what Joseph Smith did, and what you claim, is divine and of God, why is it that there was so much persecution, and has been so much ridicule in the past? Why is it that this thing had such a struggle, and has been so despised?"

To answer that question all we need to do is to ask another: Why was Wycliffe tormented and driven and persecuted, and why were his books found and burned? Wycliffe, as you know, translated the *Bible* into the English language. Why was Tyndale, who also translated it from the Greek language, hunted and persecuted by his enemies? Why should there be such a tremendous force against the work of these two men? Surely there was nothing in the *Bible* that would destroy any one, or their faith or their integrity. Why were the bones of the man I first named, finally dug up and thrown into the river? Why was Tyndale burned at the stake for what he did? They suffered the martyr's crown for doing the work that God had foreordained them to do.

So with Joseph Smith and his work in translating the *Book of Mormon*. He suffered the martyr's crown, as did these great men, and because this happened to him is no reason that the work he did is not of God. If I were on the outside and knew what I know now, I would begin to investigate because of the drivings and the persecutions that this people had in the early days, and because Joseph Smith and his brother were martyred for the cause that they espoused; because wherever there is driving of any extent you might look and find that it is the work of God that is being driven by the adversary of all good.

And so it was with the Church, and so it was with the *Book of Mormon*, which has been so much ridiculed.

My brethren and sisters, this report that I make at this time is the last official report I shall make as former President of the Texas Mission. I do it in all humility and with thanks to my Heavenly Father for the blessings unnumbered that He has given to me and my wife and my family. I was overwhelmed when the call came, but I have always believed that the Lord would make us ready for those things which He calls us to do, if we are willing to accept the call.

We have formed a great and beautiful association of and a friendship with those wonderful people in Texas and Louisiana. I too can say that they love the Gospel most dearly. They will travel miles and miles to hear it and to partake of it and to listen to the word of the Lord spoken by the Elders. We have one branch away out in the west plains of Texas, where we found one family and soon located others, that meets every Sunday. Five of these families travel from thirty-five to sixty miles every Sunday, and return. One of these men used to live in the Stakes of Zion, and he told me the last time I saw him: "It was difficult for us to go about six blocks to Church when I was out there, but I will tell you that we appreciate going sixty miles and return to Fort Stockton now, in order to partake of the sacrament and renew our covenants and hear the word of the Lord."

In the Rio Grande Valley, those people living in that beautiful paradise there travel at least twenty-five miles every Sunday morning, have their sacrament meeting following Sunday School, and Priesthood meeting previous to Sunday School. Their Relief Society meets also along with the Mutual, on Tuesday evenings.

The people in the Texas Mission have been diligent in trying to build up their places of meeting. They have succeeded in building eight buildings in which to meet, since we have been down there, in addition to a mission home. Two of these buildings were built and the ground provided, without calling upon the Church for any aid, and I tell you those buildings, modest as they are, are a compliment to the Church. That is the way they love to meet, the way they love to work for the Lord, and cherish that which is of most worth to them. This is manifested also in a steady increase in tithes and offerings and in the number observing these commandments.

I don't know where one could look for a finer experience, a more sweet experience, than to labor with your sons and your daughters. To hear them bear testimony of the help that the Lord has given them from time to time, manifesting His power and His spirit through them, in the Priesthood which they hold; to have them stand with tears in their eyes and thank their Heavenly Father for their parents, and for the privilege that they have of finding life anew in the work of the Lord, would touch your hearts, as it has mine, deeply, time and time again. I think there is nothing more holy, more sacred, almost, than a young man or a young woman who has been rejuvenated, who has been transformed after coming in contact with the Lord through prayer and through manifestations such as I have spoken of.

My brethren and sisters, there are only a few in the Church who are called to do regular missionary work, but all of us are called to live our religion. I believe that those thousands who come to see the things of interest upon this Block are entitled, when they meet up with us here in the cities and places in Utah and other States where the Mormons predominate, to expect and to find just the same type of devotion to our religion among us as they find invariably among your boys and girls in the mission field.

I have said it once before, but I have reason to repeat it: I believe that more good can come from having one of these strangers from without our gates come here and find us living the principles of the Gospel that we have espoused; and that Gospel which we send these thousands of young men out to have them accept—than from many eloquent sermons from those who are qualified to speak. I know this, because I have met many men and women who visit here and return. Most of them have been deeply impressed. A few of them have registered some disappointment in some of the things that they have beheld. We can't afford to have that done. I am sure that if we would have the faith and the strength to live our religion, our progress would be doubled, at least, and we would be known the world over, more rapidly than we are now, for good, and for being a people great among the people of the world. We can't afford to be indifferent to the principles of the Gospel that we hold. From 2nd Nephi may I read this verse, where he says:

Woe unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them and that wasteth the days of his probation, for awful is his state.

Those of us who have received the Gospel are expected to more closely account for our actions and our lives, I believe, than those who have never come in contact with it. Let us live so that we may merit the choice blessings of the Lord. Let us be thankful and grateful that the greatest blessings that He has offered, those of eternal life and exaltation in His kingdom, are not at all dependent upon the business conditions of the world, nor upon man's poor power to direct and govern the affairs of men here upon the earth. They are given to us and are receivable upon obedience to the laws of God.

I wish here to bear testimony to the truth of the Gospel. I know that Joseph Smith was an instrument in God's hands, and that these men sitting here on the stand are servants of the Lord, endowed with the holy power of the Priesthood to direct this people. I am grateful for the association that I have had with these men, and for the devotion that I see in them, the unselfish motives that they have in the work that they do. I have been edified in their presence when they have come into our mission and into our various meetings here at home.

May I say this—I have never said it before, and I know that Sister Christiansen would not approve of it—I hope she doesn't hear me—but, my brethren and sisters, I want to pay tribute to my dear wife for the good that she has done among the members and missionaries in Texas and Louisiana, and for the help that she has given me and my children,

who I feel filled their mission as they should have done. I thank God for them, and I thank Him for the privilege that I have had.

Now I am ready to do as I have told our missionaries to do when they get home: Preach the Gospel whenever you talk, and if the Bishop asks you to be janitor, be janitor. Accept any call that is given you, if it comes from those presiding over you. I now stand in the same position; I am ready; I am anxious now to teach the fundamental principles of the Gospel to the hundred and fifty young men and women that I meet every day. I have delighted in it the past month, and I find them delighting in learning. Why? This is the work of God. It is the truth!

May God bless us all, I pray, in His name, Amen.

### **PRESIDENT DAVID O. McKAY**

#### *Second Counselor in the First Presidency*

Will you please keep in mind the Chief of Police's appeal and admonition to keep mentally alert while walking or driving.

The *Relief Society Singing Mothers* sang "The Lord Is My Light"—Allitson. Director: Nellie Bennion of the Cottonwood Stake.

### **PRESIDENT DAVID O. McKAY**

#### *Second Counselor in the First Presidency*

Again I express our gratitude and sincere appreciation of the rich contribution to our services by our *Singing Mothers*. God bless them.

Elder Edward J. Wood, President of the Alberta Temple, offered the closing prayer.

Conference adjourned until Saturday, October 4, at 10 a. m.

## **SECOND DAY**

### **MORNING MEETING**

The third session of the Conference was held Saturday morning, October 4, at 10 o'clock.

President Heber J. Grant was present and presided. President David O. McKay, Second Counselor in the First Presidency, conducted the exercises.

### **PRESIDENT DAVID O. McKAY**

#### *Second Counselor in the First Presidency*

We are pleased to announce the presence of President Heber J. Grant at this session. The exercises will be conducted under his presidency and supervision.

Saturday, October 4

Second Day

Yesterday, when the list of those who have passed away was read, one name was omitted because her demise took place after the list was made up. I very sorrowfully announce the passing of Sister Joseph F. Merrill, beloved wife of Elder Joseph F. Merrill of the Council of the Twelve. She passed away Monday, September 29, 1941. Our hearts beat as one in sympathy with our fellow-worker in his bereavement.

So far as I can observe, all the General Authorities who are in the city are present on the stand in their places this morning.

The congregation sang the hymn, "High On The Mountain Top"—Beesley.

Elder Albert L. Larsen, President of the San Bernardino Stake, offered the invocation.

The Pasadena Stake male quartet, A. M. Gish, director, sang "Lead Kindly Light"—Dudley Buck.

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

Let not your heart be troubled: ye believe in God, believe also in me. (John 14:1)

Such were the words given by Jesus to His Apostles just at the conclusion of the Last Supper. If He could offer such consolation on that solemn occasion, facing betrayal and death as He was, I am sure that He would say the same to the people today, many of whom feel discouraged and distressed. The Savior also gave an antidote to trouble, which is belief in God. Absolute faith in Christ will drive out fear and will alleviate sorrow. We have a beautiful hymn written by Sister Woodmansee, that expresses that thought:

When dark and drear the skies appear,  
And doubt and dread would thee enthrall,  
Look up, nor fear, the day is near,  
And Providence is over all.

It is true the world is passing through a period of transition, of sorrow, and to many of despair. Nations are being subjected to tyranny. The four devastating Horsemen—War, Famine, Pestilence, and Death—are galloping seemingly unchecked. The daily press announced recently—"The greatest battle of annihilation in all history." Freedom of the individual to speak, to act, and to work is being shackled. Systems of government heretofore advocated as the best and safest for mankind are being questioned. Religious truths, once held sacred, are now doubted, ridiculed, or rejected. In some parts of the world, even hell itself seems to have broken loose, spreading hatred, terror and death in its wake. Now as never before we should put our trust in God, "stand fast in the faith, quit ourselves like men, be strong."



## THE CHURCH WELFARE PLAN

Many of you heard this morning the program given by the Church Welfare Committee. The Church Welfare Plan was organized just five and a half years ago, the underlying purpose of which is three-fold, viz:

1. To supply in a helpful and dignified manner food, clothing and shelter to every person so in need.

2. To assist men and women who, through misfortune, ill luck, or disaster, find themselves without gainful employment, to become once again self-supporting; and

3. To increase among the members of the Church the true spirit of the brotherhood of Christ, having in mind in all their service the divine saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The plan is not something new, but rather a means of uniting along well established lines quorum, auxiliary, and ecclesiastical groups in their efforts to serve one another and the Church. Presidencies of Stakes, Bishoprics of Wards, quorum officials, Relief Society officers, now work unitedly instead of independently in giving relief and helpfulness to those who merit assistance. The only modification or addition in the ecclesiastical organizations of the Church is the uniting of several Stakes in what is called a Region.

## NUMBER OF PERSONS NOW ENGAGED

The latest report (furnished upon request by Elder Roscoe Eardley), shows that there are now serving on Welfare Committees 9,754 persons; that there are 83 storehouses already completed or in process of being built; that during 1941, and still active, there are 1,590 quorum projects; that 173 homes were built during 1939-40 with quorum assistance, and 92 thus far during 1941.

An interesting development of the Welfare Plan during 1941 was:

- First. The number of persons who had been working on Church-directed projects who found employment in defense and private industry.

- Second. The increased number of faithful quorum members, Relief Society sisters, and others who donated their labors to carry the Welfare Plan forward.

Of such voluntary service you heard some encouraging examples this morning. Here are others:

During the first eight months of 1941 in the Salt Lake Region 1,055 persons were assisted by Personal Welfare committees of Priesthood quorums, Ward Work directors, and Church Welfare employment departments. Proportionately good records have been made by other Regions, including northern Utah, which centers at Ogden; southern California, which centers at Los Angeles, and eastern Idaho, which centers at Idaho Falls.

In addition to the 1,590 quorum projects already named, Priesthood groups have been organized to assist at storehouse centers and on other projects under the direction of the Regions. Assistance has been given

## BRINGS NEW CHEER

Notwithstanding the topsy-turviness of the world generally, I bring to you this morning a word of encouragement, a note of cheer, a message of hope and faith. I say this first because I have faith in the overruling power of Providence. Man, through his littleness, through his rejection of the Gospel, his selfishness and weakness, brings contention and strife upon himself. He is, as Emerson says:

A divinity in disguise. A god playing the fool. It seems as if heaven had sent its insane angels into our world as to an asylum, and here they will break out into their native music and utter at intervals the words they have heard in heaven. Then the mad fit returns and they mope and wallow like dogs.

But a wise Father will work out of men's mistakes and blunders greater blessings than they might have obtained with their own wisest foresight. Gloomy clouds often hang heavily about us, but the rains that descend from them often prove a blessing. So it may be with the ominous clouds lowering today over civilization.

I do not believe in the advocacy of discouragement and gloom; better, the gospel of Hope. Remember, the Church of Christ is established never more to be thrown down or given to another people. The Gospel has not yet been preached to every nation, kindred, tongue, and people, and I am sure that the Lord will open up the way for the consummation of His purposes.

There are many things as a Church for which we should be grateful and hopeful, and I am going to name some of these this morning.

## CHURCH CONDITIONS

Conditions were never more favorable or more promising in the Church than today. Priesthood quorums were never more active as groups than they are today. More presidencies of quorums are sensing their responsibilities as presiding officers, and as a result are striving more earnestly to set their quorums in order.

The Auxiliary associations show progress all along the line.

The Relief Society, numbering over ninety thousand, now extends to all Latter-day Saint women the opportunity for service and development which comes through membership in this society, and the officers hope that at the end of the year 1941 nine thousand more women will join their ranks, thus increasing their membership to one hundred thousand by the Centennial year.

## TITHING

As we heard yesterday, the tithes of the people show a most encouraging increase over last year, and indeed, over any previous year.

## FAST OFFERINGS

Fast offerings also reflect a more general adherence to this important phase of Church policy and true Christian practice.

in the building of meeting houses, the renovating of buildings already erected, and in beautifying public grounds.

During the past three months, in the Salt Lake Region, 926 Priesthood quorum members have donated labor at Welfare Square, and 1,500 Relief Society workers have assisted in preserving foods for storing. Men and women, eager to help, have sometimes traveled great distances. For example, five Relief Society workers living 136 miles distant from the regional cannery, came at their own expense. Sisters from another Stake, 35 to 60 miles away from the cannery, came on a number of occasions, supplying their own transportation and bringing their own lunches. This group included not only the Relief Society workers but a number of younger women of the Young Women's Mutual Improvement Association, accompanied by their Stake and Ward officers.

#### EXCELLENT RESULTS

During the past summer, Stake Presidents, accompanied by Priesthood quorum members have come to Welfare Square to work on Welfare projects. The same procedure has been followed by a number of bishops with excellent results. Part of the work accomplished by these men has been the loading and unloading of more than 200 cars of wheat. As a result of these activities, it is estimated that fully one-third more has been produced during 1941 than during other years since the Welfare Plan was inaugurated.

A further important development has been the closer cooperation between the Relief Society organizations, the Ward Welfare committees, and the Priesthood quorums. Closer association of the brethren and sisters in Welfare Work has prepared the way to meet more efficiently any emergencies that may arise in the future.

#### EUROPEAN MISSIONS

As we heard yesterday, encouraging word comes even from our branches in war-torn Europe. In Great Britain the historic publication, *The Millennial Star*, is issued every week, as it has been practically every week since 1840.

We might go on enumerating conditions evidencing the progress in the Church, but time will not permit.

In the light of all these facts, and many others we might mention, are we not justified in having our souls lifted, our hearts encouraged, and our hopes brightened? Our plain duty is to move forward with a determination to do what the Lord requires of us, "to deal justly, to love mercy, and to walk humbly with our God."

#### THE GOSPEL OF LOVE

Absolute trust in the Lord will awaken a desire, at least, to try to live in accordance with Christ's teachings, chief of which is to LOVE, not hate one another. Now, as perhaps never before, all men and es-

pecially Latter-day Saints should preach and practice the gospel of love, and decry, as well as deplore, manifestations of ill-will and hate.

He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

In answer to a lawyer's question, which is the great commandment in the law, Jesus answered in one word, "Love," and then He specifically stated whom we should love; first, the Lord "with all thy heart, and with all thy soul, and with all thy mind;" and, second, "thy neighbor as thyself."

The opposite of Love is Hate. As Christ is the personification of love, so Satan is the embodiment of hate.

Hate is cruel and vicious; even when unexpressed and smouldering, it consumes the individual as surely as when it bursts into flame. Hate feeds on envy. It prompts and justifies unrighteous conquest; it looks for weaknesses in others; lives in the realm of iniquity and feeds on falsehood and slander; it injures the hater even more than the hated. It "is of all things the mightiest divider, nay, is division itself."

#### WAR A RESULT OF REJECTING THE GOSPEL

Rejection of the Gospel of Love, which is the Gospel of Jesus Christ, brought on the World War that began in 1914, with what result?

Seven million men killed, twenty million wounded, five million of whom were maimed and crippled for life. Six million men imprisoned. Twenty million women in Europe deprived of a home of their own. Countless millions who suffered privations in the trenches, and in lonely homes of the poor. Fifty billion dollars worth of material and property destroyed. One hundred billion dollars to provide for the cost of the war and interest.

Hatred smouldering in the hearts of Germans against men and nations who imposed upon Germany what to the Germans were unjust terms of peace is the cause of the present world-wide conflict. As a result, millions of men are again being slaughtered, homes broken up, property destroyed, women and children massacred, nations subjugated or practically obliterated, the right of self-government destroyed, and liberty itself threatened.

Terrible as things are, I repeat, I still have faith that God will overrule all for the good of humanity.

#### EVILS TO BE CONDEMNED

There are things in the world which we may and should despise, but we can condemn the evil without hating the man. We should develop an aversion for the things which we ourselves can and should resist or overcome, and for the things which Christ hated. We can have an aversion for the works of the flesh as enumerated by Paul, among which are adultery, fornication, uncleanness, lasciviousness, hatred, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such

like; "of the which I tell you before as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

#### ATTENTION TO LITTLE THINGS VITAL IN ERADICATING HATE

When the rich young ruler asked Jesus "what great thing may I do to obtain eternal life?" the Master called his attention not to any one great thing, but to several specific commandments.

So there may not be any great act we may do to eradicate hate, war, and suffering in the world; but there are many little but very important duties within our power and province to accomplish.

This is a time when men and women should curb their tempers, and when prompted to condemn others, to hold their tongues. In national affairs, for example, there are those who think actual participation in the European conflict will be necessary to end the struggle and to bring about peace. There are others who think such a step would be most tragic. The interventionist and the isolationist each has equal rights to his views, and each may be equally sincere in expressing them. My message, therefore, today, is to keep hate and enmity out of the controversy.

Then, too, an election is approaching. Candidates and policies will come before us for consideration. In times past, political campaigns have engendered animosity and sometimes personal hatred. Hate thus harbored indicates an inferior grade of intelligence, a low degree of culture.

#### ELIMINATE HATRED

I know of no better way to bring about harmony in the home, in the neighborhood, in organizations, peace in our country, and in the world than for every man and woman first to eliminate from his or her heart the enemies of harmony and peace such as hatred, selfishness, greed, animosity and envy.

Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Pertinent to this thought, Charles Wagner, author of *The Simple Life*, makes this comment:

Each person's base of operations is the field of his immediate duty, neglect this field, and all you undertake at a distance is compromised. First, then, be of your own country, your own city, your own home, your own church, your own work-shop; then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very bad reasons to arrive at reversing it.

Brethren and sisters: "Let not your heart be troubled, ye believe in God," believe also in the Gospel of Jesus Christ—a belief such as the Savior had in mind on that solemn occasion will express itself in action. So in conclusion:

Keep your faith in the God above,  
And faith in His righteous truth;  
'Twill bring you back to your absent love  
And the joys of a vanished youth.

You'll smile once more when your tears are shed,  
Meet trouble and swiftly rout it;  
For faith is the strength of the soul inside,  
And lost is the man without it.

May increased faith and trust in the Lord and in the Gospel of Jesus Christ supplant the spirit of contention and hate now so rampant, I pray, in the name of Jesus Christ. Amen.

### ELDER LEVI EDGAR YOUNG

*Of the First Council of the Seventy and President of the New England Mission*

It is a joy to me to come across the Continent from Boston to attend this Conference of the Church, and I humbly pray that I may say something that will be helpful to us all.

#### A TRIBUTE TO MISSIONARIES LABORING IN NEW ENGLAND

The parents of some of our missionaries in New England are present here to-day, and you may be assured that your boys and girls are doing a fine work in the cities where they have been called to labor. They are clean, honest, and true; and have become fine students of the Gospel. They would hardly like me to speak about their work, for they have learned the secret of success because they have forgotten themselves and think only of the work of God. They realize their call to the service of the Church, and they know that there is no sphere of life in which a man can more certainly lay out all his talents than in the service of his Maker. They come in contact with all kinds of people, human beings in every conceivable relation, and there is no life so rich or so full of those joys which come from serving people at the point of their greatest need. They realize that the Master is calling and they give answer. He calls not to comfort nor to power, as the world reckons power: He calls for heroic service. Your sons and daughters have taken up the cross to follow Him, and this they are doing nobly. You are very happy, I know, in having them in the field, and you may rest assured that we will do all we can for them. They will honor the call, for they are working under the direction of the Spirit of the Lord, and their lives are made beautiful in consequence.

#### THE RESPONSIBILITY OF THE SEVENTY

I should like to say a few words to the Seventies assembled here this morning, because we are interested in you and the great work which the Lord has appointed you to do. We are the men who are ordained to go forth to give the message of the Master to the world. You have discovered that the most significant factor in human life is to be found in

the ability to make response to great principles and great ideals; in you is power for great action by faith, and hope, and love. In a word, you are to show yourselves responsive to the Spirit of the living God who speaks through all of you to the souls of men. The message is a word of duty uttered from above, it is also the word of highest privilege uttered from within. "If thou wilt enter into LIFE, keep the commandments." "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength." This is the first imperative which you, my brother Seventies, must abide by if you would "enter into life." Be sure of God! By simple living and loving worship, by purifying yourselves, by continual moral obedience keep close to Him. You are giving help in ushering in the Kingdom of God. The King is calling and you are answering. It is a great living duty, a duty of love and thanksgiving. From now on more than ever before, you are to hear the admonition of Paul: "Wherefore, I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." You are responsible to teach the Restoration of the Gospel to the world, and your hearts must be prepared for this great responsibility.

You recall from your history that the Prophet Joseph Smith brought the Seventies into existence in February, 1835. It was a glorious occasion for it followed within a few days the calling of the Twelve Apostles in fulfillment of the revelation given before the organization of the Church. These twelve men were chosen from those who went up in Zion's Camp and the Three Witnesses to the *Book of Mormon* were to select and ordain them. Another meeting was called for February 28, and the brethren were chosen from those who went to Missouri in Zion's Camp and these brethren constituted the first Quorum of Seventy. Hazen Aldrich, Joseph Young, Levi W. Hancock, Leonard Rich, Zebedee Coltrin, Lyman Sherman, and Sylvester Smith were called to the office of the President of this Quorum of Seventy. These brethren and those appointed to form the first Quorum were ordained under the hands of the First Presidency. And says the Book of *Doctrine and Covenants*:

The Seventy are also called to preach the Gospel, and to be especial witnesses unto the Gentiles and in all the world; thus differing from other officers in the Church in the duties of their calling.

#### POWER IN THE PRIESTHOOD TO BRING ABOUT CHANGES

We do not have any individual organizations of the Priesthood in the New England Mission, but we are teaching the few members we have the meaning and power of the various offices of the Priesthood, and in our Youth organizations we are emphasizing the restoration of the Gospel and the coming of John the Baptist and Peter, James, and John who restored the full power of God to the Prophet Joseph and his brethren. This power we have to-day, and it is the one thing that is to bring a new life of Faith into the world. It is a truth of the highest importance, for man is made in the image of God. "God created man in His own image; in the image of God created He him." Man is divine; and in this day

when people are speaking of the hours of doom, we must stir that gift of God within us and within the world, for man can rise above sin and wrong and bring about the supremacy of Truth. We recall the last words that Jesus uttered when He sent His disciples forth:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.

That is the message that must ring true in our hearts to go forth into the world and preach the Gospel. We are told to keep the commandments of God, we who are divine in the sight of God sent into this life for a divine and holy purpose. If we will remember these divine words of Paul the Apostle we will keep the commandments of God, for we will look up and not down; and we will not leave this awful feeling of doom and despair, in our hearts, for God lives, and we have everything of beauty and truth and goodness.

#### UNITED EFFORT NECESSARY TO SUCCESS

Let me say in conclusion to all of us Seventies. We will be united as never before for this great cause. And if we are united, we will keep in mind these words of Paul:

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.

It is in God's love that we will be able to love mankind and in loving mankind we will love God, and it is with this spirit, my brethren and sisters, that the Elders, the missionaries, your sons and your daughters are going forth in the New England Mission; never with hate, never with unkindness, never with anything false, but with Truth, with kindness, with hope, and with a knowledge in their hearts that they are the servants of the living God. This is what I wanted to say to you as your servant and fellow-laborer and brother, and as a co-laborer with our fine boys and girls in New England.

God bless us all that the truth of this message of the living God may live in our hearts forever, I ask in the name of Jesus Christ, Amen.

#### ELDER JOHN H. TAYLOR

*Of the First Council of the Seventy and President  
of the Temple Square Mission*

As you are aware, I am laboring in the Temple Square Mission.

#### EARLY GUIDE SERVICE

My first contact with guide service was when I was a young boy running up and down the dusty streets in my bare feet. We were living in one of the houses of Grandfather Taylor, and because of the interest in him, strangers who came to visit Salt Lake City were taken by the



hack driver past grandfather's homes. The hack driver would always stop and make explanations of who lived in the house or houses and something about the doctrines and practices of the Church. We boys used to line up quite near to the carriage and listen to the stories that were told by the driver. When the driver was through and commenced his way up the street, we trotted along in the dust and said in our indignation: "Liar, liar, liar." Mother didn't approve of it very much, not because we weren't telling the truth but because of the company we were keeping. She had the fine philosophy of life that it is never worthwhile to get even or to hurt people, when trying to put over your own cause. She also had in mind the good people who were riding in the carriage who had to listen to what was told them.

#### BEGINNING OF THE BUREAU OF INFORMATION

It was in 1901 that the thought came to some of the brethren that it would be a good thing if the Church would provide an organization to take care of this situation and enable our visiting friends to hear the story from our point of view instead of allowing men who were prejudiced and who were not familiar with the ways of life and doctrines of the Church to do all of the teaching. The matter was presented to the M. I. A. General Board and it resulted in a committee being organized to look after the strangers, especially those who were visiting within this sacred Block. Later it was taken over by the First Presidency, and a number of missionaries were called to labor on the Block. In the commencement of any new type of work the servants of the Lord are not only inspired in effecting its organization but they also have the inspiration to choose the type of men who will pioneer the movement. Even though the organization is important, it is just as important to select the right man to commence it. Brother Benjamin Goddard was chosen to do this work, and he laid a splendid foundation on which others who followed him might build. Others might continue to add to the building and perhaps to polish the stones but without such a solid foundation and introduction, I am quite sure that it would not be going along as efficiently as it is today.

Succeeding Brother Goddard was President Levi Edgar Young; after him, Joseph S. Peery, and then Joseph J. Cannon. Each one has done a magnificent work in this Temple Square Mission.

#### INTEREST IN THE WORK MANIFESTED

The guides are all interested in the work. They are real missionaries. They are trying to do everything they can to inspire and put into the hearts of men and women a knowledge and testimony of the truthfulness of this great work. Sometimes when we discuss releasing missionaries they come and ask that extensions might be made in their case because they love the work and do not desire to be released.

This year we have had around 416,000 people come to the Block as visitors. This is something like 89,000 more people than we had last

year. Today, because of war conditions and employment possibilities in different parts of the country, and because Europe is not open to travel, people are traveling extensively in this country.

Among some of the interesting things to the tourists as they visit the Block are the way we handle our young people, both in a religious and a social way; our Temple work and the conception we have of the justice of God in requiring both the living and dead to do the same things in order to receive the same rewards; that men and women are able to obtain help and assistance, even though they may be on the other side. To them it is a new and thought-provoking doctrine. They are interested in our conception of marriage and family relationship, both here and hereafter. The doctrine that men and women, if they are faithful and true, may have each other, may have their children, may have their fathers and mothers in the eternities, is startling but satisfying. In speaking to a group one time, mention was made that women might have their husbands on the other side. A woman spoke up and said, "What! No rest in heaven"? Undoubtedly this lady had not had such a happy married life, but as we talk about the Temple work and its possibilities, I notice that the older people who are in the crowd look at each other and draw a bit closer and one can almost hear them say, "That is what we would like to have happen to us." And the young couples who are traveling, perhaps on their honeymoon, hold each other's hand more firmly and one can almost hear them say, "God being willing, we will live this life righteously and have each other forever and ever."

May the Lord bless us and keep us as we walk through life, that the inspiration and power of God shall always be with us and that we shall take a happy interest in men and women not of our faith, that they, too, might see and understand the beauty of the Gospel and eventually, because of the righteousness of their lives, find their way back into the presence of God, I humbly pray in the name of Jesus Christ, our Redeemer, Amen.

### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

We shall now be favored with another selection from the Pasadena Stake Male Quartet. You will perhaps be interested to know that this quartet is made up of Brother George Waite, first tenor, from Eastmont Ward; Brother Monte Green, baritone, from the Montibello Ward; Brother Geert Hulshoff, basso, of Belvedere Ward; Albert Gish, second tenor, Monrovia Ward. All are High Priests in Pasadena Stake. They call the quartet *Melkomen*, which contains, you will recognize, the first syllable of the Melchizedek Priesthood. The brethren will now sing for us, "The Story of Old," by Parks; director, Brother A. M. Gish.

The male quartet from Pasadena Stake sang "The Story of Old."  
—Parks.

## ELDER NICHOLAS G. SMITH

*Assistant to the Council of the Twelve Apostles and  
President of the Northwestern States Mission*

All my life I have looked with the spirit of reverence upon this building. I never dreamed that one day I should be privileged to sit upon these red plush seats. Since living within a stone's throw of Temple Block, my mother was always anxious that we attend the two o'clock afternoon session each Sunday, and as a boy I used to say:

Mother, it does not do any good for me to go over there, I just go to sleep. I cannot stay awake in the Tabernacle.

Well, son, that shows there's a good spirit there. (Laughter)  
There is nothing to be afraid of, and I want you to go.

But she was not speaking of today; for I am afraid.

## CONDITIONS IN THE NORTHWEST

I come from the great Northwest where I am laboring with young men and women that are gloriously fine. There are about 130 of them in our Mission, and about 11,000 members of the Church that we have on record scattered throughout the Northwestern States—a glorious part of the world, the most beautiful perhaps of all the world. They are busy now because of the conditions that prevail in creating armament and ships, erecting airports and providing facilities so that the United States will be ready. There is not very much unemployment in the Northwest. Our farmers are having some difficulties up around the Missoula district, the rains have been so copious that the wheat is sprouting in the shocks; they are unable to thresh it. This has been a wet year.

The Saints in the Mission are living the Gospel. The tithes have almost doubled this year over last year, and the missionaries have distributed more Books of Mormon than ever before. The people are open-minded and kind to us. Rarely do we hear anyone criticise.

## VISIT TO ALASKA

Recently it was my privilege to travel to the far north and visit Alaska, which is part of the Northwestern States Mission. We have established there in Fairbanks a nice Branch of the Church. The missionaries went there last winter. During the summer months we had six missionaries laboring in Alaska. The two that were assigned to Anchorage have been very successful in establishing a Branch which now is functioning on its own. The Branch President, Brother Joseph Tibbitts, is in charge, and the soldier boys, those of the airport, many of them members of our Church, are in attendance, and they find a great deal of comfort in being permitted to go to a Branch of the Church and participate there in the Sunday School and the Mutual Improvement organization.

The Government is doing a tremendous job in that part of the world. There is a great airbase at Fairbanks, hangars the like of which

I have never seen in my life. Likewise in Anchorage, a city of 2500 people, now they have 12,000 people living there. In three or four days they erect themselves little homes, hammering together some two-by-fours and nailing cellotex on the sides. They are taking their families into these places and are rearing them. Rents are very high and the Government is paying tremendous wages to the workers there.

As Brother Greenwood was talking this morning in the Welfare meeting, warning our people about leaving home and security to go away to work at jobs that will perhaps last but a few months, I thought of what happened when I was in Alaska. One man had taken his family all the way to Anchorage, and it takes a week on the ocean to get there—to get one of those big paying jobs that of course would be shortlived. He passed away and left his wife and three little children there with his mother-in-law, with no visible means of support, but thank God she had found a little Branch of the Church. We were able to finance her trip back to the States, where she was provided for, and where she had friends who could help her become located.

#### HAPPINESS IN THE GOSPEL

I am grateful for a Church that is practical, grateful for a Church that reaches into our everyday lives and makes us happy. No one can live the Gospel of Jesus Christ and not be happy. No matter what our difficulties may be or what our trials may be, there is always someone near by in our Church to help us. I found it to be true in Europe; in South Africa likewise, and in the far north of Alaska; always the same spirit, always the same love; always the desire upon the part of the presiding Authorities to bless and encourage and protect. What a Church is ours! What love goes out to the people! What love and devotion are expressed by the people and shown by the people for their leadership! How glorious it is to have men who are willing to sacrifice and give, as our leaders do, to be with us and to bless us!

I am grateful for the opportunity that has come to me and mine to associate with the young people of the Church.

#### FULFILMENT OF A PATRIARCHAL BLESSING

When I was a lad, the Patriarch, placing his hands upon my head, said that my life should be cast with the youth of the Church. As a Bishop I took that to be my responsibility and labored with the young people. I labored for some thirteen years on the General Board of the Mutual Improvement Association, and as a Mission President. The work with these lovely young men and women who come out into the mission field has been the joy of my life, and they keep my wife and myself buoyant in our spirits and feeling every day to thank the Lord for our opportunities. And so the Lord has blessed us and helped us in the work that has been ours to do, and we are so grateful.

#### THE TEMPLE AT CARDSTON PRAISED

I would like to mention that in the Northwestern States Mission

there is an institution that bears a great influence among the people there, especially the membership of our Church. The leader of that institution is President Edward J. Wood. I am speaking of the Cardston Temple. I have discovered that permitting the missionaries to have one trip to the Cardston Temple has revitalized their lives, for they have not realized just what temple activity meant until they came under the spell of that man.

#### A MISSIONARY HEALED THROUGH FAITH

Not so very long ago a group of our missionaries were leaving Vancouver to take this trip over to Cardston to the Temple. One of these missionaries had had a drooping eyelid from his birth, and had been operated upon by the doctors, and had come under doctors' care, but had never been helped in the slightest degree. In talking with his District President he was talking about that eye, it worried him a bit. The District President said:

Well, you know what happened to me. I had a blessing here last May and my eyesight has been restored and I do not even wear my glasses any more. Why don't you have your eye fixed while you are over there this time? Why not have President Wood give you a blessing?

The missionaries went over to the Temple and finished their visit and were just on the point of leaving. President Wood came into the room just before they were going out of the temple and said:

I understand there are some people here who want blessings. The spirit of healing is in the Temple, and if your faith is right, and if the Lord is willing, you may have the blessing you desire.

That young Elder stood there and heard those remarks, and then President Wood bowed his head and began to pray. This Elder said to me:

President Smith, while he was praying the most wonderful feeling came over me I shall never forget it all the days of my life. That eyelid went up, and I walked out of the temple with my eye healed.

As I stood and looked at him and noticed that that eye was more open than the left one, I marveled at his condition. A month had passed since the occurrence, I had heard about it and was wondering whether it would remain so, but it has remained so, and he has called in all his one-eyed photographs from the missionaries and says he wants to give them one with his two eyes open instead of just the one.

And so, my brethren and sisters, no matter what difficulties and trials come to us we always have access to our Heavenly Father who will always reward us if we are humble. Remember, when we do what He says then we have a promise.

May God bless us all to remember this fact, that it is through our faith and through our works that our blessings come, and not through what others may do for us. May peace be in your homes, and joy and happiness be with you always, is my prayer, in the name of Jesus Christ, Amen.

**ELDER KENNETH R. STEVENS***Former President of the Tahitian Mission*

My brethren and sisters: This is an unusual surprise to me, for I had not expected that the opportunity would be provided for me to occupy this position. Neither, however, did I anticipate that a call would place me in charge of one of the Missions of this Church.

I bring you greetings from our brethren and sisters in the Gospel in the land of Tahiti, in the South Pacific. They are some 1500 strong, and in addition to those who claim membership in our Church, I also bring you greetings from some more than 20,000 residents of those islands who have an appreciation of our program, and though they do not claim membership in our Church, principally because of the habits which make it impossible for them to conform to our standards, yet they appreciate the value of our program in their midst and would hesitate to see it taken out entirely. They truly mourned the loss of the missionaries when they were withdrawn from those islands, and they look forward to the time when they may return.

I rejoice that while being in the midst of that people I came to learn through their legends that there was a time when they believed in the Gods of heaven as we do, even a plurality of Gods, and that they believed in the creation of this earth even as our doctrine teaches. This, however, has been explained away and replaced by modern Christian doctrine which teaches of a God who is everywhere present, and so small He dwells in the human heart, but who has no parts nor passions, and by a different story of the creation. And so it thrilled me when our missionaries preached Mormonism to have those people nod their heads and say, "It sounds like the old doctrine which was common to our people."

I bear you my testimony in humility that I appreciate my membership in the Church. I hold it dearly sacred, and trust that I may continue to be favored with activity in the Church, because I realize that only in that service is there safety for each of us.

My testimony helps me to understand that it is God's Church to which we belong, that it was established under His own immediate supervision, and that the Church membership will be held individually responsible for its degree of adherence to the principles, ordinances, and covenants which we accept.

And may I express my appreciation to my parents who helped me establish a foundation for the testimony I have of the Gospel. My father gave his life for the Gospel in the missionary service of the Church while laboring in New Zealand; and this sacrifice, while he was but a young man, made an indelible impression on my mind that our Church must have the Truth. The teachings of my widowed mother and the close and intimate friendship and association which we have been permitted to enjoy, have further aided me in standing by the Truth when I might have been tempted to do wrong. I am thankful that she still lives and continues to find joy and happiness in the program of the Church.

God bless us all. Amen.

## PRESIDENT ANTOINE R. IVINS

*Of the First Council of the Seventy*

My beloved brethren and sisters: It is a pleasure for me to stand before you and bear my testimony in this General Conference. I have been delighted with the spirit of the Conference thus far and with the messages we have heard. I am more than pleased that our beloved President is able to be with us and that God has given him the measure of health which he enjoys. I want to assure him that my prayer for him daily is that God will prolong his life so long as it is sweet for him and within the purposes of God that he should stand at the head of the Church. I enjoyed the message of each of his Counselors, and recommend to all of us that we carry those messages in our hearts and strive to live their import and purpose.

I was very much pleased with what President McKay gave us this morning, with the message of cheer and comfort. He indicated that while we should be cheerful we should recognize the presence of certain evil practices within our midst. Some of those practices have come down to us from the past, and one hundred years of our life have not been sufficient to eradicate them from our midst.

## LATTER-DAY SAINT BELIEF REGARDING GOD

In all our history we have claimed the right to worship God according to the dictates of our conscience, and we have added we extend to other people the same privilege. We have done that, we have offered in many instances the facilities of the Church for the worship of other denominations. We are a tolerant people, but I wish to suggest this morning that in the idea of toleration which we foster we should never think of adopting the practices of other people which are not according to our standards and beliefs.

We can never for a moment fail to recognize the fact that we do worship God in a different manner from most people; that the type of God to which reference was just made is not the one we worship. We must always teach our children that the revelation to Joseph Smith of the identity and personality of God and Jesus Christ was real, and that as Latter-day Saints we should accept it as such. We should always teach them the necessity of living the standards of the Church—honesty, uprightness, integrity and virtues of many kinds, and chastity.

## DIFFERENCE BETWEEN RIGHT AND WRONG SHOULD BE TAUGHT

Many people believe that naturally and inherently we know the difference between right and wrong. I am not a psychologist, but I have grown up with the belief that we have a God-given conscience that teaches us to do what we know to be right and restrains us from doing what we know to be wrong, but I am a firm believer in the fact that our idea of right and wrong has grown out of the revelations of God to mankind, and that it is established in the minds of our children by the teachings of their mothers and their fathers. If they fail to learn through our neglect that

certain things are wrong and do them, there is then the responsibility lying at the doors of their fathers and mothers. It is our duty as fathers and mothers to teach them frankly these things. It is our duty as leaders in the Priesthood quorums to discuss these things, to come to a mutual understanding of what is right and what is wrong, and to avail ourselves of public opportunity to teach our children so that no child growing up in our midst can say he has never been taught.

I reiterate what I said here at one time, that when a person can go to an officer of the Church and say, "Nobody has ever taught me that a certain grievous sin that we decry is a sin," somebody is at fault, for every man and woman in our communities should know that adultery and fornication and kindred practices are sinful in the sight of God and in the sight of this community. And in all our liberality and in all the concession that we may make to the belief of other people, allowing them to worship how, when, where, and what they may, we can never recede from our standards and adopt theirs, and be true to the trust that God has placed in us, and true to the heritage that we have received from our fathers and our mothers.

#### A TESTIMONY OF THE GOSPEL ADDS STRENGTH AGAINST TEMPTATION

I believe it is a fortunate thing and a truth that we are superior in our private lives to our ancestors, and I believe that superiority has grown out of the testimony that has been handed down to us from our parents, and through the inspiration of God our Heavenly Father that this work is true, that it has given us a devotion which other people lack for the standards of righteousness and uprightness, of truth and integrity.

I believe that we should stress them more, I believe that we should lay special stress upon the necessity of honesty in our dealings one with another, for the love of a man for his fellowmen cannot be fostered when he takes advantage of him in business relations or social contact.

I pray that God will give us His Holy Spirit, that we may live these standards, that we may keep them dear to our hearts, that we may have the grace and the gift of appealing to our young people with confidence. When a boy comes to me and says, "I have done a certain thing, but I could not tell it to my father; I could not tell it to my Bishop," I feel that there has been a barrier raised between those people and him that ought to be removed, that never should have existed. And when another boy comes to me and says, "I have stopped this practice because my Bishop and came to me and put his arm around me, he is my friend," I know that in that instance at least there was no barrier and the Spirit of God had full play between those two, and that boy is well upon his way. That is my feeling, brethren and sisters, I believe it sincerely and honestly. I believe we should teach these things more carefully, more intimately in our homes, in our quorums, and in our contacts socially one with another. I may even be the keeper of my neighbor's son in that respect, and if I see an opportunity to help I have an obligation and duty to do so.

May God help us to meet these responsibilities fully, completely.



honorably, that the generation that grows up at our feet may call us blessed because of the light that we have held to them in the battle of life, I pray in the name of Jesus Christ, Amen.

### ELDER JOSEPH L. WIRTHLIN

#### *Second Counselor in the Presiding Bishopric*

I sincerely trust, my brethren and sisters, that the Spirit of the Lord will guide and direct me in my remarks this morning.

#### THE AMERICAN CONSTITUTION INSPIRED

As the Bible is referred to as "the law and the testimony" in a religious sense, the Constitution of the United States is "the law and the testimony" of American democracy. Its framers were inspired men, and the membership of the Church of Jesus Christ of Latter-day Saints accepts it as such in view of the revelations given to the Prophet Joseph Smith indicating that the Lord had a hand in the framing of this great document. I quote from Section 101 of the Doctrine and Covenants, Verse 77, wherein the Lord declares:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles.

The American Constitution or Bill of Rights was paid for with the life blood of our Revolutionary fathers, and men for generations before them fought kings, died in battle, suffered imprisonment, and in some instances were executed in order to win personal freedom.

#### EVENTS FORETOLD BY JEFFERSON

The chief author of the Declaration of Independence, Thomas Jefferson, was not only an inspired man in what he advocated, but I believe he was blessed with the gift of prophecy. I should like to read a Jeffersonian prophecy to you:

The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may become persecutor, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right, on a legal basis, is while our rulers are honest, and ourselves united. From the conclusion of this war (of the Revolution) we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of the war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.

#### AN APOSTASY FROM TRUE DEMOCRACY

And as I view conditions today in the light of Jefferson's prophecy,

a great apostasy has taken place from "the law and the testimony" of American democracy, or the Constitution of the United States. Just as there has been an apostasy from the Gospel of the Lord Jesus Christ, there has been an apostasy from those divinely given principles of Government which have been transmitted to us by the inspired men who founded this great nation.

What is apostasy? Webster defines apostasy as being: "Abandonment of what one has voluntarily professed; total desertion of principles or faith."

Stop and think for a moment if you will, of the statement of Jefferson and then of what is transpiring today. "A single zealot may become persecutor." And a situation of this kind is evidenced in our Government today wherein bureaucrats call free men before them, try them, and sentence them. In addition thereto, bureaucrats have assumed the right or taken the privilege of enacting law, depriving the national assembly and representatives of the people of the sole right to legislate, and have deprived the judiciary of its right to try offenders of the law.

The people have been forgotten by the administrators of their Government. There is no question about it. Many Governmental policies now in operation are being imposed upon the people without their consent or knowledge. In contemplation of these conditions, it can readily be seen that a great apostasy from "the law and the testimony" of the American democracy, the Constitution, is taking shape and form.

Furthermore, the people are being lulled to sleep by an opiate called "borrowed prosperity." As Jefferson indicated, the people are so inclined toward the gaining of wealth they are forsaking the fundamental law of this great republic.

A new danger—American being arrayed against American in a new line of class demarkation which will divide this great nation, and, as has been said, "a house divided against itself cannot stand."

One of these groups in the face of a national emergency is literally lying down on the job, while our boys are in the military camps without proper weapons in their hands to learn the science of war. In the days of George Washington and Abraham Lincoln such a situation would have been handled as rebellion, and it should be handled as such today if America and American institutions are to continue.

One of the great fundamentals advocated by the founders of this American nation was that of frugal administration of government affairs. Never before in the history of the world has there been such an extravagant expenditure of the people's money.

Someone made reference to four or five freedoms. We have had more than four or five freedoms, for I think of at least the sixth one—the right under the Constitution of the United States for every man to work how, when, or where he will—and that right has disappeared. It is gone and now lies in the hands of a group who rule the laboring class of the United States.

I point out these few facts to you in substantiation of the point that as a people and a government we are on the high road of apostasy from

that inspired Bill of Rights bequeathed to us by the founders of this great republic.

#### SOUTH CAROLINA POLITICS

One of the most insidious practices was again drawn to our attention during the last two weeks, with reference to a Senatorial primary held in South Carolina. There were three candidates in the field for the office of United States Senator; and as usual there was the favored candidate. He called upon the "powers that be," returning to his State with the announcement to the voters that \$28,000,000 would soon be spent for the development of certain power projects.

This grant transmuted into votes, did not quite win the nomination. A run-off was required. The favored candidate's 48 per cent of the total vote was close to a majority, but to make it doubly sure, another \$1,056,000 P. W. A. grant was made in favor of the capital of the State. (*Time*, September 29, 1941)

I say this candidate will be an expensive senator. He will have cost the voters of his State and of the United States \$29,056,000. More than that, he is not worth one cent as a representative of the people of his State, for he is responsible to those who made it possible for the Federal Government to spend \$29,056,000 for his State. He will become nothing more or less than a rubber stamp.

In the light of the above practice, a new form of apostasy is taking place, in that politicians and government agencies bid for the votes of the people; and when the votes of the people are placed on the auction block to be purchased by the highest bidder, what will the outcome be?

#### DESTRUCTION OF FOOD DECRIED

The founders of this great country believed in thrift and in conserving all of the country's resources, but again apostasy has been in the hearts of men. During the last ten years funds have been expended without regard to amounts, to use, or to the benefits derived from such wild expenditures—food was destroyed when there were hungry mouths that should have been provided with it. But thank God, in the Kingdom of the Christ now upon the earth, there are some modern Josephs of Egypt who during the time of wild spending and destruction of food advised this people to conserve their resources against the day of need. The day of need has arrived, as had been predicted. Millions of people in stricken Europe will feel the pangs of hunger. This day is now recognized by those who were responsible for the destruction of food, advising us to produce more, to practice the principle of conservation. Would it not have been a wiser policy to have heeded the inspired servants of God seven or eight years ago and saved that which was destroyed?

While the policy of producing more food and conserving it is being advocated on one hand, yet on the other hand those who are responsible for national finances continue to spend lavishly and without reservation

on projects which, in the ultimate, will be of but little benefit to the people as a whole.

What will be the ultimate outcome of it all? Thomas Jefferson has predicted what it will be, and may I repeat his statement to you:

The shackles, therefore, which shall not be knocked off at the conclusion of the war, will remain on us long, will be made heavier and heavier, until our rights shall \* \* \* expire in a convulsion.

If our rights expire in a convulsion, the body politic now being slowly drugged by the opiate of a borrowed prosperity, will suffer a major financial operation, which will cause the death of the world's greatest democracy; and the vultures and the buzzards of some foreign "ism" will be waiting the moment to step in and devour the carcass.

#### THE POSITION OF THE CHURCH

There should be no question with reference to the stand of the members of the Church of the Lord Jesus Christ with reference to the principles of American democracy, for Brigham Young declared:

I expect to see the day when the Elders of Israel will assist civil and religious liberty and every constitutional liberty bequeathed to us by our fathers, and spread these rights abroad in connection with the Gospel for the salvation of all nations. I shall see this whether I live or die. (J. of D. p. 553)

Again he declared:

I do not lift my voice against the great and glorious Government guaranteed to every citizen by our Constitution, but against those corrupt administrators who trample the Constitution and just laws under their feet. (J. of D. p. 555)

And in making an effort for the preservation of our great Bill of Rights, may we do so energetically and willingly that others seeing our example will be inspired to follow after us and not for one moment to continue in the lethargy we are now in, for we may find ourselves in the position of a conquered and trampled France, best stated in the words of old Marshal Petain when he pronounced the following requiem over his stricken country:

Our spirit of enjoyment was stronger than our spirit of sacrifice. We wanted to have more than we wanted to give. We tried to spare effort, and met disaster.

After apostasy there is always an opportunity of restitution and restoration. I would to God that another angel could fly through the midst of heaven, as did that angel that John the Revelator saw, that angel which returned to earth and brought the Gospel of Jesus Christ! Oh, if such an angel could now fly through the midst of the heavens, warning and forewarning the American people of what ultimately lies before them, what a blessing it would be! But, on the other hand, I wish to assure you the Lord will not send an angel. It is not necessary, for His restored Church is upon the earth, and at its head there stands

a Prophet, a Revelator, and a Seer who has warned this people and the American people over a period of many years.

And now, I pray that those who belong to this Church will hearken to that warning. I sincerely hope the American nation will turn for counsel toward these great mountains where the House of the Lord is established, where His inspired servants may be found, and, above all, that this nation's people will hearken to that counsel, to achieve the place that Thomas Jefferson predicted would be our blessing if we followed the fundamentals of government as laid down by the founders of this great nation, and to avoid the catastrophe that now lies immediately ahead:

Let us then with courage and confidence pursue our own Federal and republican principles, our attachment to our Union and representative government. Kindly separated by Nature and a wide ocean from the exterminating havoc of one quarter of the globe; too high minded to endure the degradations of the others; possessing a chosen country, with room enough for our descendants to the hundredth and thousandth generation; entertaining a due sense of our equal rights to the use of our own faculties, to the acquisitions of our industry, to honor and confidence from our fellow-citizens, resulting, not from birth, but from our actions and their sense of them; enlightened by a benign religion, professed, indeed and practised in various forms, yet all of them including honesty, truth, temperance, gratitude, and the love of man; acknowledging and adoring an overruling Providence which by all its dispensations proves that it delights in the happiness of man here and his greater happiness hereafter; and with all these blessings, what more is necessary to make us a happy and a prosperous people? Still one thing more, fellow citizens, a wise and frugal government, which shall restrain men from injuring one another, which shall leave them otherwise free to regulate their own pursuits of industry and improvement, and shall not take from the mouth of labor the bread it has earned. This is the sum of good government, and this is necessary to close the circle of our felicities.

As members of this Church we know what our relationship to the Government of the United States is. We know what our responsibilities are, for God has revealed them to us. I sincerely pray as citizens of the United States, as members of this great Church, we will set an example which will create, if it is possible, a restitution of all those glorious privileges and blessings that we have lost and are losing—and we will arouse America by our example.

I testify to you that the destiny of this Church is leadership; it is God's Church, it is His work, and as Brigham Young declared, the Elders of the Church will not only carry the Gospel of Jesus Christ to the nations of the earth, but they will also carry those principles of freedom and equal rights, which will be beneficial to all flesh.

May we, in the spirit of the martyred Emancipator, approach this task:

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to

do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

that in the end, "this Government of the people, by the people, and for the people shall not perish from the earth."

This I humbly pray will be its blessing, in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

The singers from the Pasadena Stake have contributed to the inspiration of this very important meeting. We appreciate the service they have rendered and sincerely thank them.

The congregation sang the hymn, "How Firm A Foundation."

Elder William H. Reeder, Jr., President of the Mount Ogden Stake, offered the closing prayer.

Conference adjourned until 2 p. m.

## SECOND DAY

### AFTERNOON MEETING

Conference reconvened promptly at 2 p. m., Saturday afternoon, October 4.

President David O. McKay, Second Counselor in the First Presidency, conducted the services.

The music for this session of the Conference was furnished by the Tabernacle Choir, J. Spencer Cornwall, director; Alexander Schreiner, organist.

The Choir and congregation sang the hymn, "Praise to the Man"—Phelps.

Elder Leland E. Anderson, President of the South Sanpete Stake, offered the opening prayer.

The Tabernacle Choir sang an anthem, "Jesus, Word of God"—Mozart.

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

I am pleased to announce that again the Tabernacle is filled to capacity. I can see people standing in the gallery and in the doorways. We welcome you to this the fourth session of this the 112th Semi-Annual Conference of the Church.

## ELDER JOHN A. WIDTSOE

*Of the Council of the Twelve Apostles*

My dear brethren and sisters, I rejoice in having again the opportunity of attending one of the great General Conferences of the Church. I pray that I may be directed by the Holy Spirit of God, so that whatever I may say may be acceptable to Him and profitable to you.

## PRESIDENT GRANT'S COVENANTS

I listened with a great deal of interest to the sermon of the President of the Church yesterday, and ever since I have had in my heart the feeling to say to my assembled brethren and sisters that they would do well to memorize, or at least learn very carefully, the first extract that he read from his sermons, the one in which, when assuming the presidency of the Church, he made as it were a covenant with God and the people as to how his conduct would be. It would be well, I think, if every one of us, in our respective callings and activities, would make just such a covenant with the Lord and with those whom we are called to serve.

## THE CONFERENCE GATHERINGS REMARKABLE

I am always, on occasions like this, and many other occasions, made to marvel at the vitality and the steady growth of the restored Church of Christ. Two evenings ago I attended the Aaronic Priesthood pageant in this great building. It was filled to overflowing, and thousands were turned away. As announced by President McKay, in the four sessions of this Conference, all held on week days, the Tabernacle has been filled to capacity, with many standing. It is remarkable, an evidence of that which binds together this great kingdom of God on earth.

Perhaps the most remarkable thing about these great gatherings is that there are so many men here. A friend, not of this State, nor of our faith, who has been visiting some of the meetings of this Conference, told me yesterday of the deep impression made upon him by these gatherings, and emphasized the fact that there were so many men present. It is a unique thing in the history of religion, at least in the history of modern religion. In this Church, at least, it seems that the men are catching up with the women, and that is some accomplishment!

## PROGRESS OF THE CHURCH

I have been thinking today, as I looked over this vast body of Priesthood, officers of the Church, that if Brigham Young and those associated with him, who laid the foundations of this structure could see, as I believe they do see, this building with its main floor chiefly filled with Bishops and their counselors and Stake Presidents with their counselors, they would and must feel the thrill that we feel. Their dreams are being realized. I really wish that all of you could be on this stand and see the faces of this vast assemblage of Latter-day Saints. Yet I suppose

none should be filled with marvel, or wonder, at the growth of the Church. After all, we have something precious to offer the world. Our traffic is in truth; and truth is the strongest cement for holding human organizations together. We offer the world truth; and truth so organized for human needs, and so brought within human understanding, that it becomes the answer to the deep questions which lie in every human heart, in every human soul. We answer these questions. We offer that for which humanity is hungering. I look forward to the time when this Church, because it is founded in truth, shall lead in all matters of righteousness throughout the world, until the very end, when every knee shall bow and every tongue confess that Jesus is the Lord.

Now, whenever I think about the progress of the Church I think also about the devoted thousands who make our progress possible. The statement made by President McKay this morning was certainly thrilling to all of us, with respect to the progress of the Church. It has come about because thousands and thousands of Latter-day Saints have devotedly performed their duties, done their work, lived the law as they understood it. Consequently the Church is growing, and I believe is acceptable to our Heavenly Father, even though not all are doing the best they might do in behalf of the Lord's great cause.

#### PERSONAL RESPONSIBILITY

That leads me to a principle which I would like to lay before you,—a very simple one, known to all; but sometimes the simplest things are the most important; and sometimes, too, the simplest things are those which are most easily forgotten. Membership in this Church involves personal responsibility. The Gospel of the Lord Jesus Christ presents the doctrine of individual salvation. There is no mass salvation in the Kingdom of God. One by one we enter into the glory of the Lord. I make my covenants alone. I go into the waters of baptism. No one can do that for me if I live on earth. Faith, repentance, baptism, the gift of the Holy Ghost, and all the things that pertain to the Gospel; I must accept myself. I cannot place the burden upon any one else. One of the simplest, as I have said, of all the principles of the Gospel, and one of the most important, is that we accept personal responsibility for the work of God's kingdom.

This is, I think, illustrated nowhere better than in our Temple work. We have thousands of names on our records, but we must do the work for them name by name, name by name; and even then, after that has been done, each one of the dead, having this work done for him here, must, upon his own volition, accept the work done, before it becomes effective.

We should all try to cultivate the feeling of personal responsibility for the work of these latter days. A church is but a collection of individuals. Any organization, a nation, is but a collection of individuals. The church is no greater than the sum total of the activities of the individuals belonging to it; the nation is no greater. We should accept this personal responsibility: This is my Church, not my Bishop's Church, my



Stake President's Church, President Grant's Church. In my field of activity, within my calling, I am just as responsible for the welfare of this Church as any one of the brethren who may preside over the different divisions of the Church. Only as we understand that principle and practice it are we going to make, really, this splendid organization into one fully acceptable to our Heavenly Father.

With respect to this great Conference the same principle applies. Are the instructions given from this stand for me or for my neighbor? There is a temptation, as we sit here and hear the old principles of the Gospel discussed over and over again to say to ourselves, "Why, that is for my neighbor. Brother Jones, just around the corner, needs this instruction. I will pass it on to him when I get home." But the counsel is meant for me. These Conference instructions have no virtue, no value, to me unless I accept them as if they were directed to me, to be built into my life, to be used by me in my daily work.

No person can accept full responsibility, personal responsibility, as he should, for the welfare of this work, unless he learns the great secret art of self-forgetfulness. We must learn to forget ourselves in a great cause, to submerge ourselves in that great cause, to surrender to that great cause. The soul of man never grows to its full stature if the individual stands up before us while we are thinking: What am I getting out of this thing? Only those who have learned to give themselves to a cause enable their souls to grow to full stature. That also is of important consideration for us here.

#### VISIT TO THE CANADIAN MISSION

I have just returned from the Canadian Mission, a splendid Mission, in good condition, presided over by our colleague and good friend, David A. Smith. I met the missionaries there, and over and over again they said: "This is the happiest time of our lives. We never had as good a time." The reason is, of course, that they were practicing the very art of self-forgetfulness. They were giving themselves to a cause. After we return from our missions if we give ourselves to the great cause of the Lord at home, we shall have equal satisfaction, equal joy. There is no reason why our missionary service should be any happier than any other Church service, if we but learn the great principle of self-forgetfulness, or surrendering to a great cause.

#### RESPONSIBILITY OF CITIZENSHIP

I wonder if I dare to say that if we dig down into the motives of humanity we shall find that the horrors of this day, the war, and all the troubles that surround us at this time, both at home and abroad, are rooted in the failure of men to assume personal responsibility for the organization to which they belong. In democratic governments, at least—and all the European nations now at warfare have a democratic basis, though they have departed from it—if every man in those countries had sensed his personal responsibility for his nation, I doubt whether this

warfare, these bloody horrors, would be upon the world as they are at the present time.

We are too prone, I think, to look for complex causes, for things far away, when in fact the issues strike home into our firesides within the simplicity of life and action. Life is not very complex, after all, if we analyze it thoroughly and well. This is not President Roosevelt's country. It is my country, and I must help to make it what it should be. This is not President Grant's Church. It is mine, and I have to help make it what it should be. That is my message to you here today.

#### LOVE FOR THE LORD SHOWN IN KEEPING THE COMMANDMENTS

Now, in the minute or two left for me let us just bring these thoughts together by saying that to be personally responsible for the welfare of this Church we must do what President Grant has told us to do, to keep the commandments, to speak well of the Church, to find no fault, to look for the good, and to perform the duties assigned to us. In our little field of labor, whatever it may be, let us do our work as faithfully as President Grant does it in his field. Then all together we shall be able to build a marvelous institution, one acceptable to our Father in heaven, the Kingdom of God on earth.

Keeping the commandments has been President Grant's message to this Church from the beginning. I jotted down here, as I thought of this subject, that the Lord said to the Prophet Joseph Smith: "If thou lovest me"—and this morning we had a marvelous sermon on love as against hate, one that will linger long in our memories—"If thou lovest me thou shalt serve me and keep my commandments." Then we have the promise given through the same latter-day Prophet:

"He that is faithful, the same shall be kept."—That means a great deal: "He that is faithful, the same shall be kept and blessed with much truth." And then the saying of the ancient prophet comes back to me, that if we do all these things, brethren and sisters, men and women of the Church, accepting our responsibility as individual members of the Church, the promise by the prophet of old will come true:

One man of you shall chase a thousand, for the Lord your God,  
he it is that fighteth for you.

#### NEPHI'S WORDS TO HIS BRETHREN

I think perhaps I can take one minute more, then I am through. Nephi had his difficulties. His brothers did not support him, did not support their father, Lehi, were in rebellion against the Lord. Then, one day their brother Nephi took them in hand and tried to remedy the situation, to convert them:

And I said unto them: Have ye inquired of the Lord?

And they said unto me: We have not; for the Lord maketh no such thing known unto us.

Behold, I said unto them: How is it that ye do not keep the commandments of the Lord? How is it that ye will perish, because of the hardness of your hearts?

Do ye not remember the things which the Lord hath said? If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you.

This is the simplest of all formulas to win the Lord's favor handed down from ancient days—to reach out to the Lord, to trust Him, to keep His commandments. If we do this, all that we need shall be given us, and all shall be well with us, as individuals and as builders of the Lord's latter-day kingdom.

God bless us and make us faithful in these things, and help us to understand more fully the meaning of the Gospel, I pray, in the name of the Lord Jesus Christ, Amen.

### ELDER RUFUS K. HARDY

#### *Of the First Council of the Seventy*

My brethren and sisters, I think I have felt just as you have felt during this Conference, but particularly so during the remarks of President Grant, for I have watched him as long as I have memory, and as he was talking there kept occurring and recurring to me an incident that I want to pass on.

#### INCIDENTS FROM PRESIDENT GRANT'S EARLY LIFE

It has been my privilege, during the last few days, to examine the records of the Thirtieth Quorum of Seventy, and in my examination of this quorum of Seventy I discovered that it is the quorum to which President Grant belonged, and that sixty-six years ago, when he was but nineteen years of age, he joined this quorum of Seventy, and then one of the first things that President Grant said I copied down, and I want to read to you just what he did say. This was on June 16, 1876.

President Grant stated he was pleased to meet with the brethren; bore an excellent testimony in regard to paying tithing, and felt well in the work of God, and felt to do his duty in the kingdom.

Then again this statement: March 29th, 1877—and remember now, President Grant was but twenty years of age.

He was gratified at being present; realized that the consideration of religion should be uppermost in our minds; desired means and wealth to do good, and not to use in damning himself; wished always to have this spirit with him.

There are many other things that were said by him that I shall not read, but that, in and of itself, is enough to give to us the real, true insight of this great man. It seems to me that God has continued His method of appointing leaders. You recall how David was called. God seems to have had His desires answered, in putting His fingers on the youth who He knew would go forward with the work in a way that would please Him.

## .A VALIANT SOLDIER

Now, today I received a letter from the far-off regions of New Zealand, and in that letter I received some very cheering news to me. Our boys in New Zealand who belong to this Church, who are in the war, were not lost as reported. They have been found, nearly all, or all of them, and taken into prison camps. Brother George Katene, one of the stalwart Elders in the Church of Jesus Christ of Latter-day Saints in that land far from his home has been signally honored. He has been marked with the decoration of Great Britain, for his valor—and may I say that he is one of the graduates of our Maori Agricultural College.

## GRATITUDE EXPRESSED FOR BLESSINGS

I jotted down a few things that I thought I would like to mention here, and if I can get through with them in just a few minutes I will be very, very happy.

When I read of the sorrow and distress that is abroad upon the earth today I hold as the most precious gift God may give to me my citizenship in these United States, this blessed land of Joseph. My heart is poured out in constant gratitude for this glorious Gospel upon which we are feasting here today. But for it I should not be here, and perhaps should not have had earthly tabernacle. In humble gratitude I thank my Heavenly Father that I was born a generation removed from the terrible onslaught made by Satan to destroy this work in its inception, and that those heroes who preceded me so discouraged the Evil One, by their holy faith and devotion, that there came a lull in the persecution, and in that lull I was born. I think I have in my veins some of the blood of those who suffered and were tempted, so I have obtained my physical persecution in an easy way. But come what will, I hope I may never deny that knowledge which is in my heart today.

## SATAN'S POWER TO TEMPT

Abraham Lincoln is quoted as stating this:

I believe we are all agents and instruments of Divine Providence. I hold myself in my present position, and with the authority invested in me, as an instrument of Providence. I am conscious every moment that all I am and all I have are subject to the control of a Higher Power, and that Power can use me in any manner and at any time as in His wisdom might be pleasing to Him.

I believe, however, that one so suave and so cunning as his Satanic Majesty, in order to induce our Lord and Savior Jesus Christ as he did, with his offer if He would bow down and worship him, is capable of bringing to us other temptations and other trials than physical trials, and I rely wholly and solely upon the answer of Christ to Satan. It is a comfort to me: "Thou shalt worship the

Lord thy God, and him only shalt thou serve." Thereupon the devil left Him, and angels came and ministered to Him.

#### GOD'S POWER MADE MANIFEST

So in this rocky fastness, and in this great desert land of ours, God established this Church. To our forefathers be the glory. I want to say to you that there came to them, if not angelic inferences, help, sustaining power. It was the power, at least, of God, that made them continue on in what they did, until we find ourselves as we are today. So the Lord brought about exactly what the Prophet Isaiah declared would be brought to pass:

For as the earth bringeth forth her bud, and as the garden causes the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

This has been literally fulfilled in my lifetime, so with gratitude in my heart I praise my Heavenly Father. I thank Him for all that has come to me, and all that has come and is coming and will continue to come to this great Church.

#### LINCOLN'S WORDS FULFILLED

God the eternal Father, I thank Thee that we have men, even in these great warring armies, who may go forth with this Gospel of ours in their hearts, because those men will scatter peace, comfort and cheer to all with whom they come in contact.

Let me again tell you what Lincoln said, and he said this just before Congress convened in 1862:

Fellow citizens, we cannot escape history. We of this Congress and of this administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or the other of us. The fiery trials through which we pass will light us down with honor or dishonor, to the last generation.

That is true. What was true then is true of this Church today. The history of this up-till-now fearless people, who have made the Church what it is, shows that they have done so on a few fundamental things, some of which are the following: Implicit faith in God; confidence and trust in each other; scrupulous honor and integrity; thrift, and the God-given privilege of industrious labor, and a feeling of repugnance that is akin to disgrace, when any of us must carry the burden of debt.

These are some of the glorious things for which I am thankful to my Heavenly Father today.

#### ADMONITIONS OF THE SAVIOR

These are some of the glorious things that our fathers practiced. That is why we are here today, enjoying all the blessings of health and strength, wealth and power, but above all these temporal blessings, a spiritual contentment which solaces us from day to day.

It is also the reason we can draw near to Christ's admonition recorded in St. Matthew, Chapter 5, verses 43-48.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in Heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? Do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

#### THE WORK OF STAKE MISSIONARIES

During the first eight months of 1941, your Stake missionaries disposed of 4,812 Standard Works of the Church and 3,873 other books; performed 1,776 baptisms; and brought into communion with the Church 3,695 inactive members.

My time is up. I offer a sincere prayer to God that He will not only bless us, but bless every nation and every people and every tribe of people that exists upon the earth, and prepare the backs for the stripes that some shall receive; and to those who receive nothing but plaudits, let them receive them in humility and in all praise to God for His mercies to us, all of which I ask in Jesus' name, Amen.

#### ELDER CHARLES A. CALLIS

*Of the Council of the Twelve Apostles*

The prophet Azariah said to young and old:

The Lord is with you while ye be with him, and if ye seek him ye will be found of him. But if ye forsake him, he will forsake you.

#### THE COST OF TRANSGRESSION

This is partnership with God. I wish you would consider with me, for a few moments, this question: What does it cost not to serve Jesus Christ? The figures to me are astronomical. With my poor mathematical mind I cannot soar to their heights. But I can go and look at the wretched inmates of the prison; I can look at men and women who are crushed beneath sin; I can visualize those battlefields over the waters, those valleys that are running red with human blood,—and I ask myself what does it cost not to serve Jesus Christ? The answer is before me. Beneath the stars of heaven there is no sight so pathetic as the wreck of a human being, and a home covered with shame is a tragedy.

The Lord said:

Behold, the world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel.

Old-fashioned, you will say. Yes, they may seem so. They are not the empty words of philosophy, so called, but they are the true words of God.

And again:

And the whole world lieth in sin, and groaneth under darkness and under the bondage of sin.

Is that true? Are we not under bondage, with these billions of dollars of national debt over us like a dark shadow? The Lord says every man who is in debt is in bondage. Do you not think that the word of the Lord should be heeded, and that we, as individuals, should get out of debt, and then we will have more force with our Government? But the world is in bondage. The world is ripening in iniquity, and therefore the Lord said: "Say nothing but repentance unto this generation."

Speaking of our country, I think the business men are largely to blame for these chaotic conditions. The Lord says: "Search out good and wise men"—not of any party; not of any church, but search out these good men and put them in charge of our civil affairs. But if you ask a business man to run for office, he becomes a Pharisee, a political Pharisee. He says: "I don't like to enter into the slime of politics." But who has made it a slime? The men who were unworthy to hold office. Business men say: "We can't be elected." Well, when, in the name of heaven, will you be any stronger? Why not enter the conflict? There ought to be common ground where good and wise men may stand, and their influence will be felt at headquarters in Washington.

"Isn't repentance," as Carlyle says, "of all acts of men, the most divine?" The reward of repentance is a new man, a new birth. Think of the sweet influence that repentance brings. It changes the heart. It makes us feel that we have no more disposition to do evil, but to do good continually. Our Heavenly Father entreats us to be correct in manner, proper in our conduct, and an example and a light unto all mankind. Oh, the strength, the beauty there is in purity of heart! Emerson said: "My strength is as the strength of ten, because my heart is pure."

You know the old story of the student who created a monstrous being from materials gathered in the tomb and the dissecting-room. Of course, it is a fable. The monster acquired life. The student was unable to control him. This monstrosity strangled the student, killed his bride and others of his loved ones, and finally found an end in the North Sea. By permitting this intemperance are we not constructing a monstrous being that will prove to be our master; and this monster of adultery—for unchastity is the dominant evil of the age. These great evils will strangle our youth and kill all that we cherish most dear, and yet we are responsible.

If we had done our full duty our people in the tops of these mountains would not be afflicted with these beer stands and liquor stores. We had the power—we have the power now to prevent it. Should we not, in the majesty and strength of a free people, rise up and crush this destroyer, before it crushes us?

#### WARNING TO AMERICA

About our nation Moroni said—and his word is greater than all the statesmen of ancient or modern times—he is speaking of the United States of America:

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done.

Then Webster, the great expounder of the Constitution, catches the inspiration of the Nephite prophet, and in his matchless eloquence he adds to this warning:

But if we and our posterity reject religious instruction and authority, violate the rules of eternal justice, trifle with the injunctions of morality, and recklessly destroy the political Constitution which holds us together, no man can tell how sudden a catastrophe may overwhelm us, that shall bury all our glory in profound obscurity. Should that catastrophe happen, let it have no history! Let the horrible narrative never be written! Let its fate be like that of the lost books of Livy, which no human eye shall ever read; or the missing Pleiad, of which no man can ever know more than that it is lost, and lost forever.

#### FAITH EXPRESSED IN THE FUTURE

If America falls, we will be the ones who have robbed ourselves of our glorious heritage, but I am not afraid that this republic will fall. I believe the Constitution is going to endure until the King of Kings comes in glory. He shall reign over the earth, from the rivers to the ends of the earth. The *Book of Mormon* is filled with divine prophecies, and divine promises to this American nation. Speaking of it the Lord says:

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

And I will fortify this land against all other nations.

For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words. (II Nephi 10:11, 12, 14.)

I am not afraid of any dictator coming over and conquering us. I cherish, in the fondest and deepest faith, the belief that the Star Spangled Banner shall reign over this land, and that no alien flag shall ever be permitted to be the "abomination and desolation" in free America. But all that depends upon the people serving Jesus Christ, who is the God of



the land. If we serve Him—and here is our glorious opportunity—He will fortify us against all nations, and though the world combine in arms and attempt to invade us, every true American will meet them in battle array and send them back in the confusion of retreat, for when God is with us, who can be against us?

And the Star Spangled Banner in triumph shall wave  
O'er the land of the free, and the home of the brave,

if we remember God and seek Him while He may be found. This is my prayer, in the name of the Lord Jesus Christ, Amen.

The Choir sang an anthem, "My Redeemer Lives"—B. Cecil Gates.  
Richard P. Condie, soloist.

### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

You will agree, I am sure, that that is one of the most beautiful musical compositions ever written. The Choir sang it impressively.

### ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters: I am conscious at this moment of a tremendous responsibility. I am full of fear and apprehension, and I confess to you that when the call came to me to serve in a high position in this Church I was full of doubts and misgivings. Yet I pledge to you my best efforts, with the help of God.

#### RECOLLECTIONS OF PAST TEACHINGS

When President Grant spoke yesterday there came out of my boyhood three stimulating memories. One of these was the visit of President Wilford Woodruff to Logan when I was a boy. I remember his testimony. He spoke of Joseph Smith the Prophet, as one of his associates, and he told us that Joseph Smith was a mighty man, full of faith, full of courage, and full of integrity, but he said when Joseph Smith assumed his responsibility as a leader of the people, he was meek and humble as a child. I shall never forget the fervent testimony of President Woodruff.

The second memory that came to me was President Heber J. Grant's visit to Logan, also when I was a boy. I remember his sermon on temperance and the Word of Wisdom. I shall never forget what he said on that occasion.

The third memory is a recollection of seeing and hearing that venerable, scholarly and cultured leader, President Lorenzo Snow. He spoke of the law of the tithe, and urged the people to honor that great law, and he said if they would do so the Lord would lift them out of their economic distress. There are many people living in the Church who can remember the admonition of this great leader.

## QUOTATION FROM "RAYS OF LIVING LIGHT"

Thirty odd years ago I was a missionary over in England. I remember distributing a tract written by President Charles W. Penrose. That tract was called "Rays of Living Light." To me it has always been a masterpiece, for Brother Penrose explained the Gospel magnificently in that little booklet. I have frequently pondered the last paragraph in this Gospel tract, and I am taking the liberty of reading it to you this afternoon, in view of the many things which we have heard concerning the trouble and gloom of these last days.

Said President Penrose:

"This is a day of warning. It will be followed by a time of judgments. The Lord is about to shake terribly the kingdoms of this world. War, pestilence, famine, earthquake, whirlwind, and the devouring fire, with signs in the heavens and on the earth, will immediately precede the great consummation which is close at hand. These are the last days. All that has been foretold by the holy prophets concerning them is about to be literally fulfilled. The everlasting Gospel has been restored to the earth as one of the signs of the latter days. Israel is being gathered. The elect of God are assembling from the four quarters of the earth. The way is opening for the redemption of Judah. Soon all things will be in commotion: 'men's hearts failing them for fear and looking for the things that are coming on the earth.' The places of refuge appointed are in Zion and in Jerusalem. The Lord, even Jesus the Messiah, will come to His holy Temple. He will be glorified in His Saints, but will 'take vengeance on them that know not God and obey not the Gospel.' He will break in pieces the nations as a potter's vessel. He will sweep the earth as with a besom of destruction. He will establish righteousness upon it and give dominion to His people. 'The meek shall inherit the earth and the wicked be cut off forever.' Therefore, repent and turn unto Him, all ye nations, and obey Him, all ye people, for these words are true and faithful and are given by His Spirit! Salvation has come unto you; reject it not lest ye fall and perish. The time is at hand!"

## THE EXAMPLE OF THE PIONEERS

Brethren and sisters, this great Gospel tract has found place in many homes in this nation and in old England. And so I say we are living in the last days, and when these events are transpiring. There is confusion in the world. We are beset with difficulties, and sometimes I think it is well for us to hark back to the days of the pioneers to get our bearings and to learn the principles upon which they succeeded. Those sturdy people who laid the foundation of all we have and are, were men and women of faith. They were obedient to the commandments of the Lord. They knew that freedom is a priceless treasure. How could they fail?

In conclusion, I want to say that freedom in the earth must be safeguarded, and it will be safeguarded, brethren and sisters, because Jesus Christ was the great advocate of equal rights, and His precepts will eventually prevail. I firmly believe that Thomas Jefferson received

his inspiration to write the Declaration of Independence from the Holy Scriptures, and that he was familiar with the life of Jesus Christ as told in the New Testament.

May God bless you. May He bless this Church. May He prosper the cause of truth in all the earth, I pray in the name of Jesus Christ, Amen.

### ELDER MARION G. ROMNEY

*Assistant to the Council of the Twelve Apostles*

My dear brethren and sisters: It is a great relief when one's name is announced. The Prophet Joseph Smith once said that "There is no pain so awful as that of suspense." I quoted that to President Clark once and he answered in substance, "Well, you ought to be pretty well purified by now, then." But if being held in suspense will help to purify a person then I do not object to being so held.

I want to qualify under the teachings of the Apostle John, who—when explaining that when the Lord should appear "we shall be like Him; for we shall see Him as He is"—said, "And every man that hath this hope in him purifieth himself, even as He is pure." (1st John 3:2-3)

#### A TESTIMONY BRINGS RESPONSIBILITY

I am grateful beyond my power to express, for the confidence of the Brethren and the great mercy and blessings of the Lord to me, and I appreciate the opportunity to bear my testimony to you from this stand for I know, with you, that God lives; that Adam fell that man might be; that Jesus Christ was and is the Son of God, the Redeemer of the world; that by suffering in a manner beyond our power to understand, He wrought out the great atonement, thereby paying for the sin of Adam unconditionally and for the sins of all men upon condition of their individual repentance; and that by reason thereof all men shall be resurrected and stand before the judgment bar of God to be judged upon their individual records made during their life upon this earth; that when all the excuses, explanations and protestations are made and brushed aside, the final all-important question for every one of us to measure ourselves against will be, "How nearly did I in the living of my life upon the earth conform to the principles of the Gospel of Jesus Christ." I know, too, that a righteous judgment will be made, and that if through righteous living we have brought ourselves within reach of the great plan of mercy, then we shall, through the atoning blood of the Savior, be washed clean and received into the mansions of our Father. We all know these things and we each have a testimony of the divinity of the mission of the Prophet Joseph Smith, and a knowledge that through him the Lord restored the Gospel in these last days and again organized His Church upon the earth; that the men who now stand at the head of the Church hold the keys of the holy Priesthood and that they have been chosen by the Lord to lead His people and are sustained and upheld by Him in

their ministry. It is the knowledge of these things that makes us brothers and sisters.

#### THE TRUE MEANING OF BROTHERHOOD

There are many people who admire the activities and accomplishments of the Church; who, when they see the results obtained through, and by the Church, think that fellowship with such an organization would be desirable, but who have no idea of what binds us together. Even among us, as members of the Church, there are those desiring to be known as members and willing to take some part in our activities, who as yet do not know wherein lies the power which sustains this people. Therefore, they do not care to be known as a *peculiar people*. They accept and fellowship with the Church so long as their standing in the world is not interfered with. They are our brothers and sisters, in fact all people are, but not in the same peculiar sense as are those who have the testimony and knowledge of which we have spoken.

#### ALMA'S EXPERIENCE

Mormon speaks of Alma and the sons of Mosiah as still being "brethren in the Lord" after having been separated for fourteen years. Let us recall for a moment their experience to determine what it was that made them "brethren in the Lord." As young men, they "went about to destroy the Church of God" and "to lead astray the people of the Lord." As they pursued their evil course, an angel of the Lord appeared unto them, his voice shook the earth; he questioned, and instructed Alma about many things. But the last words which Alma heard and the most impressive were, "And now I say unto thee, Alma, go thy way, and seek to destroy the Church no more . . . and this even if thou wilt of thyself be cast off." The angel spoke other words which Alma did not hear because he was overcome with fear. His soul was racked with eternal torment and he wandered through much tribulation. Repenting nigh unto death, he remembered all his sins and of this experience he says:

So great had been my iniquities, that the very thought of coming into the presence of my God did rack my soul with inexpressible horror.

Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

And now, for three days and for three nights was I racked, even with the pains of a damned soul.

And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death. (Alma 36:14-18.)

He was then granted forgiveness, his pain left and he was harrowed up by the memory of his sins no more. The light of the Gospel broke in upon his vision and joy entered his soul. His statement to those who stood around him was,

I have repented of my sins, and have been redeemed of the Lord; behold I am born of the spirit.

And the Lord said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters;

And thus they become new creatures; and unless they do this, they can in nowise inherit the kingdom of God. (Mosiah 27:24, 25, 26.)

From the time of this experience to the end of their lives Alma and the sons of Mosiah not only refrained from their former evil activities, but never again could they remain passive toward the progress of the truth.

Alma near the close of his life, recounting this experience to his son Helaman, said,

But behold, my limbs did receive their strength again, and I stood upon my feet, and did manifest unto the people that I had been born of God.

Yea, and from that time even until now, I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost. (Alma 36:23-24.)

It was this being born again, as explained by Alma, which made them "brethren in the Lord."

The experience of each individual who is really born again is similar to this experience of Alma and the sons of Mosiah, although it may not be so dramatic. The effect upon each person's life is likewise similar. No person whose soul is illuminated by the burning Spirit of God can in this world of sin and dense darkness remain passive. He is driven by an irresistible urge to fit himself to be an active agent of God in furthering righteousness and in freeing the lives and minds of men from the bondage of sin.

#### CHANGE WROUGHT ON PETER BY THE HOLY GHOST

Consider for a moment the experience of Peter. On the night of the Master's trial, he denied thrice that he was one of the disciples of Jesus; and after the crucifixion, he with other disciples returned to his fishing. Then came the day of Pentecost, and Peter was born again. He never thereafter denied being a disciple of Jesus. Henceforth, his whole energy was devoted to the building of the kingdom. The change wrought in his heart is apparent when we contrast his words and actions on the night of the trial with his words and actions shortly thereafter when, through his and John's administration, the lame man had been healed and because

of the interest aroused thereby, Peter and John were called before the Jewish High Priests "and commanded . . . not to speak at all nor teach in the name of Jesus."

But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. (Acts 4:18-20.)

#### AN EXPRESSION BY PARLEY P. PRATT

Parley P. Pratt gives expression to the feelings of those who in our time have really been born again, in these words:

If I had been set to turn the world over, to dig down a mountain, to go to the ends of the earth, or traverse the deserts of Arabia, it would have been easier than to have undertaken to rest, while the priesthood was upon me. I have received the holy anointing, and I can never rest till the last enemy is conquered, death destroyed, and truth reigns triumphant.

From the teachings of the Prophet Joseph Smith, it is apparent that every member of the Church should have something of this same spirit, for he said, "Let the Saints remember that great things depend on their individual exertion, and that they are called to be co-workers with us and the Holy Spirit in accomplishing the great work of the last days."

One of the great tasks before us this day is to bring the unconverted within our ranks to a testimony and knowledge of the divinity of the work in which we are engaged. For to every individual, whether in the Church or out of the Church, this testimony must come if they are to become brethren and sisters in the Lord; if they are to be "born of God, changed from their carnal and fallen state to a state of righteousness, being redeemed of God, becoming His sons and daughters."

#### TRUE CONVERSION COMES THROUGH THE SPIRIT OF THE LORD

To the accomplishment of this conversion are directed all the activities of the Church. The great Welfare Program has within it the possibilities of reaching multitudes of men and women and of leading them to this rebirth. The spirit of the Welfare Program is to bring both the receiver and the giver to the common ground on which the Spirit of God can meet them. For after all a testimony is received and a rebirth is experienced only by the Spirit.

Now the way to obtain this rebirth, after all we can do, is to call upon the Father in the name of Jesus. Soon after burying our baby I once talked to a fellow workman on a construction job who had recently lost his wife. He said to me, in substance, "I would wade through the Great Salt Lake on my knees if I could have the assurance of meeting my wife again." That is not the way to obtain a witness from the Lord. Moroni gave the key when he said of the *Book of Mormon*,

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these

things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4, 5.)

Alma's experience also points the way. Listen to him again:

And it came to pass that as I was racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now, as my mind caught hold upon this thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death. (Alma 36:17, 18.)

The course Alma took, that is, *to cry unto the Lord in sincere repentance*—is the way for all men. And until this course is followed by men and nations, no rebirth will come to men, nor relief to nations.

#### STEADFASTNESS BRINGS GROWTH AND POWER

Not only must we all have the experience which first makes us brethren and sisters in the Lord, but having obtained this we must continue day by day through the years to maintain, and build upon it, as did Alma and the sons of Mosiah. They did it by studying the scriptures and by prayer and fasting. Of them it is written:

Now these sons of Mosiah were with Alma at the time the angel first appeared unto him; therefore Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still his brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

But this is not all; They had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God. (Alma 17:2, 3)

God help all honest men to be born again and come to be of sound understanding and to know the word of God and maintain the spirit thereof by study, fasting, prayer, and work, that we may be blessed with His power and authority, I humbly pray in the name of Jesus Christ. Amen.

#### ELDER JOSEPH FIELDING SMITH

##### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I seek your faith and prayers as I stand here to speak to you, for I desire to say nothing but that which the Spirit of the Lord would lead me to say. I have no set theme.

The theme of this Conference seems to be obedience. I know of

nothing that is of greater importance to members of the Church, and if I may be so led I would like to add a few words in regard to this important topic.

#### THOSE WHO MAY BE BAPTIZED

A few months ago, when I was in one of the mission fields, meeting with a group of missionaries, one of them asked me this question:

Shall we baptize men into this Church when they say they believe that Joseph Smith was a prophet of God, and they believe that the Lord appeared to him, and that the Church of Jesus Christ of Latter-day Saints is indeed the Church of Christ upon the earth, and yet they have not forsaken all of their sins?

He stated that this question had been discussed among the Elders. Some took one view, some another. Some held that if we accepted a man who so expressed himself, that eventually he would repent of all his sins. I said in answer to him: "I shall read to you what the Lord Himself has said, and we will see if that will not answer your question." I am going to read those words here this afternoon:

And again, by way of commandment to the Church concerning the manner of baptism.—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve Him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His Church.

Then I asked if that did not answer the question. The missionaries concluded that it did. But yet this question arose: We keep the man out who has not forsaken all his sins and yet confesses that this is the Church of Christ; but think of the great many who are in the Church, the great number who violate the commandments of the Lord, and yet we do nothing about it.

#### CHURCH MEMBERSHIP WILL NOT ESCAPE JUDGMENT

I answered: "True, unless it is a grievous sin we do not excommunicate people from the Church. We try to teach them their duty. We try to bring them to repentance. We try to make them understand the truth. But after they are in the Church, if they will not do these things and will not hearken to our counsels, you may be assured that they are going to be judged according to their works."

The fact that they are members of the Church will not save them. Every man and every woman will have to answer for the deeds done in the body.

Then again an ancient prophet said:

Wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state.



Now, when people come into this Church they should, by all means, subscribe to the regulations which the Lord Himself has laid down by commandment. But does that mean that after we are in the Church, after we have confessed our sins and have forsaken them, that we can return to them after membership has been secured? That would not be consistent. Woe unto all those who are disobedient after they have made the preparation which is expressed in this commandment which I have read to you—woe unto them. Mark you, the Lord says before a man comes into the Church he must have a desire; he must come with a broken heart and a contrite spirit.

What is a broken heart? One that is humble, one that is touched by the Spirit of the Lord, and which is willing to abide in all the covenants and the obligations which the Gospel entails.

#### BAPTISM A COVENANT TO CONTINUE FAITHFUL

Further we read that he must forsake all of his sins. Does that mean merely until he gets into the Church, and then he may return to them again? I call your attention to the words of Paul, speaking himself in regard to baptism and membership, and rather rebuking some of the members of the church when he said:

How shall we, that are dead to sin, live any longer therein?

Every baptized person who has fully repented, who comes into the Church with a broken heart and a contrite spirit, has made a covenant to continue with that broken heart, with that contrite spirit, which means a repentant spirit. He makes a covenant that he will do that.

Then again we read here, in this admonition and commandment, that he is to endure to the end. It is essential that we endure to the end. In the revelation that was given to the Church, this same revelation, at the time the Church was organized, the Lord said this:

And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in His name, and endure in faith on His name to the end, or they cannot be saved in the kingdom of God.

Now, I believe the Lord meant what He said. I think this is true. Baptism is not merely a door into the kingdom, which entitles us to enter, bringing with us a trail of sins unrepented of. It is not that at all. We must not enter that door until our hearts are humble, our spirits contrite, and we give the assurance that we will serve the Lord in faithfulness and righteousness to the end.

Again:

And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true;

That is, if we come into this Church with a broken heart and a contrite spirit, with a determination to forsake all our sins and live faith-

fully to the end, then we are justified, and the sanctification of the blood of Jesus Christ is efficacious, and we receive the blessings.

We know also that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength.

Again here we are involved: it is our duty, as members of the Church, to serve the Lord our God with all our mights, with all our minds, with all our strength, and as it is stated in another revelation, with all our hearts. That is our duty,—not to serve Him half-heartedly, not to accept a portion of the commandments only, not to receive only those things which appeal to us, and refuse to accept those principles which do not appeal to us. We should be converted in full to the Gospel of Jesus Christ.

#### "TAKE HEED AND PRAY ALWAYS"

But there is a possibility that man may fall from grace and depart from the living God;

Therefore let the Church take heed and pray always, lest they fall into temptation—

Not only the Church collectively, but you and me; let us take heed.

Never in the history of the world, that is, in the history of the Church, have there been so many temptations, so many pitfalls, so many dangers, to lure away the members of the Church from the path of duty and from righteousness, as we find today. Every day of our lives we come in contact with these temptations, these dangers. We should continue in the spirit of prayer and faith, remembering that there is this possibility that we may turn from the grace of the living God, and fall, unless we continue in that humility, in the exercise of faith and obedience to every principle of truth.

#### THE WORD OF THE LORD SHOULD BE REVERED

In another of these revelations the Lord says—I think I will read it, instead of attempting to quote it:

And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

For you shall live by every word that proceedeth forth from the mouth of God.

For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ.

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

So we are commanded here to give heed concerning ourselves, each of us individually, as to the words of eternal life, how we hold them. We should hold them sacred. It is just as much my obligation, and yours, after baptism, to be humble, to have that contrite spirit, that broken heart, and the desire to forsake all sin, as it was before we came into this Church through the waters of baptism.

## MORTALITY, THE FOUNDATION FOR PERFECTION

I often think, and I suppose you do, too, of that great and wonderful discourse—the greatest that was ever preached, so far as we know—which we call the Sermon on the Mount, in which instructions of various kinds were given by our Lord for the benefit of the members of the Church of all ages, by which, if we will only hearken to those teachings, we may come back again into the presence of God, the Father, and His Son Jesus Christ.

I often think of that which is really a summation:

Be ye therefore perfect, even as your Father which is in heaven is perfect.

I have heard many discourses upon that with which I could not agree, not fully, because I believe the Lord meant just what He said, that we should be perfect, as our Father in heaven is perfect. That will not come all at once, but line upon line and precept upon precept, example upon example, and even then not as long as we live in this mortal life, for we will have to go even beyond the grave before we reach that perfection and shall be like God.

But here we lay the foundation. Here is where we are taught these simple truths of the Gospel of Jesus Christ, in this probationary state, to prepare us for that perfection. It is my duty, it is yours, to be better today than I was yesterday, and for you to be better today than you were yesterday, and better tomorrow than you were today. Why? Because we are on that road, if we are keeping the commandments of the Lord, we are on that road to perfection, and that can only come through obedience and the desire in our hearts to overcome the world. That is all.

## WEAKNESSES CONQUERED THROUGH CONCENTRATED EFFORT

There should be no sin in the Church of Jesus Christ of Latter-day Saints. No man should attempt to excuse himself because he has this failing or that. If we have a failing, if we have a weakness, there is where we should concentrate, with a desire to overcome, until we master and conquer. If a man feels that it is hard for him to pay his tithing, then that is the thing he should do, until he learns to pay his tithing. If it is the Word of Wisdom, that is what he should do, until he learns to love that commandment.

May the Lord bless and guide the members of the Church, and protect us from evil. We know that the world is full of evil. It is a wicked world. The Lord has said that. We have come out of it. We don't belong to it, although we are in it. If we are keeping the commandments of the Lord we have no right and we should have no desire to partake of those things which belong to the world, which are contrary to the kingdom of God.

May the Lord bless us, and guide us in righteousness, I pray in the name of the Lord Jesus Christ, Amen.

The Choir sang "How Lovely Are The Messengers"—Mendelssohn. Elder James Brown, Jr., President of the Woodruff Stake, offered the closing prayer.

Conference adjourned until Sunday, October 5, at 10 a. m.

## THIRD DAY

### MORNING MEETING

Conference reconvened Sunday morning, October 5, at 10 o'clock.

Every seat and available space in the great Tabernacle auditorium and galleries was occupied far in advance of the time to commence this session of the Conference. In addition, the large Assembly Hall immediately south of the Tabernacle was crowded with people, amplifying equipment having been installed so that those who could not be accommodated in the Tabernacle could listen to the proceedings as they were broadcast by radio.

President David O. McKay, Second Counselor in the First Presidency, conducted the meeting.

The music for this session was furnished by the Tabernacle Choir, J. Spencer Cornwall conducting. Alexander Schreiner was at the organ.

#### PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

Due to the inclemency of the weather President Grant has considered it advisable not to come down to the session this morning, but in all probability he will be with us this afternoon.

There are on the stand the Counselors in the First Presidency, the Twelve Apostles of the Church, the Assistants to the Twelve, six of the First Council of the Seventy, and all of the Presiding Bishopric.

The Tabernacle is crowded to capacity, people standing in the aisles, the galleries, and the doorways, and we are informed that the Assembly Hall is also filled with an overflow meeting.

The Choir and congregation sang the hymn, "For the Strength of the Hills"—Evan Stephens.

Elder Hervin Bunderson, President of the Box Elder Stake, offered the opening prayer.

#### ELDER GEORGE ALBERT SMITH

*Of the Council of the Twelve Apostles*

I am very happy to be here today. A few weeks ago as I lay on a hospital bed, not knowing just when I would get out, I was looking forward to the opportunity I might have of meeting with you brethren and sisters again. I would like to take this occasion to thank those who

sent flowers and messages of encouragement to me. I have no other way of reaching many of you, but with all my heart I thank you for your kindness.

#### ENCOURAGEMENT FOR WOMEN TO JOIN THE RELIEF SOCIETY

This Conference is usually preceded by the Conference of our National Woman's Relief Society, an organization of which I am proud and for which I am grateful. They set us a fine example in attendance and program. I wonder at times if some of the women of the Church really appreciate that wonderful organization, the first society for women in all the world that has persisted. I suggest today that you men encourage your wives and daughters to become members. It is the department in the Church that the Lord particularly provided for women. I think it would be fine to surprise the Relief Society by helping to increase their membership to 100,000, yes, and make it 200,000 while we are at it. I am sure it would prove a real blessing for all wives to attend the Relief Society meetings in the Wards and Branches in which they live.

#### THE AARONIC PRIESTHOOD DEMONSTRATION

The other night I saw here on the platform a group of your boys of the Aaronic Priesthood. I think that was a marvelous demonstration and I wonder if anybody ever heard any finer singing than they treated us to. It was lovely. I feel to commend the Presiding Bishopric for the splendid work that they are doing in supervising the Aaronic Priesthood. Let us all give them a hand in the Wards and Stakes in which we live.

#### THE GOSPEL OF JESUS CHRIST ABSORBS ALL TRUTH

Last night this house was filled with men who hold the Priesthood. They were standing all around the gallery and seated in the aisles. I might mention other groups that are all intended to develop character. Is it not wonderful to belong to a Church that absorbs everything that is praiseworthy? Every good thing is a part of the Gospel of Jesus Christ. This is His Church. He directed its organization; He gave it His name. Sometimes we carelessly refer to it as *our* Church but it is not ours. I feel grateful that I have the privilege of having my name enrolled on the records as a member of the Church of Jesus Christ of Latter-day Saints.

As we go to and fro in the world other church leaders think that we are trying to take their membership away from them to add to our numbers. That is not what we are trying to do. We are trying to add something to what they already have. They do not have anything that is important for exaltation in the Celestial Kingdom that is not a part of the Gospel of Jesus Christ. All the churches together do not have any more virtues or laws and regulations set up by the Lord than has this one little Church. All that they have that is desirable we have, and in addition, Divine Authority. We are a small organization, but we, if we do our duty, will be the leaven that will leaven the lump.

We have had wonderful weather up to this morning, and now we are reminded of the fact that while we are here in comfort, across the seas, perhaps at this very hour, millions of men are facing one another upon the battlefield destroying each other and in many cities lives are being wiped out by the thousands. Why? Because they have failed to adopt the Christian teachings that were given by our Lord. That is why. There could not be any war if the so-called Christian nations really lived according to the teachings that Jesus of Nazareth gave to them. Surely we ought to be grateful this morning that we have been permitted to receive the Gospel and partake of the blessings that result from honoring it.

I have no doubt that there are some here who were blinded and had difficulty to understand the Gospel, but when the light came how beautiful it must have been. How satisfying to understand that everything that is desirable in all the world may be enjoyed by the members of the Church of Jesus Christ.

#### OUR MISSIONARIES AND SOLDIERS NEED ENCOURAGEMENT

I am thinking this morning of our representatives in the missionary field, scattered throughout the different sections of this country and in some foreign lands. Pray for them, brethren and sisters. They need the help of the Lord and they need our faith and prayers. Write to them and encourage them, that when they get a letter from home they will know that they are remembered all the time.

Reference has been made to our men who have gone into the army of the United States. They need our encouragement and I hope that those of us who know any of these men will find time occasionally to send them a few lines and inspire in them a determination to live up to the ideals of their forebears and of the Church that they represent, because these men who have gone out from Zion do represent the Church.

#### THE TABERNACLE CHOIR RECEIVES PRAISE

This morning we have enjoyed this marvelous Tabernacle Choir. Do you realize what it is doing? I wonder if you know how many people appreciate the members of the Choir. These singers interest them in the Gospel of Jesus Christ in a way that none of the rest of us can because they have the facility of the great organ and the combination of their tuneful voices inspired with a desire to bless mankind.

Some time ago I received a request from a fine Catholic man in Northern California who was injured in the World War. He said, "I wish you would have the Tabernacle Choir sing something for me on a certain Sunday." He explained that he had to go on the operating table the next day to have his leg taken off and wanted to have the Tabernacle Choir sing for him. He mentioned the song he desired to have sung. I telephoned to the Choir leader and asked if it were possible. He said, "No, the program is already prepared, but say to that good man that if he will listen in we will sing something that will be pleasing to him."

I wrote him that they were going to sing and that it would be something he would enjoy. He asked the hospital attendant if he could have the privilege of bringing a radio into his room, but was told that radios were not allowed in that hospital. He was greatly disappointed. Then he sent for the Superintendent and finally convinced him that he was entitled to a radio. He told him he was going to lose his leg, that he was an ex-soldier in a government hospital and that the radio would not bother anybody else. And so he gained permission to have the radio in his room. Then he sent for his folks who lived sixty or seventy miles north. They came down and sat around his bed and enjoyed the music. When this great choir was singing he listened with genuine satisfaction, the result of which was that the next morning when the doctor examined him, he said: "There is no necessity of taking you into the operating room, man, your leg is getting all right. We will not take it off."

In a few days my friend wrote to me and said: "I wonder if other people would think what I think," inferring that he had been healed by hearing the hymns of praise that the Lord loves to hear.

I want to say to this Tabernacle Choir that is only one of the many blessings that we could trace to them if we had time, for others have come to my attention.

#### OBEDIENCE TO THE COMMANDMENTS BRINGS BLESSINGS

How blessed we are in this Church! We have these lovely flowers on the stand and can enjoy the comfort of this building while it is snowing outside. Here we are fed the bread of life and are promised every blessing we can desire if we will be faithful, but we will only receive these blessings and enjoy them if we keep the commandments of our Heavenly Father. He has told us in great plainness that the world will be in distress, that there will be warfare from one end of the world to the other, that the wicked shall slay the wicked and that peace shall be taken from the earth. And He has said, too, that the only place where there will be safety will be in Zion. Will we make this Zion? Will we keep it to be Zion, because Zion means the pure in heart?

When I look into the faces of you good people here, when I mingle with you in your homes, in the Wards and Stakes of the Church, I wonder if we really appreciate the opportunities that are ours to set an example to the world, that they too may desire to know what the Lord has given to us. Then, as I see some of the brethren and sisters a little careless in their attitude towards their blessings I wonder if they realize that these blessings may be lost.

The Gospel of Jesus Christ can only be a benefit and blessing to us if we keep the commandments of the Lord. We cannot live like the world and hope to have the favor of our Heavenly Father. We must live as the Lord indicates that we should live. It is true that He has said that if we will keep His commandments, if we will be worthy of His blessings He will exalt us; and when the final test comes when Satan and his cohorts will be trying in every way to destroy the world, the

Lord says, "I will come down from heaven for the preservation of my people."

Are we going to be worthy of that preservation? Because only those who are worthy will be preserved. And after all He has given to us—and He has bestowed upon us everything that He has given anybody that ever lived in the world that is worthwhile—He has said that unless we keep His commandments we will forfeit our blessings and the calamities that are already abroad in the earth and are spreading day by day will find us.

Brethren and sisters, how grateful we ought to be for such information, to know that God is interested in us and to know He has provided a way for our safety not only here but for our eternal exaltation as well. How grateful we ought to be that we are considered worthy to have our names upon the records of His Church as members in good standing. How embarrassed we will be, when we check on ourselves, if we find that our names are not there and that we are not entitled to the blessings of eternal life in the Celestial Kingdom.

The Lord has told us very plainly that all our blessings are predicated upon obedience to His laws and His laws are so plain. Faith, repentance, baptism, the laying on of hands for the gift of the Holy Ghost are the first principles. Then He offers other things, including Temple work, salvation for the dead and missionary work in all the world. In our great universities we have marvelous training, but I want to say that without the training of the Gospel of Jesus Christ those who graduate from the great universities of the world will be disappointed that they have not earned a place in the Celestial Kingdom.

#### A GOOD EXAMPLE IS EXPECTED OF MEMBERS OF THE CHURCH

This is the Lord's Church. This is His world. He has prepared it for us and given us the opportunity to dwell here under the most favorable circumstances of any people that has ever lived upon the earth. Are we grateful for it? Do we manifest by our conduct day by day, in our association with our fellows, that we do appreciate it?

The Lord has said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Are we thinking of that? Do you realize that every soul in the world is precious to Him, and that we have the key that may be turned to open the door of life and salvation to millions of God's children who do not understand? Are we appreciative of it? If we are, then let us put our own homes in order. Husbands and wives should live together in peace and happiness. The man who should be dearest of all in the world to the wife is her husband, and the woman who should be most precious in all the world to the husband is his wife, and not anything but death should separate them.

Let us be examples of righteousness to our children, have our family prayers and ask the blessing upon the food. Let our children see that as husbands and wives we are affectionate with one another. While there is yet time take the opportunity as husbands and wives to bless each other with your love, with your kindness and your helpfulness in



every way. Take opportunity while there is yet time to teach your sons and daughters how to live to be happy. The Lord has said that it is our duty to do so and if we fail to teach them the Gospel—faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost when eight years of age—the sin be upon our heads. Let us not be found sinful in that regard. Let our homes be sanctuaries of peace and hope and love. Wherever we go let us radiate sunshine that will attract others and will make them desire to know what the Gospel of Jesus Christ really is.

As I stand here this morning and realize the blessings that have come to me through the faith and devotion of my forebears, my father, my grandfathers, my greatgrandfathers and their wives, all members of the Church, is it any wonder that I have pride in my ancestors? Oh, how proud we are to trace ourselves back to these great men and women who have lived and kept the commandments of God and have set examples in the world. How pleased we are to say, "These were my forebears." There is another thought that should be in our minds, and that is, when we join them in heaven, if we are permitted to do so, will they be proud of us? They will be proud only if we have kept the commandments of God and if we have been worthy of exaltation in the Celestial Kingdom.

Now brethren, the storm is on—not the snowstorm—but the storm of malice and hatefulness and disagreeable feeling, and bitterness in the hearts of the children of men. Let us not partake of it; no matter what group we may have belonged to in the past, let us come into the sanctuary of the House of the Lord and attune ourselves to the spirit that is always present when He is there. Then when we go out we can resist the temptations that sometimes threaten to destroy us, and in turn destroy our families.

#### TESTIMONY AND BLESSING

I know that God lives; I know that Jesus is the Christ; I know that Joseph Smith was a prophet of the living God; I know that this Church was organized by Him for the blessing of all mankind who would be worthy to accept it or who would prepare themselves to accept it. We need not hesitate to divide with our non-Mormon neighbor the truths of the Gospel of Jesus Christ if we have qualified to do so. If we will store our minds so that we know what it means and as opportunity offers drop the words of encouragement and help that they need they will bless us forever.

There are people living in this city and elsewhere, not members of the Church, who are probably listening in to this program this morning. They have not yet joined the Church, but they know that there is something comforting and uplifting that comes from this house when we have services here, and I have had some of them say to me, "It is a blessed privilege that we have to sit at home and listen over the radio to the program that you have down there at the Tabernacle."

Now, brethren and sisters, peace be with you. God bless you. Let

us each here this morning renew our determination to be worthy of our membership in this Church and determine that as far as it is possible we will do what the Lord would have us do to bless His other children, for inasmuch as we do it unto these, His other children, He has said we are doing it unto Him.

Think what it will mean if, instead of having been selfish trying to save only our own little family, we can count by the dozens and by the hundreds men and women that we have influenced to accept the Gospel of our Lord. Then will we feel blessed indeed and enjoy their love and appreciation forever.

I pray that we may so live that He who knoweth all things will welcome us and say: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

That this glorious greeting may be for us and all that we may be able to influence in the world, I pray in the name of Jesus Christ. Amen.

### TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a. m., Mountain Standard Time, the regular weekly nation-wide broadcast of choral and organ music and brief spoken word was presented as part of the General Conference proceedings. This program was presented by the Tabernacle Choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States and Canada, and by short wave transmission to many foreign lands. The broadcast originated with Radio Station KSL, Salt Lake City, and exclusive of routine introductory and closing announcements, was as follows:

*Announcer, Richard L. Evans:* With the passing of another week of life we pause, according to the custom of many years, to welcome you again within these hallowed walls, shadowed by the everlasting hills of the West. This is the 638th nationwide performance of this traditional broadcast from Temple Square, heard each week at this hour through the facilities of the Columbia network and its affiliated stations.

The audience that fills the Tabernacle this morning is gathered here from out of many lands.

\* \* \*

We begin with one of the vigorous hymns of the restoration by William W. Phelps, as arranged by the conductor,—“Now Let Us Rejoice in the Day of Salvation.”

“Now Let us Rejoice,” by Wm. W. Phelps, arranged by Corn-  
wall .....Choir  
“Nocturne,” by Grieg .....Organ

*Announcer, Richard L. Evans:* As this traditional hour from Temple Square continues, we turn to the works of Franz Joseph Haydn, to

present from "The Passion" the chorus known as "Lamb of God." It begins with words from St. Luke which are among the most unforgettable of all scripture—"Father forgive them, for they know not what they do." (Luke 23:34)

"Lamb of God," from "The Passion," by Haydn .....Choir

*Announcer, Richard L. Evans:* There seems to have come to dwell among us the spirit of escape. Perhaps it has always been present, but the tenseness of our times makes it more apparent. We seem to want to escape reality; to postpone the day of settlement; to prefer present pleasure to future happiness; to escape the consequences of our own mistakes. There are some who seek to escape by borrowing rather than face the restrictions of a sound economy. There are some who would rather mortgage the future than curtail their appetites. There are some who would like to escape from truth, because acceptance of it isn't convenient to their way of thinking or living. There are some who count heavily on mercy and the opportunities of the moment, rather than on justice and the certain reckoning of the future. Some have become materially and spiritually insolvent—bankrupt, both in the things of this world and in things of the realm beyond—and rather than facing the facts and paying the price and beginning again on humble but substantial foundations, they prefer continuing on borrowed time, always with the shadow of inevitable consequences hanging over them, but never looking at things quite squarely. No doubt there would be less of the spirit of escape if we could bring ourselves to the realization that there is no such thing as permanent postponement. Retribution cannot forever be outdistanced. The judgments of men may be slow, but they are sure, and yet more certain are the judgments of God. No one was ever able to cheat at anything permanently. No one has ever been able to postpone a time of reckoning forever—even though he may have departed this life before he faced the facts—for it is written in the record of scripture:

Verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed." (*D. and C. 1:2,3*)

And since there is no way of permanent escape, to all who seek an easy way out it should be said: Face the issues as they come; pay the price, whatever it is; make your peace; put your house in order, and build on sure foundations for that future wherein no mistakes have yet been made.

"High on the Mountain Top" by Ebenezer Beesley.....Organ

*Announcer, Richard L. Evans:* For the hymn just concluded we are indebted to Ebenezer Beesley—"High on the Mountain Top a Banner is Unfurled," as arranged by the organist.

"To Thee O Lord," by Kalinnokoff .....Choir

*Announcer, Richard L. Evans:* We close now from Temple Square with a chorus from Mendelssohn's "Elijah," combining a scriptural text from Isaiah and the Psalms—"And then shall your light break forth as the light of morning breaketh—Lord, our Creator, how excellent thy name is in all the nations! Thou fillest heaven with thy glory!"

"And then shall your Light Break Forth," by Mendelssohn  
.....Choir

The Tabernacle Choir was conducted by J. Spencer Cornwall. Alexander Schreiner was at the organ.

The Choir and congregation joined in singing the hymn, "O Say, What Is Truth?"—Jaques.

### ELDER STEPHEN L RICHARDS

*Of the Council of the Twelve Apostles*

I am convinced that we cannot afford to be so distracted by the exigencies which these perilous times have put upon us as to forget the fundamental institutions, principles and virtues upon which our national life and civilization are founded. We of the Church are constantly having our attention directed to these fundamentals and they have been and will be made the subject matter for addresses at this Conference. It is upon one of these fundamental institutions of society that I wish to speak today—the home. I am painfully aware of the fact that I can scarcely hope to add a single new thought to this old subject. I am hopeful, however, that I may be able to refresh your own thinking a little about this all-important institution.

#### THE FAMILY RELATIONSHIP THE FIRST FORM OF GOVERNMENT

To get anything like an adequate idea of the place of the home in our civilization and society, I think it necessary to look back upon its history.

It would not be possible to trace even the outline of its development in the time allotted to me. May I, however, merely call attention to a few well recognized facts concerning it. The government initiated in and growing out of the home was the first known form of human government. The head of the family came to be the chieftain of the tribe or clan and his lineal descendants were accorded the inherited right of sovereignty. The patriarchs were not only prophets, they were law-givers and their peoples were submissive to their will. In this respect earthly governments came to be prototypes of divine government, for the very genius of divine government is fatherhood and a recognition of the family relationship. God, the Creator, is the Father, the Proprietor, and the Ruler; men, the children, bound by the ties of filial obli-

gation, are the subjects of government,—amenable in all respects to the will and dictates of the Father.

Then, too, throughout the history of civilization, blood ties and race have been the strongest cohesive factors in the grouping of society. Many of the greatest nations have been but enlarged families with blood strains of remarkable purity.

#### THE HOME THE FOUNDATION OF SOCIETY

The home has ever been the center of economic interest. It has undoubtedly produced a greater part of the wealth of the world and it has also spent it.

It is the primary educational institution. Important as schools have been they have never occupied a position more than complementary to the home, which is the nursery not only of all human beings but of all virtue.

Governments which have attained high place in the world's history and affairs have, I think without exception, been those which have given due recognition to the home as a fundamental institution of society. They have enacted laws for its protection and advancement, and crimes against the home and its sanctity have been regarded as among the most heinous offenses.

In this connection I recall the statement of an eminent man who at one time, speaking in the British House of Parliament against the imposition of a tax on the homes of the poor, said, in substance, "My home may be a poor and rude one; the roof may leak; the wind may enter; the rain may enter, but the King of England with all his army cannot enter. My home is my castle, sacred and inviolate to me and my family." Such a conception of home has lain at the very foundation of English and American law and government and that conception is in no small way responsible for the rights and liberties which we now enjoy.

#### VALUE OF OLD-FASHIONED HOME LIFE

What is its prospect in this dramatic evolution of persons, things and institutions which is now in process? I would not venture a sure prediction but I do agree with Dr. Henry Van Dyke who said that "If old-fashioned American family life vanishes nothing can take its place."

What was an old-fashioned American home, or rather I should say, what is it, because I am thankful to note that there are still some such homes left in the land? You know what it is. You know that it is not just a house, however grand and imposing the house may be and however embellished it may be with costly furniture, rich hangings and floor coverings woven of the toil of far-off Persia. You know that it is not a mansion wherein reside a man and a woman, fretting under the bonds of a marriage contract, a poodle dog and a retinue of servants whose chief function it is to see that the three chief occupants of the house, the man, the wife and the dog, enjoy equality of right and privilege. And you know that such an old-fashioned home is not ordinarily located

among the costly residences of the rich. You know that it is usually to be found among the modest and humble, but not among the poor of the land for they are not truly poor who maintain a real home. You know that in an old-fashioned American home you will find a large family of happy boys and girls, for whom father and mother willingly, patiently and lovingly devote lives of toil and service; not for ostentation and pride and the gratification of selfish desires but to fulfill high conceptions of duty and the laws of God. Are such homes happy?

#### AN IDEAL HOME

I used to live in the heart of a city. My nearest neighbor lived in a real home. He had a yard in which his children might play. They had flowers and gardens, trees and welcome shade from the summer sun. His girls, educated, cultured and refined helped their mother with housework. His boys assisted in keeping up the place outside. They loved their home. It belonged to them all. The feeling of ownership and proprietorship was with them. It begat thrift, economy and industry. Their common interest stimulated mutual confidence and affection that cement and enrich the natural ties of family. They were happy and content and they were splendid citizens.

#### FAMILY LIFE IN APARTMENTS NOT IDEAL

Most of the other people who resided in my neighborhood lived in large apartment houses. Some few had children. These boys and girls had no yards, no gardens, no flowers, no places to play, no property to care for and no responsibility. They came to my lot and my neighbor's. I did not blame them. They had no place to go. They injured and destroyed the flowers, shrubs, and lawns and other property. I forgave them. They had had nothing of their own of similar kind consequently they had never learned how to care for property.

The girls who lived in these apartments did not do housework. There was not much to be done, and besides they had no time for it because it takes all the time of these girls to take care of themselves. It is a big job. Their first task of the day is to prepare themselves for public presentation. I have not time to describe the perplexities of that operation. Suffice it to say that it requires a very great deal of labor and material to produce the finished product. Then there are the daily movies, the teas, the auto rides, the dances and the cabarets all requiring constant re-arrangement of toilet and appearance and involving an immense expenditure of energy. These girls of the apartments are really hard-working girls. They have my sympathy, but like the boys they do not have real homes, and I fear they are not learning to be real women.

Yet this life of the apartment is the new home life; perhaps here depicted in the extreme. Its advocates say that it is more desirable than the old home life; that it has more conveniences, ease and luxury and less of work and responsibility. They clinch the argument by declaring that it costs less. It does, and it is worth less. The old-fashioned American

family life costs more but it is worth more. It costs more in work, self-sacrifice, patience, sleepless nights, heart-aches, and loving service, but the smile of a babe, the kiss of a beautiful daughter, and the handclasp of a manly boy are worth more than all the cost.

#### REQUIREMENTS FOR THE MAKING OF GOOD HOMES

The cry of the world is for men and women. I know of no place where they can be found except in the homes of the people. The homes which produce real men and women must be presided over and maintained by men of strength and courage, of virtue and of vision, and by women of tenderness, unselfishness, and infinite patience and love—endowments of God for the motherhood of the race. Good living is the first requirement of every parent. God pity the unfortunate parent who comes to the realization, as some day all must surely do, that the sins of the child are chiefly attributable to his or her own bad example or neglect.

Criminologists tell us that most of our delinquencies originate in bad or neglected homes. Economists say that the training of the home is largely responsible for the thrift, industry, and prosperity of the nation. Doctors advise us that the health of the people depends on its care and teachings, and the eugenist assures us that the whole trend of human happiness, intelligence, goodness and endurance depends on it.

Do you know that statisticians have scientifically calculated that the United States will support a population of not to exceed two hundred million people, and that we are very rapidly approaching "this point of saturation"? The character of the nation and its destiny depend almost entirely on the families who shall make up the two hundred million. Will they be families descended from the old stocks of America who set up her great institutions and who have fought for and fostered her liberty, her equity and her justice, or will they be families in the stream of whose blood does not course the great impulses, the indomitable will, and idealism which have been and are the genius of our Democracy? Such questions must give pause and concern to every lover of America.

#### THE ESTABLISHMENT OF IDEAL HOMES A GREAT MISSION

To the members of our Church the home has an enlarged significance that is subordinate to nothing else in life, for it constitutes not only the source of our greatest happiness here in this life, but also the foundation of our exaltation and glory in the life to come. After all, it is essentially a religious institution. It has its origin in religious ceremony. It is the fulfillment of divine command. Its government is of a religious nature, and the finest of its products are spiritual.

So it is here in the humble and yet exalted institution of the home that I find the greatest opportunity and mission for men and women. I am sorry to say, however, that the record does not in all cases disclose a very creditable response to this big opportunity and obligation. Modern education has not always produced good home makers. Recently published data informs us that the average number of children in the fam-

ilies of the boot-blacks of America is slightly over four, while the average number of children in the families of school teachers is slightly under two. Now it may be that two school teachers exercise more and better influence than four boot-blacks, but how long will it take on the present respective rates of increase for the boot-blacks to crowd out the school teachers? I present this illustration from a popular scientist, not in derogation of people who follow humble vocations, but to emphasize the fact that the world supply of intelligence, goodness and beauty is largely a matter of propagation.

#### LATTER-DAY SAINT HOMES

There is, in this respect a traditional and rather well advertised distinction which our people enjoy. They have been noted for their large families and had they been better understood they would be famous for their good families. Children have been our best crop and in the good old homes there has been an abundance of them. Eight, ten and a dozen in a family were common numbers.

What families they have been! In days of privation and striving how they have stood together! The sacrifices which they have made, one for another; the love, the service, and nobility which have come from these great homes will probably never be known to many, but those who know of it and speak of the accomplishments of our Church in the first century of its existence, mention first the noble fathers and mothers who in log cabins of the frontier or mansions of luxury have served faithfully as priests and priestesses in the temple of the home.

Our Church calls to its members and to all people to maintain the integrity, the purity and the high purposes of this sacred institution. I trust that no one will ever so yield to the insidious appeals of selfishness, vanity, and the world, as to be swerved from so doing.

#### CHILDREN THE JOY OF THE HOME

To warn of a great danger I must speak of it more specifically. I do so most reverently. If it shall please the Lord to send to your home a goodly number of children, I hope, I pray, you will not deny them entrance. If you should, it would cause you infinite sorrow and remorse. One has said that he could wish his worst enemy no more hell than this, that in the life to come someone might approach him and say, "I might have come down into the land of America and done good beyond computation, but if I came at all I had to come through your home and you were not man enough or woman enough to receive me. You broke down the frail footway on which I must cross and then you thought you had done a clever thing."

#### ETERNITY OF THE MARRIAGE COVENANT

I said that for our Church the home had a great religious significance. We believe that the marriage compact is not for life only or "until death doth part" but for all eternity; that when the covenant is



entered into in the proper manner and place and sealed by the power of the Holy Priesthood, which is the delegated authority of God to man, it becomes an everlasting union, an eternal institution into which there shall enter all children born in such wedlock, and that the ties of kinship so created are eternal ties recognized in heaven as on earth. Our heaven is little more than a projection of the sacred institutions of our homes into eternity.

The spirits of men, which are the literal children of the Father, are by Him permitted to take on mortality through a home, it being the chief purpose of the administrators of the home to guide the spirits so entrusted to their keeping back to the eternal presence whence they came.

So it is that we strive so diligently to maintain our children in the bond of this eternal covenant and union. We do not fear death because death does not break this bond. We must all go by way of it to find place in the eternal family circle. But we do fear sin that may deprive us of the presence of a loved one when we meet in our future homes.

We deplore divorce. It strikes at the very foundation of the home. The number of divorces among our people is relatively low.

Perhaps this mere glimpse into our philosophy of life and heaven and exaltation will serve to justify our undying interest in the homes of the people.

We rely on these institutions to produce the manhood and the womanhood for the Church and the nation. Respect for law, order and established institutions must come from good family life if it comes at all. Boys and girls who grow up to call father "the old man" and mother "the old woman" are not likely to be easily amenable to the necessary restrictions which society imposes. If they cannot respect and love home and parents, their affection and regard for any worthy cause and institution are doubtful.

#### RELIGION A SAFEGUARD

So, I do not question the dominant place of home in our civilization, but I am concerned about the kind of homes we shall maintain. I believe the nation would be infinitely more secure if the influence of pure religion could come to every home. I have confidence in family prayer. It would be far better if the Sabbath were observed as a holy day rather than a holiday. The enemies of society are not reverent, God-loving people.

We live in a Christian nation, founded on Christian principles. The only real hope for the world lies in the democracy and altruism of Christ. Christian homes are the answer.

Years ago it was a common thing to see in houses placards or framed mottos, worked in attractive designs and colors, hung over walls and mantels, bearing the inscription: "God bless our home." It is not fashionable to display these mottos now. One never sees them any more. I trust, however, that if they may not hereafter hang on the walls of our houses, they may be deeply inscribed in our hearts. God bless our homes!

## ELDER HAROLD B. LEE

*Of the Council of the Twelve Apostles*

The length of time that has elapsed since the April Conference has only served to impress upon me the sacredness of the position I am now called to occupy. I am therefore dependent upon the Spirit of our Heavenly Father today, and pray for an interest in your faith and prayers.

## THE LORD CONCERNED IN THE WELFARE OF HIS CHILDREN

I trust the words that I shall speak to you this morning will be words of wisdom and words guided by the spirit of this great Conference.

During the last five and a half years my mind has been occupied largely in matters that pertain to the safety and welfare of this people. In my study of this subject and my attention to these matters, I have become impressed with the rich outpouring of the Spirit that has dictated counsel, wisdom, and revelation sufficient for our needs. That the Lord is concerned about the welfare of this people there can be no question, as is evidenced by a revelation given early in the history of this Church to the Prophet Joseph in these words:

And it is my purpose to provide for my Saints, for all things are mine.

But it must needs be done in mine own way. (D. & C. 104:15, 16.)

I received some time ago a letter from a friend that suggests the concern of our Father, and the way by which His concern will be manifest. I quote:

For over a century men have been preaching the gospel of salvation but have never lifted their eyes beyond the old sectarian concept of a salvation men have to die to get. When we become conscious of the fact that there is no time limit upon the saving principles and powers of the Gospel but that they may be drawn upon to meet the problems of today and tomorrow, as well as of the Hereafter, we will then become the people who will be the light of the world.

## INSPIRED LEADERSHIP THE PRESENT NEED

The dispensation in which you and I live is intended to be a demonstration of the power and effectiveness of the Gospel of Jesus Christ to meet these everyday problems here and now. The Lord declared in 1838:

For thus shall my Church be called in the last days, even The Church of Jesus Christ of Latter-day Saints.

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth. (D. and C. 115:4-6.)

The uncertainty of the leadership of men of the world in this day is evidenced by the fact that we have many changing programs that over night, and day by day seem to fluctuate between poles of the greatest of uncertainty. We hear much about "the abundant life," and "social security," and there are some I fear who are believers in the thought that these goals will come from the working out of the philosophies of men. Enterprising newspaper writers have suggested as you gather to this Conference that you are coming here, perhaps, as you have never done before to hear words of direction and counsel from those who stand as your Church leaders, and well you might come in this day, for the Prophet has declared:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

Last night as we left the Priesthood meeting you heard the thunder roar, you saw the lowering of clouds, and you said to yourselves: "Well, it looks like we are going to have storms tomorrow." And yesterday morning and the day before as the sun came up on a cloudless sky you said, "Well, it looks like we will have fair weather." And you who have thus been able to read most accurately the signs of the weather might well listen to what the Master said to those in His day as He used these expressions as a parable:

O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? (Matthew 16:3.)

#### THE LORD'S PLAN

My purpose in the few minutes that I stand here will be to give you something of what the Lord has said pertaining to this day, and what might be the expectation of the Latter-day Saints concerning the way by which the Lord would guide us to safe shores. Not only has the Lord given us the plan to follow, but He has given us in the revelations one of the basic, if not the most basic reason for the ills that beset mankind. This is what the Lord said, and I suppose as you understand this you will recognize in it the reason for selfishness and for jealousies that develop into bitterness and hatred, and finally into war and bloodshed. Here is the simple statement of the Lord:

But it is not given that one man should possess that which is above another, wherefore the world lieth in sin. (D. and C. 49:20.)

While the world today is groping for a solution, (and I repeat that some of our people, I am afraid, have the mistaken notion that they must look to some development of the philosophies of men in this nation or copied from nations abroad, to solve present problems) the Latter-day Saints should never lose sight of the fact that for over one hundred years the Lord has given us the way, and the plan by which might come the ultimate solution of all the economic problems of this day. Listen to what the Lord said in a revelation:

For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.

Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

Behold, here is wisdom also in me for your good.

And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just—

And all this for the benefit of the Church of the living God, that every man may improve upon his talent, that every man may gain other talents, yea, even an hundred fold, to be cast into the Lord's storehouse, to become the common property of the whole Church—

Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God. (D. and C. 82:14-19.)

#### THE REVELATION PERTAINING TO THE UNITED ORDER

One year prior to the receiving of that revelation the Lord gave the details—the minutest of details—of the organization we have come to call the United Order. He told us how consecrations were to be made and were to be received; He told us how the residue or surpluses were to be handled and distributed; He told us something about the establishment of stewardships and private ownerships, and how those within such an organization should act. This is not the first time that such an organization has been given to this people. We read that shortly after the crucifixion of the Savior the followers of our Lord and Savior established an order where they had all things in common, and two hundred years after the Savior's coming we find a people on this continent of which it was said that they likewise were living in close bonds of fellowship and love, so much so that there was not to be found a happier people anywhere on the face of the earth.

#### BEGINNING OF THE CHURCH WELFARE PLAN

Five and a half years ago when I, under an assignment from the First Presidency, accompanied Brother Melvin J. Ballard throughout the Church to make the initial announcement of the present movement known as the Church Welfare Plan, he was asked everywhere: "Is this the beginning of the United Order?" And to all such questioners Brother Ballard's answer was the same: "No, it is not the beginning of the United Order, but it may be that in this movement the Lord may be giving His people an examination to see how far they have come toward a condition where they might live as one."

As I have thought about that question, and as I have thought about his answer, I have had difficulty understanding how a people who are not able to sacrifice to a point where they can pay a tenth of their interest annually and abstain from two meals on the first Sunday of the month and pay that as an offering for the care of the needy, I have difficulty in understanding how we can believe that many of our people are more than ten percent ready for the United Order.

Furthermore, I have difficulty understanding that they would be able to live in the United Order were it to be instituted in this day. I also have grave doubts that prosperous times will make possible that happy day spoken of. I fear we must yet see more difficult and trying times than any we have yet passed through before such a day can come.

There are some things of which I am sure, and that is that contrary to the belief and mistaken ideas of some of our people, the United Order will not be a Socialistic or Communistic set-up; it will be something distinctive and yet will be more capitalistic in its nature than either Socialism or Communism, in that private ownership and individual responsibility will be maintained. I am sure also that when it comes it will come from the leaders of this Church whom you sustain as prophets, seers, and revelators, and will not come from some man who does not occupy that position. It will not come as a political program, legislated by men not possessed of that authority. I am also convinced that the time is here when Zion must put on her beautiful garments preparatory for the second coming of the Savior, and I believe firmly that that preparation is in progress. I am likewise persuaded that the Church Welfare Plan is contributing mightily to that preparation.

It is more than just a coincidence that our Presidency, in 1936, from this stand announcing the beginning of this Welfare movement, made this significant statement:

No pains must be spared to wipe out all feeling of diffidence, shame, or embarrassment on the part of those receiving relief. The Ward must be one great family of equals.

#### THE PURPOSE OF THE PLAN TO HELP THE POOR

I have seen from a humble beginning an organization grow to where now there has been produced throughout the Church great quantities of foodstuffs. I have seen a system of equitable distribution of those foodstuffs grow up under the guidance of our leaders, so much so that the eighty-three storehouses we now have, or that are in course of construction, may each have an equitable supply of all these commodities, and as great a variety as though they were here in the center part of the Church. I remember also that no Bishop today who is faithful in bearing his responsibility may say that he cannot take care of faithful members of his Ward because he has insufficient funds. I know that in these years we have been striving to a great end, and we have been led by the hand of our Father.

We have come, yes, in a day when "The way of the Lord," as He described it, would be applied, when the poor would be exalted, or in other words stimulated to success and pride, and uplifted because the rich have been made low, or in other words, because the rich have been made humble and willing to give of their substance, their time, and their talent, and their wisdom, and their example that the poor might be thus guided and directed. I have seen team work and cooperation grow, and I have seen the Priesthood take its place in blessing this Church temporally and spiritually in a most glorious way.

## PREPARATION NECESSARY BEFORE THE SECOND COMING OF CHRIST

I am persuaded that the days of trial and tribulation, the time for testing the fidelity of the Latter-day Saints is here as has been foretold. I am also convinced that you and I will not be prepared for the living of the Celestial law in preparation for the Second Coming if we are not able to live the law of tithing, and pay our Fast offerings, and subscribe wholeheartedly to the workings of the Welfare Plan at the present time. In my mind there is grave doubt that any man can abide the day of the Second Coming who is not willing and able to follow the leadership of these men whom the Lord has set to counsel and guide us in this day.

I thank the Lord that we are not dependent alone upon the faith of those who lived centuries ago, or even a hundred years ago, for revelations that were given unto them in that day. In this day He has given us leaders who are possessed of the same spirit of revelation. This is what the Lord said, speaking to those who held Apostleship:

And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost.

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. and C. 68:3, 4.)

## INSPIRED WORDS OF PAST CHURCH LEADERS

It should not be necessary today for us to expect new written revelation on every point when we have these men thus possessed of that same spirit of revelation. A brief review of the past instruction of our leaders should only serve to warn the disobedient and to encourage the obedient to continue faithful. Today listen to the words of President Wilford Woodruff that he spoke more than forty years ago:

So far as temporal matters are concerned, we have got to go to work and provide for ourselves. The day will come when you will see the necessity for making your own shoes and clothing, raising your own food, and uniting together to carry out the purposes of the Lord. We will be preserved in the mountains of Israel in the day of God's judgment.

I therefore say to you, my brethren and sisters, prepare for that which is to come.

Have you made that preparation? Have you become a self-sustaining people? We were warned to be so by a man whom we sustained as the representative of our Heavenly Father here upon this earth. Today we are suffering from difficulties between capital and labor. Are you aware that our leader of nearly forty years ago told us something that if we would have heeded would have guided us safely past some of the ills of the present time.

Lorenzo Snow spoke these words:

Ye toiling millions who in the sweat of your faces earn your daily bread, the day of your redemption draweth nigh. Cease to waste your

wages on that which helps to keep you in want. Regard not the wealth of your enemy and your employer as your oppressor. Seek for the union of capital and labor. Be provident when in prosperity. Do not become a prey to designing men who seek to stir up strife for their own selfish ends. Strive for your rights by all lawful means, and desist from violence and destruction. Dissipation and vice are the chains that bind you to slavery.

Men and women of wealth, use your riches to give employment to the laborer; take the idle from the crowded centers of population, and place them on the untilled areas that await the hand of industry. Unlock your vaults, unloose your purses, and invest in enterprises that will give work to the unemployed and relieve the wretchedness that poisons the moral atmosphere around you. Make others happy and you will be happy yourself.

We have heard much said in this Conference about keeping out of debt and avoiding speculation. From this stand just nine years ago now, from the inspired lips of our late President Anthony W. Ivins he spoke these words; (and they should be something of a condemnation to those who disregarded his words, and should be something of a blessing to those who listened to and kept that counsel.) This is what he said referring to and warning against borrowing and going into debt:

I fear that under existing conditions we are gradually drifting toward a paternal government, a government which will so entrench itself that the people will become powerless to disrupt it, in which the lives and liberties of the people at large may be jeopardized. They are pouring millions of dollars in this time of need into sources for the benefit of the people, and it is a great benefit and perhaps salvation, but it is going to result in this, I am going to make this statement, that if the present policy is continued it will not be long before the government will be in the banking business, it will be in the farming business, it will be in the cattle and sheep business, for many of these debts will never be paid. This will mean the appointment of innumerable agencies. The government now is overloaded with commissions and agencies, some of them administering the very laws that Congress itself has enacted. Someone else should be administering those laws. If you want to save yourselves from the bondage of debt and political influences which are not of your own choosing, I ask you to think of what I have said.

Now, my brethren and sisters, we have men today who have told us repeatedly and also warned against the evil and vice of liquor in our midst. We have been told that we must patronize and foster home industry, to avoid speculation, to make savings in foods and clothing for at least a year. We have had our leaders plead with us to pursue a course that would tend to keep us out of war. I admonish you in all sobriety and seriousness to listen and heed before it is too late.

Oh, may we not be those of whom the Lord complained:

In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me. (D. and C. 101:8.)

Remember that the Lord said:

For if you will that I give unto you a place in the celestial world,

you must prepare yourselves by doing the things which I have commanded you and required of you. (D. and C. 78:7.)

#### SAFETY IN FOLLOWING COUNSEL OF CHURCH LEADERS

Today you and I are here because we listened to the counsel of President Brigham Young, and turned deaf ears to the pleadings of men like James J. Strang, Sidney Rigdon and others who would have led us from the path of truth and right. I bear you my witness in all humility that if your children and my children, our grandchildren, our great-grandchildren, remain faithful to this Church it will be because you and I remained steadfast in the testimony that these men are the prophets of the living God and that we must follow their counsel if we would be saved in the days of peril. Therefore, "stand ye in holy places and be not moved," that we might abide the day of the coming of the Son of Man and be caught up in the clouds of heaven to meet our Redeemer when He comes on earth to reign, and reign with Him a thousand years with our children and the redeemed of our Father's house, I pray humbly, in the name of the Lord Jesus Christ. Amen.

#### ELDER RICHARD L. EVANS

##### *Of the First Council of the Seventy*

I must confess that as disturbing as it is to stand before this congregation it is not so much so as the experience I have already been through this morning in presenting the nationwide broadcast. I never approach the microphone before a broadcast without fear and trembling, even though I have presented nationwide broadcasts from this pulpit every week, with rare exceptions, for nearly twelve years. I have a great deal of respect for five or ten minutes of time; I know what it is worth on the radio. I know that it is sufficient time for a man to get himself into a great deal of trouble. I know that multiplied by the number of people here, it is a great responsibility, and I know that a message can come forth in that time if the Lord so directs, and to this end I ask your faith and prayers.

#### A SURVEY RESULTING IN REARRANGEMENT OF THE TEN COMMANDMENTS

I am indebted to Dr. Carlton Culmsee of the Brigham Young University for inviting my attention to a survey recently conducted by a professor of psychology. The survey queried students and teachers in two of the major institutions of learning in America, one in the far west, and one in the middle west. The result announced in the press earlier in the year, was the rearrangement of the order of the Ten Commandments. The presumption of rearranging the order of the Ten Commandments is exceeded only by the manner in which they were rearranged. These many students and teachers were asked to list the Ten Commandments in what they considered to be the order of their im-



portance, and the results indicate facts with which you and I are already familiar.

For example, the Fourth Commandment, referring to observance of the Sabbath day was moved to ninth place. I am sure that we see the evidences of this feeling all about us. I would hesitate to make the mistake that some in ancient Israel made in particularizing too much on what should and should not be done on the Sabbath day, but I am sure that most Latter-day Saints know when they are keeping the Sabbath day and when they are not keeping it, in spite of all the rationalizing that we do. I must confess I am still old-fashioned enough to be shocked to go among the Wards and Stakes and find Ward or Stake officers excused for deer hunting, or pheasant hunting, or for fishing—not fishers of men, by the way. I am not sure that this is not a day on which to catch up with all the odd jobs that have been neglected during the week. I am sure that it is not a day for public celebration or for athletic contests. I am disturbed in my thoughts when buses come into my neighborhood and take our young men and women off for a day of Sabbath skiing. I am sure in my own heart that it is not a day for patronizing places of commercial entertainment, and I am sure, to repeat, that we know in our hearts when we are and when we are not keeping this day of rest and worship and good works.

Another of the significant changes in this survey was the moving of the Third Commandment to tenth place. That has reference to profanity, to the taking of the name of the Lord in vain. The students so queried considered that of least importance. I am inclined to believe that it would have been eliminated entirely, except that there was the place to fill, and they had to include it somewhere. Our brother, Joseph Fielding Smith, has recently written two articles that have appeared in current issues of the *Improvement Era* on the proper use of the name of Deity, which I commend for your reading and re-reading. I am sure that this revolting practice of prevalent profanity is grievous in the sight of our Father in heaven, and an offense to every sensitive and thoughtful and reverent man or woman.

Another most significant change was this: The First Commandment was relegated to the seventh position, that one that has reference to the Lord God and our relationship to Him. In other words, it means that in the thinking of these university students, and I believe they are a barometer of thinking generally, the Lord has been relegated to a place of secondary importance in the scheme of religion, and religion in their minds has been reduced to a system of ethical standards, and when we reduce religion to a mere code of ethics we have stripped it of its life and power.

The complete order of rearrangement was as follows, with the original scriptural number in parenthesis:

1. Thou shalt not kill. (6)
2. Thou shalt not steal. (8)
3. Thou shalt not commit adultery. (7)
5. Honor thy father and thy mother. (5)
6. Thou shalt not covet. (10)

7. I am the Lord thy God, thou shalt have no other Gods before me. (1)  
 8. Thou shalt not make unto me a graven image. (2)  
 9. Remember the Sabbath day, to keep it holy. (4)  
 10. Thou shalt not take the name of the Lord, thy God in vain. (3)

I am sure that the Lord knew what He was doing, that He is enough of a teacher, to state first things first, and I repeat, that the presumption of rearranging the order of the Ten Commandments according to their supposed current social importance is exceeded only by the significance of the order of this rearrangement. The fact is if we were to keep the First Commandment—and love the Lord our God with all our hearts, and have no other Gods before Him—all the others would follow in due course without any difficulty whatever.

#### TRUTH NEEDS NO EMBELLISHMENT

I am aware that we live in an age of great exaggeration, of unguarded statement, of propaganda, as has so frequently been spoken of in this conference—that shouting is sometimes thought to be a substitute for truth, that there are those, the type of which you know as well as I, who believe if they shout a thing long enough and loud enough some of it will be believed regardless of its inherent truth or falsity.

It was invited to my attention recently by a student of Scripture, not of our Church, that the Savior of the world seldom indulged in the use of modifiers or intensifiers, or adjectives. He simply stated plain truth without undue embellishment, and I think this is a thought to keep well in mind in this day when everything is represented as being “colossal” “stupendous” or “Gargantuan” or “ultra” or something of the kind—whatever it is the “greatest” of whatever it is. In the face of such statements I remind myself that a truth quietly spoken carries its own weight, and we must go about our business quietly and earnestly with “the warning voice, every man to his neighbor, in mildness and in meekness,” (*Doctrine and Covenants*, 38:41), proclaiming that which we know to be true, with tactfulness, with plainness, and with unceasing diligence on all occasions.

If you can imagine the Sermon on the Mount littered with extravagant adjectives, you know what I mean. “Blessed are the pure in heart, for they shall see God”—“Blessed are the meek, for they shall inherit the earth.” What could add to such conclusive statements? So, without any adjectives, I wish to add my testimony to yours that I know that God lives; that Jesus is the Christ; that Joseph Smith and all of his successors have been the representatives of God our Father on the earth in this dispensation—and that all men may come to that knowledge, and that we who have it may walk in harmony with it, I ask in the name of the Lord Jesus Christ, Amen.

The Choir sang “Thy Word is a Lantern”—Purcell.

Elder Paul C. Child, President of the Pioneer Stake, offered the closing prayer.

Conference adjourned until 2 p. m.

## THIRD DAY AFTERNOON MEETING

The concluding session of the Conference convened Sunday, October 5, at 2 o'clock p. m.

Once more the great Tabernacle was crowded to capacity. An overflow meeting was held in the Assembly Hall immediately south of the Tabernacle, and a great many other people assembled on the grounds, where, by means of amplifying equipment that had been installed, they were able to listen to the proceedings of the Conference as broadcast from the Tabernacle.

President Heber J. Grant was present and presided. President David O. McKay, Second Counselor in the First Presidency, conducted the services.

The Tabernacle Choir furnished the music for this session—J. Spencer Cornwall, director. Frank W. Asper was at the organ.

### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

The time has arrived for the opening of this the last session of this the 112th Semi-Annual Conference of the Church.

An overflow meeting is now being held in the Assembly Hall, two of the brethren are there presiding.

The exercises as rendered here and the sermons given will be given there over the radio.

Those who are standing and desire seats may find them in the Assembly Hall.

There are present on the stand this afternoon President Grant, his Counselors, the Twelve Apostles of the Church, the Assistants to the Twelve, six of the First Council of the Seventy, and all of the Presiding Bishopric.

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The Choir sang, "Prayer of Thanksgiving."

Elder H. Clay Cummings, President of the Wasatch Stake, offered the opening prayer.

The Choir sang, "Lost in the Night"—Christiansen.

### GENERAL AUTHORITIES OF THE CHURCH SUSTAINED

President David O. McKay, Second Counselor in the First Presidency, presented for the vote of the Conference the General Authorities, General Officers, and General Auxiliary Officers, who were sustained by the unanimous vote of the congregation, as follows:

## FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

## COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Sylvester Q. Cannon

Harold B. Lee

## ACTING PATRIARCH TO THE CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the Acting Patriarch to the Church as Prophets, Seers, and Revelators.

## ASSISTANTS TO THE TWELVE

Marion G. Romney

Thomas E. McKay

Clifford E. Young

Alma Sonne

Nicholas G. Smith

## TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

Richard L. Evans

Oscar A. Kirkham

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop

Marvin O. Ashton, First Counselor

Joseph L. Wirthlin, Second Counselor

# GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jensen and A. William Lund.

## CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Rudger Clawson	Charles A. Callis
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Richard R. Lyman	

Frank Evans, Secretary and Treasurer

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISORS

M. Lynn Bennion  
J. Karl Wood

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
J. Spencer Cornwall, Conductor  
Richard P. Condie, Assistant Conductor

## ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Wade N. Stephens, Assistant

## CHURCH WELFARE COMMITTEE

### ADVISERS

John A. Widtsoe	LeGrand Richards
Albert E. Bowen	Marvin O. Ashton
Antoine R. Ivins	Joseph L. Wirthlin
John H. Taylor	

General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman  
Robert L. Judd, Vice-Chairman  
Harold B. Lee, Managing Director  
Marion G. Romney, Assistant Managing Director

Mark Austin  
Campbell M. Brown  
Clyde C. Edmunds

Sterling H. Nelson  
William E. Ryberg  
Stringham A. Stevens

J. Frank Ward

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

### NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President  
Marcia K. Howells, First Counselor  
Donna D. Sorensen, Second Counselor

with all the members of the Board as at present constituted.

### DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent  
Milton Bennion, First Assistant Superintendent  
George R. Hill, Second Assistant Superintendent  
with all the members of the Board as at present constituted.

### YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
Joseph J. Cannon, First Assistant Superintendent  
Burton K. Farnsworth, Second Assistant Superintendent  
with all the members of the Board as at present constituted.

### YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President  
Helen Spencer Williams, First Counselor  
Verna W. Goddard, Second Counselor  
with all the members of the Board as at present constituted.

### PRIMARY ASSOCIATION

May Green Hinckley, Superintendent  
Adele Cannon Howells, First Assistant Superintendent  
Janet Murdoch Thompson, Second Assistant Superintendent  
with all the members of the Board as at present constituted.

## ELDER RUDGER CLAWSON

*President of the Council of the Twelve Apostles*

My brethren and sisters: I have been wonderfully thrilled by the spirit of this Conference. We have had a most excellent time. I feel personally as if I had been fed on the bread of life for three days here while this great congress of the Church has been in session. That is a good thought I take it—congress.

I feel that we have been greatly blessed in the Conference. We have been thrilled by the Tabernacle Choir. The more I have listened to their fine work the better pleased I have been.

## THE VALUE OF GOOD LEADERSHIP

This thought has been in my mind while listening to the Choir: What would we do without this addition to our service? And what would we do without the help of the General Authorities of the Church? Leadership is what we need, and we have leadership in this dispensation of the Lord; there is leadership everywhere. It only remains to be sought out, and that too by the influence of the Spirit of God. There has been leadership in every dispensation of the Church, and the finest kind of leadership. Good leadership means effective work; poor leadership means poor work. That is a rule that will always be in force.

## ENOCH CALLED TO A GREAT WORK

I take it, brethren and sisters, that the Church is well satisfied with its present leadership, including the addition of the new member of the First Council of the Seventy.

There was leadership in the days of the antediluvians from Adam down to Noah. It is not very much enlarged upon in the Scriptures, but there was good leadership there. The Lord spoke to Enoch and said to him: "Go unto this people and call upon them to repent from their sins, or they will be destroyed." The Spirit of the Lord fell upon Enoch, and he was called upon to do a great work, but he endeavored to get the Lord to excuse him because he was of a stammering tongue. The Lord commanded him to go and he would be prospered, and he did a great work.

I have a few items here in respect to Enoch. It says:

The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon the people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

And the Lord called His people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there were no poor among them.

It was an ideal condition. So great was their righteousness that they were finally caught up into heaven.

And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.

And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.

You can see by this that Enoch accomplished a great work. At one time the Lord said unto him: "Enoch, walk with me." An invitation from the Lord to His servant to walk with Him. Enoch must have felt very much complimented by this invitation.

## THE LORD'S PROMISE TO ENOCH

And there is just a little more I would like to read to you if you are not getting tired. Perhaps it will rest you if I speak rapidly:

And Enoch beheld the Son of Man ascend up unto the Father; and he called unto the Lord, saying: Wilt thou not come again upon the earth? Forasmuch as thou art God, and I know thee, and thou hast sworn unto me, and commanded me that I should ask in the name of thine Only Begotten; thou hast made me, and given unto me a right to thy throne, and not of myself, but through thine own grace; wherefore I ask thee, if thou wilt not come again on the earth.

A very pertinent question.

And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I have made unto you concerning the children of Noah;

And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve.

\* \* \*

And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years;

But before that day he saw great tribulations among the wicked; he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked.

And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption; and received a fulness of joy.

These wonderful words are found in the seventh chapter of the Book of Moses in the *Pearl of Great Price*. It gives us the wonderful truth of the consummation of the promises of the Savior to return to the earth in the latter days, and we can depend upon it because the announcement was made by the Lord Himself that He would return. So we have that assurance, and we have the further assurance of a millennium, a thousand years of peace and righteousness. So we can be sure that these prophecies will be fulfilled. Whenever the Lord speaks it is to our interest to give attention and to receive His words, for we know that His words never fail. If He makes a promise He keeps the promise, but it is not always so with man.

I rejoice in standing before you. I am thankful for my membership in the Church, for the opportunity to give service. From my heart and soul I pray that His peace and blessing may rest upon the members of the Church in every land and clime, in the worthy name of the Lord Jesus Christ, Amen.



**BISHOP LEGRAND RICHARDS***Presiding Bishop of the Church*

My brethren and sisters: My heart has been stirred with deep gratitude for the teaching and testimonies of my brethren during this Conference, and for my membership in this Church and my association with you Latter-day Saints.

**THE EARTH BEING PREPARED FOR THE COMING OF CHRIST**

It has been made plain to us today, as we have been taught all our lives, that judgment should befall the nations until men's hearts should fail them with fear, and as Brother Sonne pointed out yesterday, quoting the words of Brother Penrose, that the nations of this earth should be broken up like the potter's vessel. Notwithstanding these judgments, I take it there is little any of us can do about it because the Lord is to continue His judgments among the nations until they shall beat their swords into plough-shares and their spears into pruning-hooks, and learn war no more.

Inasmuch as we can do little about this, we should be more concerned with the opposite force that is operating in the earth. We are not unmindful of the message of Mormonism to the world, that He has sent His messenger to prepare the way of His coming, and He shall come quickly to His Temple, and He shall come cleansing and purifying as refiner's fire and fuller's soap. And so the thing that should concern us as Latter-day Saints, if we are in harmony with His great plan of preparation, is to prepare for His coming.

I desire to read a few words from the 50th Psalm, as I think David saw this relating to our day and the great work that should come forth among the children of men:

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof."

Your missionary boys have been called into the earth from the rising of the sun unto the going down thereof, declaring that the mighty God hath spoken.

Out of Zion, the perfection of beauty, God hath shined.

And how has He shined out of Zion, the perfection of beauty? By sending forth His ambassadors of eternal truth to the nations of the earth to bear witness of the restoration of the Gospel of the Lord Jesus Christ.

Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him.

He shall call to the heavens from above, and to the earth, that He may judge His people.

Gather my Saints together unto me; those that have made a covenant with me by sacrifice.

## SACRIFICE REQUIRED OF ALL THE LATTER-DAY SAINTS

Not only were our pioneer fathers and mothers required to sacrifice in order that they might prove themselves worthy to stand among the Saints of God who are to be gathered in these latter days, but we are required to make sacrifices also. We may not be required to forsake our homes and go into new lands; we may not be required to lay our loved ones away by the side of the road; we may not be driven out by friends and ridiculed and reviled, but the Lord nevertheless expects sacrifices at our hands. And I want to say to you that I think the Lord does not let such sacrifices go unrewarded.

## FAITH SHOWN BY THE MOTHER OF JESSE KNIGHT

Some of you will have read with interest the book recently published by J. Will Knight on the Knight Family, and I find there an incident that appealed to me as a reward of sacrifice. If you have read it, you will recall that Brother Jesse Knight's mother had been married before she married Jesse's father, and after becoming a widow and burying two children, she gathered with the Saints in Kirtland; and as she arrived there, the brethren were around trying to gather contributions from the scanty means of the Saints in order to be able to liberate the Prophet Joseph. Sister Knight turned her purse upside down and gave them all she had; I think some fifty dollars. The Lord of Israel and the angels in heaven could not overlook a sacrifice of that kind. She later married Jesse's father, and raised a family. Then her husband died and she moved to St. George. When she came to visit Jesse on one occasion, she failed to say anything to him about becoming active in the Church. For many years Jesse had done very little, and finally, when she was about to return, he said:

"Mother, how is it you are not preaching to me as you usually do?"

She answered: "Jesse, I have prayed in the Temple for my children many times, and on one occasion the Lord made known to me that I was not to worry about you any more, that you would one day understand for yourself—and I never intend to argue again with you about religion."

And you know how literally this promise was fulfilled, for soon after Jesse did understand, and he rendered a great service to the Church.

## MANIFESTATIONS OF FAITH AMONG THE SAINTS

There is hardly a family among the Saints but what could testify of the sacrifices that have been made for the Gospel in this last dispensation. I remember working with a young man before I went on my first mission. He had been driven from his home, and his young wife had deserted him because as he was passing a street corner one evening in an eastern city, on his way home from work, he stopped at a street meeting and listened to the testimonies of our missionaries, and their explanation of the doctrines of the Church, which he explained pierced his heart like a two-edge sword. He joined the Church and his people cast him out. I was with him when he received a telegram announcing the birth of his

child. He did not have the spirit of hardness or retaliation. He said, with feelings of emotion and tears in his eyes: "The only desire I have in my soul is some day to stand on that same street corner and proclaim to the people of my own town the restoration of the Gospel of the Lord Jesus Christ."

We may not have to make such sacrifices as have been made in years gone by, but as I travel through the Church and witness the marvelous manifestations of the faith of the Latter-day Saints, I feel impressed that the Lord truly has gathered His Saints who have made a covenant with Him by sacrifice. In all the Auxiliary organizations of the Church we see how people give of their time and their talents for the building up of the Kingdom. Right here, we witness the sacrifice of the Tabernacle Choir members to carry on their great work. We just presented the Aaronic Priesthood pageant, and in its preparation there were those, such as Sister Evelyn Wood and Brother Lee A. Palmer, who worked through two nights without any sleep; the boys came night after night to practice. We enjoy what is going on but we little realize the sacrifice back of it all. We sat here and listened to a wonderful quartette of our brethren from Southern California, and I am sure they paid their own transportation to come here and sing for us. The sacrifices made for missionary and Temple work are marvelous. There is a spirit of sacrifice in the heart of every true Latter-day Saint who has been touched with the testimony of the Holy Ghost, the power by which this work is moving onward in the world.

#### PROMISES OF THE LORD TO THOSE WHO SERVE HIM

We often have quoted to us the third chapter of Malachi, which I feel relates to this people in our day and time, when the Lord was to send His messenger and prepare the way for His coming. Then He indicates that from their fathers' days they had departed from Him, and they asked how, and he said: "In payment of your tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation," meaning the nation of Israel.

Then He promises to pour out the blessings of heaven upon them if they will return unto Him, and we usually stop at about that point. I desire to read the latter part of that chapter, commencing with the 13th verse:

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?  
Ye have said, It is vain to serve God.

Have you ever heard such a conversation in the midst of the Latter-day Saints?

And what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts?

And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.

We often hear people remark that the wicked are blessed even above many of the faithful Saints, and that is what Malachi of old heard.

Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of Hosts, in that day When I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Those of us who have labored in different parts of the Church and have faith in the promises of the prophets have, I am sure, deep down in our souls a desire that when the God of Israel fulfills this promise, when He makes up His book of remembrance, when He writes therein the names of His jewels, we wish to see recorded therein the names of those whom we loved and among whom we have labored.

#### EVIDENCES OF FAITH SEEN AMONG THE PEOPLE

I think back to the time when I labored as a missionary as a young man in Holland, to the kindness of those Dutch people, and their faithfulness in keeping the commandments of the Lord; I am sure that if it shall ever by my privilege to enter into His presence, where the book of remembrance shall be opened and His jewels shall be remembered, I would not be happy if my Dutch friends were not there. And I feel the same about the Saints among whom I have labored as a Bishop in three different Wards, and as a President of a Stake in California, and the good Southern Saints in the South where I had the privilege to preside.

As I travel through the Stakes of Zion and see the people come from great distances, to listen to the representatives of the General Authorities who are sent unto them, I feel to say, God bless the Latter-day Saints. They truly are evidencing their faith in God and in His great Latter-day work by the sacrifices they are willing to make.

Some years ago I heard President Grant from this pulpit in a Priesthood meeting promise the Latter-day Saints that if they would pay their tithes and their offerings, the Lord would bless them with increased power and leadership in their own families. I was in a Stake of Zion a few weeks ago where a Bishop was released after a service of twenty-three years, and when we called him to speak, he told the great joy he had had in witnessing the blessings of the Lord upon the members of his Ward because of their faithfulness. He told of one brother and sister who had paid their tithing conscientiously and regularly for all those years, and he said they have a posterity of some eighty-odd and there is not one but pays his tithing and keeps the Word of Wisdom.

#### INSTANCES RELATED OF FAITHFUL TITHE-PAYERS

When I was president of the Rotterdam Branch in Holland many years ago, a sister came to me after the meeting one Sunday morning, and said: "Brother Richards, I have only earned a quarter this week. (That is ten cents American money). Should I pay tithing on it?"

I looked at her for a minute, and then said: "Sister, if this were my Church, I would not take your tithing. But it is not my Church, it is the Lord's Church, and tithing is a principle upon which blessings of the Lord are predicated; and sister, if you have only earned twenty-five cents this week, I surely do think you need a blessing, so I would advise you to pay your tithing and be blessed." And I wrote her a receipt for two and a half cents. (We happened to have a coin of that denomination in Holland). She later emigrated to Utah and raised a fine family.

Many of those people lived under very meager circumstances, and could not save anything from week to week. And when we brought them the Gospel, they would say, "You would not expect us to pay tithing, would you?" And I would give them the same answer. I have seen family after family emigrate to this land, own their own homes, drive their own automobiles, educate their children, and send their boys and girls on missions. I want to tell you the spirit of sacrifice has not gone out of this Church.

I stood on the porch of a beautiful home in Idaho a few weeks ago with 160 acres of as fine irrigated land as I ever saw, surrounding that home, and the good brother, a convert to the Church, said to me: "My wife said, 'Father, if the Church asked for it, would you give it to them?'" And he straightened up and said, "I replied: 'Yes, mother, and there would not be a penny against it either.'" Surely the Lord has been gathering His Saints together unto Him, those who have made a covenant with Him by sacrifice.

#### CLOSING TESTIMONY AND BLESSING

God bless the Latter-day Saints. God bless you, my brethren and sisters. This is His work, and He is busy preparing the way for His coming. It is important that we harmonize our lives with His great program of preparation, and when the voice of the Lord comes unto us that we heed it and that we follow the leadership of those who are sent to guide us in the way of eternal truth. May the Lord bless every man and woman in this Church for their sacrifices for the building up of the Kingdom of God, I pray in the name of Jesus Christ, Amen.

The Tabernacle Choir sang, "Abide With Me"—Monk.

#### ELDER JOSEPH F. MERRILL

*Of the Council of the Twelve Apostles*

#### ACKNOWLEDGING THE HAND OF THE LORD IN TRIALS

Many years ago, my brethren and sisters, I became acquainted with a teaching in the 59th section of the *Doctrine and Covenants*, that to avoid offending God we must be willing to acknowledge his hand in all things. That teaching came strongly to my mind when we followed the casket of the mother of our seven children to the hillside. It again came to my mind nearly two years later when the body of our oldest

son, a fine, upstanding, clean young man was being lowered into the grave. There came over me at that time, as I witnessed that lowering, one of the most satisfying feelings I ever had, and these words: "The boy is absolutely secure."

I felt to thank the Lord that that was the case because I had that same feeling with respect to his mother. And more recently the same thought has come to me. I stood the test before. I want to tell you that with the Lord's help as I have received it in the past, I shall stand it again.

#### IMPORTANCE OF LIVING OUR RELIGION

When I heard two returned Mission Presidents speak Saturday afternoon, each appealing to the Latter-day Saints to live their religion, I felt that there is no advice that perhaps is more important than that. I felt then as I have felt many years during the past, that we are under an obligation to do that very thing.

When we go into the waters of baptism, when we partake of the Sacrament of the Lord's Supper, and when we stand on our feet and bear testimony to the divinity of this work, we are thereby obligated as strongly as I know how it is possible to obligate a human soul to keep the commandments of the Lord. But it is not easy to do this. The influence of heredity, of environment and of evil power that is in the earth, personified or headed by Satan himself, are all opposed to our keeping the commandments of the Lord. To overcome all of these we must struggle, but may I say that my own belief is that the Lord gives every one of us the strength to keep His commandments if we will worthily and earnestly seek His help that we may do it.

We are faced, my brethren and sisters, those of us who stand here in the pulpit with a very heavy responsibility. You have come from far and wide; you have come to be spiritually fed; you have come up to be strengthened and instructed. Out of all the many timely questions and problems which face us, which shall we talk about? It has been my custom to think of this matter days before the Conference opens and try to get if I can some help in suggestion. I have done that same thing for this occasion, and I have committed to writing some notes that I will read in part, if not in all. The time is very short.

In the time allotted to me today I purpose speaking of a very live issue that is disturbing all liberty-loving Americans, none more than Latter-day Saints, but an issue that many fear to discuss publicly, especially the politicians.

#### PRACTICAL RELIGION THE NEED OF THE WORLD

It is trite to speak of the world-wide troublous times now existing and of the chaotic conditions that prevail everywhere. These matters furnish themes that are discussed in religious meetings perhaps more frequently than in other ordinary types of assemblies. This is true for the reason, probably, that more and more thoughtful people are coming to believe that a cure for the ills of this troubled world will be found, if it is found at all, in the teachings of Jesus.

In this view the Latter-day Saints are a unit. Their religion is a very practical religion—the one taught by the Master. In the 25th chapter of Matthew we find a beautiful parable, the closing words of which are as follows:

Then shall the righteous answer him, saying, Lord, when saw we thee and hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger and took thee in? or naked and clothed thee? or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

#### THE VALUE OF LIBERTY

A notable application of this doctrine of the Master is found in the Welfare Program of the Church. But the doctrine of service is not limited in its applications to the primary necessities of life—food, shelter and clothing. There are things of greater value than these and things for which men have given their lives all down through the ages. Liberty is one of these, national liberty and personal liberty, the liberty to talk, to work, to worship and to exercise our God-given free agencies, so long as we do not infringe upon similar rights of others.

We live in America, in a nation whose founders declared to all the world that “we hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness;—That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.” You recognize, of course, that these statements are quoted from the Declaration of Independence.

To secure these rights the colonists fought the War of Independence through 8 years of blood, tears and terrible sufferings. To them liberty was more precious than life. For when it was won they would bequeath to their descendants the priceless heritage of freedom.

A few years after winning the war the founders of this Republic published another epoch-making document from which I quote the following:

We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

The Constitution thus spoken of consisted of seven Articles and became the supreme law of the land in 1788. Soon a Bill of Rights in the form of ten Amendments to the Constitution was proposed by Congress in 1789 and became a part of this great document two years later.

The first of these ten amendments is as follows:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the

freedom of speech, or of the press; or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

Thus by action of the people two history-making documents publicized to all the world the fact that in America was founded a nation, the purpose of which was to secure to every citizen the inalienable right to "life, liberty, and the pursuit of happiness." Hence our government exists for the individual rather than the individual for the government. To this concept of the purpose of government, totalitarianism is diametrically opposed, for it asserts that the individual exists for the State. Personal liberty is, therefore, non-existent in a totalitarian State.

But between principle and practice there is frequently a wide gulf. It was because of their religion that the Mormons suffered violent persecution, and were finally driven from the boundaries of civilization—from the settled areas of a land that guaranteed religious liberty. And this was in America, the only country in all the world in which, at the time, religious liberty was guaranteed by the fundamental law of the land. But the Mormons might have said as did Jesus of Nazareth "Father forgive them, for they know not what they do." The coming of the Mormons to the arid wilderness of the Rocky Mountains proved to be not only a great blessing for them but for the nation also.

I speak of these things only in passing. They presented problems that were successfully solved by the settlers of these arid regions. We are faced today with many other weighty problems, the solution of which prevailed then. There are many dangers that threaten our inherited liberties, both those of the country and those of the individual citizen. Indeed, as I see it, this country has never faced a darker situation. This is due to many factors, one of which I shall discuss briefly.

#### THE "CLOSED SHOP" A MENACE TO LIBERTY

The very foundations upon which this country has been builded to become great and mighty are gravely threatened and her basic principles of personal liberty are fast fading away. Time will permit of mentioning only one of these. But it is the most basic of all, the one emphasized in the Declaration of Independence—"The right to life, liberty and the pursuit of happiness." When we deny an able-bodied man "the right to work" we rob him of his independence and destroy his happiness. It is this denial that faces myriads of willing workers in America today, because a new tyranny—one never dreamed of by the founders—has arisen, that of "the closed shop" including the check-off system.

#### PROFESSOR DOUGLAS JOHNSON'S VIEWS

Discussing this new tyranny Professor Douglas Johnson of Columbia University says—and I summarize a few of his paragraphs—that he was born when every American was a free man—free to work when, where, and how he pleased. Were he born in this age of bureaucratic control of industry and Union tyranny over labor, he would not be employed at the factory unless he joined the Union. He would not be



admitted to the Union unless a shortage of labor appeared in prospect. But if admitted he would have to pay from \$50 to \$200 or more in initiation fees in addition to dues and special assessments. The money for these payments he would never see, for it would be deducted from his pay before he would receive it.

Once on the job he would likely be told to go slow "for we're not going to work our heads off." If a fellow workman should be discharged for negligence and laziness a strike would be called demanding his reinstatement on the spurious plea that he was let out for Union activities—a violation of the law. If a worker refused to strike, believing the discharge was merited and attempted to continue work, he would be in danger of being severely handled and beaten, his car wrecked, his home picketed, etc. No protection for him would come from the sheriff, and the governor of the State would not order out the militia to stop mass picketing for fear of bloodshed.

Prof. Johnson goes on to say (I have omitted many of the details) this is not a mad dream but a calm statement of what has been happening, day after day, some of it here, some there, to countless American citizens—happening to honest family-loving, God-fearing American laboring men.

He asserts that a vast majority of our laboring men are outside of Unions. A vast majority of those inside are decent, honest, law-abiding citizens. Most of those inside and outside of Unions are liberty-loving. But all of them are held under a tyranny utterly un-American both in its origins and in its effects. It is a tyranny which denies to American workers their most fundamental rights, limits their freedom, stifles their initiative, checks their energies and holds them down to the low level of their less competent and less diligent fellows. It is a tyranny which preserves the right to strike (which nobody opposes in normal times) while denying to the many the "right to work." It places moderately paid workers at the mercy of highly paid agitators. Most of all it saps the independence of the worker, dampens his ambition and shuts for him the door of hope of a better future, lock-stepping him with indolent, less-competent and less ambitious associates.

Thus while the American laborer has gained much from the Union movement, which no one would wish to see him lose, he has also lost much which Prof. Johnson indicates but which I shall not consider here.

In the foregoing I have summarized a part of Dr. Johnson's article. He illustrated his statements by a number of specific examples the mention of which I omit. We all know the situation, at least in a general way, and we know it is rapidly becoming worse, and that the "closed shop" system is rapidly spreading. This is a system of force that places plants and institutions employing labor in the hands of selfish, irresponsible labor leaders, agitators and organizers who force owners, managements, laborers, the public and even government officials to do their unrighteous bidding. Thus freedom is crushed and the guarantees of our inspired Constitution are thrown to the winds. Where the "closed shop" comes in freedom goes out, and the inalienable right to "life, liberty, and the pursuit of happiness" vanishes.

Now of one thing I feel sure. The vast majority of the patriotic, liberty-loving people of America want the guarantees of our inspired Constitution maintained. They want this choice land still to be and to remain the "land of the free and the home of the brave."

I have presented briefly and inadequately only one aspect of the gravely threatening situation. I hasten to say that the "closed shop" did not arise from nothing. It is seemingly the natural end result of many contributing factors. Capital and management are far from blameless in their treatment of labor and the public. Iniquitous ambition, unrestrained selfishness, rank injustice, severe oppression and cruel wrong have characterized both sides of the relations of capital and labor. "The pot cannot call the kettle black." But many laws have been passed to control capital and management. None has yet been passed to control labor, strange to say. What then is needed if liberty and right are to be preserved? Action, and still more action. The Lord helps those engaged in a good cause.

#### THE RIGHTS OF CAPITAL AND LABOR CALL FOR UNITY

Obviously both capital and labor should be controlled in the interest of the public welfare and human freedom, which certainly includes the "right to work." To secure this right why not let every one opposed to the tyranny and evils of the "closed shop" join a right-to-work league which shall secure through suitable legislative action an opening of the gates of opportunity to every one who is able and willing to work, independent of membership in any labor union or other organization. In other words, let us unite without delay to secure the laws and regulations necessary to insure to every worker the "right to work" without which the noble declaration that each of us has the inalienable right to life, liberty and the pursuit of happiness becomes an idle mockery.

But a far better, much quicker, more desirable and vastly simpler plan is, under existing conditions, apparently in the realm of the ideal and therefore it must await the coming of better days. I refer to the Golden Rule plan.

There is a disagreement between employer and employee. In the light of Christ's teachings what is the right thing to do? Obviously these two parties should sit down and talk things over, each strongly motivated to treat the other as he would like to be treated, if all the circumstances were reversed. Let each one try hard to put himself in the other's shoes. To do this each one would have to recognize the other as a brother, and both should keep in mind their obligations to the public. Love and right, not hate and force must be the means employed to determine what is fair, honest, just and humane. Neither will ask for nor expect anything the Golden Rule could not award.

#### ECONOMIC PEACE THROUGH APPLICATION OF THE GOLDEN RULE

If a full sense of brotherhood, actuated by the real spirit of the Golden Rule, were in the mind and heart of every employer and of every employe in America, and of every one else who has any kind of

relations with his fellow men, then industrial, social, and economic peace in America would be born in a day. But alas this ideal condition is not in the offing. Instead we are faced with reality and a condition so pregnant with evil that we can save ourselves only by immediate, unceasing, wise, and powerful efforts. The preservation of our inherited liberties and of our God-given free agencies is worth every thing necessary for us to give in order that we might re-possess and maintain them. Otherwise, will not the America of the future be devoid of the essentials that have made the America we inherited, a land of glorious promise?

Latter-day Saints, is not our beautiful doctrine of eternal progression absolutely opposed to that of the "closed shop"? Force is the weapon used to bring about the "closed shop." But force when used as a weapon is Satan's club and therefore destructive of human rights.

Let us act before it is too late. May love, diligence and divine wisdom characterize all our efforts to preserve our liberties and faithfully serve the Lord I pray in the Master's name. Amen.

### ELDER MARVIN O. ASHTON

#### *First Counselor in the Presiding Bishopric*

I do not think I ever appreciated the Gospel of Jesus Christ more in my life than I do at this time and have done during the past few days. There is a story told of a great king who built a big castle and stretched the wires from tower to tower. The only time the wires from tower to tower played a tune was when the tempest came up. I believe if there ever is a time when we appreciate the Gospel it is in time of storm, it is in time of tempest. That is when the Gospel plays its best tunes—when the storms rage the worst. May we always hear the music.

#### GRATITUDE EXPRESSED FOR KINDNESS

I would think myself and ourselves most thoughtless if we did not take this opportunity to thank the people of the Church for their kindness towards us. It is strange that Brother Merrill and I should be called upon, one right after the other. I certainly sympathize with him in the trial he is going through. From Hawaii, Canada, and Mexico, and every point of this Church has come kindness. Whatever has been our lot in the way of grief, if you folks had your way, from President Grant and his splendid Counselors down, you would take up this flood of sympathy to drive this trouble from our hands. We do feel to express thanks to you today.

#### LITTLE CHANGE IN HUMAN NATURE

I think it is just good sense that I should say very little on this occasion. I have been impressed with one thing particularly in this Conference and it is that we are emphasizing fundamentals. In a sense, I would not like to be considered old-fashioned, but remember there is nothing quite so important, quite so full of gold as real fundamentals. Your Ford has changed its model; your airplane has decidedly changed; steam

engines change, but this human anatomy has not changed very much—it is pretty much the same model. I agree that for looks some of our models should be changed, but we are pretty much the same. Once in a while we ought to take a look on the compass and see where the storm is taking us. We must get back on the old track.

The other day a good society lady—I say that respectfully—called in a doctor. The baby had a terrible cold on its lungs. She, of course, expected him to give her some hifiluting brand new 1942 prescription. But he didn't. He said.

"My dear, if I were you, I would put a mustard plaster on that child just as quickly as you possibly can."

"But," she said, "doctor, isn't that old-fashioned?"

The sound answer came. "Yes, madam, and so is your baby."

#### RESTRAINT NECESSARY IN BUILDING OF CHARACTER

Just one story I want to leave with you folks today. Some good Bishop in Ogden told it to the Lesser Priesthood group a year ago, and I pass it on to you. This is something that President Clark and some of the other brethren continually hammer on—restraint. Some men who go on transgressing think they are the only men who have human appetites—I am using the words of President Clark to me the other day when a pitiful case came before us. He said: "That is the trouble with these men, they think they are the only ones in the world that have appetites." I am telling you that in my judgment, if something does not curb the appetites of America and American people, the Lord knows where we are going.

Here is the story: In Arabia to breed a thoroughbred horse they have him go through some particular definite education. They start him out when he is a few months old or a few weeks old, (we had better stay with months I think to be safe). They teach that colt that when he hears the bell ring he is to run to his master's tent and be ready for service. When the horse is about a year and a half old he is put through the "acid" test. They let him go without water for three or four days. Then he is so thirsty he will actually eat mud. They then put him in a corral next to a running brook. When they are all ready, they turn him loose. He makes a bee-line for the flowing water charging as hard as his fleet feet will take him. Then they ring the bell. If he stops and runs back to his master's tent he is a thoroughbred. If he runs for water he is a cull, and they don't use him for breeding purposes.

That is a good story. It applies to human beings. There is no civilization without restraint, and we do not want to forget it. Since I heard that story I have been reading about horses. I read about Napoleon's horse, Washington's horse, and some of those thoroughbreds that the army has picked out—horses that have gone down in history. There is no horse that has interested me more than the horse whose hide is stuffed this minute in Washington D. C. in one of the museums. Do not forget, with all your blooded horses in America, that really when put to the test, those that amount to something come from

the Arabian blood. This horse I am talking about had a wonderful master. The cannon booms! He and his steed are twenty miles away. The rider leaps into the saddle. Thomas Buchanan Read made heroes of these two brave fellows in that famous poem. And So and So "was fifteen miles away"; the next verse ends "ten miles way"; the next verse and "he is five miles away." Then we come up to the battle front. The men are retreating in a riot. Here comes that valiant horse with that valiant man—Phil Sheridan; with his sword pointing toward heaven he thundered out. "Boys we are going back." I saw that play. I saw the horse come on the stage. He was lathered from head to foot, his grand old nostrils steaming out "fire." He was ready for game after going the twenty miles. He was a thoroughbred. The defeat was turned into victory because of that horse that day. Why did he have it in him? Because of a breed that came from Arabia, a breed that learned restraint, a breed that learned to take it on the chin. We have got to be the same. God bless you. Amen.

### ELDER ALBERT E. BOWEN

#### *Of the Council of the Twelve Apostles*

The question has frequently been mooted whether the ideals embodied in the teachings of Jesus can ever be reduced to practice in this stubborn world. He glorified the peacemaker and the pure in heart and him that hungers after righteousness and He said that the meek shall inherit the earth. In that brief summing up is embodied all the essentials for the perfect society. Stated in the skeptical, calculating language of the day, the question is, will these notions work, or must they forever remain beautifully conceived, fanciful abstractions isolated by an impassable interval from the realm of reality. Certainly the gap is wide between the beauties of association they envision and the ugliness of what actually is.

#### NEED FOR BETTER CONDITIONS AMONG MANKIND

In this arrogant, self-seeking, strife-ridden age there seems to be no place for the meek except in submission to indignity and in cringing servility. Humility is a virtue known by little else than its name. Hunger after righteousness is displaced by lust for power and greed for gain while the voice of the peacemaker is drowned out by the din of war. But these conditions do not bring mankind satisfaction, hence cannot be the permanent order of a desirable world. Rather they bring violent dissatisfactions. They rest upon force, cruelty, chicanery, and fraud; they result in resentment, contention, turmoil, anxiety, fear and unrest. The very turbulence of the unrest and the dissatisfaction is convincing evidence of men's feeling that they are entitled to a more serene and peaceful way of life than they are now experiencing. There can be no question about the desirability of the ideal. The issue raised is whether mankind can achieve it.

## THE TEACHINGS OF JESUS INTENDED FOR ALL MANKIND

We can perhaps approach our question with a better understanding if we remember that Jesus was not primarily concerned with any temporary or localized condition. His outlook compassed the whole race, and its possible destiny; His vision swept over the whole range of time and existence. The practicability of His teachings must be tested from this long-range view. He came to a race proud of its heritage, vivid in its memory of a long independence and cherished greatness, galled by and resentful of its political eclipse as a subject province of the empire, and unyielding in its hope of return to national independence and former glory. To all this Jesus paid no attention at all. He and His followers had no voice in the existing political government. They exercised no influence in shaping its course. Apparently He never sought to influence it or to reform or correct it. Instead of trying to reform the State He was trying to reform men.

Many men in this world have worked out patterns for what they conceived to be the ideal State, but when they had finished they found they had no people fitted to live in such state. Jesus saw with unerring clearness that society can be nothing better than a reflection of the men and women who comprise it. The ideal state can come only when created and peopled by men and women who embody its ideals in their lives. His first business, therefore, was with individuals, to teach them how to live, individually and in relation to their fellowmen. Advancement in that purpose would assure a parallel betterment of the collective body.

The prescription for the kind of living He enjoined involves the control of self within, self-discipline, the supremacy of individual virtues over baser instincts, self-government which raises the individual to a plane where his conduct is above the compulsions of an overhanging law. This is only to say that there is involved the bringing of the finer spiritual qualities of human nature into mastery over its more carnal animal instincts. The fruition comes with a complete spiritual supremacy.

## PERFECTION GAINED BY DEGREES

But this does not mean that the way to it is divorced from the daily routine of mortal life. It does not mean that the principles of living laid down by Jesus are inapplicable to the world in which mortal man lives. It signifies rather that in that degree in which men and women spiritualize their lives they may enjoy the kingdom of heaven on earth. Life as it is lived in this earth among men with their divergent interests, their conflicting purposes and their crusading antagonisms is the training ground for the cultivation and the development of the desired virtues. Wherever and in whatever degree any of His teachings are observed, to that extent they bear fruit in betterment of conditions of living, both individual and collective living. Politically viewed they state the conditions basic to a well ordered free government.

The whole perfected pattern, of course, cannot be realized at once. The imperfect will be mixed in with the perfect till the perfect win supremacy. In all human things progress is a process of growth; ad-

vancement is by degrees. It is accomplished by teaching and acceptance and conformance.

So in considering the practical workability of the ideals we must keep our attention fixed on end results and must not be confused or disconcerted by passing episodes or the deeds of immaturity which seem so entirely irreconcilable with the possibility of ever in this world bringing the ideal and the real into unison. Look, for instance, upon the state of the peacemaker and the meek. If all men were pure in heart and were disposed to peace and in humility of spirit desired only righteousness, the problem of life would be simple. But a distressing perplexity is introduced when one man wants to be at peace and his immediate associate wants strife, when one man wants to do the right while another desires unjust advantage, when one man in meekness of spirit desires to adjust with his contending neighbor, and that neighbor arrogantly demands unconditional surrender to his own unbending will. The unyielding offender must, until he learns better, be restrained. Compulsions must be invoked. But artificially imposed restraints, outward coercions can never be anything but temporary expedients. They afford no cure for the evil they are designed to repress. So long as wrong is held in suppression by force, the force will still have to be maintained.

#### THE WAY OF PEACE IS THROUGH RIGHTEOUSNESS

That is all basic in the teachings of Jesus. His ideal of government is self-government. His concern was for purging out of the human heart the ignoble desire supplanting it with worthy purpose. To this end He taught the principle of overcoming evil with good, of supplanting fear with confidence, of substituting love for hatred, of doing to others what we should like them to do to us, of being generous and unselfish and gentle and kind, instead of cruel and selfish and vengeful and insolent. We may withstand the invader of our homes, but so long as he has the will to invade we can know no contentment. A nation may repel the onslaught of a devastating foe but so long as the foe stands ready to strike, the nation may never lay down its arms. To maintain itself as a perpetual armed camp would be intolerable as well as impossible. Security and lasting peace of mind, the inescapable conditions of national peace and prosperity, can come only when the enemy has ceased to want to invade. This comes through teaching the better way, through soul-conversion that threat and force and compulsion bring no enduring rewards. In the end the way of the peace-maker and the meek must prevail.

In that respect the history of the world teaches but one lesson. No world conqueror has ever been able to perpetuate his empire. When the force that created it was no longer adequate to its maintenance, it has crumbled before the onslaught of the subject peoples who have nursed their grievances awaiting the day of retribution. The present attempt at swollen dominion is foredoomed to failure. It has within itself the seeds of its own destruction. It rests upon force and will be broken by force and in the end nothing but suffering will have resulted

From there the world will have to pick up again and begin piecing together its shattered fragments of faith and belief and start building anew on the spiritual principles inherent in the teachings of Christ.

In a vague generalized way men have been sensing the impossibility of preserving a free way of life unless it is kept on a spiritual foundation. Nearly a year before the outbreak of the present war a group of eminent and observant British leaders warned that the nation must make its choice between spiritual restoration and annihilation.

#### THE NEED FOR SPIRITUALITY FELT

A little more than a year ago now forty men of prominence in religious, scientific and philosophic circles called upon the American people to rouse themselves to the danger that lies in the undermining of religious belief and practice. Recognizing that so long as armed aggression is rampant in the world, peaceably inclined peoples must prepare themselves to repel it, they nevertheless issued the solemn caution that unless a spiritual and moral resuscitation is worked and respect for religious values built up, we shall arm in vain.

These are but illustrations of the cry that is going up from many quarters indicating an uneasiness of feeling that something basic upon which our security rested has been slipping away. But I have not found any of them telling us very clearly what these spiritual elements are, nor how to bring them back into our national life. Our original question recurs: Can the idealisms of Jesus be made to work?

#### CHRISTIAN IDEALS THE BASIC PRINCIPLES OF GOOD GOVERNMENT

Perhaps the best answer to that question is that despite imperfection discouraging failures and retrogressions they are, to a degree, already working in the world and for nearly two thousand years have been modifying and tempering and shaping the very thought processes of men and reflecting themselves in the best conceived principles of civil governments themselves.

Our own government is the leading example of this undeniable fact. It is the product of Christ's teachings. These have bedded themselves in its very framework. Its central doctrine assumes the Fatherhood of God, and the worth and dignity of man as a child of God. The declaration that all men are created equal and that they are God-endowed with certain rights which are inalienable and inviolable—the right to life, liberty, and the pursuit of happiness—derives out of 1800 years of persistent teaching about the reality of God and the immortality of the human soul.

The ideas that form our standards of behavior, by which our conduct is evaluated as being good or bad, by which our laws are shaped which control in our best concepts of good taste and neighborly proprieties come out of our long tradition in the precepts of the Man of Galilee.

When the politician or the orator condemns evils and promises cures and the institution of better ways, even though insincerely and for selfish



ends, he rests his case, though perhaps unconsciously, upon the basis of Christian ideals, all of which demonstrates how deeply these have penetrated into the thought habits of our people.

#### THE TREND TOWARDS RELIGIOUS DISBELIEF

But today it seems fairly apparent that even among the most enlightened nations these ideas have been losing ground as guiding principles. Our own nation has strayed far. At the outset they were accepted as part of a firm religious belief. Christ taught a religion, not merely a code of ethics. It centered—as all religion must—in God, whom Jesus described as the Father whose will He had come to do, and whose Son He was, and whose promises formed the basis of our future hopes. We have been surrendering these convictions. The last century is generally characterized as an irreligious one. The discoveries of science were startling. Men grew in their assumption of self-sufficiency. They thought they would be able to explain everything upon the theory “of pure mechanism with mind, body and soul the result of chemical and physical actions.” Jesus ceased to be the Son of God, the Savior of men and became only one, perhaps the greatest, in a succession of great moralists. His teachings became not the Gospel of salvation of divine origin but a code of ethics, with religion flouted as mere formalism and the church the exponent of an archaic superstition. This is striking faith at its source. With its underpinning gone it has no anchorage. It was His claim to divinity that gave to the teachings of Jesus their authoritative sanction. Robbed of that sanction they had no binding force upon men. As mere ethical precepts they have proved themselves wholly insufficient as the present unhappy state of the world attests.

#### LOSS OF FAITH IN GOD SETS MANKIND ADRIFT

Robert Gordon Sproul, president of the University of California recently said:

There is a great need for some directive force to rally the recuperative powers of mankind and win the race with catastrophe. Education cannot provide such a force, important as it is, because it is not the minds but the souls of men that must be regenerated if catastrophe is not surely to come. Men must listen to God and obey, but they listen to Hitler and Stalin, and grovel. Our American heritage cannot long endure without a firmly grounded religious faith.”

With God denied there is none to whom man owes reverence. With reverence gone man is adrift. Each one's notions have equal status with every other one's notions, and no one knows what he ought to believe; respect for authority dies out because there is nothing authoritative left; veneration for parental authority breaks down and reverence for law ceases to command allegiance.

All these consequences are clearly revealed in the course of events, even in our own land. We of this generation received this great government of ours from the generations which had gone before sound in its principles. Its Constitution was everywhere held in reverence; Its laws

were obeyed. No one doubted its superiority over every other form of government on earth. Every one had unshaken faith in its perpetuity. We pass it on with that faith terribly shaken. Its people are torn by dissension. They do not trust each other. They are not sure that after all our system of government is better than any other. They have grown cynical and doubt if good is to be found anywhere.

#### INTERNAL THREATS MENACE FREEDOM

Unbelief is the menacing evil of the world. Among professedly Christian peoples relatively few could be found, in all probability, who would not agree that the ideal of living depicted by the Master is highly to be desired. But they do not really believe His message. If Christians actually believed they would trust and if they trusted, envy and jealousy and greed and hatred would be subdued. Saying nothing about a foreign war, leaving that to one side, our internal disorders threaten the perpetuation of the principles on which the nation was founded. This manifests itself in the dividing of people up into classes, kept apart by mutual mistrust, with its consequent train of suspicions, envies, abuses and retaliations which blind them to their undeniable interdependence among themselves, their reciprocity of interests and their identity of goals. We set them off as the rich and the poor; the worker and the employer; the laborer and the capitalist, giving each its opposite as if their welfares were inherently antagonistic.

There is inescapable interdependence among all. Whether men ponder in the night the mysteries of the universe and seek to learn its secrets, whether they dig the metals out of the bowels of the earth, whether they spin them into steel or build that into the sky-scraper or the factory or the cottage, whether they have the white and supple fingers of the violinist or the grimed hands of the mechanic, whether their days are spent in the counting house or sitting beside the bed of the sick and dying, whether they tend to flocks and herds, or till the land, all have had to labor together to build the mighty giant which is America.

#### POWER IN PERSUASION

How stupid, then, that they should be separated into warring classes in hostile camps! How silly to suppose that one can be permanently bettered by the crippling of the other! How futile to hope that unity of purpose and cooperative endeavor can be legislated into being or compelled by punitive statutes administered with undefensible injustice and stupidity. It is placing a low estimate on the intelligence of all the groups to assume that the great majority of them under just and impartial guidance could not be led into peaceful and mutually beneficial understandings. The few recalcitrants could soon be effectively disciplined. The ways of persuasion and voluntary self-disciplining, of humility of spirit, of appealing to the instincts of righteousness, the ways of peace, are so infinitely more fruitful of enduring results.

## THE RESPONSIBILITY OF THE CHURCH

In the spread and perpetuation of the Christian principles that found expression in this cherished government of ours, the Church played the principal role. It has a great stake in freedom. It must be equally zealous to preserve and maintain it. It is its duty whenever that is threatened, either by direct assault or the insidious undermining of the principles on which it rests, to raise its voice in warning and in protest and to throw its whole influence into the scales to preserve that freedom under which men may live and grow toward the ideals taught by the Master.

May God speed the day of this happy consummation, I pray, in the name of Jesus. Amen.

## PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

Several months ago I stood at President Grant's bedside when he lay in the hospital in Los Angeles. When I think how far he has come since that time on the road to recovery, I am deeply grateful at this moment to be able to announce that he is here, and will give us instructions and blessings at the conclusion of this great Conference.

## PRESIDENT HEBER J. GRANT

I would like to talk about forty minutes—I see there are only ten.

I am very grateful indeed to my Heavenly Father that instead of not being able to move a finger or an arm or my left leg, and being unable to see straight out of my left eye, that instead of my mouth being all puckered up in a corner, I am looking natural and feeling natural, and I expect that I feel a whole lot better than I really am.

I was requested to speak only twenty minutes at the opening session of this Conference, and I spoke forty; and then last night I spoke forty-seven minutes—so that I have been overdoing what was considered to be wise.

## ENDORSEMENT OF PRECEDING SPEAKERS

I have thoroughly enjoyed the Conference. I listened to some of it at home, of course, over the radio. I endorse with all my heart everything said by the second counselor to the Presiding Bishop, and I endorse what Brother Merrill has said here today, and what our last speaker, Brother Bowen, has said. I noticed that Brother Bowen laid down several sheets of paper and did not read what was on them. I hope that when he turns in his manuscript for publication he will put it all in, because I endorse everything that he said and I endorse what he was going to say, without knowing what it was. (*Laughter*)

## DECRIES CONDITIONS IN AMERICA

I am sure we all love America. I am sure there are no more patriotic people on the face of the earth than the Latter-day Saints; in fact,

our belief is that the men who established this country were blessed of God, that they were inspired of God, and as we depart from those things we are not doing that which is pleasing to our Heavenly Father. I think that without doubt we are getting just about as far away as we can at the present time—shall I say, politically. I do not care how you put it. We are starting on the broad path that leads to destruction, and had we stayed in the straight and narrow path we would not need to be arranging to be in a war. The Lord points out the way, and if we walk in it all will be well.

Many of the Latter-day Saints have surrendered their independence; they have surrendered their free thought, politically, and we have got to get back to where we are not surrendering the right. We must stay with the right and if we do so God will bless us.

#### ADVICE TO LATTER-DAY SAINT BOYS IN THE ARMY

I understand there are a lot of our boys here today that are in the army. I hope and pray and plead that every boy will feel in his heart: "I want to know what is right and clean and pure and holy, and I want God to help me." I want every Latter-day Saint soldier to get down on his knees and pray God to help him to lead a clean life, and to preach the Gospel while he is in the army. The army, as a rule, is a demoralizer of the morals of men, to a very great extent. They think: "Oh, well; we are going to be killed anyway—let's have a h—l of a good time." Do not wish for any such *good* time; there is no good time anywhere for any human being except by doing good and doing right. There is a peace, a joy, and a happiness that come from doing the right that nothing else can compare with. There are no people in all the world that are as happy and as contented as the true Latter-day Saints, and there are no people that are much more miserable than those that finally apostatize. I have met them and I have not forgotten when one man laughed at me because I believed firmly in the Church, and its principles and doctrines. He said that anyone who believed in such things lacked intelligence. This man was an apostate. I was able even as a boy to say to him:

The life of the apostate is a greater testimony to me than anything else of the divinity of the work in which I am engaged, except the teaching of my beloved mother. I have seen good men change and become bad men and then apostatize, but I have never known a good man, a tithepayer, an observer of the Word of Wisdom, to ever apostatize. I have found men lying against the Church after they apostatized.

#### AN UNFRIENDLY NEWSPAPER

The gentleman said:

Do you mean to call me a liar?

I said:

No, I do not want to call you a liar; that would not be gentlemanly. But what is the difference between lying yourself and hiring somebody else to lie?

None.

I said:

There is a newspaper today, in this town, that was foreordained figuratively before it was born, to lie about the Mormons and it is fulfilling its foreordination. I am working in a bank and I see the list of patriotic apostates and anti-Mormons who put up the money to keep it alive, and your name was among them.

He said:

The paper does not lie.

I said:

My friend, I will make you acknowledge it lies, if you dare to challenge me.

I challenge you.

All right, I said, I went to a meeting in what is called the Liberal Institute. It ought to have been called Headquarters for lying about the Mormons, instead of Liberal Institute. You sat on the stand within ten feet of the speaker, and I sat on the front row within ten feet of the speaker. Now, I will tell you everything that happened in that meeting, which you heard and I heard, now I will tell you what was published, and now I will tell you that every word of it was a lie, and if you say it was not a lie you are a liar.

He said:

The paper lied that time.

I am going to take as long as I want, you know, and if anybody gets tired and wants to go out he or she has my permission. Being an insurance agent I am not easily offended. (*Laughter*)

The fact remains, my brethren and sisters, that we have had a glorious Conference, and I wish that I could have been here at all of the meetings, but wisdom suggested that I do not come. I think that probably I spoke too much last night, but everything I said I meant, and I do not take back a word that I said.

#### THE GOOD OF THE PEOPLE UPPERMOST DESIRE

People have come into my office and complained about editorials that were in the Church newspaper, and I have endorsed those editorials with all my heart, and I do not give the snap of my finger for the opinion of those who did not endorse them. I simply feel that they were for the best good of the people. I have no other desire, I have never had, and I never will, other than to try to find out what is for their best good.

I heard that one of the men sitting on this stand today was twitted—it may not be true—that he had surrendered his manhood and voted the way the Presidency of the Church wanted him to vote. He had voted the opposite ticket from what he was expected to vote. I heard that this good brother who sits here said, "The Presidency did not tell me how to vote." I heard that he got down on his knees and prayed to the Lord to help him to know how to vote, and he voted contrary to the way he had originally intended to vote. I wish more people would get down on

their knees, and perhaps they would vote differently—that is my belief. He said to this man:

Don't go away with any idea that if the Presidency ever did ask me to vote a certain way that that is not the way I would vote. It is the way I will vote.

#### REFUSAL TO BECOME FIRST GOVERNOR

Now, brethren, I have said it here, and I will say again, that as a youngster I never wanted anything more than I wanted to be the first Governor of the State of Utah. I received a telegram saying:

Sixty per cent of the convention in Ogden has agreed to vote for you on the first ballot, you are sure to be nominated. We believe it will be unanimous before we get through voting.

I read the telegram to Heber M. Wells, my brother-in-law, who had been nominated for the position on the Republican ticket. He said:

Well, Heber, all that I have I owe to you. You took my note for an interest in your business, and the dividends paid the note; and I sold my interest and got a home to start with. When I was defeated the first time I ever ran for office you went around with a list headed by this statement: We subscribe for stock in the State Bank, Heber J. Grant to be President, and Heber M. Wells, Cashier, and as a result you gave me twice as good a job as I had in the City Hall. If you want to be the Governor I will resign although it will almost damn me with my party, and I will campaign for you.

I thanked him. I said:

I will let you know in an hour—maybe less.

I walked to the office of the President of the Church, Wilford Woodruff, a man nearly ninety years of age, and I handed him the telegram and I said:

President Woodruff, please tell me how to answer it.

Those of you that knew Brother Woodruff know that he was a terror to nearly all shorthand clerks—he talked so fast. And he talked just as fast as I ever heard him when he said to me:

What are you coming to me for? Why don't you answer your own telegrams? Haven't you, an Apostle of the Lord Jesus Christ, sufficient wisdom to answer a telegram without bothering me?

I said:

Thank you, Brother Woodruff; thank you. Had you thought that I could do any good as the Governor of the State—that young man as I am I could do any good for the people, you would have said, Heber, the Lord bless you. I hope you will be elected. I shall send a telegram that it will be a personal favor to me if my name never comes before the convention.

Ah, that is good, that is good, that is good.

And that is the telegram I sent; and today I thank the Lord from the bottom of my heart that I did not become the Governor, because I

had never studied along that line; I was not qualified for the job, and I would not have made one-half as good a Governor as Governor Wells did, because he had a patriot, he had a diplomat, he had a great statesman as a father, one of the greatest. I understand that Brigham Young said:

Daniel Wells is my statesman, Heber Kimball is my prophet, and I am a business man looking after the best interests of the people.

Jesse N. Smith, according to Joseph F. Smith one of the best read and the best informed man in the Church, said to me that in his judgment there were two great, wonderful, outstanding men, politically, in the United States, and they were Daniel H. Wells and Abraham Lincoln, and in his judgment Daniel was the greater of the two.

So, I say, Heber was educated along the proper lines for that work, and he was a very good Governor. I had made money, and plenty of it, and Heber had not, and I would not have made as good a Governor and it would have been a mistake for me to have been elected. But I wanted it all right to start with.

I know as I know that I live that this Gospel is true, and I know that what Joseph F. Smith said to me—the last words that he uttered—is true: “The Lord makes no mistake. The Lord bless you, my boy!” The Lord has made no mistake, although I say it myself, because I have given my life, the best of it, to this Church, and shall do so as long as I live.

#### GOD’S GUIDANCE GIVEN TO THOSE WHO SEEK IT

Now, brethren, get down on your knees and pray to God to guide you in all you do. Do you think that there are a lot of people holding the highest offices in the Government of the United States that are praying for guidance, men who voted for the repeal of the liquor law? Do you mean that the men who drink their cocktails right along—and we are spending billions of dollars for whiskey—and some of them are now in high places—that those are the men whom God is directing? If you do, I do not. I tell you that no greater crime was ever committed than the repealing of the Prohibition law. Billions of dollars squandered, and poverty, and heartaches, and death and damnation to many men, have come because of liquor.

Now, I pray the Lord to bless our boys. I give them my blessing, and I have the right to bless them, and I promise them that if they will be prayerful God will give them joy even in the army, if they will live sweet and clean lives. I do hope and pray that they will be like the Lamanites who were converted and who when they went into war none of them lost their lives. A marvelous story that you will find in the Book of Mormon.

I pray the Lord to sanctify all that has been said here, from the start of this Conference to the close. I thank Him for the ease, the perfect ease, that I had in talking last night for forty-seven minutes. I want to say that I love the Latter-day Saints, and I love the word of God; and I want you to know that I thank God that the Gospel is one of forgiveness.

## A STORY REGARDING FORGIVENESS

I shall tell you one incident in my life.

A man was cut off the Church for adultery, and asked to be restored. President John Taylor wrote a letter to the brethren that had taken action against the man, in which he said: "I want every man to vote his own convictions, and not to vote to make it unanimous unless it is unanimous."

When the matter was presented and voted upon, the vote stood half for and half against restoration.

Later he came up again, and a majority were in favor of his being baptized.

Finally, all of the men that were at the trial, except one, voted to let him be baptized. President John Taylor sent for me and told me I was the only man that stood in the way of this man's being baptized, and he said:

How will you feel when you meet the Lord, if this man is permitted to come up and say he repented although his sins were as scarlet, and you refused to let him be baptized?

## HEEDS SACRED BOOK

I said:

I will look the Lord squarely in the eye, and I will tell Him that any man that can destroy the virtue of a girl and then lie and claim that she was maligning him and blackmailing him, will never get back into this Church with my vote. You said in your letter to vote our convictions, and I will vote them and stay with them unless you want me to change.

He said:

Stay with your convictions, my boy.

I walked to my home, only one block away. I picked up the Doctrine and Covenants. I was reading it prayerfully and humbly, and marking passages. Instead of its opening at the bookmark, it opened at the passage:

Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

I the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.

I shut up the book and rushed back to the President, and I said, "I give my consent."

Brother Taylor had a habit, when something pleased him, of shaking himself and laughing. He shook himself and laughed, and said: "My gracious, Heber, this is remarkable; what has happened?" And I told him. He said: "Heber, when you left here a few minutes ago did you not think: what if he had defiled my wife or daughter? And when you thought that did you not feel as if you would like to just knock the life out of that man?"



I said, "I certainly did."

"How do you feel now?"

"Well, really and truly Brother Taylor, I hope the poor old sinner can be forgiven."

"You feel a whole lot better, don't you?"

I said, "I certainly do."

He added: "I put that clause in that letter for you and my son. You have learned a lesson as a young man. You have learned a good lesson, that this Gospel is one of forgiveness of sin, of awful sin, if there is true repentance, and it brings peace into your heart when you forgive the sinner. It brings peace when you love the man that you hated, provided the man turns to doing right. You have learned a lesson in your youth. Never forget it." And I never have.

#### A CLOSING BLESSING

But there is one thing that is necessary—and I warn you all—and that is this: "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." If he has not truly repented President Taylor said his being baptized will do him no good.

Now, I pray the Lord to bless the Latter-day Saints. I pray the Lord to bless the people of the world. I pray with all my heart and soul that any man—I do not care who he is or how high his position,—that is doing anything to get us into war, that he may be confounded; and I pray that we will all pray for guidance with all our hearts and souls. I feel as though it might be well for the Latter-day Saints to set aside a day to pray and to fast and to ask the Lord to preserve us as a nation from getting into a war.

God bless you, one and all, and every honest soul—and every wicked soul that repents—I humbly pray, in the name of Jesus Christ, our Redeemer. Amen.

#### PRESIDENT DAVID O. McKAY

##### *Second Counselor in the First Presidency*

Daily the Latter-day Saints pray that the Lord will bless and inspire and preserve the President of the Church. In the future when we thus pray let us also ask Him for power to follow President Grant's righteous life, for I testify to you that he is a righteous man and sets a worthy example to all Israel. Let us ask also that we might have power and ability to do what he has asked us to perform as officers and members of the Church. We will associate with our prayer that God will bless him, these two petitions—first, that we may be righteous as he in our daily lives, in our dealings with our fellowmen; secondly, that we might have increased power to perform our duties in the Church. Then I am sure that the spirit of this great Conference will be carried to our homes and will abide in our hearts and the prayer we offer for President Grant's preservation will be answered in blessings upon our own heads.

I am sure you would have me express at this time appreciation of

the inspiring songs given by the Tabernacle Choir, also those rendered by combined choruses of the *Relief Society Singing Mothers*, and the quartet of High Priests from Pasadena Stake.

I think it highly fitting for us to express appreciation for the silent messages of appreciation and love that have come during this Conference from these beautiful flowers placed here by thoughtful hearts. We want the donors to know that we appreciate these gorgeous bouquets, "nature's jewels," depicting God's goodness and glory.

*President Edward J. Wood of the Alberta Temple:*

I believe that it would be with the consent of all here if we should stand and offer a silent prayer for thirty seconds to show President Grant our faith.

*President David O. McKay:*

President Grant suggests that we join with the one who offers the benediction whom we will have express the prayer that you now suggest. We will continue to pray vocally and silently in our homes. A silent prayer, a prayer of the heart, even that of a little child, will be heard of God.

The Tabernacle Choir will sing, "Worthy is the Lamb," from the "Messiah" by Handel, and after the benediction this Conference will stand adjourned for six months.

President Samuel G. Dye of the Ogden Stake will offer the benediction and will express our prayerful wishes for President Grant's health and restoration.

---

The Choir sang, "Worthy is the Lamb"—Handel (the "Messiah"). Elder Samuel G. Dye, President of the Ogden Stake, offered the benediction.

Conference adjourned for six months.

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The musical exercises at the Friday sessions were furnished by the combined choruses of the *Relief Society Singing Mothers* of Bonneville, Cottonwood, Emigration, Ensign, Highland, and Wells Stakes; the Pasadena Stake Male Quartet, A. M. Gish, director, furnished numbers for the Saturday morning meeting; and at the Saturday afternoon and Sunday sessions the music was by the Tabernacle Choir, J. Spencer Cornwall, director.

The congregation singing was directed by J. Spencer Cornwall and Richard P. Condie, conductor and assistant conductor, respectively, of the Tabernacle Choir.

Accompaniments on the great organ were played by Alexander Schreiner and Frank W. Asper. Organ accompaniments and solo presentations for the Tabernacle Choir and Organ Broadcast were played by Alexander Schreiner.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

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JOSEPH ANDERSON,  
*Clerk of the Conference.*

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OF LATTER-DAY SAINTS



Held in the Assembly Hall and Temple  
SALT LAKE CITY, UTAH

*April 4, 5, 6, 1942*

With Report of Discourses



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# THE ONE HUNDRED TWELFTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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The One Hundred Twelfth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in Salt Lake City, Utah, Saturday, Sunday, and Monday, April 4, 5, and 6, 1942.

Sessions of the Conference were held Saturday at 10 a. m., 2 p. m., and 7 p. m. in the Assembly Hall on Temple Square. Sunday morning at 10 a. m. a session was held in the assembly room on the fifth floor of the Temple, and a special testimony meeting was held in the same room at 12:30 p. m. the same day. The concluding session of the Conference convened Monday morning at 10 o'clock in the Assembly Hall on Temple Square.

Owing to conditions incident to the War emergency, the general public were not invited to attend this Conference; those present consisted of the General Authorities of the Church, Presidents of Stakes and their counselors, and Presidents of High Priests quorums.

Through the courtesy of Radio Station KSL of Salt Lake City, the proceedings of the Sunday morning and Monday morning meetings were broadcast for the benefit of the general public.

President Heber J. Grant was present and presided at all the sessions of the Conference, with the exception of the Saturday evening meeting. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services at all the sessions.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*Of the First Presidency:* Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

*Of the Council of the Twelve Apostles:* Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Sylvester Q. Cannon, and Harold B. Lee.

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

*Of the First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans, and Oscar A. Kirkham.

*Of the Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

## OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, assistant.\*

*Presidents of Stakes and their counselors.*

*Presidents of High Priests quorums.*

---

\*Elder Andrew Jensen, one of the Assistant Historians, died November 19, 1941.

## FIRST DAY

### MORNING MEETING

The first session of the Conference was held in the Assembly Hall on Temple Square, and commenced promptly at 10 o'clock Saturday morning, April 4, 1942.

All the brethren of the General Authorities of the Church were present and on the rostrum.

President Heber J. Grant presided. President J. Reuben Clark, Jr., First Counselor in the First Presidency conducted the services.

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

President Grant has asked me to conduct the services this morning. I know I join with you in our heartfelt thanks that President Grant is with us again at our Annual Conference.

This is rather a change from the group that we see in the Tabernacle. I do not suppose I ought to say that I hope we make up at least in part in quality what we lack in quantity.

The singing this morning will be conducted by Brother Cornwall, Brother Asper is here at the organ.

The congregation sang the hymn, "High On the Mountain Top," (Hymn Book, page 134).

Elder Lorenzo H. Hatch, President of the Granite Stake, offered the invocation.

The congregation sang the hymn, "O Say, What Is Truth?" (Hymn Book, page 71).

### PRESIDENT HEBER J. GRANT

**I** SHALL not speak loud. In case you are not hearing me at the end of the room hold up your hands. I should like very much to deliver a long sermon, I can think of enough to talk to you people about for at least two hours, but it would not be wise to do so.

You all know that I have been very sick for more than two years. To start with I could not raise a finger on my left hand, neither could I touch my chin; my left eye was affected, also my left leg, necessitating me to go upstairs one step at a

time, and then lift the other leg up with my right hand. I can now throw my left arm any way I want to, and can go up and down stairs without difficulty, I am feeling at least a hundred percent, if not several hundred percent better than I did at the time of my first trouble. The doctors said it was not a paralytic stroke, but it must have been a second cousin at least. When meeting my friends and they ask me as to how I feel, the answer is, "Better than I was yesterday." There has been a steady improvement all the time.

The night before last I slept three hours, then lay awake until morning, when I dropped off to sleep for a couple of hours more. Last night I had a very good night's sleep and slept until five o'clock this morning. I got up and decided to dictate a sermon for this occasion. I dictated two cylinders and then decided not to give you anything I had said, but to come here and trust to the Lord to speak as I was led. I desire more than I have language to tell that what I say may be for your good and that I shall have the benefit of your faith and prayers.

I recall what to me was the most satisfactory sermon of my life. I saw my brother, the late Brigham Frederick Grant, in the audience and knew that he was seeking a testimony of the gospel. I prayed earnestly to the Lord that I might be inspired to say that which would touch his heart. I had prepared a sermon in my own mind. I took a book out of my pocket entitled *Ready References* and marked a lot of passages that I wished to quote. I followed Brother Milton Bennion who had just made a trip around the world. He quit speaking at eighteen minutes to three o'clock, and I decided to stop at twelve minutes after three, so as to leave time for Brother George Q. Cannon who had come into the meeting late.

I started on time and quit on time, and upon sitting down I heard Brother Cannon say to himself—he was sitting behind me in a chair facing north—"Thank God for the power of that testimony." I had opened my *Ready References* book and put it on the Bible, and when I got up to speak I told the audience that never before in all my life had I so much desired their faith and prayers in my behalf, as also the inspiration of the Lord. I forgot all about that book and all about everything

I had in mind, and I preached a sermon on the divine mission of the Prophet Joseph Smith and the divinity of the mission of the Savior of the world.

When I heard Brother Cannon make that remark to himself—I could have touched him with my left hand as he sat behind me—I put my arms on my knees and covered my eyes with my hand and made a puddle on the floor, with tears of gratitude that filled my heart. And then, and not until then, did I remember the sermon that I had intended to preach.

THE very next morning my brother came into my office and told me that I had preached by the inspiration of God, that I was inspired. I asked him what my subject was.

He said: "You know what your subject was."

I said: "But I want you to name it."

He did so.

I asked him: "Are you seeking for a testimony of the gospel?"

He said: "Yes."

I said: "Well, what more do you need than to say that I spoke by inspiration—you have never heard me speak like that before—and that the Lord manifested His Spirit to me. You had better get your thinking cap on your head."

Before the week was out I had the pleasure of baptizing him.

Now, my dear brethren, this is a very wonderful gathering of men. There rests upon the General Authorities and you people who are here today the duty of leading the Latter-day Saints, now numbering over 800,000 strong. You have a great responsibility, and each and every one of you should determine, with the help of the Lord, to do the very best that you possibly can, and that you will set an example of intelligence and devotion to the work of

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the Lord that in all respects shall be worthy of imitation. I hope and pray that the Lord will bless each and every one of you abundantly.

I was intimately acquainted with Brigham Young from the time I was a little child until his death, and I came into the Quorum of the Twelve when I was a young man not quite twenty-six years of age. I was intimate of course with all the men who succeeded Brigham Young as president of the Church, and I want to bear witness to every one of you that all of those men, starting with John Taylor and coming down to President Joseph F. Smith, I know as I know that I live that they were inspired, wonderful men, that they had no ambition of any kind or description but to lead the Latter-day Saints in the paths of righteousness, to set examples worthy of imitation in all respects. They were in very deed men of God.

Perhaps the one man of all others who took the least interest in big business affairs of any kind was Brother Woodruff. He had been a farmer and a raiser of flowers and of fruits, and a man who I doubt ever engaged in any kind of business that amounted to \$20,000 a year. But in the providences of the Lord, perhaps he was the greatest converter of men we have ever had in the Church. Through the inspiration of the living God, in opposition to the best judgment of some of the leading men of the Church, he insisted on building a sugar factory and establishing an institution for the benefit of the farmers. Notwithstanding myself and others during the panic of 1891 recommended the contract to build the factory be cancelled which could have been done by the Church forfeiting the \$50,000 that it had already paid toward its erection, Brother Woodruff said: "We will build it. The farmers are entitled to

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that factory to get some of the products of the soil." In the providences of the Lord we did build it and many of us ruined ourselves by borrowing money to build it. We have been vindicated today.

Now on another occasion I personally was vindicated, by accomplishing something that I shall tell you about that to me is a marvel; it is a wonder, and it was through the inspiration of the living God in a promise made to me by President Woodruff that the thing was accomplished.

I went East. Men had subscribed for hundreds of thousands of dollars in our sugar business and many of them had failed to put up the money. Banks were failing all over the United States and money was lending on the New York Stock Exchange at one-half of one percent a day, which would be one hundred eighty-two and one-half percent a year. The bank of which I had been the president for less than a year lost about one-half of all its deposits, and to look at things naturally it would fail. I prayed about the matter and I felt impressed that with the blessings of the Lord I could raise the money necessary to save the bank. Brother Woodruff knew all about it, and he said: "Heber, sit down in this chair." And he gave me a most wonderful blessing. He told me that I should go to New York and other cities in the East, that I should return, and that I should get all the money that I went after, and more if needed.

So I started with an absolute assurance in my heart, having no doubt whatever that I would succeed. I shall now give you a brief account of my experience.

I first stopped at Omaha, and the president of the bank there with whom we did business laughed at the idea of buying from our bank a

note of \$12,000, signed by Zion's Cooperative Merchantile Institution.

He said, "I will give you some good advice. You go home, call a meeting of all your bankers and discuss the situation, and decide that these are perilous times and that you must lend a little more money than is considered safe and sound, and it will circulate around and come back into your bank and you will be safe."

I said: "Mr. President, I have not come to you for advice, I have come East for money, and if you will not buy one of these notes for \$12,000 of Zion's Cooperative Mercantile Institution I will go farther East and get the money."

He said: "Well, my friend, you are making a mistake."

I went to Chicago. I doubled my ante, as the gambler would say. I asked the president of the bank in Chicago to lend me \$24,000 and take two of these notes.

He laughed and said: "Mr. Grant, how old is your bank?"

I said: "Not quite a year yet."

"How long have you been in the banking business?"

"This is the first time I have been connected with a bank of this kind."

He said: "Well, I have been a banker all my life, and my father before me. You go home and call a meeting of your bankers and discuss the matter, and all of you loan a little bit more than is considered safe, because we are having to take care of our customers and are in as bad a fix, if not worse, than you are, and the money will go around and around and get back to your bank and you will be all right."

I said: "I did not need to come here to get your advice, sir; I had the same advice from the president of the Omaha National Bank. I told him I would stop off as I came home and tell him where I got the money."

He laughed and said: "Young man, have you read the morning paper?"

I said, "I have."

He said: "Have you read the financial news?"

"I have."

"What is money lending at in New York?"

I said: "One-half of one percent a day, and the way I learned mental arithmetic that is one hundred and eighty-two and a half percent a year."

"What do you expect to pay for money?"

"Six percent, the regular rate to customers."

"Well, my dear young man, it will be a long time before you come back. You say you will stop and tell me where you got the money. It will be a long while before I see you again."

I thanked him and told him I hoped it would not be so long as he thought.

I had no doubt that I would get the money.

I WENT to New York and I doubled again. I went to the bank that we were doing business with in New York and I asked for \$48,000. The man with whom I talked said: "The idea of your coming here the very first time we ever saw you and asking for such a loan in the midst of a panic."

(I would like you to remember that I had never talked with a banker before in Omaha, New York, or Chicago about loans of any kind or any description.)

He said: "The idea of your coming in here almost a stranger and asking for \$48,000. Why, we would not think of such a thing as giving you the money."

I said: "Would you kindly give me a sheet of paper?"

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"Certainly."

He gave me the paper and I wrote my name on it the size of the whole sheet of paper; and I hit my signature and said: "Do you know that signature?"

"Of course I do."

"Well, I did not come in here as a gold brick man, I came here as your customer from whom you solicited a bank account. I did not come here to be insulted."

He said: "I beg your humble pardon. I had no right to say we did not know you when we knew your signature."

I said: "Well, my friend, I am just a young man from the West. I am just thirty-five, and this is my first experience in borrowing money for our bank. I can give you some pointers as to how we do things in the wild and woolly West. When a man tries to borrow money from us and we are not sure of his security, we ask him for some more security, and we talk it over; and if he finally has sufficient security, we let him have the money."

He said: "Excuse me, sir, but we do not allow any customer to meet with our committee to discuss questions of that kind. We take a written application for the money, then we discuss it and make the loan or turn it down."

I said: "Will you kindly give me another piece of paper? I will make a written application. When is your committee going to meet?"

"In twenty minutes," as I remember it.

The letter I wrote (I wish I had kept a copy) was as near as I can remember, as follows: "I am asking you to purchase four notes of Zion's Cooperative Mercantile Institution. Being one of the directors of the institution I know it is able to pay these notes as they fall due, and I am giving you these notes with the en-

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dorsement of the directors. We bought them without any endorsement. The directors were perfectly willing to put their names on the back of these notes because they know that they will be paid. Now if you do not wish to take the notes of an institution that is as old if not older than your bank, that has never yet failed to meet its obligations, that now offers you its note with the endorsement of a half-million dollar bank, the endorsement of the directors (the endorsement was not on the note originally when we bought it), you take my advice and quit doing business so far away from home."

When the committee met, I noticed that the president of the bank was quite excited. I could not hear what he said, but he was very animated. I remained until after the meeting and spent my time praying to the Lord to soften their hearts so that they would give me the money.

I afterwards learned that he said: "Zion's Cooperative Mercantile Institution, with the all-seeing eye in the corner, and 'Holiness to the Lord!' Why, it is good for sore eyes; I haven't seen one of those notes for ten years. When I was the third assistant cashier of this bank my duty was to investigate commercial paper, and I was instructed by the former president, who is dead and gone, never to fail to buy every Zion's Cooperative Mercantile Institution note that was offered. I bought them time and time again as third assistant cashier, but there were no names on the back of them. The idea of a note which on the back is covered with the signatures of influential men and has the endorsement of a \$500,000 bank, not being accepted. If there is any one bank that we ought to take care of it is this identical bank. Take the notes and take them quick."

And I got the money.

I then went to H. B. Claflin and Company, and I asked Mr. John Claflin, the president, to buy five Z. C. M. I. notes of \$5000.00 each. He said: "The institution is so solid and so fine that I am happy to buy them from you."

I then went to Kunz Brothers Bank and asked them to buy \$25,000 worth of the notes.

They said: "We do not do business with you at all, and you have never had any business with us."

I said: "Yes, but Mr. Hills of the Deseret Bank does business with you and he authorized me to say that these notes are absolutely perfect and will be paid and he knows it, and he hoped that you would let me have this money."

He said: "Well, I will let you have \$12,500; that is all I can do, that is more than our share as we are not doing business with you."

I said: "I haven't any notes of odd amounts, just make it \$15,000."

He said: "All right, I will take three of them."

I handed him the three notes and got the money.

Then I sent a telegram to the president of the Chicago bank, telling him I was to be there a long long time getting the money, that I had been there forty-eight hours and that I had got \$88,000; that I got \$15,000 at Kunz Brothers; \$25,000 at Claflin and Company and \$48,000 at the National Park Bank. "Kindly wire and ask for their confirmation of having made these loans to me at six percent, and when you get the answers I hope you will wire that I can send you the other \$12,000 note for which I need the money."

I thought he would answer "No," and that I would change my bank account as I was coming West, but he answered: "Send the note," and I sent it.

I WILL not go into further detail except to mention one more sale. I went into the National Bank of Hartford. The president had been here in Salt Lake with a letter of introduction to me from the president of the Hartford Fire Insurance Company. I had spent the day with him. I had taken him into the Z. C. M. I. store, and I had let him walk all over the store from cellar to garret, and he was delighted with the institution and the way the goods looked. When I told him I wanted him to buy some Z. C. M. I. notes, he said: "Mr. Grant, I will have pleasure in buying a couple of them; I have a meeting of our committee, I will see you in a few minutes."

He spoke to a clerk and told him to buy two five thousand dollar notes, and immediately after he got through with the committee meeting he said: "Come with me," and we went into the First National Bank.

He said: "Mr. Grant is here trying to sell notes of the Zion's Cooperative Mercantile Institution. I have been all through the store from cellar to garret; they show quick assets of four to one. They are absolutely sound, and I want you to buy two of the notes."

The man said: "Why, we are not buying any notes. Money is half of one percent a day."

"Neither am I, but I am taking care of my friends. This is my friend, Mr. Grant, and I expect you to buy a couple of these notes."

He said: "Oh, give me one; one is enough."

My friend said: "We took two."

The other gentleman said: "If you took two, we will take two."

To cut a long story short, I stayed there not quite a month, and I borrowed \$336,000 at six percent. To my personal knowledge George Romney, one of the truest friends I ever had and a man who had been

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on my note for many thousand dollars without sufficient security when I was in distress, thought it was ridiculous, and so did others of my friends, for me to go East and try to borrow money at six percent. They laughed at the idea and, I understand, talked about it in a meeting, the idea of my attempting to do this; but I not only went and got all I went for, but as Brother Woodruff promised that I should, I arranged for more if needed. (I had a perfect assurance that I would get it, and he said, "You can get a little more if you need it.") Just before leaving for the train in New York I received a telegram asking for \$48,000 more money. I felt sure that it was not needed. I wrote to Hartford asking for \$48,000, and the answer came to me at Chicago that I could have it.

I returned home and found that the extra money was not needed.

This was one of the greatest promises that was ever made, and I was able to fulfil that promise. Not for one moment did I have any fear that I would fail to get the money, because of the promise of that humble, inspired, wonderful man, Wilford Woodruff.

When I returned to Chicago, I stopped to see the president of the bank there, and explained what I had done, and secured the money for the \$12,000 note that he had agreed to purchase. When I called on him on my way East, he did not invite me into the office, but stood behind the counter and talked to me and gave me his advice. When I met him on my way back, he invited me in and was very friendly.

When I got to Omaha I called on the president of the Omaha National Bank as I had promised to do, and told him where I got the money. He immediately telephoned to the president of the Union Pacific System

telling him to come down to the bank. He said: "I want you to meet a young man who has borrowed \$336,000 in New York during the panic and got it at six percent. The Union Pacific Railroad ought to get acquainted with this young man, he is the kind of man the Union Pacific are dealing with."

I am grateful today that I am honored by being a director of that road.

Now, my dear brethren, I could go on talking to you by the hour of things that have come to me that have demonstrated to me beyond the peradventure of doubt the inspiration of the men who have preceded me as the presidents of the Church of Jesus Christ of Latter-day Saints. On the day that Brother Joseph F. Smith bade me good-bye, and he died that very night, he told me that the Lord never makes a mistake. He said: "You have a great responsibility resting upon you. The Lord knows whom He wants to preside over His Church and He never makes a mistake." I can testify to you that He has not made a mistake in my case any more than He did with each and all of my predecessors.

I shall take the time to relate one more incident. Never did Brother Taylor direct the course of the apostles without inspiration, neither did Brother Woodruff, nor Brother Snow, nor Brother Joseph F. Smith. God to my knowledge inspired those men and directed them.

Brothers Francis M. Lyman and John Henry Smith were told by President John Taylor to go to some town—I shall not mention where it is—and to have a man sustained as the president of the stake. Undoubtedly there are some of you men who know where it was, I won't give the name—I won't tell that.

Brother Lyman said: "Why, Brother Taylor, I know this brother,



and I know that the people will not sustain him."

Brother Taylor said: "You and Brother John Henry Smith are called upon a mission to have him voted for and sustained as president."

Brother Lyman later in the day said: "Suppose these people won't sustain that man, what are we to do?"

Brother Taylor said: "But you are called upon a mission to have him sustained; that is what you are to do."

Brother Lyman brought it up again a third time and Brother Taylor said: "Do you understand English? Don't you know what mission I have placed upon you two men? It is to have him sustained."

Later in the day Brother John Henry thought the president had not thoroughly considered the matter, and he brought it up.

Brother Taylor said: "Didn't you hear what I said to Lyman? You two men are called to go to that place and have the people sustain this man."

Brother Lyman gave me the credit of feeding him more meals and giving him more opportunity to sleep in my house than all the rest of his relatives in Salt Lake City combined. He made my home his home during the two years that I presided in Tooele, and after I became an apostle he made my home his home whenever he came in to Salt Lake from Tooele.

As we came past the president's office after our meeting in the Endowment House, he said: "Heber, President Taylor does not understand the condition; those people have rebelled and they will not sustain this man. He was busy with our regular meeting, and he did not get it into his head that it cannot be done. I will step in here. You tell

your wife I will be a little late, but don't delay your dinner until I get there. Go home and eat it, and I will come along later."

I said: "I will wait for you." I thought it wouldn't be long.

He came out in a moment and said: "I wish I had not gone to see the president. Heber, fast and pray for us; I do not see how under heaven we can change this condition. All the bishops and their counselors, the high council, the patriarchs, and the presidency of the high priests quorum have requested that this good brother be dropped and that they have another president. Brother John and I will have to pray all the way from Milford until we get to the place."

WHEN they arrived, Brother Lyman brought all these people together who had signed the petition and said "Now, brethren, we do not want a great number of you men to confess the president's mistakes, but we will step out of the room, and you appoint one man to do the talking. You tell him everything you can think of against the president. If he has forgotten anything, give him a chance to speak again, and then we will come back and hear it all. We have come here to fix up things, and we are going to do just what you people want us to do."

When they got into the other room John Henry said: "For heaven's sake, Lyman, did you lose your head? They want a new president, they have signed their names for a new president."

Brother Lyman said: "Well, it must have been a slip of the tongue. We will have to pray just that much harder."

When the man who had been selected to be their spokesman got through with his talk of nearly an

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hour, Brother Lyman said: "Has he forgotten anything?"

They said: "No, he has told the truth."

Brother Lyman said: "Well, that is marvelous. We had never dreamed that this man had so many faults and failings. Really, if there is somebody who would like to tell something good about him we would like to hear it."

A man got up and said: "I can say something good about him, about his generosity, his liberality." Then he commenced weeping, and said: "Brother Lyman, will you scratch my name off that list and let me vote for him."

Brother Lyman said: "All right. Does anybody else feel that way?" About one-third of them got up.

He said: "Well, you may go home, it is rather late, and the others of us will discuss this matter further."

He then said to the spokesman: "Get up and tell that story again, because it is news to us; we never dreamed this brother had so many failings."

So the man got up and told it over again.

Another man jumped up and said: "Brother Lyman, please take my name off that list. Let me vote for him."

Brother Lyman said: "All right. Does anybody else feel that way?"

About half of them stood up.

He said: "All right. Your folks are wondering why you are out so late; we will excuse you."

Then he said to this man again: "Now get up and tell us that story again."

The man got up and told the story once more.

Brother Lyman said: "Two men have tried to tell something good about this man and failed, but have

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asked permission to vote for him tomorrow. Is there anybody else here who feels to sustain him?" And they all stood up.

He said: "All right. Good night, brethren." And he turned to John Henry and said: "John, will you sustain him?"

John laughed and said: "I will."

By this time I think it was after half past twelve or one o'clock in the morning. The next morning Brother Lyman was able to say to the people: "All of the bishops and their counselors, the high council, the patriarch, the presidency of the high priests quorum, every one of them has asked permission to vote for Brother So and So as the president of your stake, and we have agreed to let them do so. If any of you want to vote the other way there will be no condemnation." They got a unanimous vote to sustain that man as president of the stake.

When Brothers Lyman and Smith returned they made their report of what had happened. Brother Taylor, when something pleased him immensely, used to shake his body and laugh; and he said: "Twins, twins, twins, (he nearly always called those two men twins) it wasn't such a hard job after all, was it? Now, this brother is a big-hearted, fine man, but he makes mistakes. He is sick abed now, and he never would have recovered, he would have died a broken-hearted man if he had not been sustained. He will be well in three months and feeling fine. Go down there and put your arm around him and say: 'Now that the people are loving you and have unanimously sustained you, don't you think it would be well to resign?' and he will jump at the chance and you assume the authority to accept his resignation."

And that is how it worked out.

THERE are things that I could go on by the hour telling you regarding advice given by President Taylor. You have all seen in *The Improvement Era* the account of my nearest and dearest friend's staying in the army—Richard W. Young—under the advice of President Taylor, and how it worked out. It was marvelous.

I want to tell you that starting with Brigham Young and coming down to your humble servant, the Lord has been with us and has directed this Church. May the Lord help us so to live that you will sustain us, and may I never live long enough that when I am in favor of a thing and all the brethren are in

favor of it, such as was the case when we were opposed to bringing whisky back, that Utah and the Mormons will be in opposition to us. I would almost have staked my life, knowing that the people know that we did not want to have whisky again, that the people would not have voted to bring it back. If we would pay our tithing to God, and if we and all the people of this nation would stop using tobacco and drinking tea, coffee, and liquor, I do not care if this war cost \$110,000,000,000—we could pay it all.

God bless us by His Spirit always, I ask it in the name of Jesus Christ. Amen.

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

We who work with President Grant know that he is a prophet of God, that God does direct him and give him His inspiration, just as he has testified to us about his predecessors.

## PRESIDENT RUDGER CLAWSON

### *Of the Council of the Twelve Apostles*

BRETHREN, it is a pleasure to be here in this meeting at the General Conference.

We are highly blessed in having with us this morning President Grant, and to see that he is holding up splendidly and that he speaks with power and authority. We rejoice to sit under the sound of his voice, and I am sure it will be a pleasure also to the brethren who are assembled to hear from the counselors in the Presidency, the Twelve, and other Authorities in the order in which they will be called. These men are clothed upon with power—the power of the Priesthood. I take it that every man in this room this morning holds the Priesthood because the Priesthood has been vested with great power and authority and that is shown by the

printed word, by the revelations of God unto His Church.

If a man would ascend to exaltation and glory he must have the Priesthood. Without the Priesthood we are helpless. With the Priesthood we can accomplish much.

I take very great pleasure, my brethren, in referring you to the eighty-fourth section of the Doctrine and Covenants, which is a revelation from God and refers to the work in which we are engaged. Of necessity I must speak very briefly. I will read a few words from this revelation, commencing with verse 32:

And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have

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called and sent forth to build up my church.

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

And also all they who receive this priesthood receiveth me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him.

And this is according to the oath and covenant which belongeth to the priesthood.

Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

And wo unto all those who come not unto this priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens; and even I have given the heavenly hosts and mine angels charge concerning you.

And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life.

For you shall live by every word that proceedeth forth from the mouth of God. (D. & C. 84:32-44)

There is much more, but you can see from that which you have heard that the Priesthood truly has great power, and unless we make up our minds to magnify the Priesthood, it would have been better that we had never had it. It is like a two-edged sword that cuts both ways, cuts to the right and cuts to the left. It also condemns those who receive the Priesthood but fail to

magnify it. It is made very plain here and that is one of the characteristics of the revelations of God; they are adapted to our understanding by simple language, without scientific phrasing. So that the young, even the young men of the Aaronic Priesthood can comprehend much of the foregoing revelation because of the simplicity of the language in which it was given.

I wish to bear to you, my brethren and sisters, my testimony. I know that this is the Church of Jesus Christ our Lord and that He is in communication with the Church. The spirit of revelation is with us, and that is why we should seek the word that is given.

I know that Joseph Smith was a true prophet of God, a mighty messenger of truth, and a great builder of faith, and that his successors have worked under the influence of the Holy Spirit continually to strengthen the Church. I can assure you, brethren, that this people will carry on the kingdom of God by their faithfulness and devotion to the work. I am happy to be in the harness. I feel that I am in absolute harmony with the First Presidency, my file leaders, and with my brethren of the Twelve with whom I am intimately associated. I testify to you that it is the truth that the Presidency and the Twelve and the Assistants to the Twelve, the First Council of Seventy, the Presiding Bishopric, the Acting Patriarch, and many others are following along the path of rectitude and faithfulness, and in the end, brethren, the Lord will triumph, His Church will flourish and His faithful people, the members of the Church, will be saved and exalted in His presence.

Now I feel to ask the Lord to bless us and to guide us continually, that we may not be overcome by temptation and lose the spirit and power that is upon us, I humbly pray in the worthy name of Jesus Christ, our Lord. Amen.

The congregation sang three verses of the hymn, "I Know That My Redeemer Lives" (Hymn Book, page 158).

## ELDER GEORGE ALBERT SMITH

*Of the Council of the Twelve Apostles*

THIS seems like old times. When I was a new member of the Quorum of the Twelve a group like this used to assemble in this building after every General Conference, and we listened to the instructions of the General Authorities of the Church. The presidents of stakes and associates went back to their fields of labor feeling that they had indeed waited upon the Lord, and not in vain.

I trust that this morning I may be led to say something that will be helpful, because it seems to me that some kind of encouragement is most desirable just now.

There are in the Church of Jesus Christ of Latter-day Saints today 892,080 members. They have been gathering from the nations of the world during one hundred twelve years, in the face of almost constant opposition and often during bitter persecution. We are representatives of those faithful souls who had the courage to face the wilderness and endure privation that they might worship God according to the dictates of their consciences. In 1846, when the Pioneers left Nauvoo, Illinois, and vicinity, they had been stripped of nearly all their possessions. They had been robbed and plundered by so-called Christians. In 1847 they came into this Indian country to find peace, believing that God would overrule their distresses for good, which He did, most wonderfully. In a few weeks the leaders went back to Winter Quarters for the main body of the Saints, and they left Patriarch John Smith, the uncle of the Prophet Joseph Smith, to preside over this section of the country, designated as "The Salt Lake Stake." He was not a strong man; he was rather frail, albeit a man of great faith.

Today, with the world in the condition it is, it seems a wonderful privilege to be called together here, you men who are presiding as the leaders in the stakes of Zion, you men who have been set apart to represent God in the

districts in which you labor, and to follow the leaders of the Church who preside over you.

These are perilous times, brethren, I have no doubt that many of you here have seen your sons depart to join the armed forces of the United States and have mourned that it was necessary for them to go. When they return, if they have kept the commandments of God, they will have witnessed His power and His strength in their preservation. This is not the Church of Joseph Smith or Brigham Young. It is not the Church of any man. This is the Church of Jesus Christ, our Lord. He has given rules to govern it and made them so plain that a wayfaring man, though a fool, need not err in following His teachings; yet there have been those in the Church who have failed, who have fallen by the wayside, who have come under the power of the adversary and surrendered to evil. But those who have kept the commandments of God, those who have stood in the places to which they have been called, those who have been the leaders in Israel from the beginning, who have kept the faith, have been magnified, honored, and sustained by our Heavenly Father until the time came for them to return to their Maker.

I say to you brethren this morning, I say to all of us, because we are all responsible, that here in this room today is the leadership of the Church of Jesus Christ of Latter-day Saints. This group is the one that has been chosen by the Lord to carry on His work and to preside over the organized stakes and missions of Zion. We are permitted to assemble in peace and quiet notwithstanding the terrible conditions in the world. We have been chosen and set apart by those who have the authority to call us to serve. We are in this house that was erected many years ago by faithful Saints. We are here to worship God and to honor Him and to be instructed by Him through His faithful servants.

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**A**FTER these conference meetings are over, you brethren will go back to the stakes of Zion over which you preside. If we have sought the Lord we shall be strengthened, our faith will be increased, our power to direct will be increased, and we will not feel the weakness that possesses men when they are left alone. Rather we will feel the strength and power of our Heavenly Father, for He helps us.

The responsibility that comes to all of us when these honors have been bestowed upon us is tremendous. I hope that none of the members of the Church who have been called to preside in its various departments will feel that they can make it secondary in their lives. You who are here today must know that it is your duty first of all to learn what the Lord wants and then by the power and strength of His holy Priesthood to magnify your calling in the presence of your fellows in such a way that the people will be glad to follow you.

This is a day of proving ourselves, a day of trial. This is a day when men's hearts are failing them with fear. When the multitudes in the world are asking themselves what the end will be. A few inspired men know what the end will be. The Lord has told us what would occur, in these books that are upon this stand, this wonderful library that I hold in my hand. He has given us the information that we need to adjust our lives and to prepare ourselves that no matter what may transpire we will be on the Lord's side of the line.

When Moses led Israel from Egypt through the wilderness and into the promised land, Amalek attacked Israel at Rephidim. Moses directed Joshua to choose fighting men to protect Israel. Moses, Aaron, and Hur went to the top of a hill overlooking the battlefield. While Moses held the rod of God above his head, Israel prevailed, but when he let his hands down because of weakness, Amalek prevailed. A stone seat was provided and Aaron and Hur held up his hands in order that the blessings of God could flow to Israel that their warriors might prevail and

the battle was won. The power of God was upon Moses and remained with him until he had finished his work. When he had the support of his people they too were blessed, and so it has been with every servant of the Lord who has presided over Israel.

How grateful we must all be to see the President of the Church stand here this morning, in spite of physical infirmities and advancing years, and yet with that testimony burning in his heart that God gave to him when he was a youth. He has here testified to us of the power of God which has been made manifest unto him. President Grant has been an example of devotion and a tower of strength in this Church. He has been a friend-maker among the gentiles of the world because the Lord has made him so.

We sit here this morning under the inspiration of his voice, and just as long as the Lord holds up his hands, just as long as he presides over this Church, it matters not how many years it will be, our Heavenly Father will give him strength, power, wisdom, judgment, and inspiration to talk to Israel as they need to be talked to. We, in following his leadership, must be like Aaron and Hur of ancient times; we must uphold his hands, that through him the Lord will let the blessings of heaven descend on us and this people.

His counselors will likewise be blessed, and they will be united together and they will carry on, and when they are united in the things pertaining to the gospel of Jesus Christ, they will be our leaders and our directors, and we will do well to listen to their voices and follow the example that they set us in all righteousness.

This morning hundreds of thousands of your associate members of the Church would like to be here. Yet out of our entire Church membership we are permitted to be present. But with this group rests the leadership of the Church, and if we wait upon the Lord as we should, if we have come here with the spirit of worship, if we have set aside our personal affairs to make first the kingdom of God and His right-

eousness, we will go from here renewed in strength and power; the assurance will increase in us that this is God's work, and we will have strength in the communities in which we reside and preside, to say, "This is the way of the Lord; walk in it," and the people will know by the spirit that we possess that we are really His leaders.

Brethren, it is no trifling affair. You cannot neglect the business of the Church, as the presiding officers of the stakes of Zion, and expect the Lord to carry on. He desires to do it through you. You have been given divine authority. It comes through only one source, and that is our Heavenly Father. He will expect each of us wherever we go, when this conference is completed, to hold the banner of righteousness aloft and teach by example as well as precept those to whom we minister, the gospel of Jesus Christ our Lord.

The world is in a serious condition, but we need have no fear if we do what the Lord has asked us to do. This is His world. All men and women are subject to Him. All the powers of evil will be controlled for the sake of His people, if they will honor Him and keep His commandments; He has told us that in the latter days conditions would be such that people will be in fear and doubt. He has told us that the time would come when the elements would not only threaten but also that men would hate one another and seek to destroy one another and that the wicked should slay the wicked. When we see the condition that is in the world today, how grateful we ought to be that our forebears were called from the midst of the nations and guided into the gathering place of the Saints in the tops of these everlasting hills. We should prepare to send forth sons and daughters, keeping the commandments of God, to preside in the various departments of the Church, not only in the organized stakes, but as missionaries in many parts of the world where stakes are not yet organized.

The missionaries of this Church should be as a light set upon a hill wherever they go, and they will be if

they keep the commandments of the Lord. They will be able to teach the truth if they are worthy of the companionship of that sweet spirit that comes from our Heavenly Father.

Upon us who remain at home, those that are holding positions among the organized stakes of Zion, who have been called to teach and guide not only by precept but by example, upon us devolves a responsibility that our Heavenly Father will hold us accountable for, and if we will but do our best, He will bless us in it.

No matter whether the clouds may gather, no matter how the war drums may beat, no matter what conditions may arise in the world, here in the Church of Jesus Christ of Latter-day Saints, wherever we are honoring and keeping the commandments of God, there will be protection from the powers of evil, and men and women will be permitted to live upon the earth until their lives are finished in honor and glory if they will keep the commandments of our Heavenly Father.

When you return home from this conference, remember the things that have been said here by those who have been called to speak. Remember the testimonies of truth that have been borne in your hearing, and in addition, know that God has given to you a great library of scripture and instruction for your guidance that has accumulated during the ages and He will add to it in the future just as rapidly as we fulfill His desires in the things that are already revealed.

God lives. Jesus is the Christ. The Church of the Lamb of God is upon the earth. The power of the holy Priesthood is here, and no evil power can stay its progress. It remains for us to demonstrate whether or not we will do our part and merit exaltation.

As I stand here in humility before you, I realize the blessings that the Lord has bestowed upon me, one of the weakest of your number, frail in physical strength. When I recall the many blessings that have come to me through my forebears who have been faithful, I realize what they are expecting of

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me, honored as I have been, I feel my limitations and the necessity of drawing near to the Lord, I desire the fellowship of my brethren and sisters in this Church.

There are none of us but will make mistakes, not any of us but will fail to interpret some things properly; but if we will do our best, if we determine in ourselves to be what God would have us to be, if we will set our own homes in order, and then go forth to set in order the departments of the Church in which we are called to minister, our Heavenly Father will be with us to guard us, and the strength that we need will be with us, but without His guidance we will not succeed.

I pray that the Spirit that directs those who keep the commandments of our Heavenly Father may be with us always, that we may have power to understand, that we may have the strength to resist the temptations of the adversary, for we will all be tempted, that we may be able whatever the circumstances may be to place our all upon the altar, as many of our forebears have done, and say to our Heavenly Father, "Whithersoever thou desirest me to go, I will go."

In the stakes and wards in this Church, you men must be towers of strength among the people all the time. You must be what God intended you to be when He gave you the authority that has been conferred upon you. You must be willing to make the sacrifices; and when I say you, I mean all of us. That will be required of us in order that we may be worthy to hold our places among the children of men, and if we will do that, men and women everywhere seeing our good works will be constrained to glorify the name of our Heavenly Father. It is not the position that we occupy that gives us power; it is righteousness that gives us power; it is keeping the commandments of God that will give us understanding. Having been set apart for some particular duty, will not be sufficient; but having been set apart, if we are worthy, the Spirit of God will dwell in us, and we will be among the people as a light

to guide their footsteps, and they will know that the leadership that is with us is of our Heavenly Father.

I DESIRE with all my heart to be worthy of the position to which I have been called. I desire to be worthy of the companionship of my associates in the leadership of the Church. I here desire to thank my brethren, President Grant and his counselors, the members of the Quorum of the Twelve, the First Council of the Seventy, the Presiding Bishopric, and those who have been called to associate with these men. In these men I have seen the power of God made manifest, and I thank them for the privilege I have had of working with them—not to work out my own desires and ambitions, but to unite with them in carrying forth the program that God has given to the children of men, without which this world is condemned already. If this body of men cannot rise to the majesty of the power that God has given to them and build upon the foundation of faith and righteousness, there is little hope for the world; but if we do our part, if we will keep the commandments of God, if we will love one another and observe the commandment of the Savior that we love our neighbor as ourself, then will we have strength, and power, and wisdom, and might, among the children of men, and the people of the world will love us, and they will not hate us because they will see in us the riches of righteousness and the blessings which come from the power of our Heavenly Father.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God, and that the Church with which we are identified, was organized through him by our Heavenly Father and His Beloved Son, Jesus Christ. I know these things, and there is no other way under heaven whereby men may gain a place in the celestial kingdom but through the plan that God has given the children of men, of which we are made partakers. I know this as I know that I live, and knowing it, I desire that we may prove worthy. With all my heart I pray that we may be content to live in



the lowly brackets of life; not with all the riches that the world desires and clamors after, but that there may be in our lives a richness of love and hope and charity wherever we go.

I pray that our homes may be the abiding place of prayer, and that our sons and daughters may be worthy exemplars of the cause and represent us favorably wherever they may go.

Brethren, let us not think that this Church will go on just as well if we fail. The Church as a whole will, but I want to say to you that the department we are expected to direct will not go forward as long as we stand in the way, so let us adjust ourselves if necessary. Let us live so that every night when we kneel to pray and every morning when we bow before the Lord in thanksgiving, there will be in us the power to open the heavens so that God will hear and answer our prayers that we will know that we are approved of Him. We can do that, brethren, better than we have ever done before. If there ever was a time when it was needed, it is this particular period in which we are living.

I humbly pray that God may give us power and strength to resist evil and temptation and to put aside from us the selfish motives that characterize so many of His sons and daughters, that we may let our light so shine every day

that others observing our good works will see in us righteous leaders that they will be glad to follow. I pray that these men who preside over us, this Presidency, may have the joy of always being united in their leadership and that we may be united in our membership when they shall speak in the name of the Lord to the Church.

Again I say I know that this is God's work. I may not be with you very long, my brethren. I have passed the years of some of my forebears a long way, and I am amazed that I have been permitted to stand among you as long as I have with my many illnesses, but I desire that as long as I live that I may enjoy the Spirit of God, the spirit of fellowship, and brotherly love. When I think of your homes, I would like to know that there is love in every heart for one another; then I will know that there will be love in God's heart for us, and there will be an assurance that He will bless us as we need blessing.

That this conference may be notable for the spirit that will be distilled upon us, even as the dew from heaven, and when it is over that we may go to our various departments renewed and invigorated, and determined more than ever to be worthy of the high calling that has been made of us and conferred upon us, I humbly ask in the name of Jesus Christ our Lord, Amen.

## ELDER MARION G. ROMNEY

*Assistant to the Council of the Twelve Apostles*

I DESIRE to call your attention to the principle of loyalty, loyalty to the truth and loyalty to the men whom God has chosen to lead the cause of truth. I speak of "the truth" and these "men" jointly, because it is impossible fully to accept the one and partly reject the other.

I raise my voice on this matter to warn and counsel you to be on your guard against criticism. I have heard some myself and have been told about more. It comes, in part, from those who hold, or have held, promi-

nent positions. Ostensibly, they are in good standing in the Church. In expressing their feelings, they frequently say, "We are members of the Church, too, you know, and our feelings should be considered."

They assume that one can be in full harmony with the spirit of the gospel, enjoy full fellowship in the Church, and at the same time be out of harmony with the leaders of the Church and the counsel and directions they give. Such a position is wholly inconsistent, because the

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guidance of this Church comes, not alone from the written word, but also from continuous revelation, and the Lord gives that revelation to the Church through His chosen leaders and none else. It follows, therefore, that those who profess to accept the gospel and who at the same time criticize and refuse to follow the counsel of the leaders, are assuming an indefensible position.

Such a spirit leads to apostasy. It is not new. It was prevalent in the days of Jesus. Some who boasted of being Abraham's children, said of the Son of God: "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." (Matt. 11:19) But those who stood by Him enjoying the spirit of truth knew Him, as did Peter, who said "Thou art the Christ, the Son of the living God."

In the days of the Prophet Joseph, there was criticism against him and the counsel he gave. Some of the leading brethren of the Church charged him with being a fallen prophet. They did not deny the gospel, but they contended that the Prophet had fallen.

Those were critical times for the Church. They have now long since passed into history, but the records remain. The issues are now clear. Joseph Smith was the Lord's prophet, and so continued, notwithstanding all the abuse directed at him. He now sits enthroned in yonder heavens, and those who criticized him apostatized and left the Church. Thomas B. Marsh, who left the Church in 1839 because he became jealous of the Prophet, found his way in 1857 to Salt Lake City, and in addressing the Saints, said:

If there are any among this people who should ever apostatize and do as I have done, prepare your backs for a good whipping if you are such as the Lord loves. *But if you will take my advice, you will stand by the authorities.*

As we look back upon these important events, it seems that the issues were always so clearly drawn that anyone could have seen the truth. And yet, there seem always to have been great intellects on the side of error. This is one of life's tragedies. Surely there can be nothing of more importance than to be always and everlastingly on the side with truth as we meet the complex problems of our lives. It is comforting to know that that is where we may be if we will but hearken to the spirit of truth. For the Lord has said that "the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, *that hearkeneth to the voice of the Spirit.*" (D. & C. 84:46) That this is no idle promise is shown by the fact that on nearly all occasions there have stood with God's spokesmen those who were loyal to the truth and to the men whom God had chosen to lead the cause of truth. At the time of the attack on the Prophet in Kirtland, Brigham Young was present, and when the criticism was expressed he arose and in plain and forceful language said that Joseph was a Prophet and he knew it, "and that they might rail and slander him as much as they pleased, they could but destroy their own authority and cut the thread that bound them to the Prophet of God and sink themselves to hell." Later he said:

Some of the leading men at Kirtland were much opposed to the Prophet meddling with temporal affairs, thinking that his duty embraced spiritual things alone and that the people should be left to attend to their temporal affairs without any interference whatever from prophets and apostles. In a public meeting, I said: "Ye elders of Israel: Now; will some of you draw the line of demarcation between the spiritual and temporal within the Kingdom of God, so that I may understand it!" Not one of them could do it. When I saw a man standing in the path before the Prophet,

I felt like hurling him out of the way and branding him as a fool.

Here was loyalty, loyalty both to the truth and to the man whom God had called to represent it.

Why was it that the vision of Brigham Young was clear and that of Thomas B. Marsh was cloudy; that Brigham Young remained true to the Prophet, and that Thomas B. Marsh criticized him? It was because Brigham Young always hearkened to the spirit of truth, and Thomas B. Marsh did not.

LAST October, I attended an outlying stake's conference. A number of the speakers had just attended for the first time a general conference. Their reports were soul stirring. One bishop wished that every member of his ward might attend just one conference in the tabernacle. Another, when he stood with the vast congregation for the first time, was so moved that tears ran down his cheeks, and his voice so choked that he could not join in the singing. A third was impressed with President Grant's closing remarks. He said as he finished his talk: "Three times the President said 'I bless you, I bless you, I bless you.'"

In another outlying stake, an ex-bishop said to me that the conference was nothing but a political convention. In another a man said that whether he would follow the counsel of the leaders depended upon what subject they discussed.

How are these different responses accounted for? I will tell you. The members of the one group were observing and keeping the commandments of God, and the others were not; one group was walking in the light of truth, and the other was in the dark; one group enjoyed the *Spirit of the Lord*, and the others did not.

If we are to be on the side of truth, we must have the Spirit of the Lord. To the obtaining of that spirit, prayer is an indispensable prerequisite. Praying will keep one's vision clear on this question of loyalty as on all other questions. By praying I do not mean, however, just saying prayers. Prayers may be said in a perfunctory manner. Access to the Spirit of God, which is a directing power, cannot be so obtained. The divine injunction to pray is not to be satisfied in a casual manner nor by an effort to obtain divine approval of a predetermined course. A firm resolve to comply with the will of God must accompany the petition for knowledge as to what His will is. When one brings himself to the position that he will pursue the truth wherever it may lead, even though it may require a reversal of his former position, he can, without hypocrisy, go before the Lord in prayer. Then, when he prays with all the energy of his soul, he is entitled to and he will receive guidance. The mind and will of the Lord as to the course he should take will be made known unto him.

I assure you, however, that the spirit of the Lord will never direct a person to take a position in opposition to the counsel of the Presidency of His Church. Such could not be, and I'll tell you why. The Spirit of the Lord is "truth." The Prophet Joseph Smith says that "The glory of God is intelligence, or, in other words, *light and truth*."

The Presidency, in directing the Church and its affairs and in counseling the people, do so under the directing power of this "*light and truth*." When a man and the Presidency are both directed on the same subject by "*light and truth*," there can be no conflict. And so, my brethren, all who are out of harmony in any degree with the Presidency

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have need to repent and to seek the Lord for forgiveness and to put themselves in full harmony.

In response to a contention that to follow such a course is tantamount to surrendering one's "moral agency," suppose a person were in a forest with his vision limited by the denseness of the growth about him. Would he be surrendering his agency in following the directions of one who stands on a lookout tower, commanding an unobstructed view? To me, our leaders are true watchmen on the towers of Zion, and those who follow their counsel are exercising their agency just as freely as would be the man in the forest. For I accept as a fact, without any reservation, that this Church is headed by the Lord Jesus Christ, and that He, through the men whom he chooses and appoints to lead His people, gives it active direction. I

believe that He communicates to them His will, and that they, enjoying His spirit, counsel us.

The Savior Himself gave us the great example on this point. As He labored and suffered under the weight of the sins of this world in the accomplishment of the great atonement, He cried out in the agony of His soul, "O my Father, if it be possible, let this cup pass from me: Nevertheless not as I will, but as thou wilt." (Matt. 26:39) And so saying, He subjected Himself to the will of His Father in the consummation of His supreme mission. Who will say that in so doing He surrendered His free agency?

That we may all have the vision and the courage to be loyal to the truth and loyal to the men whom God has chosen to lead in the cause of truth, I humbly pray, in the name of Jesus Christ. Amen.

### ELDER THOMAS E. MCKAY

*Assistant to the Council of the Twelve Apostles*

It is a very great privilege for me to be associated with such fine, outstanding men as are here present, and I express my thanks humbly and before you brethren, to my Father in heaven for this privilege. I am very thankful also to be able to report the conditions in the missions included in the European group as very favorable. All those missions are functioning, and most of them are making progress. Some of them are handicapped in the holding of their meetings; especially has that been the case during this past winter because of the lack of fuel and light. They are continuing, however, to hold all meetings, including their district conferences, but they must all be held during the daytime. Generally the sacrament meetings convene immediately following the Sunday school, and the Priesthood, Relief Society, and M. I. A. gatherings are held at the same time.

We continue to get letters; but, of course, as you know, they are all censored. A report just received yesterday from the Danish Mission was sent by regular mail on the eleventh of October. It had been censored by both the German and the English authorities, but it came through in its original form. On one end of the envelope was stamped *Geoffnet*, the German word for opened, and on the other end *Opened by Examiner*, the words used by the English censor.

In that report it stated that thirteen members had been baptized for the ten months ending October 27, 1941.

The letters and reports from the British, South African, Swedish, and Swiss Missions and the French, Swiss, and Syrian Districts come through quite regularly, while those from the other missions since the United States entered the war are very irregular; some of my letters are being returned, with the

words "Service Suspended. Return to Sender," stamped on them.

The yearly report from the Swedish Mission shows an increase of twenty-two percent in tithing over last year, and twenty baptisms.

The British Mission also is doing exceptionally well. They have home missionaries. It is their aim to have such missionaries in every branch. They report for the year 1941 sixty baptisms and a very substantial increase in tithes and fast offerings. From a letter received day before yesterday, the following paragraph is taken:

I regret to inform you that we have been advised by the Air Ministry in London that Pilot Officer Hugh Card Brown is posted as missing. A telegram, we learn from the same source, has been sent to his parents. The news is a very great shock to us. We saw him two days ago, smiling and bright, full of life and joy. We spent an evening with him in town. He was in London for a couple of days to undergo medical examination, which he told us was A-1. We all feel very keenly the sad news. We are fasting today with hope and prayer that he is safe. We are awaiting further news from the Air Ministry in London. This information was received last night, that is, March 17, 1942.

I am sure that hundreds of us here have also united our prayers with members of the British Mission that our young pilot officer, Brother Hugh Card Brown, is still safe.

Many families are afflicted as are President Hugh B. Brown and his family, and thousands of others, I fear, will be before this war is ended. As you know, President Brown and his good wife, Sister Zina Card Brown, were presiding over the British Mission when war was declared; they evacuated all missionaries in the British Mission at that time.

In speaking of our soldiers may I presume to recommend that it be a Priesthood project to write at least once a month to the members of the Priest-

hood quorums who are in the service. The personal welfare committee, presided over by the president of the quorum, should follow this up. We cannot estimate the good that will come from these letters, especially to members of the quorum, who have been, perchance, inactive at home. There are many very interesting events that can be told that will be very beneficial to these members of the quorum. May I suggest also that others be instructed to write? These soldiers should receive a letter weekly at least. I am sure, and I testify, good will come from this method if it is followed up.

I desire also to express before sitting down my great appreciation for the opportunity I have had of visiting so many of the stakes and one mission. I did enjoy my visit to the Eastern States Mission. President Gustave A. Iverson and his good wife are doing a splendid work, working too hard, but they certainly have the love and respect of all the missionaries. Two groups there are doing especially good work with their singing: The Mormon Missionary Male Quartet of Philadelphia, and also the Ensign Chorus, comprised of mixed voices. They seem to have no difficulty in getting permission to sing over the radio, and at the same time announce their conferences and other meetings.

I appreciate also the opportunity I have had of meeting and getting better acquainted with you presidents of stakes. My faith in the inspiration of the leaders of the Church has been encouraged and strengthened since meeting you men. I testify that these men—these leaders—are called of God and they are inspired in their leadership. May God continue to bless them, and bless you, and bless our boys in the service, and also our members in the war-torn countries, I pray earnestly in the name of Jesus Christ. Amen.

As a closing number, the congregation sang the hymn, "Redeemer Of Israel" (Hymn Book, page 212).

Elder Arnold D. Miller, President of the North Davis Stake, offered the closing prayer.

Conference adjourned until 2 p. m.

## FIRST DAY

### AFTERNOON MEETING

The second session of the Conference was held in the Assembly Hall Saturday afternoon, April 4, at 2 o'clock.

President Heber J. Grant was present and presided. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the meeting.

The congregation sang the hymn, "Come, Come, Ye Saints" (Hymn Book, page 58).

Elder David Smith, President of the North Idaho Falls Stake, offered the opening prayer.

The congregation sang the hymn, "Now Let Us Rejoice" (Hymn Book, page 198).

### ELDER GEORGE F. RICHARDS

#### *Of the Council of the Twelve Apostles*

**B**EFORE the Savior took leave of His disciples in Jerusalem He promised them that He would send the Holy Ghost after He had gone. That promise was fulfilled, as you know. The brethren and people had a wonderful pentecost.

The first temple built in this gospel dispensation was dedicated on the 27th of March, 1836, in Kirtland, Ohio. The Sunday following, on the 3rd of April, while the Prophet Joseph and Oliver Cowdery were in the temple they had a wonderful manifestation. The Lord appeared to them; the veil was taken from their eyes; they saw Him and heard Him. Among other things, He accepted of the dedication of that house and the sacrifices made by the people who in their poverty had in a very short time erected the building and had it ready for dedication.

After this vision closed, Moses the prophet appeared to Joseph and Oliver, and conferred upon them the keys of the gathering of scattered Israel from the four quarters of the earth, and the return of the lost tribes from the north.

And when this vision closed, Elias, who lived in the days of Abraham, appeared and conferred upon them the keys of the Abrahamic dispensation,

saying that "in us and our seed will all the nations of the earth be blessed."

And then appeared Elijah, the prophet, who said he had come in fulfillment of the prediction of Malachi, saying that before the great and dreadful day of the Lord should come He would send Elijah the prophet to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest the whole world be smitten with a curse. Said he: "Therefore I commit unto you these keys, and by this ye may know that the great and dreadful day of the Lord is nigh, even at your doors."

This was a wonderful pentecostal occasion in this dispensation.

This conference is peculiar, and I suppose before it is over it will be a veritable pentecost. Not such as those had in the primitive Church and those in the early rise of this Church, perhaps. I sincerely hope, however, that the Spirit of God will be poured out upon us, and its power be made manifest, that we will all be satisfied and feel that it has surely enriched our souls to be in attendance at this conference.

In the time allotted to me to speak on this occasion, I have thought to speak upon a subject, the most glorious of all gospel subjects, in which is involved

one of the greatest, if not the greatest, responsibilities that God has placed upon us as a people, that of looking after our kindred dead.

I call your attention to the statements of the Prophet Joseph to the Saints, recorded in the Doctrine and Covenants, and known as the 128th section. In the 17th verse of that section He speaks of baptism for the dead, and says: "This most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead." And as you know, brethren, baptism and confirmation are necessary to man's salvation—the door into the kingdom. There are other sacred, saving ordinances of the gospel that we might say are on a par in necessity for men's salvation; they are for the living and for the dead. We are not called upon as members of the Church to do genealogical research and temple ordinance work—as we are called to go out into the world to preach the gospel, but we have the responsibility pertaining to our kindred dead, and we are urged to do our duty to them, as we are urged by those in authority, to attend to our other religious duties—the payment of our tithes and the keeping of the Word of Wisdom, the attending of our sacrament meetings, our quorum meetings, to our prayers, etc. This responsibility is one that the Lord has placed upon us. The Prophet Joseph has left on record this statement among his gems, *Compendium*, page 284:

The greatest responsibility in this world which the Lord has laid upon us is to seek after our dead.

To seek after our dead means to find them out by genealogical research, to obtain the information regarding them that will identify them from all other people bearing the same name. A perfect identification is to have the individual's full name, also the day, month, and year of his birth; the town, county, and state where he was born; the date of his death; the name of his father and mother; and, if it is a married man, his wife's name; and, if it is a married woman, her husband's name. We regard this as complete identification.

However, we do work for people where we are not able to obtain complete information. As you know, brethren, this information must be had concerning our dead before we can go into the temple and do the work for them. It places the principle of genealogical research, so far as our dead are concerned, on a par in importance with the temple work which we do for them. And when the Prophet says, "The greatest responsibility in this world that God has placed upon us is to seek after our dead," it means the responsibility of finding them out by genealogical research and then going into the temple and receiving for them those saving ordinances.

You will notice that the 110th section of the Doctrine and Covenants, from which I have quoted, is an account of what we call the pentecost of this dispensation. An account is there given of Elijah's appearing and committing to Joseph and Oliver the keys of turning the hearts of the fathers to the children, and the hearts of the children to the fathers. About the time of this manifestation—which was on the 3rd of April, 1836—the spirit of Elijah seemed to be abroad among the people of this world. I am told that the Parliament of Great Britain in that very year made provision for the keeping of certain records throughout the empire. Those records were to have the information that would identify the various individuals, just such information as we need in our temple work and in our genealogical research work—records of birth, of baptisms, of marriages, death, and burials. From about that time there has been among the people of the world a spirit and desire to know more about their ancestors than ever before. Men and women of intelligence and means are spending their means and time in genealogical research, and those family histories find their way into the genealogical libraries which have grown up all over the land in this and other countries, and are accessible to the Latter-day Saints.

The Genealogical Society of Utah has for years been gathering copies of

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records that are kept in other countries and they are accessible also to the Latter-day Saints here in the Genealogical Library of Utah in Salt Lake City.

So if the Lord has moved upon the minds and hearts of men and women not of the Church to gather this needed genealogical information, it is important that we do our part, and make use of that information. It is the work and the glory of God the Eternal Father to bring to pass the immortality and eternal life of man, living and dead. He is dependent upon His living children here to assist Him, and particularly the Latter-day Saints.

I could tell you an experience of my own family, showing how the Lord moves upon the hearts of men and women in this Church to obtain the information that is necessary in order to do our duty to our kindred dead. And be it known, brethren, that not only has God laid this responsibility upon us, but it is one that is inherited. We will have to account to Him for the way we have done or neglected to do this important work in this Church. We will meet our kindred dead, and we will have to account to them also.

I often remark that we are indebted to our parents for our life, for our existence here upon the earth, for the good name that we have inherited. The Bible tells us a good name is more to be desired than great riches. It certainly is a valuable asset in a man's life. If we are indebted to our parents for all that we have inherited—good name and attributes and qualities of high degree and our life of existence here—we are indebted to our grandparents who gave us those parents; to our great-grandparents who gave us grandparents, and so you may go back as far as you can trace. We are indebted to our ancestors, not just our parents, for that which we have inherited, and among them no doubt are thousands of God's noble sons and daughters who have lived their lives here upon the earth the best they knew how, perhaps, and served the Lord according to their understanding of what is right and proper and have gone to the other side. They will hear the gospel taught while

they are in the spirit; the gospel is for all men, the living and the dead. The scriptures tell us that "until the law sin was in the world; but sin is not imputed when there is no law, and where there is no law there is no judgment; where there is no judgment there is no condemnation." And in justice every man must be taught the gospel here or hereafter and the Lord has graciously made provision to that end.

Now when we go on to the other side what kind of accounting will we have to make to our kindred ancestry to whom we are so much indebted? Suppose we have not gone out of our way to obtain knowledge of them—will it be sufficient justification on our part if we have to say that we did not know them? I am sure it would bring a reproach from them, and they might very properly say that "if you did not think enough of us to make a search to find us out and do this work for our salvation and progress, on whom may we depend? Have you sons and daughters or brothers and sisters who are going to look after us? Where are our hopes? How long will we have to be in this condition?"

I wonder, brethren, leaders in Israel, shepherds of the flock, if we have thought this thing over seriously, and if we have taught it to the people and are continuing to teach it and to set an example before them?

I want you to know the attitude of our present President upon this important subject. This I take from *The Improvement Era* of November, 1941. President Grant said:

To my mind one of the greatest and grandest and the most glorious of all the labors that anyone can be engaged in is laboring for the salvation of the souls of their loved ones, their ancestors who have gone before, who had not the privilege of listening to the gospel and embracing it.

President Grant believes that we should be doers of the word and not hearers of it only, deceiving ourselves. He has set us a wonderful example himself going through the temple for the dead, and employing others to as-



sist him, and it is perfectly legitimate if we cannot go ourselves—you men are busy men, it may be that you cannot go to the temple as frequently as you would like—there are poor men in this Church who are perfectly willing to represent you in doing this endowment work, and be it known that all the other temple work will be done for you gratuitously by the workers at the temples if you desire them to do so. After you obtain the genealogical information and present it at the temple, just the endowment work is exacted from you. Of course if you can do all the other work, it will be so much better; we cannot expect poor people to do the endowment work for us for nothing. For fifty cents we can employ a poor man—I say poor, one whose finances are such that he is willing to do that work for us, provide his own temple clothing and keep it clean and for the price named.

Some person has put into the mouth of the Savior these words:

Not what we give, but what we share,  
For the gift without the giver is bare.  
Who gives himself with his alms feeds three,  
Himself, his hungering neighbor and Me.

In other words, we kill three birds with one stone. Here is an opportunity to kill four birds with one stone: I employ a man to do this work for me, I benefit myself. I am helping one who

is needing help—the living—and redeeming my dead. By redeeming the dead I am helping my Father in heaven and His Son Jesus Christ—a glorious work.

Because of the greatness of the responsibility of it, brethren, the blessing is correspondingly great, if we discharge ourselves faithfully of the responsibility; and I can say the consequences of entire neglect of this responsibility are correspondingly great.

You know how it was with the rich man, according to the parable by the Savior, who neglected to feed the poor man Lazarus. When the rich man died, he was consigned to hell and torment. I want to tell you we are rich in the things of eternal life; we know the way, we have received the saving ordinances. Our dead kindred are there in abject poverty. If we do not minister unto their needs, what may we hope for when we come to judgment before the Lord? I have said we will have to account to him. We have accepted this responsibility, and we will have to account to our kindred dead. I would have you and myself so to live and to labor and discharge ourselves of these responsibilities that there will be no disappointment on our part, and no disappointment on the part of our kindred dead. May the Lord help us to this end, I pray in the name of Jesus Christ, Amen.

## ELDER JOSEPH FIELDING SMITH

### *Of the Council of the Twelve Apostles*

SINCE the beginning of this Conference I have had a number of thoughts and I would like to add a few words along the line that was presented by Brother Richards this afternoon.

In His justice the Lord grants every man an opportunity of salvation. If he does not get that opportunity here, provision is made for him to hear and accept, if he will, the gospel in the spirit world. We are not going to save—perhaps I ought to say exalt, because usually when we use that term salvation we mean exaltation—we are

not going to exalt all the inhabitants of this earth, and they are not all going to find a place in the celestial kingdom of God—very few in fact of the great mass of humanity will reach exaltation. We reach that conclusion based upon the words of the prophets and the words of our Savior himself:

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14)

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Now destruction means, as I understand it, banishment, or to be shut out of the kingdom of God and have to dwell somewhere else.

It is our opportunity in this dispensation, and our privilege and duty to spend our time in searching out our dead. We are of the house of Israel. We learn that through revelation, and that being true, then we reach the conclusion unless we have been adopted through the gospel and were gentiles, that our ancestors were also of the house of Israel. In other words, the promise made to Abraham that through the scattering of his seed all nations would be blessed, has been fulfilled, and our lineage has come down generation after generation through the loins of Abraham and the loins of Israel. Therefore our fathers are more likely to receive the gospel if they did not hear it in this life, to receive it in the spirit world than are those whose descendants are not in the Church, and who refused to receive the gospel here. It seems to me this is a logical conclusion.

Now, some members of the Church have wondered just what was meant by the words of the Prophet, that we without our dead could not be made perfect. Will not a man who keeps the commandments of the Lord, who is faithful and true so far as he himself is concerned, receive perfection? Yes, provided his worthy dead also receive the same privileges, because there must be a family organization, a family unit, and each generation must be linked to the chain that goes before in order to bring perfection in family organization. Thus eventually we will be one large family with Adam at the head, Michael, the archangel, presiding over his posterity, according to that which is written in the Scriptures. This he will do under the direction of the Holy One of Israel, for so it is revealed in the Scriptures:

That you may come up unto the crown prepared for you and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-on-di-Ahman; who hath appointed Michael your prince, and established his feet, and set him upon high,

and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

I think we ought to get that clearly in our minds because there are those who are trying to stir up trouble among the Latter-day Saints today by teaching doctrines that are not in accordance with the revelations of the Lord, and maintaining that Authorities of the Church who have gone before taught doctrines which they did not teach. So we must have it understood clearly that while Adam will preside over his posterity as Michael, the prince, and as he will hold the keys of salvation, as he does, all of that will be under the direction of Jesus Christ, the Holy One of Israel, for Christ is greater than Adam.

We are taught in the gospel of Jesus Christ that the family organization will be, so far as celestial exaltation is concerned, one that is complete, an organization linked from father and mother and children of one generation to the father and mother and children of the next generation, and thus expanding and spreading out down to the end of time. If we fail to do the work, therefore, in the temples for our dead, you see our links in this chain—genealogical chain—will be broken, we will have to stand aside at least until that is remedied. We could not be made perfect in this organization unless we are brought in by this selective or sealing power, and if we have failed to do the work for those of our line, who have gone before, we will stand aside until somebody comes along who will do it for us; and if we have had the opportunity and have failed to do it, then naturally we would be under condemnation, and I think all through eternity we would regret the fact that we had failed to do the thing that was placed before us to do and which was our duty to accomplish in the salvation of the children of men.

Another thing that I would like to say: Some of us get so enthusiastic over this temple work that we are not willing to abide by the rules and the regulations, and to confine ourselves to

our own line, but we want to spread out into the other fellow's line, and we want to do the work because we readily find names that belong to somebody else, and that method of work for the dead is not permissible. It is all right to help others do their work, if we do that with proper consent, but each family group is entitled to do the work for their particular line.

One more thought in regard to this work of salvation: A great many people are very anxious to do work for friends, and this thing has been carried to an extreme. We do not need to worry ourselves very much about friends. A man came to me a few days ago and presented two lists and said he wanted to do the work for these people because they were his friends. The oldest man of the group was born in 1710, and his children were born between 1730 and 1740, yet he called them his friends. Now we should confine our activities to our own line. If there is a good reason for doing the work for somebody who had befriended us, somebody who would have accepted the gospel but did not have the opportunity and who has no relatives in the Church that is a different matter, and we may be privileged to do the work, but we need not be over-anxious to work for those not of our own lineage whom we list as friends.

THE Lord has explained to us very clearly in the revelations what salvation means. He has pointed out in one of these revelations—section 76, which is known to us as The Vision—very clearly who shall enter the celestial kingdom. He has pointed out who shall enter the terrestrial kingdom, and who shall enter the telestial kingdom. These are three great kingdoms into which mankind will go; there will be some few exceptions. The sons of perdition are those who have had a knowledge of the truth, have known that Jesus Christ was the Son of God, have had the testimony of the Spirit of the Lord, the Holy Ghost, and these things have all been revealed so that they know they are true; and then they turn against them and fight them know-

ingly. Sons of Perdition are to be cast out with the devil and his angels into outer darkness. Into the telestial kingdom will go, according to that which is written here in this revelation, the vicious, the unclean, the ungodly.

These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch;

But received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant.

Last of all, these all are they who will not be gathered with the saints, to be caught up into the church of the Firstborn, and received into the cloud.

These are they who are liars, and sorcerers, the adulterers, and whoremongers, and whosoever loves and makes a lie.

These are they who suffer the wrath of God on earth.

These are they who suffer the vengeance of eternal fire.

These are they who are cast down to hell and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work. . . . (D. & C. 76:100-106)

The Lord says even of this class, the liars, and the unclean, they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared; and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end." Of course the Lord is going to make them His servants in the world to which they go; in that telestial world they will become servants.

They who enter into the terrestrial kingdom, the one higher than the telestial, are the honorable men—the honest, the virtuous, those who have been clean, and yet would not receive the gospel. There will be some others also who will go into that kingdom, but in a general sense these people will be the honest and honorable, who could not or would not see or receive the gospel of Jesus Christ, therefore they are assigned to the terrestrial kingdom.

Into the celestial kingdom will go

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those who have overcome by faith and are

Sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

They are they who are the church of the Firstborn.

They are they into whose hands the Father has given all things—

They are they who are priests and kings, who have received of his fulness, and of his glory;

And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

Wherefore, as it is written, they are gods, even the sons of God—

Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's. (D. & C. 76:53-59)

What a wonderful thing it is to have the opportunity through the gospel of Jesus Christ of receiving all that the Father has, to become sons of God!

Now they who enter into the terrestrial kingdom, and they who enter into the telestial kingdom will not be sons of God in the sense in which this term is used here. Of course we are all the children of God, every soul on the

earth; we are His offspring, but in the great kingdom that shall be established in exaltation, all who receive exaltation will become sons of God, joint heirs with Jesus Christ and entitled to all the privileges and all the blessings of the Father's kingdom. What a wonderful privilege that is! This blessing will not come to the inhabitants of the telestial and the terrestrial worlds.

Now the question often arises, Is this earth upon which we dwell going to be one-third celestialized, one-third terrestrialized, one-third telestialized? Are all the inhabitants of the earth going to dwell upon the earth? No. This earth is going to become a celestial body and is going to be a fit abode for celestial beings only; the others will have to go somewhere else, where they belong. This earth will be reserved for those who are entitled to exaltation, and they are the meek, spoken of by our Savior, who shall inherit the earth. When the Lord said the meek shall inherit the earth, He had reference to those who are willing to keep the commandments of the Lord in righteousness and thus receive exaltation.

May the Lord bless us, I pray, in the name of Jesus Christ. Amen.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

A NOTED American historian has recently written: "I wish that people, particularly the American people, would have more respect for ancient truths, the lessons of history, and the Word of God." What America needs besides fifty thousand planes is a spiritual awakening, and one deep enough to remove the notion from society that a man is doing well spiritually when he manages to listen to a sermon once a month over the radio. We need a return to the old-time standards of character that make it easy for a man to become indignant over corruption, come to a boil over injustice, and get fighting mad over a wrong. We need a reconstruction of moral fiber and a greater faith in the purposes of the Almighty.

We are living in a troubled and anxious world, and no time in all history have men watched more anxiously over their liberties than they are doing today. Days are dark for millions of the inhabitants of the earth. They will be darker still. But we have the will of the Lord, and consoling are the words we find in the gospel of St. John:

Then said Jesus . . . If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. (John 8:31, 32)

Having been absent for many months in the New England Mission, I feel happy in renewing my work with the First Council of the Seventy. As I have come in contact with many of you stake presidents during the past few days, I

feel that we are going to establish a stronger unity between you and the quorums of seventy throughout the Church. We are grateful to you stake presidents for your cooperation in the past, and for the renewed hope and faith that the gospel will be preached to all the people of the earth. Amid the sorrows of this war-torn world, it must be remembered that there are men walking the earth beckoning us on—not abreast of us, but ahead of us. Religion explains them as men blessed of heaven; men spiritually endowed who are able to respond to the inspiration of the infinite power of God. They are good men, and wonderful is the vitality of goodness. They know that God has not separated Himself from the world, nor does He lightly regard anyone's need. There is a true Light "which lighteth every one who comes into the world," a saying rich in promise.

God has again spoken from heaven, and the Priesthood of God has again been restored to the earth. Prophets, seers, and revelators walk the earth. It is our firm conviction that the work of the Lord will grow in the hearts of men. We have faith in people, faith in the coming of God's kingdom upon the earth. Right does make might, and

right will prevail some day in all the world.

I want to call your attention to what Thomas Masaryk once wrote while he was teaching. You recall that Dr. Masaryk was the president of Czechoslovakia. He taught that a good leader does not need to be master, but a good leader is one who knows how to serve and feels he himself is guided and needs to be guided. He believed in living a clean, good life, and he was tolerant, and believed that all religions should work together to make a friendly world. These are some of the things he taught:

Search for truth.

Nothing is great if it is not true.

Everything in a democracy depends upon the people.

They must think and work together.

We need people united by an ideal. It is humanity that is important.

I know that you presidents of the stakes of Zion and we seventies with you are united by a great ideal. With that ideal, we will work with larger purpose for the cause of God. May God bless us all from day to day. May we have the light of His kingdom upon the earth. This we ask in His Name. Amen.

The congregation sang the hymn, "God Moves In A Mysterious Way" (Hymn Book, page 28).

## ELDER RICHARD R. LYMAN

### *Of the Council of the Twelve Apostles*

**I**N these days it is pretty difficult to think of anything besides war, and the great question is, Who is going to win the war? I have here a clipping from *The Deseret News* of February 5, 1942. The heading is, "The most healthy will win the war." Dr. Ray Lyman Wilbur expresses these views:

The people with the most health, the people with the most vigor, and the people with the most fitness and sobriety, training, and devotion to the common cause are the people who are going to win this war. America must throw off its night-clubbish habits, its loose thinking and health-destroy-

ing tendencies if America is to be on the winning side.

We educators know that the easiest way in the world to lose a football game is to have a team that breaks training rules and only half prepares for the contest. If we the Americans are to be the winners in this great contest, we must begin training, and we must begin that training now. There is no way to escape the fact that health will win this war for some people. God grant that that people may be the people of our own country.

Of the first two million men to go through draft examination, 900,000—think of it, 900,000, nearly half—were found to be unfit for military service because of physical, mental or moral defects.

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## WHICH? BEER OR THE BIBLE

I CREATED a real sensation in Ogden some years ago. I had seen in the morning paper a picture of the members of the American Legion marching down Woodward Avenue in the City of Detroit where I marched in my boyhood with my classmates and shouted vigorously for the football team of the University of Michigan. The paper said members of the American Legion were marching down Woodward Avenue swinging their bottles and shouting for beer. And so I said to the congregation in the Tabernacle, "Where are the people of the United States going, and what are they doing? Are they following the lead of those who are swinging their bottles and shouting for beer, or are they following the example of the Pilgrim fathers who remembered the Sabbath day to keep it holy, and with bowed heads, Bible in hand, wended their way to their places of worship."

## HAVE WE FORGOTTEN GOD?

**A**BRAHAM Lincoln set apart the 6th of September, 1863, as a day of fasting and a day of prayer. He said:

I do this with the hope that the people of our nation will assemble in their various places of worship and that they will go down upon their knees around their own hearthstones and appeal to our Heavenly Father for our now war-torn country to be restored to its former condition of happiness and peace. . . . Our nation has had a growth and a development the like of which no other nation has known in all the history of the world, but the difficulty with us is we have forgotten God.

Does that condition prevail throughout the United States of America today? The motto of our country is: "In God We Trust." Do we do it or not? Everywhere we sing,

Long may our land be bright  
With freedom's holy light,  
Protect us by thy might,  
Great God, our King.

## FAMILY PRAYERS DAILY

**R**OGER W. BABSON says that we have in our country today men who are empire builders, men who are standing

at the head of great business institutions, and, he says, that some of these men ridicule religion. Then he adds, "These very men are indebted for all that they possess to the family prayers which were once held daily in the homes of their fathers."

Have the people of our country forgotten God? Benjamin Franklin arose in our Constitutional Convention and said, "Mr. President," and he looked into the face of the chairman, George Washington:

Mr. President, our blood is hot. I see we are not going to be able to agree. It looks as if we may not be able to devise a satisfactory Constitution. I move you, therefore, Mr. President, that we do now adjourn for a period of five days, and that when we reconvene we appoint a chaplain, and I am astonished, Mr. President, that no one has thought of this before. When we were in our mighty conflict with Great Britain we met in this very hall daily, and daily we made our appeals to Almighty God, and you all realize that our appeals were heard, our prayers were graciously answered. Is it possible that in these few short years we have forgotten God, our powerful Friend? Is it possible that a nation can be born, that a constitution can be drawn up without the help of divine Providence, when not even a sparrow can fall to the ground without His notice?

## THE GREATEST DEMOCRACY IN THE WORLD

**N**O man can accomplish much if he has only one pair of hands with which to work. No man, as the president of a stake or the bishop of a ward, or at the head of any other institution, can accomplish very much if he tries to do all the work himself.

I have said a good many times to many great thinkers, great readers, wise men and scholars that we have in the Church of Jesus Christ the greatest and most perfect democratic organization in the world. And I have met no man yet who did not concede that this statement is correct.

Now, brethren, you who are in the presidencies of the stakes, your first and most important duty is to call together regularly and frequently those who belong to your organizations and

assign definitely to every man and to every woman his or her duty, and to check up carefully and frequently to see that the work assigned is done. I say again no human being can accomplish much if he works only by himself, if he has but one pair of hands with which to toil. Your accomplishments will be great if you bring together often all those in your organizations and have them do real team work.

### MEET, PLAN, AND PRAY

**Y**ou are to meet with your fellow workers to do two things—plan and pray. The arm of flesh is weak; the amount of strength in any human being is limited, but when a human being, however weak, however small, however little, comes into real communion and cooperation with God, the Eternal Father, then great things may be accomplished.

And so, as a servant of the Lord Jesus Christ, I appeal to you to come together frequently with your fellow-workers, and do these two important things—plan and pray. Have we forgotten God, we who are officers in the Church of Jesus Christ? Are our people daily having their family prayers, or have we forgotten that powerful Friend of our country, that powerful Friend of our Church?

This revelation from which I am going to read was not given to the ancients, it was given to you and me; it applies here and now.

... Behold, a marvelous work is about to come forth among the children of men. (D. & C. 4:1)

### A MARVELOUS WORK AND A WONDER

**S**ince the gospel is to be preached to every nation, every kindred, every tongue, every people, everywhere in the world, and since its purpose is to bring peace on earth and good will to men, that great blessing for which all good people everywhere are praying this very Sabbath day, are not those words of the Prophet prophetic when he said:

Now behold, a marvelous work and a wonder is about to come forth among the children of men.

And that marvelous work, that wonder, is the preaching of the gospel of Jesus Christ to all the people in all the world. I wonder at times if all who have held the divine authority to preach had done their very best during the hundred years since the Lord Himself restored this power and authority to the earth—I say if every man with all the physical and mental powers at his command had done his utmost to bring peace on earth and good will to men; if he in every moment of his life had had in his soul unceasingly a burning testimony of the divinity of the gospel of Jesus Christ, a testimony of the divinity of the mission of the Prophet Joseph Smith, if every man had put his all upon the altar, I wonder if this world war could have been averted.

Carrying our gospel message to all the people in the world is a tremendous work.

Now behold, a marvelous work and a wonder is about to come forth among the children of men.

Therefore, O ye that embark in the service of God—

Do you brethren hear these words of a revelation from God the Eternal Father through the Prophet Joseph Smith to you, to me, to us who are assembled here this afternoon!

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (D. & C. 4:2)

For behold the field is white already to harvest. (D. & C. 4:4)

If ever a field was white, if ever there was a time to labor, if ever the servants of God were in demand it is now.

### FIELD WHITE AND READY FOR HARVEST

Behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul. (D. & C. 4:4)

Brethren, God bless you. Let us dedicate ourselves with all we have and all we are to the preaching of the gospel of Jesus Christ and to living in accordance with the high ideals of the Church and to the winning of the gigantic conflict on the battlefield of which our nation has been compelled to enter. May I say again, let us dedicate ourselves to the winning of this great fight for liberty and freedom.

#### DEDICATING EVEN LIFE TO A GREAT CAUSE

**I**N a high priests' meeting in the Ensign Stake during World War I, Richard W. Young, brigadier general,

said, "I told my son good-bye last night and sent him into this war. I may never see his face again. Going into this mighty conflict may cost him his life. But if it does, he could not possibly give his life to a more glorious cause than to give it for the freedom and liberty not only of the people of our own nation but of all mankind."

And so let us in real humility appeal to God the Eternal Father to enable us to discharge well our duty, to preach the gospel effectively, and to do our utmost to make the people of our nation worthy of victory. God grant that we may be worthy and that we may win the war.

#### ELDER JOHN A. WIDTSOE

*Of the Council of the Twelve Apostles*

**T**HE present unhappy infernal conditions of the world are daily before us and our people. We cannot forget them. The incomprehensible folly of humanity bewilders us. All Israel are anxious and troubled. Some face the day in fear. Many are filled with premonitions and forebodings. To cure this condition; to steady the pulse of our people; to teach the ultimate conquest of right over wrong, may be our immediate problem. Of all people in the world we should and can see most clearly in this dark, man-made chaos. We have the light. We must see the happy destined end, from a dark and corrupt beginning. The Lord has spoken, and foretold the calamities of the last days; but He has also declared that He is the Master and that He and His righteous people will triumph over all evil. The Lord is never defeated.

Questions, conjectures, and speculations are rife among the people. Some ask, "Is this Armageddon?" Others, "Will the Savior come when this war is over?" Yet others are busily engaged in proving that present events, countries, men, and even

dates, may be read into the prophecies of thousands of years ago. To all such questions there is but one answer: We only know that this is the dispensation of the fulness of times, the Saturday evening of the earth's temporal existence. These are the "last days," days of much commotion, to be followed by the millennium and the presence on earth of the Lord Jesus Christ who will "put all enemies under his feet." We know that the coming of the Lord is nigh, but He has warned us that "the hour and the day no man knoweth, neither the angels in heaven, nor shall they know until he comes." (D. & C. 49:7) All that has been set forth in great clearness in the revelations to the Prophet Joseph Smith and his successors. There is no benefit in prying beyond the revealed word of the Lord.

A passage in the Doctrine and Covenants foretells and explains the sorrows of the "last days," and it summarizes the message of the Lord to His latter-day people concerning these times of sadness. (D. & C. 63:32-34)

I, the Lord, am angry with the wicked;



I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man; and the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire.

Fear, which "shall come upon every man," is the natural consequence of a sense of weakness, also of sin. Fear is a chief weapon of Satan in making mankind unhappy. He who fears loses strength for the combat of life, for the fight against evil. Therefore, the power of evil ever seeks to engender fear in human hearts. In this day of sorrow, fear walks with humanity. It directs, measurably, the course of every battle. It remains as a gnawing poison in the hearts of victors as of the vanquished.

As leaders in Israel, we must seek to dispel fear from among our people. A timid, fearing people cannot do their work well. The Latter-day Saints have a divinely assigned world-mission so great that they cannot afford to dissipate their strength in fear. The Lord has repeatedly warned His people against fear. Many a blessing is withheld because of our fears. He has expressly declared that men cannot stop his work on earth, therefore, they who are engaged in the Lord's latter-day cause and who fear, really trust man more than God, and thereby are robbed of their power to serve.

THE key to the conquest of fear has been given through the Prophet Joseph Smith. "If ye are prepared ye shall not fear." (D. & C. 38:30) That divine message needs repeating today in every stake and ward. Are we prepared in surrender to God's commandments? In victory over our appetites? In obedience to

righteous law? If we can honestly answer yes, we can bid fear depart. And the degree of fear in our hearts may well be measured by our preparation by righteous living, such as should characterize Latter-day Saints. To the handful of believers at the opening of this dispensation, the Lord gave this glorious promise:

Fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. (D. & C. 6:34)

Speaking to the Church about the events of the last days, the Lord said, "The wicked shall flee unto Zion for safety." Since Zion is wherever the pure in heart are, I like to read into that inspired saying, that there is safety wherever the people of the Lord live so worthily as to claim the sacred title of citizens of the Zion of our Lord. Otherwise the name Zion is but an empty sound. The only safety that we can expect in this or any other calamitous time lies in our conformity to gospel requirements.

Every individual may carry the blessings of Zion with him wherever he goes. Our boys who have been called into our country's service, if they keep themselves clean and undefiled, carry Zion with them. It is my faith that they will be protected by divine power. Should they fall in action or from disease it will be with the consent of our Father in heaven. Besides, to all Latter-day Saints, time and eternity are closely associated. Our sons who live righteously, yet who may lose their lives in this devil-engendered war (and may they be few in number, I pray) will enter into the glory prepared for the righteous. The Lord has so declared. "Therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven." (D. & C. 10:55) And also, "fear not even unto

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death; for in this world your joy is not full, but in me your joy is full." (D. & C. 101:36)

In this world upheaval, in this day of wanton destruction, we, as a people must look upward. There must be trust and faith in our hearts. Hope must walk by our side. We must remember charity also. We must treasure the warm words of the Father to His Church, "Be of good cheer, and do not fear, for I the Lord am with you, and will stand by you." (D. & C. 68:6) We who have been called to leadership in the Church of Christ must lead our people from anxiety and fear and doubt, to trust and faith in the Lord, and certainty in the outcome of the Lord's plan of salvation. We must repeat with gladness the words of the Lord, "Fear not, let your hearts be comforted; yea, rejoice evermore, and in everything give thanks." (D. & C. 98:1)

Above the roar of cannon and airplane, the maneuvers and plans of men, the Lord always determines the tide of battle. So far and no farther does He permit the evil one to go in his career to create human misery.

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The Lord is ever victorious; He is the Master to whose will Satan is subject. Though all hell may rage, and men may follow evil, the purposes of the Lord will not fail. The God of Israel, "He slumbers not nor sleeps." It is well to remember the admonition of old: "Be still and know that I am God."

It is our destiny as a people to purify the world; to lead men from evil to good; to win the nations to the realm of everlasting truth; to prepare the earth for the coming of the Lord. We are called to establish the kingdom of God on earth. If we accept our mission with faith and the courage born of faith, the Lord will make us victorious in our labors in his cause. Happiness will wait upon us. The protection of heaven will be about us. At this time in our history, let us teach as never before. "If ye are prepared, ye shall not fear."

May the Lord qualify us for the heavy duties of this day I pray in the name of the Lord Jesus Christ. Amen.

## BISHOP LEGRAND RICHARDS

*Presiding Bishop of the Church*

BRETHREN: It is a great privilege to associate with you in the leadership of the Church, and I feel very grateful for the kindness that has been extended to me, as I have had the privilege of visiting in your various stakes. It seems that the Church is dearer as we become better acquainted with the men upon whom such responsibility rests.

The Church has always placed a high value upon leadership, righteous leadership. When the Lord was talking to Abraham, He told him of the spirits He had created, and He stood in the midst of them, and He said: "These I will make my rulers upon the earth." Then He said to Abraham,

"Abraham, thou art one of them; thou wast chosen before thou wast born."

It seems to me that probably there has never been a time in the history of the world when there were as many of those spirits among whom the Father stood as there are upon the earth at the present time. Now, perchance, if we are among those spirits of whom the Father spoke, then great responsibility rests upon our shoulders. It is not enough to be called, to be given talents, to be given an opportunity, but the Master indicated that those who are faithful and true to the talents that were placed in their hands, they it was who should receive His blessing. He said unto them: "Well done, thou good and

faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

So if we expect to continue our positions of leadership it will be because we are faithful over the few things that the Lord has entrusted into our care.

Now we feel very grateful to the members of the stake presidencies and bishoprics throughout the Church for the fine support we have had in the Aaronic Priesthood work in the past three years since we came into office. I would like to call your attention to the fact that in 1939 we had two hundred fifty-eight standard quorum awards in the quorums of the Aaronic Priesthood. In 1940 we had five hundred four, or an increase of ninety-five percent. In 1941 we had nine hundred twelve, and requests are still coming in, which is an additional increase of eighty-one percent over the ninety-five percent of the year before. Now for 1942, according to the promises we are receiving as we go about in the stakes of Zion, we ought to have nearly two thousand.

If it were only reports, brethren, that we were working for, that would not be so much, but when these standard quorum awards are interpreted in terms of the influence they have upon the lives of the Aaronic Priesthood of the Church, it tells quite a remarkable story.

I have some other statistics that may interest you: The three highest stakes in the Church show an average attendance last year of sixty-five percent of their boys—that is an average attendance! The three lowest stakes have an average of nineteen percent—nineteen percent against sixty-five percent. I want you to think about that for a few minutes. I wonder if it is the fault of the boys; I wonder if it is the fault of the Church; I wonder if the Priesthood is any different in these other stakes. In some stakes we find one bishop who is outstanding, and qualifies every quorum in his ward, and then we turn to the other wards, and there are no standard quorum awards there. We had in our office yesterday a chairman of the

Aaronic Priesthood in one of the stakes of Zion where every quorum earned a standard quorum award for 1941. I congratulated him, and said: "How do you do it?" He said: "We have an up-and-coming stake presidency, and when we have that, it is easy to do the job." He said: "We tear the *Progress of the Church* apart and we mimeograph it and send it out to our wards." It was not hard to determine why all the quorums of that stake were standard award quorums, they had "an up-and-coming stake presidency." We have "up-and-coming" bishops in some wards that in the midst of no awards they are able to furnish them.

I would like to give you some statistics here on what standard quorum awards have really done. This is a percentage of the two highest stakes in the Church where each quorum has earned a standard quorum award, and the two lowest where they have no standard quorum awards:

Attendance at quorum meetings for the highest was an average of sixty-six percent; the lowest twenty-eight percent.

This is the average observing the Word of Wisdom; ninety-four percent as against eighty-five percent.

We are very happy that the Word of Wisdom is being that well observed, regardless of the standard quorum awards.

The payment of tithing in the highest stakes, seventy-five percent; in the lowest stakes, thirty-eight percent.

The percent of Adult Aaronic Priesthood in these stakes, in the highest, forty-two percent; in the lowest seventy-five percent.

So you see it tells its own story. Where there are no standard quorum awards, where the work is not being done among the Aaronic Priesthood, they are moving into what we call the Adult Aaronic Priesthood group.

**B**RETHREN, I believe it is a fine thing to be in positions of responsibility in the Church, but the Lord expects more of us than to be good men. I think that comes first, but He wants us to be active men.

There is one stake of Zion in this Church in which I have been very much interested for many years. I have

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watched its progress, and I have kept track of its record on the bulletin. Three years ago there was a change made in the stake presidency. The man who was released is a fine Latter-day Saint, a real man, but he did not seem to have the vision of things, and according to the report in the last three years, since the change, that stake has increased its record sixty-six percent in all items, total and average, that are shown in the bulletin. Now that shows leadership. When that stake presidency was appointed, they came in and said: "Bishop, have you any suggestions to make?"

I said: "I would have at least one. I would go out and inventory every man and woman in that stake of Zion who have leadership ability, no matter where they are serving. It is my observation as I travel in the Church that we have many fine men, capable men, who are not active in the Church, hundreds and possibly thousands of men who have had training in the mission field, and they come home and we lose their services, but they may be engaged in other activities."

According to the newspaper accounts, all that was being accomplished, from month to month in the community was being done by the service clubs—Kiwanis Club, Rotary Club, Exchange Club, Lion's Club, etc., on down the line—the Daughters of the Pioneers, the Mothers of the Democrats, the Mothers of the Republicans, etc.; so I said to the president of the stake: "Sometimes I wonder where the kingdom of God

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is in this stake of Zion. I never felt more than I do today the meaning of the words of the Master when He said: 'Every plant that my Father hath not planted shall be rooted up,' and I believe that with all my heart." I have nothing against these other organizations, but I believe that men in Israel owe their first allegiance to the Church and kingdom of God, and I want to admonish you brethren to put your arms around men and put them to work, and when they are released from positions, do not feel that there is no place for them.

I had a letter from a bishop the other day and he said: "Since they released me I have taken over the Adult Aaronic Priesthood in the ward. We have forty-two enrolled and we are having an average attendance of fifteen to twenty-five in my home every Monday night." There is work for everybody if we are going to discharge the responsibilities that are ours in this great day of the fulness of times.

As I close my remarks, I refer you to the words of Nephi when he saw the coming forth of the gospel in our day, and he said: Blessed are they who shall seek to bring forth my Zion in that day, for they shall be lifted up and be filled with the Holy Ghost and be exalted in the everlasting kingdom of my Father. How beautiful upon the mountains are the feet of them that publish glad tidings! (1 Nephi 13:37)

God help us to see our responsibilities and to do them, I pray in the name of Jesus Christ, Amen.

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

Brethren: We are one day short in our full Conference time. I want to run over a little now, and we will probably have to run over a little tonight. I am going to ask Brother Sonne to take enough time to bear his testimony. He has recovered, apparently fully, from a very serious operation and likewise from a serious sorrow. So we will take enough time now to hear Brother Sonne bear his testimony.

## ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

**M**Y brethren: I appreciate more now than ever before my membership in the Church. I am thankful beyond my power to express for my faith in the gospel of Jesus Christ. I am happy that I was born a member of this Church and that I have a testimony of its divinity and its truthfulness. The Lord has been good to me; He has heard my prayers, and He has come to my rescue.

Men and women need a vindication against the tyranny of death and time, and that vindication is supplied best of all in the restoration of the everlasting gospel in these the last days.

May we be true to our covenants.

May our testimonies grow. May our knowledge of the truth increase, so that when calamities and disturbances come we may say in the words of the scriptures: "The judgments of the Almighty are righteous altogether."

I know God's work is upon the earth, and I know that He has established His Church among men.

May we be true to our responsibilities; may we carry forward in our duties, that when our work is done we may receive the plaudit, "Well and faithfully done; enter into the joys of thy Lord," I pray in the name of Jesus Christ, Amen.

## PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

We will close by singing, "O My Father."

The closing prayer after the song will be offered by President George E. Jorgensen of Carbon Stake.

After the prayer we shall stand adjourned until seven o'clock this evening in this place.

I should like to say to the brethren farther back there, that both this morning and this afternoon there were quite a number of seats in front here where probably you would be enabled to hear better. If the brethren in front would come closer this evening I am sure quite a number who are back there under the gallery could come here where they can hear. I may say that the loud speaking equipment is as good as we can furnish you. You can see that it is not the best, but we will try to make still further adjustments in the hope that we can make you hear better this evening than you have heard today.

The congregation sang the hymn, "O My Father" (Hymn Book, page 143).

Elder George E. Jorgensen, President of the Carbon Stake, offered the closing prayer.

Conference adjourned until 7:00 p. m.

## FIRST DAY

## EVENING MEETING

The third session of the Conference convened in the Assembly Hall, Saturday evening, April 4, and commenced promptly at 7 o'clock p. m.

President J. Reuben Clark, Jr., presided and conducted the services.

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

President Grant wishes me to express his regrets that he felt it would be unwise in view of the long meeting tomorrow, for him to come out this evening. He wanted me to express to you his joy at the Conference thus far and to tell you that he looks forward to seeing you in the morning.

The congregation sang the hymn, "How Firm A Foundation," (Hymn Book, page 260).

Elder Joseph B. Harris, President of the San Juan Stake, offered the invocation.

The hymn, "O Ye Mountains High" (Hymn Book, page 376), was then sung by the congregation.

**ELDER JOSEPH F. MERRILL***Of the Council of the Twelve Apostles*

**I**N a very real sense, brethren, this is a remarkable gathering. There is assembled here what I think we in truth may say is the most favored group of men in all the world. In a body of this size no other similar assembly could be had anywhere on the face of the earth. There are here the leaders of the Church and of the stakes of the Church, God's Church. We all know that not one of us has a particle of doubt about that. Because we have been privileged to come to the positions that we occupy and to function therein, I think we are wonderfully favored of our Father in heaven.

Bishop Richards this afternoon spoke about the Aaronic Priesthood. If I may, I would like to speak a few minutes about the Melchizedek Priesthood. It is the Priesthood, of course, that, in a sense, makes the Church. To preside over, to guide and direct the Priesthood, is the chief responsibility of us who are assembled here; and particularly do the presidencies of stakes have the responsibility of presiding over and directing the labors of the Melchizedek Priesthood in their stakes.

It was nearly five years ago, in answer to a question, that President Grant reminded the Council of Twelve that they constitute the General Priesthood Board of the Church; and President Clawson, I remember, said President Smith gave the same answer once during his administration. The Council

of Twelve began to think, after that remark of President Grant's, a little more intently of their responsibility for the welfare of the Priesthood of the Church, particularly the Melchizedek Priesthood quorums thereof, and so they began to work. And there was announced, in the issue of *The Improvement Era* four years ago last December, what was, according to the headlines of the article, a new Priesthood plan. Well, there was nothing new in principle about it; however, its title was intriguing, and I presume that all in the stakes who had any responsibility for the Melchizedek Priesthood read the article.

Now, in response to a petition of the general Sunday school board, and in accordance with what had been the expressed wishes of some members of the Council of the Twelve the Priesthood classes, Melchizedek and Aaronic, were taken out of the Sunday schools. I think this was a good move. The Priesthood classes of the Church, particularly the Melchizedek Priesthood classes, had grown to believe that to be active in the Priesthood quorums was to attend the weekly or the monthly meetings of the quorum; and if that was done one was considered to be wholly active. We seemed to have forgotten the fact that in this Church we get joy through activity. When we attend our class, sit quietly, and listen to somebody conduct the lesson, then

get up and go away, the amount of activity in which we engage is extremely small.

In taking the classes of the Priesthood groups and quorums out of the Sunday school, it was not designed, at all, to say the class work was not important, but it was designed to emphasize another feature that had become more or less quiescent—the feature of activity; and so since that time the Council of Twelve, together with the other general Priesthood authorities of the Church, as they have gone out through the stakes, have been very insistent in urging the presidencies of stakes—because they are the responsible officers in the stakes—to look carefully to the supervision and guidance of the work of the Priesthood. No more responsible work, no greater obligation exists in the stakes than that of properly supervising the Priesthood quorums.

There has been a great deal of effort spent, in the last four years, in trying to improve the activity of Priesthood quorums, particularly of the Melchizedek Priesthood quorums, but the progress has been rather slow. Though I think that if we compare the results today and judge our reports with the reports that were obtainable at that time, we will see that there has been improvement; and yet it is rather disappointing, when we come to realize what the Priesthood means and what it is, that improvement has not been more rapid.

Of course, we realize this fact, that all of this work is wholly voluntary. There is no such thing as force in the Church. There is no desire to use force, even if it could be used. It is love that is the dominating factor in the Church, and it is through love that we have been trying to get our brothers to feel, to a greater degree than they did in the past, their responsibilities as holders of the Priesthood. To be ordained to the Priesthood, in itself, may bring no blessing; it may bring condemnation. It gives an opportunity, a wonderful opportunity, in the light of the real truth in the circumstance, for personal growth and development.

So an individual who is privileged to receive the Priesthood has been honored with a very great opportunity.

Now, what we have been trying to do, brethren, as you know, is to emphasize the need of improving that opportunity, in order that we might live more acceptably to our Father in heaven. As a means of stimulating that activity, a committee was set up in every stake—the stake Melchizedek Priesthood committee—and it was advised that a member of the stake presidency should be chairman of that committee, the thought being to emphasize to the stake presidencies that it was their responsibility to supervise the work of the Melchizedek Priesthood quorums in their stakes.

The chief duty of that committee is to train the quorum officers in their duties and responsibilities, and so it was advised that a monthly meeting be held with all the Priesthood quorum officers and group leaders. A program for these meetings was discussed in several subsequent issues of *The Improvement Era*.

Well, brethren, progress has been made, we think, in an understanding by this stake committee of its responsibilities, and we believe those committees are growing in efficiency in discharging the responsibility of training the officers, but there is still much to be accomplished.

Now, may I say that, among other things, we instituted a quarterly report and asked that every quorum and every quorum group fill out a quarterly report form in triplicate, keep one and send two to the chairman of the stake committee, who keeps one and sends one on to the Melchizedek Priesthood committee of the Council of Twelve. Those reports have been coming in. They indicate, as I said a moment ago, some advancement and progress, but not as much as we hoped for. There are still some things that are lacking.

We know that a number of years ago there was advised to be set up in every quorum four standing committees. They were named. Their duties were specified. Generally the commit-

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tees were appointed, but even today some of them, according to reports, are not functioning well. Do we remember two things must be done if a standing committee continues to function well? Frequent assignments must be made and frequent reports required. Don't give a blanket assignment, turn the committee loose, and expect it to operate. Make those assignments frequently, and then ask for a report on every assignment. The report, of course, may be oral, it may be written, but a report should be required on every assignment. When the assignment is made, the assigning authority—of course that is the presidency of the quorum—should keep in touch with those who receive the assignment and see that they are functioning.

In the February number of *The Improvement Era* an article that was written by Elder Joseph Fielding Smith indicated in very clear terms what the duties of these committees are. But in order that these committees should function, and in order that the presidency of the quorum should feel it is their responsibility to see that they function, it was advised that the presidency of the quorum divide themselves among these committees, each one of the presidency being chairman of a committee. Now since there are four standing committees, the chairman of one of them will have to be chosen from the membership. The particular committees of which the presidents should be the chairmen were indicated in the article.

Well, brethren, I want to repeat that in order to get your committees at work and keep them at work, it is necessary to make frequent, specific assignments, and then to make a demand for reports on those assignments.

Now, there is another thing that we feel ought to be done, in order that the presidencies of quorums may meet their responsibilities to a greater degree than they did in the past. What do we advise? We advise that the presidencies of these quorums, who are held responsible for their quorums, should see that the requirements, as

indicated by the questions on the report forms, are definitely assigned, and that they are met. That is going to be some considerable responsibility. But in order that this may be done, we feel that the presidencies of quorums should meet more frequently than they have been doing—more frequently than once a month. No presidency of a stake can function unless they have regular weekly meetings. As a rule, no bishopric can function unless they have regular weekly meetings. We feel that presidencies of quorums should meet weekly, wherever it is feasible to do so, and that would be in the great majority of cases. Meet weekly. Let them meet with the idea of getting on their knees, brethren, and pray devotedly and wholeheartedly and honestly to the Lord for wisdom and guidance, and then get up and put their wits to work and try to plan how to make their assignments, how to meet their responsibilities, how to increase the activities of their committees and of their members.

**I**N every report there are some things even though the report, on the whole, is excellent—some things in which the quorum is weak. Do the presidency feel it is their responsibility to call attention to that, and to try to encourage their committees, to encourage their members, whoever have the responsibility of improving in the particular respects where weakness is indicated? Do they feel that they should keep near to them in that respect?

I want to call your attention to two or three activities, among others, that we have been very earnestly recommending and urging to be done.

You know since the beginning of our country's participation in war activities more and more of our brethren have been leaving home, entering defense industries, military forces, and so forth. We have been urging, in accordance with the recommendation that was made here by President Thomas E. McKay this morning, that every quorum feel that it is its responsibility to keep in close touch with absent brethren. A quorum is a group of



brethren bound together by love, by feelings of fraternity, and sympathy and fellowship and mutual interest. Does it not seem, from the standpoint of what is reasonable in the matter, that it is unthinkable that a member from a quorum can go away and be away for three months or longer, and the quorum make no effort whatsoever to get in touch with and hear from that absent member?

Now, it is recommended that he be written to at least monthly, wherever this is feasible. Certainly, brethren, all those that are away from the quorum, not only in the armed forces, but away from home in defense work anywhere, should be communicated with at least once a month. It should be somebody's business in the quorum to do this. Whether the president wants his welfare committee or others to have this special assignment is a matter that is apart from the fact that it ought to be somebody's business in behalf of the quorum, to write friendly, encouraging, helpful letters frequently to those that are away.

Now, our boys that are going into the armed forces meet tremendous difficulties and temptations and they need all the encouragement, all the help they can get. So we have asked—and I am going to ask now, brethren,—will you presidencies of stakes see that in your stake every quorum is instructed to keep in touch with these absentees?

Now, time admits only a reference to one thing more. It was five years ago this month that the Presidency of the Church wrote to the Council of the Twelve, they put it in writing—not by oral instruction only, but they put it in writing—and directed that there should be instituted in the Church a campaign for the non-use of liquor and tobacco. They directed it should be a Priesthood project. All quorums of the Priesthood, Melchizedek and Aaronic, should be held responsible for cleaning up their own membership from the use of these narcotics, liquor and tobacco. In the quorum quarterly report forms are questions relative to this liquor-tobacco campaign. Among

the questions are these: How many abstain from the use of liquor and tobacco? That number is very generally given. How many of the addicts are being labored with? The majority of the quorums in the Church today are saying: "None."

Now, brethren, I am speaking very plainly on the matter. It seems to me that it is unthinkable that an assignment to the Priesthood quorums direct from the First Presidency should go unheeded. I have never known of any project being assigned more directly than that. And yet some of the quorums are not doing anything, apparently, with their addict members. Oh, yes, they sponsor public lectures, perhaps have somebody come into the classes and talk, and so on. That isn't the way, brethren, the effective missionary work of this Church is carried on. That isn't the way the stake or foreign missionaries are mainly functioning. It is mainly by personal contact that missionaries work. That has been the method from the beginning that has won people.

The first phases of this campaign, may I say, were devoted to what we called the campaign of information. We have sent out more than a million pieces of literature, which have been spread all over the Church and very generally read, in all the Priesthood quorums.

Then we reached what President Clawson called the campaign of persuasion. "Know this, that every soul is free to choose his life and what he'll be. For this eternal truth is given, God will force no man to heaven. He'll call, persuade, direct aright, in numerous ways be good and kind, but never force the human mind."

The campaign of persuasion, brethren, uses the method of personal contact. Will you presidencies of stakes see that this direct assignment from the First Presidency is carried out in your stakes and that the method of personal contact is employed among the addicts? That is the most effective way. It is going to be by personal contacts that quorums can win their

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addicts to abstinence. Brethren, it can be done.

My observation and my testimony is that the Lord never required us to do anything that we cannot do with His help if we will exert ourselves. A wonderful testimony of that was given by our great President this morning, when he recited his first trip to the East to get some money. He was sent by proper authority and went in full confidence that the Lord was guiding him, and he relied upon the Lord and upon the promise that had been given him, and he succeeded marvelously well.

Yes, personal contact is the method and, wisely used, it can succeed. I refer you to a report that was published in the December number of *The Improvement Era* under the headline, "Ogden's Fine Work." The high priests quorum of Ogden Stake had

thirty-two addicts, nearly all of them elderly men. Most of them had been using tobacco all their lives. They haven't any more than a half dozen left today. They are working with them and are going to make that quorum one hundred percent total abstainers. Will you do the same in your stakes?

Now, brethren, there is a need for this. Our people are spending millions for liquor and tobacco and those things are faith-killing. If we want to develop faith, we need to get rid of those factors that handicap us in the exercise of faith. We must set the right example to you.

Keep your quorums active, brethren. That is the call of the hour. A number of ways of doing this have been indicated to you. The Lord bless you and help you to this end, I pray, in the name of Jesus Christ. Amen.

## ELDER CHARLES A. CALLIS

### *Of the Council of the Twelve Apostles*

Still stands Thine ancient sacrifice, an humble and a contrite heart.

**A**MONG the cardinal virtues of the gospel is the praiseworthy virtue of humility. To a certain king of Israel, whose power was waning before the "pride that goeth before a fall," the prophet Samuel said: "When thou wert little in thine own sight, the Lord blessed thee." I interpret humility as being strength. Humility expresses itself in lowly service, in volunteering for any service which will ameliorate the conditions, particularly the spiritual conditions of mankind. Humility does not mean to grovel, to be a sycophant. Humility is inward strength outwardly expressed in good works. Great souls attain to humility.

#### The Apostle Peter said:

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

Casting all your care upon him; for he careth for you.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh

about, seeking whom he may devour. . . . (1 Peter 5:6-8)

Are the American people great enough to be humble? If this nation and all mankind had humbled themselves beneath the mighty hand of God, there would have been no war. Humility would have found beautiful expression in noble deeds.

Charles Evan Hughes gave this definition of Christian character: "Faith without credulity, conviction without bigotry, charity without condescension, courage without pugnacity, self-respect without vanity, humility without obsequiousness, love of humanity without sentimentality, and meekness with power." When Chief Justice Charles Evan Hughes retired from his exalted position, the Supreme Court was weakened, and this republic was made poorer.

Consider the example of Moses. He was the great lawgiver of Israel, filled with courage and faith. The miraculous, the statesmanlike work that he accomplished, the deeds that he performed, stamp him as the foremost statesman of any age of the world, ex-

cepting always, of course, the Lord Jesus Christ. Of a people steeped in slavish bondage he made a nation. He breathed into them, as someone has said, the immortality that made them a great nation. And yet he was a meek man; nevertheless he was strong.

One time the children of Israel committed sin, and Moses said to them: "I am going up in the mount to talk with God and make atonement for your sins." Oh, I love that word, "atonement." The atonement of the Savior—without that there would have been no vitality, no purpose in any of the principles of the gospel, for it gives life to every doctrine of the everlasting gospel. Listen to this:

And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. (Exodus 32:31, 32)

Unparalleled love, the spirit of the holy Priesthood, humility, meekness with power, exemplifying the love of the Lord Jesus Christ! He didn't even want to survive the people. If they were eliminated, if the punishment of God destroyed them, he, too, was willing that his name, yea, his life, be blotted out with the people he loved and made, for he carried them as a father carries his child. He smote the rock out of which gushed the water. With miraculous power he divided the waters of the Red Sea; but as he stood upon the mount, pleading with God for the Israelites, he reached sublime heights; he touched divinity!

That is the spirit that should characterize the holy Priesthood. If we work in humility, become little in our own sight, more than we are now, and seek the good of others I testify to you that there will be added power to our labors,

and sinners will be brought unto Him. The Savior said:

... Whosoever will be great among you, let him be your minister;

And whosoever will be chief among you, let him be your servant. . . . (Matt. 20: 26, 27)

Christ was called the suffering servant:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

The man who communed with Jehovah, Joseph Smith, was meek but had great power. Enshrined in that power was love for his people and for the gospel of Jesus Christ. When the West was opened unto him, when he saw there a refuge for himself and his people, yet for fear of drawing down upon the people he loved (who would be temporarily left in Nauvoo) bitter persecution, mobocracy, and cruel punishment, he voluntarily relinquished the means of escape and said: "I go as a lamb to the slaughter. If my life"—note that, brethren—"if my life is of no value to my friends, it is of no value to myself."

That is the yardstick by which we should measure our lives: How much are we worth to our fellow citizens, to the people of the Church, to our country? That is the true measure, for the best of life is expressed in service to others.

God grant that the American people—that includes us—may rise to higher eminence by clothing ourselves with humility, and humbling ourselves under the mighty hand of God. I testify to you that if this nation and all the world would repent, as Ninevah did, from the greatest to the least, and serve God, the horrors of war would soon disappear. This is my testimony, in the name of Jesus Christ. Amen.

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

Elder Sylvester Q. Cannon has been away for a little while recuperating. He comes back feeling very much better, and we should like to hear from him. We hope he may at least bear his testimony and add such other words as he may care to give to us.

**ELDER SYLVESTER Q. CANNON***Of the Council of the Twelve Apostles*

**I**T is a great pleasure to me, my brethren, to be here this evening, to enjoy the spirit of these meetings in this conference today. I am impressed with that spirit. I rejoice with you for the information that is given to us and the testimony that we have received regarding the work of the Lord, in which I have great joy and satisfaction.

As some of you may know I have been "under the weather" and have suffered trouble with high blood pressure. My doctor advised me some time ago to observe certain rules to enable me to enjoy greater health and strength. The Presidency were very kind and considerate. They allowed me to leave and go to California. I have been there for about six weeks recently, and I have greatly improved in my condition. I feel greatly improved now. I think I ought to take up my part of the work that devolves upon me and measure up to my responsibility.

I know the gospel is true. I have a testimony of the divinity of this cause. I am as sure of the divinity of this work as I am that I live. I desire so to live every day that I will be worthy to enjoy the blessings of the Lord. I realize the fact that I have received many blessings. The First Presidency and the Council of the Twelve have been very kind. Many things have happened in which I have received many blessings, and advantages. I can assure you that in every way I rejoice in these things, and I am very

happy to be in a position to go forward and do the work that I expect to do. Of course, I will have to exercise care for the time-being till I regain my strength, so as to be able to carry forward the work devolving upon me.

I rejoice in the blessings that have come to each one of us Latter-day Saints. We have a testimony of the truth of this work. The work is going forward. I realize, of course, there are many people in the world who cannot see as we see, and do not appreciate the things that we know. But I want to say to you that while we are sustaining the government of the United States, and sustaining all the nations who are endeavoring to live in righteousness, I am sure that we have every reason to rejoice in the fact that there has come to us a knowledge and understanding of these things. The divinity of this work is beyond comprehension, if we live for it. So I desire to testify to you again, that I am very grateful for the blessings the Lord has given me, and the love that my brethren have shown me.

I testify to you that it is of great concern to every Latter-day Saint that he or she should live in such a way as to be worthy to receive the blessings of the Lord. I testify of these things to you, and express my gratitude to the Latter-day Saints, and desire to work with them to promote righteousness and truth in the earth. I do it in the name of Jesus Christ. Amen.

The congregation then sang the first two verses of the hymn, "Come, O Thou King of Kings," (Hymn Book, page 209).

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

Brethren: Our meeting tomorrow is planned out, part of it, by radio time, which you may know is pretty exact. The afternoon meeting tomorrow is to be your meeting. The meeting Monday morning is filled, so that we have no alternative tonight but to ask the brethren who are left (there

are nine of them) to be good enough to let us hear from them. We want to hear from all of them, and that I take it will give them about six minutes apiece. I am sorry, but I do not know what else to do about it.

## ELDER MARVIN O. ASHTON

### *First Counselor in the Presiding Bishopric*

PRESIDENT CLARK's concern in the short time left and the number of us yet to be heard from, reminds us we must be brief. A minister in his efforts to impress his good people with the miraculous in nature observed in his talk this particular Sunday that in every blade of grass there was a sermon. The following Saturday one of the boys of the parish found the minister cutting his lawn. In greeting his spiritual adviser the boy exclaimed, "Reverend, I am sure glad to see you cutting your sermons short." I shall make you happy in making my sermon short.

Will you please have your thinking machinery shift gears into the realm of temporal affairs? The temporal problems are the responsibilities of the Presiding Bishopric, and to be frank with you we don't blush in reminding you of them from time to time. In quoting Joseph Smith, I was interested in what Brother Marion Romney had to say about the temporal and the spiritual things of the Church. The Prophet observed that the man who could make an intelligent demarkation would be a very wise man. Brethren, in living our religion, we just can't get away from the temporal things. They "smack us in the eye," so to speak, everywhere we go, and if we hope to have our thinking on terra firma, we've got to meet fairly and squarely our stewardship. We brethren assembled here tonight are the directors of this great Church corporation, of course, keeping in mind that the bishops working with us are influenced and guided, if you please, by our attitude and instructions. Some people are so constituted that even common sense must be reinforced with chapter and verse. For their benefit, here we go: "And even the bishop, who is a judge, and his

counselors, if they are not faithful in their stewardship shall be condemned, and others shall be planted in their stead." (D. & C. 64:40)

Please keep in mind that you have fifteen hundred buildings in this Church. If you put an average value of twenty thousand dollars on each, the minimum value of Church property is at least thirty million dollars. I dare say your cost of replacement would be nearer one hundred million dollars. Now don't forget this depreciation business. Still using the minimum figure: one percent depreciation is three hundred thousand dollars per year; two percent or the figure used by the government in the most substantial construction will be six hundred thousand dollars per year. If you depreciate those buildings five percent, as the neglect some buildings get will indicate, (and that isn't fiction) your depreciation per year would be one million five hundred thousand dollars.

I ask you who is the "watch dog" of the treasury? Is he only that fellow who writes out the checks? Is he only the one who watches the gates of the Church vaults? In a big sense the "watch dogs" are those who are the custodians of our Church buildings. Don't forget it. "A stitch in time saves nine." "Trifles make perfection, but perfection is no trifle."

I brought over with me today a board panel with some evidences of mistakes wired thereon. Like other sins, here are displayed evidences of sins of omission and sins of commission. Don't forget, one spark will burn up a million dollars of the hardest earned money in the world. When you take a fuse plug and insert a penny therein, or twist the brass so it laps over the contact in the center, that is a sin of commission. Yes, only a little thing, but the spark may send smoke to the skies of our

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people's hard earned savings. Our people take the skin off their hands in the sacrifices they make, and plain carelessness burns up in a minute the results of such sacrifices. That fuse plug is so constructed as to make for you a night watchman to guard your property when you are asleep. He makes your absence from home safe from fire. Yet in some of these sins of commission you take a six shooter, as it were, and pick him off. Yes, you kill the guard that protects your home.

We have asked you to install at a cost of twenty-one dollars a low water cut-off in your boiler. Some of you won't. We ask you to test the water in your boilers to save corroding, but you won't. Right while we talk, the good people of a little ward who can't dig down any more will have to raise nine hundred dollars to replace a boiler because some one blundered in a detail we are talking about—a little sin of commission. In this boiler was inserted a leadlike substance as a plug which, when subjected to extra heat, would melt and automatically shut off the furnace. What did he do? He plugged the hole with a hickory stick—a sin of commission here. In some chapels we have found the controls and safety appliances wired down, and maybe two hundred little children on the floor just over this danger of explosion, they and their devoted teachers in oblivion of the "dynamite" they are hovering over. If you want to get some faith-promoting stories, just follow us around to some of the Church buildings and see how the Lord has His arm around us. Keeping in mind our carelessness, if the Lord didn't have His arms around us, we'd have a hundred fires a year.

We are still talking about the temporal things. The lives of our people are at stake. I don't care whether you place the Church property at thirty million dollars or one hundred million dollars, we are reminded in a big way that we are the watch dogs of the treasury. A custodian is either too lazy or he doesn't know how to clean the

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ashes out of his stoker, and a sacrificing handful of people have to dig down in their pockets for three hundred dollars for a new stoker.

Another ward has to meet a bill of six hundred dollars for a new boiler because the custodian failed to go to the expense of ten cents worth of labor and five cents for a postage stamp in the examination of the water in his boiler.

A keeper of a ward's property won't clean out the old rags from the basement and thirty thousand dollars honest-to-goodness toil and sacrifice goes up in smoke.

The skies of the most beautiful hamlet in our country are darkened by the smoke of a fifty thousand dollar beautiful edifice and contents because the bishop would not take counsel as to how easily fires are started by defective wiring.

It is like the Irishman who cut off one of his fingers in the rip saw and was showing his friends how he did it. While demonstrating, he had to exclaim, "Gee, there goes another one." Yes, brethren, while we are talking, there goes another meetinghouse up in smoke.

Now you stake presidents, we have asked you to appoint a member of your high council to be the point of contact between our office and the wards of your stake. If you haven't done so, please appoint him now and give us his name and address.

I do want to say this before I sit down: We compliment most of you men on the way you are teaming with us. There are some of you who don't. We don't know why; when we visit your places, we just don't understand; we can't understand it. As Bishop Richards said today, climate doesn't determine what your stake is going to be. It is initiative. We keep crying and crying to have some of these things taken care of, and they are not.

May the Lord bless us in our responsibilities, I ask in the name of Jesus Christ, Amen.

## ELDER ANTOINE R. IVINS

*Of the First Council of the Seventy*

BRETHREN, I believe this is the first time I ever stood before a congregation of this many men that didn't have a good number of seventies in it to give it color. You have seven of us on the stand, but we feel perfectly inadequate.

I wish to send, through you stake presidents, to all those seventies out there, our regrets that they are not here with us, and our good wishes. We are just a bit worried about them. Brother Merrill has told us what he expects them to do in a quorum capacity. They have been told that they can't drive their automobiles to get together. They are scattered all over from Dan to Beersheba. There are only about twenty-six quorums out of one hundred which are confined to but one ward. Those twenty-six will be able to hold their council meetings and their quorum meetings without much difficulty. The other seventy-four are scattered over from two to eight or ten wards.

Now, we hope that you brethren will remember that when they divide up into groups and go into their various wards, that they are still a quorum, under stake jurisdiction conjointly with that of the First Council of the Seventy that you will try to retain your interest in those seventies, and provide ways that they may occasionally get together in full quorums.

I imagine your high priests will have the same difficulty that the seventies will experience. In many of the stakes where I have visited I fear that the monthly quorum meeting is going to be next to impossible. The leadership meeting does not provide the opportunity for more than a quorum council

meeting. I hope that some time, at least, in the quarter, that we can get all of our seventies together, so that they will still remember that they are a quorum, and that they have a responsibility to the stake organization, as well as to the First Council.

Brethren, if you will help us I am sure that you can open up the way for them so that they can retain their interest in their quorum, and function in a quorum capacity.

Now, we have another thing that bothers us. We have already noticed, in the report for January of this year, that there has been a very definite and distinct let-down in the missionary work of the stakes. We hope that in view of this recent instruction that missionary work may be reorganized so that it can carry on without too much hindrance and too much obstruction. To you, brethren, you stake presidents, we give that responsibility to see that your stake missions and your seventies' quorums function naturally.

We have faith in you. We believe in you. We know that many of you, if not most of you, have passed through our organization, and we hope that you will be able to retain an interest in the seventies, that you will help them, and in doing that help us.

I am happy for this opportunity to bear my testimony. I feel that we are in the hands of the Lord, and I feel that regardless of the obstacles that may come our way, this great work will go forward. I believe there is nothing under heaven that can interrupt its progress, although we may meet serious difficulties at times.

God bless you. Amen.

## ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

A GREAT deal has been said in this conference about our interest in the boys who are in the service, and I am sure it is opportune. There are two things, however, my brethren,

that I would like to suggest here. I can only suggest them, because of the lack of time.

Heretofore we have taken a pride in our rural, peaceful communities, and

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with justification we have talked of our culture and refinement—a culture developed through faith in God and a devotion to high purposes. The Church has had a refining influence on all who have lived up to its teachings and participated in the strength of its organization.

Now a great transition is taking place. Our boys are having to leave the influences of their youth, and are being transplanted into a life that has for its goal, not peace, but war; not the refining influences of the gospel, but the hatreds, and coarseness that can only come from the cruellest war of all time. Then, too, we are witnessing an industrial transition that is fast changing our heretofore pastoral communities into active humming commercial centers. These new enterprises are also bringing an altogether different influence into the lives of our youth.

These changes should give all of us great concern for we have never had to meet these influences before, but this is only part of the problem. We cannot picture what the transaction will be when the war is over, and our boys return from the army, and from the mills and factories, back to the farms, where returns for their labor may not be very remunerative—and where many of them will find no work at all.

Lack of time will only permit the suggesting of the problems. We, who have the responsibility of the directing of Priesthood activities of the Church, need to be thinking of this. It will require all of the ingenuity and organiza-

tion at our command to meet these problems. May we keep in touch with our boys and help them in their thinking and in the adjustments that are to come.

One other thing, and that is this: We are already beginning to feel the animosities and the hatreds that are being engendered because of the war. President Clark warned us of this a long time ago, and we are beginning now to see and feel it, and we are feeling it with our own people. We have in our midst people who belong to the Church, who have come from foreign lands, people who have sacrificed, and whose faith is just as firm as those of us who were born and reared in this land, and yet they are becoming the victims of these hatreds. May we be cautious about this, and may we use all the influence we have to preserve the love of the gospel in the hearts of the people, and to caution them that the feelings of our Saints, who are the victims of these unfortunate circumstances, are tender, and that they should be safeguarded against these hatreds.

May we always remember that there is a difference between sin and the sinner. If we can do that, it will help a lot. There isn't a stake of Zion that isn't feeling this thing, and as this war continues, and the casualties begin to come in, this spirit is going to become intensified, and the problem is going to become acute.

May God help us, that we may not fail in our responsibilities, I pray, in the name of Jesus Christ. Amen.

## ELDER JOSEPH L. WIRTHLIN

### *Second Counselor in the Presiding Bishopric*

As I looked into your faces today, brethren, the question occurred to me, "I wonder what it is that motivates these men to render such a generous, splendid service?"

I noted that some of you have come as far as two thousand five hundred miles to attend this conference, leaving your families and businesses. The spirit that has motivated you to attend this conference and to carry on in the

work of the Lord that has been assigned to you, is the same spirit which has built up the Church in these, the last days—the spirit of testimony.

In considering our achievements in the valleys of these mountains, I always think of our pioneer fathers and the pioneer leadership who were willing to sacrifice life itself and all they possessed for the gospel's sake. And why were they willing to do it? Because in



the heart of each and every one of them a testimony burned that God lives, that Jesus is the Christ, and that Joseph Smith is a prophet of God and all of those who succeeded Joseph Smith are prophets and apostles of the Lord Jesus Christ. The great spirit of testimony is the power that stimulates all of us to serve in this great cause.

Some few months ago I had the privilege of reading a diary of one of our pioneer brethren, and he tells how he first heard the gospel in Canada, and of the great desire that burned in his heart to meet the leadership of the Church and of the long trip made from Canada to Nauvoo.

After being among the leaders of the Church and becoming acquainted with the people, as he was taking leave of them to return to Canada, he said: "I turned and looked back and wept, for my heart was with the Saints; and I said, 'I'll soon see you again.'" As he crossed the wide prairie, very thinly settled, he would sit down and rest, singing the hymn "Hail to the Prophet Ascending to Heaven." "I would then get up and go on my way, rejoicing."

He was convinced that the leadership of the Church was in the hands of inspired men and those who embraced the gospel were indeed His Saints. He then returned to Canada, gathering up his few belongings, and with his family, made the long trek back to Nauvoo, just in time to suffer many of the tribulations and hardships of the Saints as they were driven across the Mississippi River on the ice and onto the bleak plains of Iowa.

Arriving in the valleys of the mountains, he immediately erected a log home for his family. With his brothers, he built saw mills and grist mills, cultivated some land, indicating in his diary that he felt rather prosperous.

But "soldiers of the cross" in his day were minute men, and in 1857 he was called by the First Presidency to return to the Eastern States Mission with a handcart company of missionaries. He spent one year in the missionary service when word came that Johnston's army was on its way to Utah. Shortly there-

after, the First Presidency called the missionaries home.

The army had preceded the arrival of the missionaries, and their families had moved to the south. This good brother found that his farm had gone to weeds, and his mill was in need of repair.

His family returned from the south; and, again in the words of this pioneer:

I went to work again in good spirits to make home pleasant. I had plenty of house room and had all my family under one roof. We ate at one table and had plenty to eat. This was the happiest time of my life, for all was peace and good feeling.

After three years of hard work, this brother found himself in good circumstances financially, saying that he calculated he was worth about \$10,000. But another call came from the First Presidency—this time to dispose of his property and surplus livestock, being requested to take a few head of livestock, some furniture, and with his family make the long trek to the land of Dixie and assist in establishing communities there.

He said, "I scratched my head; . . . thought; and said, 'All right.'" Something in the heart of this man bore witness to the fact that the men who had called him to make the long, arduous journey to southern Utah were servants of God; and with that testimony burning in his heart, he could not refuse the call.

To make the story short, this grand character went to southern Utah. He assisted in the erection of the St. George Temple. He ran mills in the mountains and filled every assignment given to him, with willingness. The remainder of his life was spent in hardship. He passed through the trial of burying several of his children in the sands of southern Utah. But not once in his diary did I discover any feeling or word of complaint, only expressions of gratitude for the privilege of serving in the cause of the Master, grateful for the testimony that burned in his heart.

I am sure, brethren, that the same

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spirit of testimony exists throughout the Church today. This is the spirit that is in your hearts. As long as that spirit endures within us, God will bless us, He will sustain us, and this work will roll on to its final destiny and objective, which is to preach the gospel of Jesus

Christ to all people, that the world will be prepared for the second coming of the King of Kings, which event I pray will soon come to pass that we again shall know peace, harmony, and good will among men, which I pray for in the name of Jesus Christ. Amen.

## ELDER RICHARD L. EVANS

### *Of the First Council of the Seventy*

I AM almost tempted to say that the short talks are better than the long ones. I don't know whether I dare say it or not.

I was interested this morning in hearing Brother Thomas E. McKay report conditions in the European Missions, and particularly was I interested in hearing that the local missionaries in Great Britain had reported sixty baptisms. You presidents of stakes each has a mission in your stake. In spite of the intensive activity of this day, and some shortage of personnel, I am sure that if the missionaries of England, in the conditions in which they find themselves after this length of time, can do this kind of work, we can ably man and conduct our stake missions. Scattered throughout the length and breadth of the British Mission there are not to be found as many members of the Church as there are in many of our stakes, and their resources and opportunities cannot compare with ours—and yet they are going forward. We do appreciate the cooperation we have received from you stake presidents and we ask you for a continuance of this cooperation in this highly important obligation which the Lord has placed upon us, and which should have yet greater emphasis and attention.

The radio mail brings in a good deal of interesting comment from many thousands of people. One listener sent in a clipping from *The Christian Advocate*, three or four days ago. *The Christian Advocate*, according to its own masthead, is the official magazine of Methodism. This is the opening sentence of the clipping:

If the prophets had kept out of politics,

they would never have gotten into the Old Testament.

It struck me rather forcibly, and also the thought struck me that if this had appeared in our own publications someone would have criticized it as "politics," but since it appeared in a Methodist publication I suppose it is all right to present it here without hearing it derided as "politics." (Laughter) Seriously, I believe the time is opportune to leave just this thought, since we are not now in the midst of any political campaign, since we face no immediate election, and since the heat of such things is not with us at the moment:

As I looked back to those prophets who would never have gotten into the Old Testament if they had kept out of "politics," I suddenly became aware that the Philistines certainly didn't like the "politics" of the Israelites; I am sure that the Pharaohs didn't like the "politics" of Moses when he led the children of Israel out of bondage. I am equally sure that Saul didn't like the "politics" of Samuel when, at the Lord's command, he anointed David king; and I am sure that the captains and kings didn't like the "politics" of Jeremiah, or any of the other prophets of God.

But this fact is fundamental: The principles of religion enter into every activity of life. Should the activities of politics extend themselves into every activity of life, we must be increasingly careful to weigh every issue of politics according to principle, and not according to politics, if you please. I am sure that politics were attributed to the President of this Church, by many, when he took his stand, courageous and out-

spoken, on the prohibition question, for example. Call it politics if you wish. The principle is there and always will be, and some day his stand will be vindicated. It has been already in the minds of thinking and honest men.

I have been reading recently the last twenty sermons of Pastor Martin Niemöller, whose unfortunate country could no longer tolerate his preaching. In his note to last sermon is this comment:

We are being accosted on all sides by statesmen, by the man on the street, who tells us: "Do not speak so loudly or you will land in prison. Pray do not speak so plainly; surely you can say all that in a more obscure fashion." But, brothers and sisters, we are not allowed to put our bushel under a basket.

One more sermon after that, and Martin Niemöller no more ascended to his pulpit, and I think he has never been heard from since.

A quotation from Jeremiah will be of interest to all who have the sacred trust of leadership in the wards and stakes and missions of this Church:

Thus saith the Lord; Stand in the court

of the Lord's house, and speak unto all the cities of Judah. . . . all the words that I command thee to speak unto them; *diminish not a word.* (Jeremiah 26:2)

As we face the issues of the future, my brethren, may we, in the leadership of our people here at headquarters, and you in your stakes, weigh all the issues according to principle. There comes a time in the career of every man when he must speak according to the truth or break the trust of his office, and when the Presidency of the Church, and their associates in the general councils of the Church, unitedly take a stand on any principle, let us remember the prophets of the Old Testament, and meet the issues according to their merit as principles, and on no other consideration.

I leave you my testimony of my gratitude to my Father in heaven for the Presidency of this Church, and those who are associated with them; for the restoration of the gospel, and all that it means. This is the work of the Lord, and it will go forward to the accomplishment of His purposes, regardless of the schemes of men and the confused issues of the day. God be with you. Amen.

## ELDER RUFUS K. HARDY

### *Of the First Council of the Seventy*

MY brethren, I rejoice greatly at this opportunity of saying a few words and being in your midst.

I sense and understand somehow—I think I am correct—that there are just about one hundred forty-one spiritual gardens which we here tonight have to take care of after we leave this meeting, and I am sure that we all feel that we can go back to these places, having drawn from that great reservoir which has been given to us here, and give that heavenly and spiritual food to those people who live and who abide in the vicinity in which we operate.

You know, I have been struck with this thought, that in all of the history of religion, in all of the Bible stories and all the stories of the Book of Mormon, God's advent among men commenced with small beginnings. As we have been

chatting here tonight, talking about this great and marvelous and wonderful man Moses, just for a moment let your mind dwell on that man, if you like—the cradle; then the leaving of his country because of what he had done; then, as I remember it, the Bible says that Moses, watching the flocks of Jethro, at the back of the desert near Mount Sinai, saw this peculiar burning bush, which was not consumed, and the voice said to him, as he drew near it: "Moses, Moses," and he said: "Here am I, God." And then think of the length of time it took the Lord God Almighty to prevail on him to do the thing that he should do; his excuses of his speech, of his tongue; and finally, I think, as it occurs to me, more in desperation than anything else. God said to him: "What have you got in your hand?" "A staff."

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"Throw it down," and it turned into a serpent, and Moses turned to flee. God said to him: "Pick it up by the tail," and he did.

Even after that he said: "I can't do it. I can't tell these people. They won't believe me." And God said to him: "Go; but I want to say to you, Moses, that Pharaoh will not let your people go, not by a—" I was going to say a joyful, but God said, "Not by a great handful." But he did, and he accomplished the purposes which God

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gave him to do. Why? Because within him dwelt that which dwells within us, this marvelous Melchizedek Priesthood. That is the reason.

Now, I do not pray for that Priesthood, but I do pray that we may function and operate under the great call and the noble assignment which have been given to us, in such a way that we may ever honor the Priesthood, be proud of our acts, and God may smile upon that which we do, and I do that in the name of Jesus, Amen.

## ELDER JOHN H. TAYLOR

### *Of the First Council of the Seventy*

LAST week I received a letter from a man in Washington who wanted to know something about the gospel, or at least receive some tracts. His card was a very ordinary card. It only had his initials on it, and it wasn't worded very courteously, and so my first impression was that the man was perhaps ashamed to have mail come to him which had the Mormon Church stamp on it. Perhaps he was only fooling, trying to see what kind of literature or what kind of letter we would write to him. So because of all these circumstances I was rather inclined to write the way I felt at that moment, then I thought of two instances which helped me decide just what I ought to do in regard to the matter, because it is always what we have learned in the past that helps us in the present.

I remember being in a missionary group in one of the missions where I was laboring. A very humble missionary was there, and not understanding a very fundamental, easy question that had to do with the Church, he got up and asked the meaning of this Church doctrine. The brother who was presiding thought it was so ordinary that even the most dumb should know the answer, and he answered him rather sharply. From that time on the missionary did not ask another question, and he went his way alone.

Last week I heard the story of a man who walked into the Bureau of

Information, and speaking to one of the guides, said, in a friendly way: "Well, here I am again." The guide, not recognizing him, the man made the following explanation:

About a year and a half ago I came to the Bureau of Information, and was taken through the grounds. The guide was very courteous and kind. You were that guide and because you wouldn't take any tips or any remuneration for the kind way that you treated us, I decided that the least thing I could do was to buy a Book of Mormon. So I bought one and took it home with me. I put it into my library, and one day my son came to me and said: "Father, I notice you have a Book of Mormon in the library. Would you mind if I read it?" I answered, "Why, no, go ahead."

So the boy took it down and read the Book of Mormon and the father said:

He not only read the Book of Mormon, but he read a lot of other books that he had found concerning your Church. Later he joined your Church and then found a young lady whom he loved and wanted to marry. She wasn't in the Church, so he preached the gospel to her, and after a while she came into the Church. This was a year and a half ago. Do you know what I am doing today? I am just staying inside of this Bureau of Information because that son of mine, and the young girl whom he had met down in California, are over in the temple getting married. I can't go there because I don't belong to the Church. That is what you did to my family.

As I thought of these things, I knew how the letter should be answered.

Every once in a while we get rather discouraged because we can't see that people are reacting in a way that will result in good, and we think our efforts are all lost; but I presume it is just like the word that goes out on the air. Before we had receiving sets, we were insensible to radio impulses, and they passed us by. I suppose when we do an act of kindness, when we do something for somebody else, which seems to be lost, that all those fine, good things—the kindness and the mercy and the good will and the forgiveness and all the rest of the things that help men and women to be better—keep going until some day they reach somebody who has the proper receiving set, and all the truths and all the worthwhile things that have been said by you, or by any-

one else, reach somebody's heart, just as the words of the guide's message reached the son's heart, although the father did not quite understand.

May the Lord bless us and guide us as we live our lives. May we be kind and thoughtful of other men and women, and even though things do not seem to come back to us, or we cannot see the results of them, may we be assured that in some place, somewhere, they are being registered on somebody's heart, either in our wards or our stakes or out in the world, and then shall we find joy and happiness because of the good things which we have done.

May the Lord bless us, I pray, in the name of Jesus Christ, our Redeemer. Amen.

### ELDER NICHOLAS G. SMITH

#### *Assistant to the Council of the Twelve Apostles*

My brethren, I am grateful to my heavenly Father for this Church, and for the opportunity that has been mine to visit in distant parts of the world, to meet different races and peoples, to learn that the gospel of Jesus Christ affects them all exactly the same way.

I know the gospel is true. I realize that each and every one of you, who

are watchmen on the tower, know that fact.

I pray that our Heavenly Father will bless us all, that in our lives we may evidence to Him that we know this truth.

May peace be in our hearts and homes and amongst the people over whom we preside, is my prayer, in Jesus' name. Amen.

### ELDER SAMUEL O. BENNION

#### *Of the First Council of the Seventy*

My brethren, I am very happy to be in your midst tonight, and during the day, and to partake of the spirit of the Lord that I find so abundantly among us.

I hope none of us overlooked the fine testimony that we heard from President Grant this morning, one of the most wonderful that I have listened to in some time.

I haven't thought of anything to say, except this, brethren: I trust that when we return to our homes again, that we will remember our Father's work, that we will be about our Father's business, that we will encourage the leadership

of the quorums of the Priesthood to meet together and to appoint members of the quorums to visit the inactive of the members of the Priesthood who do not attend to their Church obligations. They are good men, and if only we can just get them to become active in their work we would be doing a fine and good service. Those men are in our midst and many are fine characters and are at work in some position or another. Many hold positions of trust that are worth while, so far as our civic and business life are concerned. If we could just get these men to participate

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with us I think it would be a marvelous thing.

I am happy to bear my testimony that I know, without a doubt, that this is the work of God; that we are engaged in the building up of the Church and kingdom of God on earth; that the people in this Church are the ones who hold the confirmed gift and power of the

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Holy Ghost, and that you men, as leaders, all of us here, have the rights and gifts of the Holy Priesthood which cannot be found elsewhere in this world, only in the Church of Jesus Christ of Latter-day Saints. I am happy and thankful to be numbered among you.

I pray the Lord to bless us, in the name of Jesus Christ our Lord. Amen.

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

Our next and concluding speaker will be President Oscar A. Kirkham, of the First Council of the Seventy. This, I believe, is his first Conference, and we will give him ten minutes.

## ELDER OSCAR A. KIRKHAM

### *Of the First Council of the Seventy*

I HUMBLY pray that the Lord will bless me as I attempt to express my appreciation for the high and holy calling which He has brought into my life. It may be surprising to you at this moment that I see my father's face and my mother's face. May God help me to be humble and worthy of the joy which might be theirs.

I rejoice greatly in the more intimate association with the choicest group of men that I have ever known in my life; and in this country, in most of its states, and in many countries of Europe, through the kindness of the Lord, I have had conferences and association with our national and international great men. I was deeply impressed when I came to this calling. The word of it came to me in New York. I was in East Orange, attending service. I came back to New York, to the hotel, opened a telegram from my wife, which said: "Unanimously sustained as one of the General Authorities today. I wish you were home." I confess to you—it may have been my weariness—but the idea didn't strike me that it was myself. I didn't quite get it clear. I went and got a copy of the *New York Times*, went upstairs to my bed, turned on the night lamp

and started to read. I said: "I believe I will read that telegram again." I read it again, and this time I realized what had happened. Then I did not read, nor did I sleep.

When the First Presidency of the Church set me apart, I asked President Grant if he had any official word for me, any instruction. He said: "Yes, Oscar. Express yourself freely in council. Say what you have to say, freely, but when a decision is made, line up." I will tell you that those are words of wisdom. In my opinion that is democracy in its very essence.

The First Presidency have asked me to keep my connections with the Boy Scout program. I shall attempt to do that. My special calling in the Church is with the Council of Seventy. I have learned to love these brethren already, and appreciate greatly their intimate association. I humbly pray that God will help me to be a good Scout, a good missionary.

Before you again I express my humble appreciation. May God magnify me for the task. May I ever enjoy your sympathy and your blessing, as I am called to labor with you, I humbly pray, in the name of Jesus Christ. Amen.

## PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

I want to thank the brethren for their kindly cooperation in getting through as we have.

Brother Kirkham's talk brought home to me what I think in some respects is one of the most significant things that I have noticed since I came into a position of responsibility in the Church. I have been present when we have called men in and told them that we would like to have them go and preside over a mission. I have seen them color and pallor and swallow and say, "I will go." The loyalty and devotion of the people of this Church is beyond all calculation.

The principle which Brother Grant expressed to Brother Kirkham is fundamental in all our dealings, and we must never lose sight of it, brethren: Express ourselves freely in the council chamber while matters are under discussion, and then when they are decided, line up and carry on. If we ever get, in this Church, to a place where our loyalty is merely lip service, then we shall be in a serious condition. I know that the Lord will move the lip-servers out of their places.

Tomorrow morning, brethren, as we have already told you, we are to meet in the temple. We ask you to come fasting. You will enter the temple enclosure in the regular way as if you were going into the temple, through that little gate by the little house over on Main Street. The brethren will be there in the morning to welcome you at 9:20, when the gate will be opened. You will enter the temple itself by the southwest door. There will be brethren there who will show you how to get to the upper floor.

I do not speak of this very often, I do not like to, but I am getting to the age where stairs are a bit troublesome. Now there may be some of you also to whom climbing stairs is a little difficult and you would not do it just out of choice. To those of you who are like myself, I would say when you get inside the west door of the Temple if you will turn immediately to your left you will come to an elevator. A man will be on the elevator who will take you up to the fifth floor. I would like to urge those of you who do want to take the elevator to come early, because the elevator is small, carries only a few at a time, and it will therefore not be possible to move a great group of you with any considerable expedition.

Remember as you enter the temple, and I am sure you will remember, that you are entering a holy place. We would like you to go immediately to the top floor where we will have one of the brethren at the organ playing soft music for us while we wait for the time to come to commence the meeting. We ought to be in our seats by 9:50 because they will begin broadcasting from the Temple at 10 o'clock sharp. The broadcast will be the usual one on Easter Sunday morning. It will consist of a short service by us in the Temple, then the controls will go to the Tabernacle where the Tabernacle Choir will give its regular Sunday morning broadcast; then Elder Stephen L Richards will give the *Church of the Air* Easter sermon, which will likewise be broadcast from the Tabernacle. We shall hear it in the Temple so that that will be part of our service. When that is over the controls will come back to us, and we shall go forward with the rest of our service, until 12 o'clock, when we shall go off the air. We then

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count on recessing for thirty minutes, that we may rest and go to the lavatories. We will explain about them to you tomorrow.

Please, brethren, come fasting, and with a fast-day spirit.

After the recess tomorrow we shall re-assemble at 12:30 when we shall have a Fast meeting. The quorum of the Twelve will administer the sacrament to us; then we shall have testimony meeting. You brethren will be asked to take up the time in bearing your testimonies, rather than, may I say, in preaching sermons. There are a lot of you and you cannot all be heard under the best circumstances, but we hope that the spirit of testimony will rest upon you, so that no time will be wasted. We know that we shall have a glorious time. That meeting will end when it seems right to end it.

We will now close by singing, "God Be With You."

Now, brethren, it will be necessary that all of you have with you in the morning your tickets of admission. You will understand that we cannot run the risk of anybody going who should not be there.

Let me go over it again if I have made a mistake: The gates into the Temple will be opened at 9:20. Those who wish to use the elevator ought to get there at that time or as soon thereafter as possible. You all ought to be in your seats by 9:50. Our broadcast from the Temple will begin at 10 and run until 10:30, when it will be taken over by the Tabernacle Choir, which will hold it for thirty minutes, until eleven; then another thirty minutes will be used for the *Church of the Air*; then the broadcast will come back to us in the Temple at 11:30, and we will go on there until 12. Then we will be off the air. After that we will have a recess for thirty minutes until 12:30. We will re-assemble at 12:30 and have our testimony meeting, where you brethren, I repeat, will be the ones to bear your testimonies. The sacrament will be administered by the Twelve, and Brother Clawson will arrange for that in the morning.

Have I made it clear, brethren? Is there anything else?

The congregation sang the hymn, "God Be With You" (L. D. S. Hymns, page 132), words by J. E. Rankin, music by W. G. Tomer.

Elder Horace A. Hess, President of the Yellowstone Stake, offered the closing prayer.

Conference adjourned until Sunday, April 5, at 10:00 a. m.

## SECOND DAY

### MORNING MEETING

The fourth session of the Conference was held in the assembly room on the fifth floor of the Salt Lake Temple, and the meeting convened at 10 o'clock a. m.

#### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

This is the morning session of the second day of the One Hundred and Twelfth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are meeting in the upper room of the Salt Lake Temple.



President Heber J. Grant is presiding, President J. Reuben Clark, Jr., is conducting the meeting. There are present on the stand all of the First Presidency, all of the Council of the Twelve, five Assistants to the Twelve, the First Council of the Seventy and the Presiding Bishopric. The congregation is made up of the Presidencies of Stakes and the President of the High Priests Quorum in each Stake. Almost every Stake in the Church is represented.

Elder Richard P. Condie will direct the music, and Elder Alexander Schreiner will be at the organ.

We will open the meeting by the congregation singing, "We Thank Thee, O God for a Prophet" (Hymn Book, page 166; No. 13 of the Pamphlet).

The congregation sang the hymn, "We Thank Thee, O God, For A Prophet" (Hymn Book, page 166).

Elder Hyrum T. Moss, President of the Rigby Stake, offered the opening prayer.

## ELDER ALBERT E. BOWEN

### *Of the Council of the Twelve Apostles*

OUR meeting here this morning seems hopelessly discordant in its purpose with current, all-enveloping happenings. We gather to worship the God of love in the name of His Son, the Prince of Peace. And even as we speak, the whole world is ablaze with the devouring flames of war. At this instant, in far-away places men are locked in a death grapple.

Both in its scope and portent the present conflict dwarfs what we heretofore, out of tribute to its magnitude, have styled the World War, as that eclipsed the wars which had gone before. Scarcely is there a land some of whose citizens have not forfeited their lives. In all the earth, as it was in Ramah, there is heard the voice of lamentation: "Rachel weeping for her children refused to be comforted for her children, because they were not."

But we are not met here for mourning, nor to commiserate with ourselves. We are not even convened to call down fire from heaven to consume the adversaries of our country. We are come together, both within

these walls and beyond them so far as the spreading ether waves reach out and bring us into communion, to refresh ourselves in the faith that God lives and directs the destinies of this world and of men and of nations; to remind ourselves again and to draw sustaining power from the assurance that in this world there are such simple elementary principles as right and wrong and that in their unending struggle for supremacy right will always triumph.

We should accordingly be composed in our feelings. Though none of us can penetrate the gloom and see what lies beyond, we know that this war, like others that have gone before, will come to an end. Then we shall want our farms and our businesses and our trades the same as before. We should hold on to them, and, so far as may be under the limitations and restrictions imposed by the times, keep everything productive. We cannot give way to despair.

We must likewise sustain our country to the full measure of the requirements of loyalty and patriotic

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devotion. The nation is now at war. We dare not lose that war, for its loss would mean the end of liberty as we have come to esteem it. It could mean loss of the right to meet and worship as we are doing now. We may have a major task to preserve freedom as we have known it even with the war won. With the war lost we should have no chance at all. We of this Church have a particular regard for freedom under the protection of law. With us it is a religious tenet. We have vivid and unhappy memories of the misery and the suffering that follow when men in blind fury defy the restraints of law and act on their own caprice. We recognize the right of men in the exercise of their freedom of choice to reject the very commandments of God. Only a free soul is fit to enter His kingdom. Men must learn here to live as free men and to apply the restraints which true freedom imposes to be fit for the heavenly realm. Hence we are unalterably opposed to the attempt of any nation or man or group of men, foreign or domestic, to take away or destroy or abrogate the freedoms guaranteed under the law of our land.

SEATED behind and around me are the men who hold the principal offices in this Church. I doubt if there is one of them who has not now in the armed forces sons or grandsons or brothers or other near kindred. Some of these have already made the supreme sacrifice. They, with the membership at large, sustain the government, purchase its bonds, contribute to it their substance and give it their fealty.

We abhor war with all its savagery, its human wastage and its moral degradation. But war is here and since the principles of liberty are at stake, challenging the very purposes of God, my faith is that

they will be rescued, though at what cost of blood and treasure I know not.

Abraham Lincoln fully believed that the Civil War was the price this nation had to pay for the sin of human slavery. We had proclaimed to the world as a foundation principle of our political faith the inalienable rights of all men to be free, but we practiced human bondage. That was a base denial of our loud-toned profession. We refused to repent. War came. In a dark day of reverses Lincoln expressed concern lest it prove to be God's will that the chastisement of the nation might continue "until all the wealth piled up by the bondsman's two hundred and fifty years of unrequited toil shall sink, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword."

What may now be our national sins and what may be exacted in expiation I leave to your conclusions. Among them I do not hesitate to name arrogance, godlessness and the decay of a living Christian faith.

During the troubled years of his presidency, Lincoln many times by proclamation set apart days for prayer and supplication for divine favor. He never omitted from those proclamations the admonition to pray for forgiveness of our national sins as a condition to the reception of God's help.

There are numerous ways besides those I have already mentioned in which we may contribute strength to the nation. But I am persuaded that the service the Church can best render—and it is a transcendently important service—is to keep alive as the foundation of our country's future the true spirit of religion, which involves the establishment and preservation of a living faith in a living God. Experience should have taught

that "except God build the house, they labor in vain who build it!"

You recall an occasion when Jesus asked his disciples, "Whom do men say that I am?" They gave him the various conflicting conjectures they had heard expressed, whereupon he put it to them direct, "But whom say ye that I am?" The reply came from Peter with equal directness: "Thou art the Christ, the Son of the living God." Christ approved that answer and declared that the basis of the knowledge implicit in it was the rock upon which he would build His Church. He said more than that. He said that being so foundationed the gates of hell should not prevail against it. That is a very important assurance. It promises solidity and perpetuity. That is the essence of the message which His disciples bore to the world. As Paul phrased it, they determined to know nothing save Jesus Christ and Him crucified.

I WANT here to quote some very penetrating observations of an eminent editorial writer, Thomas F. Woodlock. After some remarks about the lack of real substance in the lip service we pay to Christian precepts he continues,

How many of us would with a whole heart and clear conviction echo Peter's confession of faith when challenged by his Master? And what are we teaching in our schools, grammar and high, and colleges and universities concerning that confession?

Now the answer to the question put to Peter is of the all-or-none order. The Christianity which built the western civilization was built upon Peter's answer. It was that Christianity which brought democracy into the world because it was the first to bring to man the revelation of human personality, and that is the rock upon which the democracy in which we profess . . . a faith . . . rests and alone can rest. It was that Christianity upon which the declared principles of our civil order rest, and there is no other resting place for them. A belief in democracy without a belief in that Christianity is no better than a code deprived of its creed or a flower cut from

its parent stem: it must ultimately wither and die. When it dies freedom dies, even if democratic forms survive. Hitler rules today under the "forms" of the Weimar constitution and Stalin under the "forms" of a constitution as "democratic" sounding as anyone could wish! The same thing could happen here under our own "forms" if we, too, should lose faith in the soul that alone can give them life.

I am not predicting dire catastrophe for our country. But I do say that the warning sounded is no idle one. The arraignment made by Mr. Woodlock is, I am forced reluctantly to admit, justified by the facts. Since sometime before the war started in Europe thoughtful men, there and here, scholars, scientists, publicists, statesmen, religionists, have been calling for a spiritual and religious recovery; they have solemnly warned that our nation cannot endure "except upon a solid religious foundation," but I very much doubt if any of them would give the answer Peter gave to the same question as was addressed to him. Men profess a deep attachment to what they call the ethical quality of Christ's teachings, but they deny Him. The nineteenth century is described as the one in which man substituted belief in himself for belief in God. "Glory to man in the highest" was Swinburne's impious exultation. Now the things of which man thought himself master have turned on him with a terrible vengeance. We have seen the decline of religious faith followed by the rise of tyranny. I believe it is a safe generalization that despotism is always at enmity with the Christian religion. They rest upon inherently and irreconcilably antagonistic conceptions about man, his worth and dignity and destiny and place in the order of things; the one debases him, the other exalts; the one denies God, the other acknowledges His supreme power and bows before His majesty. The teaching of the Christian re-

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ligion irritates the despot because it is a constant denial of his assumed supremacy and a rebuke to his tyrannies. Hence the despot always seeks to put religion down. The rise of Hitler in Germany heralded assaults upon the church. His Minister of Religion said, "Adolph Hitler is the true Holy Ghost," and the Minister of Culture declared, "We must proclaim a German Christ, not a lamb of God." In Russia the line was the same, "What is worrying us is not that Christianity is dying in Russia, but that it is still surviving," said the Commissioner of Justice. "The natural transition," said another, "is to bring about the death of all religion."

APPARENTLY they have found it impossible to root out of their people their ingrained instincts for religious worship. And so the effort is now to divert them to a new religion. Dr. Alfred Rosenberg has come forward with the blue print for a "new national church." It does not require that citizens adhere to it but it outlaws all other churches, confiscates their property, forbids any of the teachings and practices of Christianity, banishes the Bible and substitutes for it *Mein Kampf*, which is never to be added to nor taken from and the exposition of which by state designated orators is to be the substance of all religious service. As one reads the prescriptions one wonders if it is of today or whether by some magic he has been shuttled back into primitive paganism.

But you may say what has all that to do with us. Just this. Germany is not the only land in which there is an ambition to set up a new order, nor to recast religion to fit into that order. Incredible as it may seem there is at work in our own country today a body of men and women, highly intellectual,

trained and lettered, apparently earnest and sincere who have issued a manifesto which they call "A Declaration on World Democracy." They propose the creation of a World State of which the United States of America is to be the hub and its framework of government to furnish the pattern, of course with plenty of circumscriptions and modernizations. This model state is to have the modest name, "City of Man," and the indwellers are to have their ideas of freedom redefined so as to bring them within very certain limitations. But we pass all that to observe that this world state is to have provided for it a religion which is to be a "religion of democracy." A committee of experts is to examine all the various existing religions and determine what there is in them "of greater or lesser value for the preservation and growth of the democratic principle," what "elements in them are more apt to cooperate with the democratic community and consequently more deserving of protection by it." Our notions of religious freedom are to be re-examined for we "must know what limits are set by the religion of freedom, which is democracy to freedom of worship." The implication is clear that it will be just too bad for any religion which the committee of experts finds not to be in the best interests of democracy for "the universal religion of democracy shall underlie each and all of them." Perhaps I ought to say that the authors expressly disclaim the intention of setting up a state religion though they have provided all the framework for it including a body of inquisitors. It has always been our assumption that democracy was born of the teachings of religion, but now democracy is to determine the uses and value and content of religion.

WHAT place, I ask you, is there for God in that "religion for democracy" set up by a committee of experts? How would the projectors of the scheme answer the question which was directed to Peter? And if God is excluded how can you have a religion at all? Where are we getting to in our cry for the recovery of religion if God has no place in it except to supply a convenient name which people are accustomed to associate with worship? Why do the authors desire or think it important to have in the model state a religion at all? What they would provide is a sham, a hollow shell wholly devoid of the spirit that gives life. The proposal is near blasphemy. It dethrones God and deifies man, which is one of the principal reasons for our present confusion and turmoil and impotence. I don't mean to imply that these men are of a kind with Hitler at all, but I still ask what essential difference there is in principle between their "religion for democracy" and Hitler's "new order" or Rosenberg's "new religion."

The advocates of the new religion are powerful writers, capable of expressing their ideas with force. They command wide attention. They present America with the issue, clearly drawn, whether religion is a plan and a way of life for mortals emanating from Deity or whether

religion shall be taken over by the intellectuals, formulated on their design and made the mere creature and servant of the political state.

For the future safety of the world, for the welfare of the souls of men, for the preservation and salvation of our beloved country we can never make that surrender.

In that matchless prayer, in which he pleaded with the Father for the disciples whom He was about to leave, just before He crossed over the brook into the Garden, Jesus used these words:

And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

That is our belief and our message. That is the message which won the western world to acceptance of the Christian faith. Never did men more need the sustaining power of that firm conviction than in this confused, bewildering, and muddled time. Never were those words freighted with a deeper meaning for the needs of the hour. They are simple, direct, and clear as distinguished from the tangled skein of mystifying phrases which men are driven to use when they try to expound a God of philosophy who is not the Lord God omnipotent.

God grant us the power to stand true to our trust, I pray, in the name of Jesus, Amen.

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

Elder Albert E. Bowen has just spoken to us. We will now transfer this broadcast to the Salt Lake Tabernacle. The Tabernacle Choir will give its Sunday morning broadcast. After that broadcast Elder Stephen L Richards of the Council of the Twelve will deliver the address on the *Church of the Air* program.

## TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a. m., the regular weekly nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the General Conference proceedings. This program, which will have completed its thirteenth year of continuous nationwide broadcasting in July of this year, was presented by the Tabernacle choir and organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States and by short wave transmission to foreign lands. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and, exclusive of routine introductory and closing announcements, was as follows:

**Announcer:** With the passing of another seven days, we pause once more within the shadows of the everlasting hills, as music and the spoken word are heard again. This is the 654th nation-wide performance of this traditional broadcast, presented each week at this hour as Columbia brings you the Tabernacle choir and organ from Temple Square in Salt Lake City.

The choir is conducted by J. Spencer Cornwall. Dr. Frank W. Asper is at the organ. The spoken word by Richard Evans.

(Pause)

**Announcer:** On this Sabbath of the resurrection, we open with an Easter anthem, with words by Charles Wesley and music by David Hugh Jones. "Hallelujah, Christ the Lord is Risen Today."

Choir presents "Alleluia"—Jones.

Organ presents Chorale Prelude—"Christ Lay in Death's Embrace"—Bach.

**Announcer:** "We'll Sing All Hail to Jesus' Name." This hymn of death and resurrection, with words by Richard Alldridge and music by Joseph Coslett, is heard now as this traditional hour from Temple Square continues.

Choir presents "We'll Sing All Hail to Jesus' Name"—Coslett.

**Announcer:** A symbol of the season with its message of the re-birth of all things is heard now from Temple Square as the Tabernacle organ recalls the phrases of Kinder's "In Springtime."

Organ presents "In Springtime"—Kinder.

**Announcer:** We turn the years back now to recall from a seventeenth century Dutch setting, "This Joyful Eastertide."

Choir presents "This Joyful Eastertide."

**Announcer:** Another traditional Easter melody is taken from its old world setting as we hear the Tabernacle choir singing—"Theodulph's Hymn."

Choir presents "Theodulph's Hymn"—Techner.

**Announcer:** The coming of another Easter stirs our thoughts anew to the issues of life, and death, and immortality. We think much at this season of those whom we cherish who have already departed from us—where are they, and when shall we again behold them? For answer there are many who cry out from the depths of their hearts. There are some who feel they have the answer. Others steadfastly deny all possibility of immortality, and there are still others who accept it with many qualifications. Those who profess the greatest doubts are often most inclined to talk about the subject. Those who have a quiet assur-

ance of their own personal continuance seem little disposed to raise the issue. Thoughtful men are not given to much talk about things they know so well. We don't quibble as to whether or not spring will come again, and yet that we shall come forth from death to life is more certain than spring's return. "If it were not so, I would have told you," is the assurance that came from the Savior of the world, and for Him, and for His followers—and for all men—the question was settled there. "If it were not so, I would have told you." The fact that we may not understand the process by which all this will be brought about, does not cast doubt upon its reality. Truth, fortunately, is not limited by the present understanding of men. In the years that brought his more mature convictions, Ralph Waldo Emerson said simply: "All I have seen teaches me to trust the Creator for all I have not seen." That so many other great minds have spoken in this same vein is comforting and reassuring, but no matter who chooses to believe or disbelieve it, the facts remain, as the Lord, Himself, has spoken directly and through His servants, the prophets, one of whom said: "Behold, there is a time appointed that all shall come forth from the dead. Now, when this time cometh, no man knoweth—but God knoweth . . . that all shall rise from the dead." (Book of Mormon, Alma 4:4, 5) This glorious certainty rises above all the uncertainties of our troubled generation. And so, while those who disbelieve still quibble, those who believe find abiding peace in the assurance that we and all those we love and all men

of all time shall continue beyond the present, beyond death, unto life everlasting. Of such is the message of Easter. If there be those who doubt it, let them doubt no more. If there be those who mourn, let them take comfort. If there be those who love life, let them prepare to live it, forever.

Organ presents "Praise to the Man."

*Announcer:* And now from fifteenth century tradition comes an expression of this day of days—"Easter Joy."

Choir presents "Easter Joy."

*Announcer:* And now we close from Temple Square as the Tabernacle choir sings from the *Messiah* by Handel—"Worthy is the Lamb that was slain, and hath redeemed us to God . . . to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Choir sings "Worthy is the Lamb" Handel.

*Announcer:* "I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live. Believeth thou this? . . . Yea, Lord, I believe."

This Sabbath Hour from the Crossroads of the West is ended.

Until we beckon your thoughts again unto the hills, we wish for you peace this day and always, the peace that understanding brings to the hearts of men.

The singing of the Tabernacle choir was conducted by J. Spencer Cornwall. Dr. Frank W. Asper was at the organ; spoken word by Richard Evans.

## CHURCH OF THE AIR BROADCAST

Immediately after the conclusion of the traditional Tabernacle Choir and Organ broadcast, an additional thirty minute period, regularly

known as the Columbia Broadcasting System's *Church of the Air*, was presented from 11:00 to 11:30 a. m., as a part of the proceedings of this

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session of the conference, and was also released over nationwide and international network facilities. Music was by the Tabernacle Choir and Organ, with J. Spencer Cornwall directing and Dr. Frank W. Asper at the Organ, and Elder Stephen L. Richards of the Council of the Twelve delivered the address. The program was conducted by Richard L. Evans, who introduced it as follows:

*Theme:* "Sweet Is the Work"—McClellan—organ and humming voices.

*Announcer:* A decade ago the Church of the Air was brought into being by the Columbia Broadcasting System to give opportunity to representatives of the major faiths to bring

their messages to a nationwide congregation of worshippers. Since that time these religious services have been heard twice each Sunday. Today, in the eleventh year of the Church of the Air, the network Mormon service comes to you as part of the proceedings of the one hundred twelfth Annual Conference of the Church of Jesus Christ of Latter-day Saints, through Station KSL in Salt Lake City. The service originates in the Mormon Tabernacle while leaders of the Church listen in session, in the upper rooms of the Salt Lake Temple. We will give the service into the hands of Stephen L. Richards of the Quorum of the Twelve Apostles, whose subject will be, "Had We Listened to the Prophets."

### ELDER STEPHEN L. RICHARDS

#### *Of the Council of the Twelve Apostles*

The morning breaks, the shadows flee;  
Lo! Zion's standard is unfurled.  
The dawning of a brighter day  
Majestic rises on the world.

THESE lines from a poet were not penned to herald Easter morn, although they might well have been. They were written to announce the advent of a new gospel dispensation. They also appropriately symbolize the resurrection of the Christ. When His bruised and wounded body arose from the sepulcher and put on the radiant garb of immortality, it was in truth the dawning of a new and brighter day for all the world.

That event was the central fact in the life of the Savior. For it He was born; to prepare for it He lived His matchless life; to substantiate its efficacy for all men, He endured more sorrow than any other, a crueler death, carried a heavier burden—all to demonstrate the supreme happi-

ness and the most transcendently beautiful and desirable thing within the attainment of humankind—eternal life.

The Easter we celebrate this day in the Christian world, together with substantially all other aspects of the life and ministry of the Redeemer was foretold by the prophets. I have counted two hundred twenty-two verses of scripture from the Bible alone which deal in a prophetic way with our Lord Jesus Christ. Surely there is significance in this voluminous foretelling of the greatest thing in history. I look upon it as the supreme vindication of prophecy and the prophets. The Savior might have lived, died, and done His work without prediction of His coming, but it is evident that that was not the plan. Being the author of faith, He caused that sacred principle to be introduced as the premise for His appearance in the flesh, and He left



it with men as the cornerstone in the foundation of His gospel. From it I draw the meaning of this hour.

To the followers of Christ everywhere I pose this question: Has anyone truly Christian faith who does not believe the prophets? I suspect that some may not care to answer the question, even to themselves, but I know of no better way of testing our real allegiance to Christian principles.

The prophets have had vital messages for us in days that are gone, as they have in the critical days that are here. Had we understood and believed their words, many of our difficulties might have been averted. They have given us counsel on every phase of our living. They have told us the things that would make for happiness and success, and they have pointed out the courses which lead to misery and failure. We should be deeply interested in their words now, as we are searching for causes and remedies, and when we are so urgently in need of formulas to unite and solidify our people and our efforts in the Herculean task before us. Painful as it may be, we must admit our mistakes before we can rectify them.

Most of our people recognize the necessity for spiritual support in this war. I believe there is no higher spirituality than that which is manifested in prophecy and also in its acceptance. God speaks through His chosen servants. If we do not listen to them, it is likely we do not really hear God at all, although I do not mean in any degree to deprecate individual communion with our Father through prayer. I have in mind divine pronouncement of principles and laws for the guidance of men and nations.

This war began among Christian nations. It is true that China and Japan were involved before its out-

break, but its foundations were laid among peoples who had the Bible and, professedly at least, the churches of Christ. Had they listened to inspired prophets, it and many preceding wars would never have been begun. In the first place, they would have been convinced of the necessity of adopting principles governing international relations which would have averted conflict, and in the second place they would have known from the beginning the futility of war. Wars have been fought before to end war, and mankind should have learned long ago that the war serum injected anywhere in the body of the universe is wholly ineffective as an antitoxin for the malady of human conflict. Surely it is time for investigation to be directed along other lines to isolate the bacteria of this disease and provide a cure.

Now as I see it, those engaged in such investigations have become so engrossed in the use of microscopic technological methods that there has developed an adversity to the simple, obvious formulas which, whenever actually tried, have proved effective. Not long ago I heard a prominent scientist declare that science would end war. He said that scientific genius would devise such terrible killing devices that men would be afraid to go to war. This I doubt, first, because the defense can call to its aid the same science as the offense, and secondly, because I believe that fear will never be an adequate deterrent. We have record of wars resulting in the complete extermination of the opposing hosts, but I don't know that anybody looks forward to such a process of ending war.

SOMEHOW there has developed a certain modern education which seems to have disdain for the ob-

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vious, proceeding on the assumption that if it's simple and old, it can't be true. Such an attitude, which fortunately is by no means universal, has served greatly to retard the solution of many of our most important problems, chief among which is the question how men may live together comfortably and in peace. All of us rejoice in the contribution science has made to the convenience and pleasure of our living. We are deeply grateful for the discoveries of patient, hard-working research men who have contributed so much to freedom from disease, organic efficiency and longevity of life. I noted a number of years ago that a poll of students placed Louis Pasteur at the head of a list of great men, excluding religious leaders, who had made contributions to mankind.

What a pity it is that in the face of all these remarkable advances in health, sanitation, comfort, and beauty that we have made so little progress in human relations. Someone has pointed out that the greatest tragedy of the modern age was the tercentenary of Harvard University in 1936, where scholars from all over the world met to appraise the progress of the world for the past three hundred years and reached the solemn conclusion that, while man had made most unusual and commendable progress in solving the mysteries of the universe, bringing under control the forces of nature, that in all this long period of time he had made no appreciable advance in the control of himself, his greed and his passions, and that he was even more prone to fight with other men than he had been centuries before. So it is evident that the social studies carried forward by many conspicuously brilliant people have not helped us very much in our greatest difficulty.

Now that we are in a crisis we find

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ourselves groping for every straw that might indicate the proper direction of our national effort. We have tried and we are still trying experiments by the score. We know that we need unity, loyalty, self-sacrifice, efficiency, and faith. We plead and cry for these high qualities so essential to success, but they don't come in sufficient measure. Dissension, costly disputes, selfish interest, inefficiency, skepticism, and doubt continue to retard our preparation to meet a peril that is so imminent as to make the best things of life tremble in the balance. This is the situation. Is there a day or an hour nearer and better than now—right now—to meet the challenge? I believe there is not.

Where can we look for the essential virtues our people need with greater hope and assurance than to religion and the prophets? It is there that we find not only the outstanding examples but the most potent factors for cohesion, solidarity, and unity. It is there that loyal devotion and self-sacrifice for a cause have been developed and shown their richest fruit. It is there that we have been given the gospel of work, industry, frugality, and thrift. It is there that we have been taught the virtue of honesty and integrity; and it is there, and there alone, where we have learned the meaning and vitality of faith. Did you ever stop to think where we would be if all the learning, all the concepts, all the morality, all the idealism, and virtue that have come to us from the prophets should be swept away and annihilated? It seems to me a moment's contemplation on such an awful state should immediately renew and enhance our appreciation of the inestimable contributions which have come to us through divinely inspired men.

Now I hope you will bear with me

as I project a few specific applications of the great principles and doctrines which have been our heritage to our present situation. We named as our first need: Unity. How is it to come? We thought that the terrific shock of Pearl Harbor had brought it. As the weeks passed and the force of the sudden impact subsided, we found that we were mistaken. A hundred incidents which you know, and I have not time to mention, bear that out. Selfish interests still dominate much of our internal negotiations and activities. It is vainly pointed out with irrefutable logic that these militate against our efficiency and success. What is the answer? Brotherhood—the fraternity of men taught to us by the prophets. I know that some may say it is Utopian and unattainable, yet it is the very thing we are announcing in carefully worded charters as the panacea for the ills of the world. Why not try it at home and demonstrate its efficacy before we attempt to spread it abroad? All that it entails is mutual consideration and the recognition of humankind as the family of God. The latter is especially important. There are few, if any, stronger cohesive factors than kinship. We do not establish kinship without parentage. We cannot estimate the value of the acceptance of God as a universal Father.

WE are continually told that self-sacrifice is necessary to our success. Self-sacrifice is of the very essence of the Christian religion. Its history is filled with instances of it. The early Christians, the monastical life of the Middle Ages carried to excess in asceticism, the exploring missionaries, and our own Puritan fathers are but a few. This very day is in commemoration of One who gave His life to teach self-sacrifice and altruistic service. Sacrifice in its finer aspect is

a spiritual concept. It elevates spiritual growth above material gain. It looks for its reward in things only of enduring worth. This concept, firmly implanted in the hearts of the people, is all we need to help us endure cheerfully whatever deprivation may be necessary to aid our country.

We need efficiency in all our endeavor. No one doubts it. Everyone is clamoring for it. Now efficiency, in the last analysis, has reference to man power. We speak of efficient machines and efficient organizations and efficient methods, but it is men who make all these. Someone has well said, "It is not the guns that win decisive battles; it is the men behind the guns." Another has said about this crisis, "It is self discipline or slavery." I don't intend to take the time to present facts revealed by the physical examinations of our selectees. All of you have read some of these reports, and you have general knowledge of the vast number rejected for unfitness.

One caustic critic has said, "America is drunk. How could she be otherwise after having smoked or chewed three hundred forty-three million pounds of tobacco and swallowed more than one billion, six hundred fifty-four million gallons of malted liquor and one hundred twenty-four million gallons of spirituous liquor, nearly two billion gallons of beer and whiskey annually?" The same article concludes by the assertion, "America is burning up its energy in pipes, cigars, and cigarettes, drowning it in beer, wine, whiskey, and rum, and smothering it with luxurious living. . . . The Fifth Columnists who are doing America the most harm are the promoters of these . . . great evils to the damaging effects of which our military leaders are not yet awake."

If these statements in any substantial degree represent the truth, what a deplorable calamity has befallen us! Our war enemy himself could scarcely strike more terribly and effectively against our man power than these arch enemies of the race have already struck. With all the expedients we can devise, it will take years to undo the damage. Never

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has a more deadly fallacy crept into any society than that more narcotics, more tobacco, more whiskey, and more licentiousness will make better armies. This sophistry and diabolical propaganda is not the work of religion and the prophets. It emanates from the enemies of religion and the enemies of men and the nation. Thank the Lord for the courage of Gene Tunney and a few others like him who see the far-reaching and disastrous effects of these narcotics, and are brave enough to speak out against them and those who perpetrate them on our youth! I believe that the great majority of all the homes in America from which the army boys have come would thank our Commander-in-Chief from the bottom of their hearts if he would make an order forbidding the use of such poisons in our military establishments.

What a difference it would have made, and would still make to our efficiency, if men would but accept the concepts of the human body given to us by the prophets:—if they would look upon the body as the tabernacle of the spirit which dwells within it, and protect and preserve it from abuses and deleterious substances which militate against its organic efficiency. If they would remember that it is an affront to God to violate the purity of these earthly temples of the spirit, I am sure they would be more thoughtful in their care. How precious to the nation, not to mention homes and loved ones, are the bodies of our youth! The revelations through the prophets have told us long ago what is good for them and what is hurtful. Science has confirmed divinely inspired formulas. The laws of health are inexorable. They cannot be violated with impunity.

So, in the interest of our boys, in the interest of our country's cause, I humbly appeal to all who love them and to all who are the beneficiaries of their noble service, not to send them cigarettes and intoxicating liquors. In the end they will know that you were kind if you help them to conserve their strength and vitality in wholesome, righteous living. Try to help them realize that

in the face of danger there is one thing they cannot hazard and that is their souls.

**P**ROPHETCY and religion supply the one most indispensable element in all our colossal endeavor, and that is faith—faith in the destiny of our democracy, faith in the triumph of righteousness over evil, and faith in the worth, the integrity, and the majesty of man.

We live in a world of irreverence. Oh, I know that it is true that we have preserved forms of worship. Millions are invested in churches and cathedrals, and we in America, as in other Christian countries, maintain at great expense much of the formalism and pageantry of religion. I know, too, that there are thousands of good men and women who love God and seek to order their lives in conformity with His teachings, but accounting for all these, there are relatively few—so very few—who have the simple, honest, humble faith to accept the Word of God as revealed to and spoken through His chosen prophets.

It is a great pity that it is so, because out of the words of the prophets we have received not only our most profound understanding of man and the universe, but also the assurances and predictions that bring comfort, hope, confidence, joy, and a peace "which passeth all understanding." It is from the prophets that we learn of the glorious place and distinction given to man among all God's creations, that he was created in the image of God and that he is not menial, nor low, nor of servile nature, but that he is of high estate, of the noblest lineage, endowed with the God-given gift of intelligence, the sublime and supreme investiture of both God and man. It is from the prophets that we learn that he is to be free, with the voluntary power of choice, and that this free agency is essential to his development and progression. And it is from the greatest of all the prophets, Jesus Himself, that we learn how man is to retain his freedom, for He said, "... Ye shall know the truth, and the truth shall make you free."

What a difference it would make in

the world today if only the people believed the prophets and knew these truths! Had we accepted their spiritual reality and the verity of their messages, the tragedy that envelops the world today would never have been. But we thought it was childish to believe in them. We looked upon them as visionary men whose words had no import for our day. We didn't believe in a higher power that could look through the vista of time and foresee the tragic things that would come to men out of their perversity, their egotism, and their sin. We ignored all the warnings, and we laughed in the faces of these solemn messengers from On High, because we wanted fun and light-heartedness and vanity and hundreds of other things to distract us from the serious things of life.

How unfortunate it is that we did not recognize that there is no lasting happiness and peace except in goodness, and that the ways of God, the ways in which the prophets tried to lead us, are the only ways to joy and safety.

If we had but followed the prophecies, we would have known from the very beginning of our nation that one of old had said that "... this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ." Had we had that knowledge and believed it, we should have known all along where to have put our trust and what the course of our lives should be. There would have been no anxiety or misgivings concerning the future of our beloved America, and there would be none now, could we but quickly come to the truth and accept the divine word.

I need not argue that it is the province of religion to bring to pass an acceptance of the prophecies. They are the constitution of the kingdom of God. No man truly enters into the kingdom who does not believe and follow the prophets.

It is fortunate indeed that so many admire the teachings of Christ—kindness, mercy, tolerance, forgiveness, and

the doctrine of the good neighbor, and altruistic service—but I fear that there are many who worship at the shrine of His teachings and attributes but deny the sovereignty of the King. True religion teaches us that the most acceptable homage we can render to the Savior is to acknowledge Him as God and pay Him the tribute of a good life. No praise, no adoration can be substituted for this. One gift only is adequate, and that is the giving of one's self.

Now it would seem that we have a long way to go to reach the goals the prophets have set for us. We truly have. But there will never be a more propitious time to start the journey than now. We need not be discouraged because the road seems long and hard. It will never be easier. We ought to feel happy that the promises which were given so long ago are still held out to us, and happy too that in spite of our mistakes of the past, through mercy, there is yet time to turn from mistaken and unprofitable ways and direct the course of our lives, both individual and national, into the straight ways that lead to truth and peace and security.

My friends, I would not willingly give offense to a single soul this Easter day. I recognize the right of every man to his own views and opinions. What I have said has been prompted by love of country and my fellow men. More than anything else I desire the blessings of God to attend our beloved America and the lofty causes for which she stands. I am sure that it is the burden of every prayer which is offered that our nation shall come to victory and glorious triumph. My convictions, however, constrain me to say to you that it is the prayers of the righteous which will be heard. Our Father exacts a contrite heart and a pure life for the bestowal of His blessings. It is for these I plead. If these are given, He will cause all the rest to follow. Oh, God, grant that it may be so!

After address, choir sang "The Morning Breaks"—Careless.

*Announcer:* Ladies and Gentlemen,

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you have been attending Columbia's *Church of the Air*, coming to you from the Tabernacle on Temple Square in Salt Lake City, and originating with Station KSL. The network Mormon service today was presented as part of the proceedings of the one hundred twelfth annual conference of the Church of Jesus Christ of Latter-day Saints, as leaders of the Church listened in session

(End of Broadcast)

in the upper rooms of the Salt Lake Temple. The speaker was Elder Stephen L. Richards of the Quorum of the Twelve Apostles. Copies of his sermon may be obtained by writing to the station to which you are listening.

The Tabernacle choir joined in the service with J. Spencer Cornwall conducting and Dr. Frank W. Asper at the organ.

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

We shall now continue our service in the upper room of the Temple. President David O. McKay of the First Presidency will now speak to us.

### PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

WITH a number of young men from each of many wards in the Church serving somewhere in the terrible conflict now raging, it is easily understood why our minds are turned toward the deprecation of war, and to the hope for peace. Thoughts of loved ones are pretty closely linked with their soldier boys in army encampments. There are many, too, who should like to know what the attitude of the Church is toward the present war. This is a fitting day and occasion on which to consider this subject.

Easter, as you know, is an ancient spring festival with which Christendom has long since associated the resurrection of Jesus Christ. The Savior's resurrection is the most glorious event in the history of mankind. It proclaims the victory of the soul over death, and the existence and progression of the individual personality beyond the grave.

The resurrected Lord's first greeting to His disciples, in the evening of that memorable day, was "Peace be unto you."

And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace be unto you. (John 20:20-21)

That was His message, too, at the last meeting He had with them before his crucifixion. Said He: "These words I have spoken unto you that *in me ye might have peace.*"

The peace of Christ abides in the heart. It is an individual blessing. But it is a condition to be enjoyed also by groups of individuals, and to that end His disciples were to declare peace to the world.

On this Easter Day, the Risen Christ beholds in the world not peace, but war.

In the face of the tragic condition among mankind, honest thinking men and women ask how is it possible to reconcile the teachings of Jesus with the participation of the Church in armed conflict.

War is basically selfish. Its roots feed in the soil of envy, hatred, desire for domination. Its fruit, there-

fore, is always bitter. They who cultivate and propagate it spread death and destruction, and are enemies of the human race.

War originates in the hearts of men who seek to despoil, to conquer, or to destroy other individuals or groups of individuals. Self exaltation is a motivating factor; force, the means of attainment. War is rebellious action against moral order.

The present war had its beginning in militarism, a false philosophy which believes that "war is a biological necessity for the purification and progress of nations." It proclaims that Might determines Right, and that only the strongest nations should survive and rule. It says, "the grandeur of history lies in the perpetual conflict of nations, and it is simply foolish to desire the suppression of their rivalry."

War impels you to hate your enemies.

The Prince of Peace says, Love your enemies.

War says, Curse them that curse you.

The Prince of Peace says, Pray for them that curse you.

War says, Injure and kill them that hate you.

The Risen Lord says, Do good to them that hate you.

#### WAR INCOMPATIBLE WITH THE TEACHINGS OF THE SAVIOR

Thus we see that war is incompatible with Christ's teachings. The gospel of Jesus Christ is the gospel of peace. War is its antithesis, and produces hate. It is vain to attempt to reconcile war with true Christianity.

**I**N the face of all this, I shall seem inconsistent when I declare that I uphold our country in the gigantic task it has assumed in the present world conflict, and sustain the

Church in its loyal support of the government in its fight against dictatorship.

In justification of this seeming inconsistency, I shall not attempt to prove that there are occasions when Jesus would approve of a nation's starting a war. That He used force to drive from the temple the money changers, and other desecrators of the House of God, is a fact; but only a misapplication of the text can make that incident a justification for one Christian nation's going to war against another. On that occasion, as on all occasions, Jesus opposed and denounced wrong. With the strength of fiery indignation and of his own moral force, and not merely with a whip of small cords, Jesus drove the self-convicted desecrators from the temple.

Neither shall I attempt to prove that He favored war when He said: "Think not that I come to send peace on earth; I came not to send peace but a sword." (Matt. 10:34) They who would quote this saying as indicating that Jesus approves of war surely put a strained interpretation on its true meaning, which refers most clearly to the incompatibility between truth and error. It clearly refers to the necessity of a choice, which has been made by thousands, between accepting the gospel or continuing in ease and comfort with relatives. There is not in that quotation any justification for one Christian nation's declaring war upon another.

Nor, again, would I try to justify my seeming inconsistency by referring to what He said on another occasion as follows:

But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. . . .

And they said, Lord, behold here are two swords, And he said unto them, it is enough. (Luke 22:36 and 38)

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Without reading into the text something which is not intended or even implied, the most that one can get from this admonition is that henceforth the disciples going forth into an antagonistic world might supply themselves with necessary support and the usual means of defense.

None of these sayings of the Savior's can be taken to prove that He justifies war.

Tolstoy, in his *Christianity and Patriotism*, says:

A Christian state, to be consistent, ought, on entering upon a war, not merely to remove the crosses from the churches, to turn the churches themselves into buildings for other purposes, to give the clergy other duties, and above all, to prohibit the gospel—but ought to renounce every precept of morality which follows from the Christian law.

Notwithstanding all this, I still say that there are conditions when entrance into war is justifiable, and when a Christian nation may, without violation of principles, take up arms against an opposing force.

Such a condition, however, is not a real or fancied insult given by one nation to another. When this occurs proper reparation may be made by mutual understanding, apology, or by arbitration.

Neither is there justifiable cause found in a desire or even a need for territorial expansion. The taking of territory implies the subjugation of the weak by the strong—the application of the jungle law.

Nor is war justified in an attempt to enforce a new order of government, or even to impel others to a particular form of worship, however better the government or eternally true the principles of the enforced religion may be.

There are, however, two conditions which may justify a truly Christian man to enter—mind you, I say *enter, not begin*—a war: (1) An at-

tempt to dominate and to deprive another of his free agency, and, (2) Loyalty to his country. Possibly there is a third, viz., Defense of a weak nation that is being unjustly crushed by a strong, ruthless one.

#### MAN'S FREE AGENCY FUNDAMENTAL TO PROGRESS

PARAMOUNT among these reasons, of course, is the defense of man's freedom. An attempt to rob man of his free agency caused dissension even in heaven. Scriptures tell us:

Michael and his angels fought against the dragon; and the dragon fought and his angels,

And prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

In that rebellion Lucifer said in substance: "By the law of force I will compel the human family to subscribe to the eternal plan, but give me thine honor and power."

To deprive an intelligent human being of his free agency is to commit the crime of the ages.

Impelling motives of this arch-enemy to liberty were pride, ambition, a sense of superiority, a will to dominate his fellows, and to be exalted above them, and a determination to deprive human beings of their freedom to speak and to act as their reason and judgment would dictate. Applicable to him are the words of Isaiah:

How art thou fallen from heaven, O Lucifer, son of the morning! . . .

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

I will ascend above the heights of the clouds; I will be like the most High.

Yet thou shalt be brought down to hell, to the sides of the pit. (Isaiah 14:12-15)



Thus in the beginning was designed the great crime against manhood, to thwart

The wish, which ages have not yet subdued, in man, to have no master save his food.

So fundamental in man's eternal progress is his inherent right to choose, that the Lord would defend it even at the price of war. Without freedom of thought, freedom of choice, freedom of action within lawful bounds, man cannot progress. The Lord recognized this, and also the fact that it would take man thousands of years to make the earth habitable for self-governing individuals. Throughout the ages advanced souls have yearned for a society in which liberty and justice prevail. Men have sought for it, fought for it, have died for it. Ancient freemen prized it, slaves longed for it, the Magna Charta demanded it, the Constitution of the United States declared it.

"This love of liberty which God has planted in us," said Abraham Lincoln, "constitutes the bulwark of our liberty and independence. It is not our frowning battlements, our bristling seacoasts, our army, and our navy. Our defense is in the spirit which prizes liberty as the heritage of all men, in all lands, everywhere. Destroy this spirit, and we have planted the seeds of despotism at our very doors."

#### OUR OBLIGATION TO THE STATE

A SECOND obligation that impels us to become participants in this world war is loyalty to government.

We believe that governments were instituted of God for the benefit of man; and that He holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience,

the right and control of property, and the protection of life.

The greatest responsibility of the state is to guard the lives, and to protect the property and rights of its citizens; and if the state is obligated to protect its citizens from lawlessness within its boundaries, it is equally obligated to protect them from lawless encroachments from without—whether the attacking criminals be individuals or nations.

We are informed by competent authority that twenty years ago the government of the United States entered into an agreement with Japan to maintain peace in the Pacific Ocean, and "keep honorable hands off China." "Before the year was over," writes Mark J. Gayn, in an article *Prelude to Treachery*, "the ablest men on the Japanese naval general staff went to work blue-printing war on the United States and Britain."

From such treachery the state is in duty bound to protect itself, and its only effective means of doing so under present world conditions is by armed force. As a Church:

We believe that all men are justified in defending themselves, their friends, and property, and the government from the unlawful assaults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to laws, and relief afforded. (D. & C. 134:11)

Even though we sense the hellish origin of war, even though we feel confident that war will never end war, yet under existing conditions we find ourselves as a body committed to combat this evil thing. With other loyal citizens we serve our country as bearers of arms, rather than to stand aloof to enjoy a freedom for which others have fought and died.

One purpose of emphasizing this theme is to give encouragement to young men now engaged in armed

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conflict and to reassure them that they are fighting for an eternal principle fundamental to the peace and progress of mankind.

### CONCLUSION

**G**OD bless them and others now registered awaiting the call to duty, and those serving in defense! To each of you we send a message of confidence and trust. Many of you before entering upon your military duties were authorized messengers of peace. Others of you also hold the Priesthood. To all we say, in your personal habits let the same ideals guide you as soldiers in the army as guided you as missionaries. What the Lord said to you then is applicable to you now—

Wherefore, gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand.

Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace. (D. & C. 27:15, 16)

Keep yourselves morally clean. Being soldiers or sailors is not justification for indulgence in vulgarity, intemperance, or immorality. Others may be impelled to do these things because of the beastliness of war, but you who hold the Priesthood cannot so indulge with impunity. For your own sweet lives, and for others who trust you, keep yourselves unpoluted. Your loved ones believe in you, your comrades will respect you, your officers will admire you.

Today as we celebrate the resurrection of our Lord and Savior, there

is a cloud of spiritual heaviness hanging over the world, as there was darkness at the time of the crucifixion. Let us hope that when this mad orgy shall have ended, that the honest in heart will experience a spiritual resurrection and will associate with one another in a newness of life. As seeds of future wars are often sown around the peace table, may the spirit of the gospel of Jesus Christ and not the spirit of retaliation and revenge actuate those who meet to determine peace terms. When that blessed occasion comes, may the representatives of the nations recognize the inalienable rights of peoples everywhere to govern themselves. It would be appropriate if there were emblazoned in golden letters on the walls in which they meet, and especially cherished as motives in the hearts of those who determine the conditions of peace, the words of Christ our Lord: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven."

O Brother Man  
Follow with reverent steps the great example  
Of Him whose holy work was "doing good";  
So shall the wide earth seem our Father's temple,  
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor  
Of wild music o'er the earth shall cease;  
Love shall tread out the baleful fire of anger,  
And in its ashes plant the tree of peace!

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

The congregation will now sing, "Praise God From Whom All Blessings Flow" (Hymn Book, page 149; No. 17 in the Pamphlet).

The closing prayer will be offered by President J. Frank Killian of Emery Stake.

This will close the broadcast of the Conference today.

The closing session of the Conference will begin tomorrow morning—Monday—at 10 a. m. That session will be broadcast over KSL.

The congregation sang the hymn, "Praise God From Whom All Blessings Flow" (Hymn Book, page 149).

The closing prayer was offered by Elder J. Frank Killian, President of the Emery Stake.

## TESTIMONY MEETING

Between the hours of 12:30 and 4:00 p. m. a testimony meeting was held in the assembly room, fifth floor of the Temple, at which all of the General Authorities of the Church were present. Presidents of Stakes and their Counselors and Presidents of High Priests Quorums from the various Stakes of the Church were also in attendance. There was a rich outpouring of the Spirit at this meeting. Forty-three testimonies were borne, and very many of those present were disappointed that there was not sufficient time and opportunity for them to participate.

## THIRD DAY

### MORNING MEETING

The concluding session of the Conference was held in the Assembly Hall, on Temple Square, Monday morning, April 6, at 10 o'clock.

President Grant was present and presided. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

We shall now commence the last session of the One Hundred and Twelfth Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are meeting in the Assembly Hall, on Temple Square. President Grant is present and presiding, President Clark is at his request conducting the service.

There are present on the stand the First Presidency, the Council of the Twelve, the five Assistants to the Twelve, the First Council of Seventy and the Presiding Bishopric.

The singing will be by the congregation. Elder J. Spencer Cornwall is conducting, and Elder Frank W. Asper is at the organ.

The opening song will be "Do What is Right" (Hymn Book, page 165; No. 7 in the Pamphlet).

Singing by the congregation, "Do What Is Right" (Hymn Book, page 165).

Opening prayer by Elder Wilford G. Edling, President of the Los Angeles Stake.

The congregation sang the hymn, "Praise To The Man" (Hymn Book, page 325).

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

Elder Orval W. Adams will now give the report of the Church Auditing Committee.

**ELDER ORVAL W. ADAMS***Of the Church Auditing Committee*

"President Heber J. Grant and Counselors  
47 East South Temple Street  
City

Dear Brethren:

We have examined the Financial Report of the Church for the year 1941. The accounting system is modern, the records are complete and accurate. The many activities have been handled at a minimum of expense. The budget is in balance. The properties of the Church are clear of encumbrance, and the Church is free of debt.

Respectfully submitted,

ORVAL W. ADAMS  
ALBERT E. BOWEN  
GEORGE S. SPENCER  
H. H. BENNETT

Church Auditing Committee"

**ANNUAL REPORT**

President David O. McKay, Second Counselor in the First Presidency read the Annual Report, as follows:

**FINANCIAL STATEMENT**

The expenditures by the Church for the year 1941:

**STAKE AND WARD PURPOSES**

For the erection of meeting-houses and for ward and stake maintenance expenses...\$1,892,335.54

**MISSIONARY WORK**

For the maintenance and operation of missions, and for the erection of places of worship and other buildings in the missions ..... 641,050.10

**EDUCATION**

Expended for the maintenance of Church school system ..... 895,452.57

**TEMPLES**

Expended for the maintenance, operation, and construction of temples ..... 515,269.82

**HOSPITALS**

Expended for the erection and maintenance of hospital buildings (included in Church Welfare program).. 13,105.36

**RELIEF ASSISTANCE**

For direct aid in the care of the needy and other charitable purposes, including hospital treatment. (From tithing funds only. Included in Church Welfare program) ..... 462,822.02

Total .....\$4,420,035.41

Which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, mission activities, for the maintenance and operation of Church schools and temples, for hospital buildings and relief assistance.

### CHURCH WELFARE PROGRAM

Church membership, stakes and missions .....	892,080
Number of Church members who paid voluntary fast offerings and welfare contributions to help the needy:	
In wards .....	155,877
In missions .....	15,980
Total .....	171,857
Percent of Church membership who paid fast offerings and welfare contributions .....	26.3%
Amount of voluntary fast offerings and welfare contributions:	
In wards:	
Fast offerings .....	\$ 573,633.53
Welfare contributions received by bishops .....	87,191.76
In missions:	
Fast offerings .....	21,532.68
Total (all expended for relief) .....	\$ 682,357.97
Disbursed to the needy by the Relief Society for direct assistance in their homes and for general welfare purposes, such as surgical appliances and preventive and corrective health work .....	\$ 96,898.83
For carrying on the general, welfare, and educational program of the Relief Society .....	349,763.82
Expended from the tithes for general and local relief .....	326,292.53
Expended directly by the Church Welfare committee .....	\$ 136,529.49
Expended for hospital care of the sick in addition to the amount reported disbursed from the tithes .....	90,918.89
Total .....	\$1,682,761.53

124,599 persons received assistance during the year, which is an average of 10,383 per month.

In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1941, and are available to the needy during the year 1942:

### CLOTHING AND BEDDING

8,906 pieces of men's clothing .....	\$ 5,537.26
13,841 pieces of women's clothing .....	7,599.15
14,655 pieces of children's clothing .....	5,812.75
28,744 other articles of clothing .....	7,797.48
2,249 quilts and blankets .....	4,827.11
Total .....	\$ 31,573.75

### CANNED AND DRIED FRUITS AND VEGETABLES

1,073,610 cans of fruits and vegetables .....	\$ 109,995.55
37,077 bottles of fruits and vegetables .....	3,869.38
71,970 cans and bottles of jam, marmalade, etc. ....	14,348.01
28,861 cans and bottles of meat .....	6,683.88
92,700 miscellaneous canned goods .....	9,999.19
57,341 pounds of dried fruits and vegetables .....	2,760.99
65,089 pounds of miscellaneous foodstuffs .....	9,632.21
Total .....	\$ 157,289.21

### OTHER PRODUCE

258,561 pounds of flour .....	\$ 5,224.46
546,935 pounds of potatoes .....	5,413.32
550,369 pounds of grain .....	8,701.03
33,199 pounds of fresh meat .....	4,237.57
263,475 pounds of produce and vegetables .....	3,702.80
72,001 pounds of miscellaneous .....	4,076.96
Total .....	\$ 31,356.14
COAL, WOOD, LUMBER, MISCELLANEOUS	
362,600 pounds (181 3/10 ton) coal .....	\$ 1,093.45
56 cords of wood .....	431.72
7,341 board feet of lumber .....	247.46
5,602 miscellaneous articles .....	1,704.49
Total .....	\$ 3,477.12

Monday, April 6

Total inventory valuation December 31, 1941 .....\$ 223,696.22

Stake and regional storehouses disbursed in 1941, \$290,828.99 of merchandise produced by the Welfare program.

The extent to which the Welfare program is meeting the requirements of the bishops in caring for the needy is indicated by the following percentages:

Food	Percent
Program-produced .....	65.4
Cash purchases .....	34.6
Clothing	
Program-produced .....	58
Cash purchases .....	42
Fuel	
Program-produced .....	78.4
Cash purchases .....	21.6
Other Commodities	
Program-produced .....	60
Cash purchases .....	40

334,739.19 bushels of wheat are stored in the Church owned elevators.

## FAST OFFERING INFORMATION

Average fast offerings and welfare contribution per capita in wards.....\$1.11

Regions with the highest per capita:

Arizona .....	\$1.50
Bannock .....	1.16
Northern California .....	1.14
Salt Lake .....	1.14
Southern California .....	1.14

Stakes with the highest per capita:

Malad .....	\$2.27
Maricopa .....	2.00
Sacramento .....	2.00
South Los Angeles .....	1.98

Missions with the highest per capita:

Membership less than 1500	
Japan .....	\$2.29
Brazil .....	.78
Argentina .....	.63

Membership over 1500

Eastern States .....	.50
North Central States .....	.43
Northern States .....	.37

## SUMMARY—CHURCH BUILDING PROGRAM

Expended for the erection, improvement and furnishing of:

Ward and stake buildings.....\$	918,358.91
Mission buildings .....	160,753.56
Temple buildings .....	305,426.77
Institutes and seminaries.....	61,787.16
Hospital buildings .....	4,950.15
Other buildings .....	19,184.86
Amount raised locally for building improvements.....	948,215.40
Total .....	\$2,418,676.81

Third Day

In addition to the foregoing \$110,347.11 was expended for the erection of a nurses' home and for equipment at the Idaho Falls Hospital, Idaho Falls, Idaho: \$41,669.05 for equipment at the Thomas D. Dee Hospital, Ogden, Utah, and \$6,783.97 for equipment at the Dr. W. H. Groves L. D. S. Hospital, Salt Lake City. Total \$158,800.13.

## ORGANIZATION STATISTICS FOR THE YEAR 1941

Number of stakes December 31, 1941: 138 (at the present time 141): 1,106 wards and 118 independent branches, or a total of 1,224 wards and branches in the stakes of Zion. According to the last complete reports, there were 35 missions, 1,002 mission branches and 250 districts. Because of the war, it has been impossible to obtain reports from Europe for the past two years.

## CHURCH MEMBERSHIP

Stakes .....	736,544
Missions .....	155,536
Total .....	892,080

## CHURCH GROWTH

Children blessed and entered on the records of the Church in the stakes and missions .....	22,629
Children baptized in the stakes and missions .....	15,141
Converts baptized in the stakes and missions .....	7,555

## MISSIONARIES

(The following figures include all the lady missionaries.)

Number of long-term missionaries from Zion December 31, 1941.....	2,253
Number of short-term missionaries from Zion December 31, 1941.....	34
Number of local missionaries.....	80

Total number of missionaries in the missions of the Church .....	2,367
Number engaged in missionary work in the stakes .....	2,399

Total missionaries .....	4,766
Number of missionaries who received training in the Missionary Home .....	1,196

## SOCIAL STATISTICS

Birth rate 33.2 per thousand  
Marriage rate 19.6 per thousand  
Death rate 5.5 per thousand

## EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by wards and paid to missionaries .....	\$ 76,255.50
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Average cost per missionary 1941, \$32.50 per month or a total of \$390.00 per year per missionary. Average number of missionaries December 31, 1941, 2,180, making the total average expense for the year of .....\$ 850,200.00

Estimated possible earnings per missionary \$900.00 per year x 2,180, average number of missionaries, make an estimated total of what these missionaries might have earned if at home of.....\$1,962,000.00

Total estimated contribution of missionaries and their families for the preaching of the gospel.....\$2,888,455.50

## WARD AND BRANCH CHANGES AND DEATHS

Changes in Church officers, stake, ward, and branch organizations since last October Conference—1941.

### SPECIAL APPOINTMENTS

Eugene J. Neff, former bishop of the East Mill Creek Ward, appointed to direct the Joseph Smith Memorial Farm at South Royalton, Vermont, succeeding Angus J. Cannon.

Joseph Christensen, former recorder of the Salt Lake Temple, appointed as Field Supervisor of the Genealogical Society.

### NEW MISSION PRESIDENTS

William H. Reeder, Jr., former president of the Mount Ogden Stake, appointed to succeed President Levi Edgar Young of the New England Mission.

Desla S. Bennion, appointed to succeed Nicholas G. Smith as president of the Northwestern States Mission.

### CHANGES IN OFFICERS

German E. Ellsworth of Mesa, Arizona, appointed to preside over the newly-formed Northern California Mission with headquarters at No. 5 Buena Vista Terrace, San Francisco, California.

W. W. Seegmiller, former President of the Western States Mission, appointed to succeed John Alden Bowers as president of the Brazilian Mission.

Rufus K. Hardy, of the First Council of Seventy, appointed as temporary president of the Southern California Mission while President Henry H. Blood is on leave of absence.

### NEW STAKES ORGANIZED

South Ogden Stake was organized December 7, 1941, by a division of the Mount Ogden Stake and consists of the Ogden 9th, Ogden 14th, Ogden 18th, Ogden 26th, Ogden 27th, Ogden 28th, South Weber, and Uintah Wards. The Mount Ogden Stake is now composed of Ogden 5th, Ogden 12th, Ogden 17th, Ogden 23rd, Ogden 24th, Mount Ogden, and Hyland Wards and the Montello Branch.

The Farr West Stake was organized January 18, 1942, by a division of the North Weber Stake, and consists of Farr West, Harrisville, Marriott, Ogden Tenth (north half), Ogden Fifteenth, Plain City, and Slaterville Wards. The North Weber Stake is now composed of Grouse Creek, Ogden Third, Ogden Tenth (south half), Ogden Sixteenth, Taylor, Warren, West Weber, and Wilson Wards and the West Warren Branch.

Lakeview Stake was organized March 22, 1942, by a division of the Weber Stake and consists of the Clinton, Hooper, Kanesville, Riverdale, and Roy Wards. The Weber Stake is composed of Ogden First, Ogden Second, Ogden Eleventh, Ogden Nineteenth, and Ogden Twenty-second Wards.

### STAKE PRESIDENTS CHOSEN

William W. Owens chosen president of the Cache Stake, to succeed Alma Sonne.

John D. Hill chosen president of the Oquirrh Stake, to succeed President H. Edward Sutton.

Thomas B. Croft chosen president of the Big Horn Stake, to succeed President Archie R. Boyack.

Paul R. Wynn chosen president of the Oneida Stake, to succeed President George E. Burgi.

Earl S. Paul chosen president of the Mount Ogden Stake, to succeed President William H. Reeder, Jr.

William J. Critchlow, Jr., chosen president of the newly-organized South Ogden Stake.

George Sylvester Heiner chosen president of the Morgan Stake, to succeed President M. Howard Randall.

Harold R. Morris chosen president of the Deseret Stake, to succeed President Joseph T. Finlinson.

Jesse M. Walker chosen president of the Alpine Stake, to succeed President Clifford E. Young.

Wilmer J. Maw chosen president of the newly-organized Farr West Stake.

Thomas O. Smith chosen president of the North Weber Stake, to succeed President Thomas M. Irvine.

Joel Garrett Sedgwick chosen president of the San Bernardino Stake, to succeed President Albert L. Larsen.

*Monday, April 6*

Joseph I. Williams chosen president of the Woodruff Stake, to succeed President James Brown, Jr.

John Child chosen president of the newly-organized Lakeview Stake.

#### NEW WARDS ORGANIZED

Seventh Ward, Provo Stake, formed by a division of the Bonneville and First Wards.

Eighth Ward, Provo Stake, formed by a division of the Fifth Ward.

Ninth Ward, Provo Stake, formed by a division of the Manavu Ward.

Kelly-Toponce Ward, Idaho Stake, formed by the merging of the Kelly and Toponce Wards.

Union First Ward, East Jordan Stake, formed by a division of the Union Ward.

Union Second Ward, East Jordan Stake, formed by a division of the Union Ward.

Hyland Ward, Mount Ogden Stake, formed by a division of the Mount Ogden Ward.

Twenty-third Ward, Mount Ogden Stake, formed by a division of the Seventeenth Ward.

Twenty-fourth Ward, Mount Ogden Stake, formed by a division of the Fifth and Twelfth Wards.

Ogden Tenth (north half), Farr West Stake, formed by a division of the Ogden Tenth Ward of the North Weber Stake.

Ogden Tenth (south half), North Weber Stake, formed by a division of the Ogden Tenth Ward of the North Weber Stake.

Twenty-sixth Ward, South Ogden Stake, formed by a division of the Eighteenth Ward (west half).

Twenty-seventh Ward, South Ogden Stake, formed by a division of the Ninth Ward (south half).

Twenty-eighth Ward, South Ogden Stake, formed by a division of the Fourteenth Ward (north half).

College Ward, San Diego Stake, formed by a division of the Fairmont Ward, and adding the LaMesa Independent Branch.

#### INDEPENDENT BRANCHES MADE WARDS

Bellflower Ward, Long Beach Stake, formerly Bellflower Branch.

Olympia Ward, Seattle Stake, formerly Olympia Branch.

Barnum Ward, Denver Stake, formerly Barnum Branch.

Redwood City Ward, San Francisco Stake, formerly Redwood City Branch.

Baltimore Ward, Washington Stake, formerly Baltimore Branch.

#### NEW INDEPENDENT BRANCHES

San Fernando Branch, San Fernando Stake.

St. Johns Branch, Portland Stake.

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Shelton Branch, Seattle Stake.

Clifton Branch, Mount Graham Stake.

Morenci Branch, Mount Graham Stake.

#### WARDS MADE INDEPENDENT BRANCH

Central Ward, St. George Stake, formerly ward of same stake.

Elberta Ward, Santaquin-Tintic Stake, formerly ward of same stake.

#### WARDS TRANSFERRED

Ogden Ninth, Ogden Fourteenth, Ogden Eighteenth, South Weber, and Uintah Wards transferred from Mount Ogden Stake to the newly-formed South Ogden Stake.

Farr West, Harrisville, Marriott, Ogden Tenth, (north half), Ogden Fifteenth, Plain City, and Slaterville Wards, transferred from the North Weber Stake to the newly-formed Farr West Stake.

Clinton, Hooper, Kanessville, Riverdale, and Roy Wards transferred from the Weber Stake to the newly-formed Lakeview Stake.

#### WARDS DISORGANIZED

Kelly and Toponce Wards, Idaho Stake, merged—new ward to be known as the Kelly-Toponce Ward.

Union Ward, East Jordan Stake, divided, new wards to be known as the Union First Ward and Union Second Ward.

#### INDEPENDENT BRANCHES DISORGANIZED

LaMesa Branch, San Diego Stake—disorganized and became part of the new College Ward.

Daniels Branch, Malad Stake—discontinued and annexed to Malad Ward.

#### OBITUARIES

Elias S. Woodruff, former bishop of the Fourteenth Ward, Salt Lake Stake and Forest Dale Ward, Granite Stake; former Mission President of the Western States and Central States Missions; at the time of his death, field representative of the Church Welfare Committee, died November 16, 1941.

Andrew Jenson, former Scandinavian Mission President and Assistant Church Historian, died November 18, 1941.

T. Albert Hooper, member of the Deseret Sunday School Union General Board; manager of Deseret Book Store for 32 years; died November 29, 1941.

Mrs. Minnie Horne James, former member of the General Board of Relief Society, died December 11, 1941.

Miss Afton Young, former member of the General Board of the Primary Association; had served in office about 20 years, died December 21, 1941.

Mrs. Geneva Ballantyne Sonne, wife of Alma Sonne, former Cache Stake President and present assistant to the Council of



Twelve, died December 23, 1941.

Jacob F. Gates, four times filled a mission for the Church, former superintendent of the Church Sugar Plantation at Laie; oldest living alumnus of the University of Utah, died January 22, 1942.

Guy C. Wilson, noted Church educator, died January 27, 1942.

Miss Ann Nebeker, former member of the Y. W. M. I. A. and Primary General Boards; director of the Deseret Gymnasium and L. D. S. Children's Hospital at the time of her death, January 21, 1942.

Miss Agnes Campbell, former member of the Y. W. M. I. A. General Board for nearly 50 years, former business manager of

the *Young Woman's Journal*, died February 19, 1942.

Arthur Welling, former bishop of the Liberty Ward, Liberty Stake; Garland Ward, Bear River Stake; former president of the North Central States Mission, died March 8, 1942.

Campbell M. Brown, member of the Church Welfare Committee, died March 21, 1942.

#### BISHOPS WHO HAVE PASSED AWAY WHILE IN THE SERVICE

Bishop David C. Gardner, Lund Ward, Nevada Stake, died October 13, 1941, after having served over 1½ years.

Singing by the congregation, "O Ye Mountains High" (Hymn Book, page 376).

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

THESE are days of so much confusion and misunderstanding, that we think it well to give some statistics covering matters not directly touched in the regular annual report. In considering what follows it should be remembered that the Church—in its wards and stakes—has only some 736,000 members, including men, women, and children.<sup>1</sup>

The Church is trying to do its full share in supporting quasi-governmental charitable and semi-charitable institutions. For example, the Church is one of the largest if not the largest single contributor to the Community Chest in the Salt Lake area and has been for years. It has on occasion taken a similar position in other areas.

We are the largest single contributor in this area to the Red Cross. In addition to our Red Cross local contributions, we have given to the national Red Cross in Washington very large sums, and expect to add to these from time to time.

In so far as contributions towards foreign sufferers in war-ridden countries is concerned, we have sent considerable sums (running into thousands of dollars) to those countries to help our needy Church membership there and have made available for charitable purposes considerable local funds in those countries.

We were arranging to bear the expense of bringing here refugee children from Europe, and of caring for them after their arrival, but the hazards of war stopped the movement of children to this country.

We have made a sizable contribution in furtherance of the effort to stamp out social diseases in and around our army camps.

We have made contributions (also running into thousands of dollars) direct to foreign governmental agencies to assist them in caring for the war-distressed.

Our women are aiding, through our Relief Society, in sewing and other activities, in behalf of our soldiers and our poor and needy.

So far as looking after the poor and needy of the Church, a problem that promises to become increasingly difficult because we must face the possibility soon of adding many to that unfortunate class, the record and achievement of our Welfare plan speak with no uncertain voice. These reports have just been read and it is unnecessary to repeat them here, more than to say that for these welfare purposes—many of which are usually called charitable by others—we expended during 1941 a total of almost \$2,000,000, of which sum \$290,828 was raised by purely welfare projects, that is, by gratuitous serv-

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ice to welfare agencies. This does not include the really large amount furnished in neighbor to neighbor help, nor the aid given through the Priesthood quorums to their members.

In the matter of public—that is national—financing, the Church is doing at least its full, even to a bounteous, share.

The Church itself and the three banks and one insurance company which it controls, own outright more than \$17,500,000 worth of government bonds, long and short term, which is more than \$23.77 for every man, woman, and child in the wards and stakes of the Church. This takes no account of the private holdings of the people which will run into considerable figures, though as the bulk of our people are moderately circumstanced, their private holdings will likewise be moderate. We feel this is a very large contribution, but we anticipate it will be somewhat increased later. In saying this, we wish to emphasize that the Church is not only not enormously wealthy but is, on the contrary, as moderately circumstanced as its members. It has no holdings of railroad bonds or stocks, nor of national industrial stocks. Its bond and stock investments, moderate as they are, are almost exclusively confined to local industries which it helped to establish, and which are almost wholly owned by local people.

The Church membership has furnished at least its full quota to the armed service of the United States, if the newspaper estimates of the present size of our army are even approximately accurate.

A survey just now completing shows that out of a total Church membership of 531,626, concerning which we have complete returns,\* there have been 3,847 inducted into the service through local boards; 5,335 have volunteered into the United States army and navy, and 395 into the armed forces of other countries, 2,161 have entered our own armed service as members of national guard units; 488 have entered the service as reserve officers; while 13,578 are employed in defense industries. This

gives a total of 12,226 Church members for the armed service, and for both armed service and defense work a total of 25,804 Church members.<sup>1</sup>

A disturbing factor in our returns is this—they seem to show that a disproportionate number are being taken from rural communities for the fighting service. A survey of certain rural wards shows that out of a Church population of 389,178 some 9,131 were taken into the army and navy. Out of an urban population of 113,280, there were 2,278 who went into the armed forces.

This disparity between rural and urban participation will probably be eliminated as time goes on.

There appears to be a like disparity between the numbers engaged in defense works, the cities contributing more than the country. It may be assumed that this difference will also disappear.

From any point of view, it may be confidently stated that the members of the Church and the Church itself are making their full proportionate contribution in the present emergency.

<sup>1</sup>Note: The total membership of 892,080 includes the missions in America and abroad. (See page 296.) Ed.

<sup>2</sup>Note: It should be emphasized that these figures do not represent the entire Church contribution to these activities but only a partial return based on 531,626 members.

<sup>3</sup>Note: On the basis of this statistical sample, complete returns for the total 736,544 membership in the wards and stakes of the Church would approximate 5,329 inducted into the service through local boards; 7,391 who have volunteered into the U. S. army and navy; 547 into the armed forces of other countries; 2,993 who have entered our own armed service as members of national guard units; 676 who have entered the service as reserve officers; 18,810 employed in defense industries. This gives a total of 16,936 from the wards and stakes in the armed service, and for both armed service and defense industries a total of 35,746 Church members.

Likewise, these figures would also indicate that complete returns for the entire Church membership of wards, stakes, and missions would approximate 6,455 inducted into service through local boards; 8,952 who have volunteered into the U. S. army and navy; 662 into the armed forces of other countries; 3,626 who have entered our own armed service as members of national guard units; 818 who have entered service as reserve officers; 22,783 men employed in defense industries. This gives a total of 20,513 Church members for the armed service, and for both armed service and defense work, a total of 43,296 Church members.

The impressiveness of this contribution on the part of fewer than nine hundred thousand people will be appreciated by those who take time to compare these figures with the per capita contribution of the nation as a whole.—Ed.

## GENERAL AUTHORITIES OF THE CHURCH SUSTAINED

President J. Reuben Clark, Jr., First Counselor in the First Presidency, presented for the vote of the Conference the General Authorities, General Officers, and General Auxiliary Officers, of the Church, and they were unanimously sustained by those present, as follows:

Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

## COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Sylvester Q. Cannon

Harold B. Lee

## ACTING PATRIARCH TO THE CHURCH

George F. Richards

The Counselors in the First Presidency, the Twelve Apostles, and the Acting Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Marion G. Romney

Thomas E. McKay

Nicholas G. Smith

Clifford E. Young

Alma Sonne

## TRUSTEE-IN-TRUST

Heber J. Grant

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

Richard L. Evans

Oscar A. Kirkham

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop

Marvin O. Ashton, First Counselor

Joseph L. Wirthlin, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

## CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Rudger Clawson	Charles A. Callis
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Richard R. Lyman	
Frank Evans, Secretary and Treasurer	

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISORS

M. Lynn Bennion  
J. Karl Wood

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams  
Albert E. Bowen  
George S. Spencer  
Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
J. Spencer Cornwall, Conductor  
Richard P. Condie, Assistant Conductor

## TABERNACLE ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Wade N. Stephens, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widtsoe	Nicholas G. Smith
Albert E. Bowen	Antoine R. Ivins
Marion G. Romney	John H. Taylor
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
Alma Sonne	Joseph L. Wirthlin
General Presidency of Relief Society	

## GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Robert L. Judd, Vice Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Mark Austin	William E. Ryberg
Clyde C. Edmunds	Stringham A. Stevens
Sterling H. Nelson	J. Frank Ward

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President

Marcia K. Howells, First Counselor

Donna D. Sorensen, Second Counselor

With all the members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent

Milton Bennion, First Assistant Superintendent

George R. Hill, Second Assistant Superintendent

With all the members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent

Joseph J. Cannon, First Assistant Superintendent

Burton K. Farnsworth, Second Assistant Superintendent

With all the members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President

Helen Spencer Williams, First Counselor

Verna W. Goddard, Second Counselor

With all the members of the Board as at present constituted.

## PRIMARY ASSOCIATION

May Green Hinckley, Superintendent

Adele Cannon Howells, First Assistant Superintendent

LaVern W. Parmley, Second Assistant Superintendent

With all the members of the Board as at present constituted.

## ELDER HAROLD B. LEE

*Of the Council of the Twelve Apostles*

THIS has been a gathering that might accurately have been described as a Church leadership conference. President Grant, at the opening session of this conference, bore testimony to the divine calling of those who have presided over the Church in this dispensation. In his testimony he has given us the key by which we may be safely guided in our own presidency and leadership responsibility, and he sounded the key-note that has carried through this entire conference. I am persuaded that any presiding officer who does not have such a testimony is not qualified to preside as an officer in the Church.

From the beginning of time, as re-

corded in sacred scripture, the prophets of the Lord have sounded the warning note to the world and to the membership of the Church. There have always been those with apostate leanings who have ridiculed, and have stood on the side-lines and made light of the efforts of those who sought to follow that counsel. It was so in the days of Noah, and that history is repeating itself at the present time.

In 1831, the Lord gave a revelation to this Church, in which He declared that "the time was not yet, but soon, when peace should be taken from the earth." That time, we all recognize, is here. In that same revelation the Lord declared:

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Wherefore, I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments. (D. & C. 1:17)

Again He has declared, "whether by mine own voice, or by the voice of my servants, it is the same." (D. & C. 1:38) Not all of His commandments have been given to the Church in the writings of the scriptures.

This conference has convened on the sixth anniversary of the launching of what we have styled the Church Welfare plan which was given to the Church by our leaders as they were inspired by the Lord. The activities of the Welfare plan have provided the greatest opportunities for spiritualizing this Church that perhaps have ever been given this people in our generation and as we have watched it unfold and its purposes be more fully revealed, we have come to see therein a building for not only the temporal salvation but also the spiritual salvation of the Church as well. Priesthood quorums everywhere who have rallied to that call, and have joined together as a group, have bound themselves in love and unity that has blessed this Church beyond our fondest expectations.

We have come to understand, and it is my firm conviction that the thing most needed in the Church today is a membership stimulated to action by a fervent conversion to the divinity of the calling of the brethren who preside as leaders of this Church. We have been a most blessed people above all other peoples. We have been given the power of the Priesthood. We have been blessed with a divine leadership and an inspired organization, and a great pioneering heritage and experience. The Lord will hold us responsible for the blessings that He has given us, and if the calamities that have been foretold come upon this people, they will come because we have not done our full duty, and we have not made the most of our opportunities, nor have

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we discharged the responsibilities we bear before our Heavenly Father.

WE have had many evidences of the power manifesting itself from the united team work of Priesthood quorums. We have witnessed that wherever stake welfare groups have followed the counsel of the leaders, and have banded together as regional organizations, when there was a disaster or an emergency as was the case in southern Arizona during a serious flood situation, we have discovered to our delight that the way was provided by which true brotherhood was fostered. We have noted how Priesthood quorums have made large contributions, with but very little effort when they worked unitedly together. We have seen how great amounts of produce have come from those who saw in their assignment not merely an out and out contribution, but a chance to work together and to develop together, on a permanent foundation, some project of which their community was capable.

We have been delighted to observe throughout the Church an attempt to study the basic reasons for our economic difficulties, and in farming communities we have noticed that farmers have set their goals to two prime objectives, namely, first to produce all they can on their own farms, for their own living; and second, to make an all-out war on debt. The analysis of how that work should be done has been something that I am sure would provide intelligent and profitable reading for those who are struggling with these problems.

The general Church Welfare committee would have me say to you, that from the standpoint of organization there is no other way to carry forward this work except by the Ward Welfare committees, properly supervised by the stake Welfare committees. It can't be done without an intelligent analysis of problems as revealed in the survey that you have been asked to make. The only ones who are objecting to the carrying forward of that survey, or to

the organization as now set up, are those who have never organized or who have never made the survey.

We are pleased that in the Salt Lake region we have received the report that at least seventy-five percent of the wards are functioning according to program.

We have been asked today to be patriotic. This Church, as has been read by President McKay, has a record of accomplishment that is a delight to all of us, and a testimony to the world of the patriotism of this people. We have been sending our boys into the army, and will continue to do so. We will buy war bonds and stamps. We will pay inordinate taxes, for the carrying on of the work for the buying of planes and munitions of war. We will produce and conserve foodstuffs, that there may be sufficient of the necessities to carry on, as we have been requested by our government.

But beyond all that, the Latter-day Saints have a responsibility, that may be better understood when we recall the prophecy of Joseph Smith who declared that "the time would come when (the destiny and) the Constitution of these United States would hang as it were by a thread, and that this people, the sons of Zion, would rise up and save it from threatened destruction." (J. of D., Vol. 7:15)

I WANT to ask you to consider the meaning of that prophecy, in the light of the declaration of the prophets of the Book of Mormon times, who declared that this land was a choice land above all other lands, and would be free from bondage and from captivity, and from all other nations under heaven, if they will but serve the God of this land, even our Savior, Jesus Christ. (Ether 2:12)

This is a people whom the Lord has chosen to preach the gospel of right-

eousness. We talk of security in this day, and yet we fail to understand that here on this Temple Block we have standing the holy temple wherein we may find the symbols by which power might be generated that will save this nation from destruction. Therein may be found the fulness of the blessings of the Priesthood. Yesterday morning, as we assembled and heard the broadcast from that place, broadcasting to the world a message, it to me was significant of the prophecy that from this place "the law shall go forth to the world, and the word of the Lord from Jerusalem." The spires on the eastern towers of the temple are to represent the presidency of the Melchizedek Priesthood; the spires to the west, the presidency of the Aaronic Priesthood; the gilded figure of the angel Moroni symbolizes the preaching of the gospel to the world. The gospel must be preached as a witness under the direction of the holy Priesthood: "Fear God and give glory to him; for the hour of his judgment is come." (Rev. 14:7) Therein lies the responsibility of this Church in sanctifying this people and this nation, that they might be spared the judgments that otherwise might come upon them, were it not for the preaching of the humble elders of this Church.

The Prophet Isaiah comforted his struggling people with these words:

Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him.

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

There is no peace, saith my God, to the wicked. (Isaiah 57:19-21)

May we return home and teach our people the way of peace—peace because they are willing to live the commandments of the Lord Jesus Christ, I humbly pray, in His name. Amen.

## MESSAGE OF THE FIRST PRESIDENCY

*President J. Reuben Clark, Jr.:* It is now my privilege and honor to read to you a rather long message from the First Presidency of the Church.

**I**N these days of trial and sorrow, when Satan is "seeking to destroy the souls of men" (D. & C. 10: 27) we send to the righteous everywhere our greetings with prayers for their blessing; to the Saints in all lands and on the islands of the seas, we renew our testimonies and pledge our unselfish service, exhorting them to lives obedient to the gospel and the commandments of the Lord; we extend to them the hand of true and faithful fellowship, with deep and abiding love and blessing.

## OUR TESTIMONIES

**W**E bear witness to all the world that God lives, and still rules, that His righteous ways and His truth will finally prevail.

We bear testimony that Jesus is the Christ, the Only Begotten of the Father, the First Fruits of the Resurrection, the Redeemer of the World, and that "there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

We solemnly declare that in these the latter-days, God has again spoken from the heavens through His chosen Prophet, Joseph Smith; that the Lord has, through that same Prophet, again revealed in its fulness His gospel,—the plan of life and salvation; that through that Prophet and his associates He has restored His holy Priesthood to the earth, from which it had been taken because of the wickedness of men; and that all the rights, powers, keys, and functions appertaining to that Priesthood as so restored are now vested in and exercised by the chosen and inspired leadership of His Church,—The Church of Jesus

Christ of Latter-day Saints, even as that Priesthood has been exercised on the earth from the Beginning until this day, whenever His Church was here or His work had place among the children of men.

These testimonies we bear in all soberness, before God and men, aware that we are answerable to God for the truthfulness thereof. We admonish all men to give ear to these testimonies and to bring their lives into harmony with the gospel of Christ, that on the day "When the Son of man shall come in his glory, and all the holy angels with him," they may stand with those on His right hand, to whom He will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:31, 34)

We shall now speak first of some vital practical matters which should be uppermost in the minds of all Latter-day Saints.

## MESSAGE TO PARENTS

**I**T is becoming increasingly clear that very many of our physicians and surgeons will be taken by the government for service with the armed forces. This is well, for we want our soldiers and sailors to have every care which it is possible to give them. But this will leave the civilians with curtailed and probably inadequate medical help. In some areas we shall be left with little more trained assistance than was available to our pioneer fathers. Yet it is our patriotic duty to be as fully effective in production at home as our boys are effective in combat in the field. Those in the front lines cannot be strong unless those behind



the lines are strong also. To meet this patriotic duty and to prepare for this threatening condition, we urge all parents to guard with zealous care the health of their children. Feed them simple, good, wholesome food that will nourish and make them strong. See that they are warmly clad. Keep them from exposure. Have them avoid unnecessary crowds in close, poorly ventilated, overheated rooms and halls. See that they have plenty of rest and sleep. Avoid late hours. Keep them home in the evenings and remain home to enjoy them. Teach them strictly to observe the Word of Wisdom which is God's law of health. You parents observe these rules yourselves, and keep the other commandments of the Lord. You bishops and presidents of stakes, first lead your people by example and then they will follow your precepts. Parents, prepare yourselves and your children for the times to come. So live, day by day, that you may with confidence, ask the blessings of health with which the Lord clothes those whom, living righteously, He delights to succor.

#### MESSAGE TO THE YOUTH

**T**o the youth of the Church we repeat all the foregoing advice, but above all we plead with you to live clean, for the unclean life leads only to suffering, misery, and woe physically,—and spiritually it is the path to destruction. How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter. Sexual purity is youth's most precious possession; it is the foundation of all righteousness. Better dead, clean, than alive, unclean.

Times approach when we shall need all the health, strength, and spiritual power we can get to bear the afflictions that will come upon us.

#### WELFARE WORK

**W**E renew the counsel given to the Saints from the days of Brigham Young until now,—be honest, truthful, industrious, frugal, thrifty. In the day of plenty, prepare for the day of scarcity. The principle of the fat and lean kine, is as applicable today as it was in the days when, on the banks of the Nile, Joseph interpreted Pharaoh's dream. Officials now warn us, and warn again, that scant days are coming.

We renew our counsel, and repeat our instructions. Let every Latter-day Saint that has land, produce some valuable, essential foodstuff thereon and then preserve it; or if he cannot produce an essential foodstuff, let him produce some other kind and exchange it for an essential foodstuff; let them who have no land of their own, and who have knowledge of farming and gardening, try to rent some, either by themselves or with others, and produce foodstuff thereon, and preserve it. Let those who have land produce enough extra to help their less fortunate brethren.

The Welfare plan should be carried forward with redoubled energy that we may care for the worthy, needy poor and unfortunate, and many of us may hereafter enter that class who now feel we are secure from want.

As the Church has always urged since we came to the Valleys, so now we urge every Church householder to have a year's supply of essential foodstuffs ahead. This should, so far as possible, be produced by each householder and preserved by him. This course will not only relieve from any impending distress those households who so provide themselves, but will release just that much food to the general national stores of foodstuffs from which the public at large must be fed.

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The utmost care should be taken to see that foodstuffs so produced and preserved by the householder, do not spoil, for that would be waste, and the Lord looks with disfavor upon waste. He has blessed His people with abundant crops; the promise for this year is most hopeful. The Lord is doing His part; He expects us to do ours.

### FALSE POLITICAL *Isms*

WE again warn our people in America of the constantly increasing threat against our inspired Constitution and our free institutions set up under it. The same political tenets and philosophies that have brought war and terror in other parts of the world are at work amongst us in America. The proponents thereof are seeking to undermine our own form of government and to set up instead one of the forms of dictatorships now flourishing in other lands. These revolutionists are using a technique that is as old as the human race,—a fervid but false solicitude for the unfortunate over whom they thus gain mastery, and then enslave them.

They suit their approaches to the particular group they seek to deceive. Among the Latter-day Saints they speak of their philosophy and their plans under it, as an ushering in of the United Order. Communism and all other similar *isms* bear no relationship whatever to the United Order. They are merely the clumsy counterfeits which Satan always devises of the gospel plan. Communism debases the individual and makes him the enslaved tool of the state to whom he must look for sustenance and religion; the United Order exalts the individual, leaves him his property, "according to his family, according to his circumstances and his wants and needs,"

(D. & C. 51:3) and provides a system by which he helps care for his less fortunate brethren; the United Order leaves every man free to choose his own religion as his conscience directs. Communism destroys man's God-given free agency; the United Order glorifies it. Latter-day Saints cannot be true to their faith and lend aid, encouragement, or sympathy to any of these false philosophies. They will prove snares to their feet.

### GOSPEL OF LOVE

THE gospel of Christ is a gospel of love and peace, of patience and long suffering, of forbearance and forgiveness, of kindness and good deeds, of charity and brotherly love. Greed, avarice, base ambition, thirst for power, and unrighteous dominion over our fellow men, can have no place in the hearts of Latter-day Saints nor of God-fearing men everywhere. We of the Church must lead the life prescribed in the saying of the ancient prophet-warrior:

I seek not for power, but to pull it down. I seek not for honor of the world, but for the glory of my God, and the freedom and welfare of my country. (Alma 60:36)

### HATE MUST BE ABOLISHED

HATE can have no place in the souls of the righteous. We must follow the commands of Christ Himself which declare the true life:

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven. (Matt. 5:44-45)

These principles must be instilled into the hearts of our children, taught to our youth, given by way of instruction to our vigorous manhood and womanhood, lived in very fact and deed by the aged, ripened in experience and

wisdom. These are the principles which God enjoins upon all who teach, in whatever capacity or in whatever place. The Lord has declared that those who teach not their 'children light and truth, according to the commandments' shall be afflicted, the wicked one shall have power over them (D. & C. 93:42), and the sin shall be upon their heads (D. & C. 68:25). Woe will be the part of those who plant hate in the hearts of the youth, and of the people, for God will not hold them guiltless; they are sowing the wind, their victims will reap the whirlwinds. Hate is born of Satan; love is the offspring of God. We must drive out hate from our hearts, every one of us, and permit it not again to enter.

#### MISSION OF THE CHURCH

THE Lord has established His Church in these latter-days that men might be called to repentance, to the salvation and exaltation of their souls. Time and time again He told the Prophet Joseph and those with him that "the field is white already to harvest." (D. & C. 4:4; 6:3; 11:3; 12:3; 14:3; 33:3, 7) Over and over again He commanded them to preach nothing but repentance to this generation (D. & C. 6:9; 11:9, 14:8) finally declaring:

And thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see.

And thou shalt do it with all humility, trusting in me, reviling not against revilers.

And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire, yea, even the Holy Ghost.

Behold, this is a great and the last commandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk, even unto the end of thy life.

And misery thou shalt receive if thou wilt slight these counsels, yea, even the destruction of thyself and property. (D. & C. 19:29-33)

These commands we must obey that men shall come to know God and Jesus Christ whom He sent, for "this is life eternal." (John 17:3)

For this cause was the Church or-

ganized, the gospel again revealed in its fulness, the Priesthood of God again restored, with all its rights, powers, keys and functions. This is the mission of the Church. The divine commission given to the apostles of old (Matt. 28:18 ff.; Mark 16:15 ff.) has been repeated in this day, that the gospel shall be carried to all nations (D. & C. 38:33), unto the Jew and the Gentile (D. & C. 18:26); it shall be declared with rejoicing (D. & C. 28:16); it shall roll to the ends of the earth (D. & C. 65:2); and it must be preached by us to whom the kingdom has been given. (D. & C. 84:76) No act of ours or of the Church must interfere with this God-given mandate. The Lord will hold us to this high commission and exalted duty, imposed by His commandment to us, when He said:

And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. (D. & C. 59:21)

We shall be excused from this divine commission, individually and as a Church, only if some power beyond our control shall prevent our obedience to God's commands, then they who hinder must bear the penalty. (D. & C. 124:49) But to that point of hindrance, it is our bounden duty to carry on.

#### SENDING OF MISSIONARIES

IT is our duty, divinely imposed, to continue urgently and militantly to carry forward our missionary work. We must continue to call missionaries and send them out to preach the gospel, which was never more needed than now, which is the only remedy for the tragic ills that now afflict the world, and which alone can bring peace and brotherly love back amongst the peoples of the earth. We must continue to call to missionary work those who seem best able to perform it in these troublous and difficult days. Our duty under divine command imperatively demands this. We shall not knowingly call anyone for the purpose of having him evade military service, nor for the

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purpose of interfering with or hampering that service in any way, nor of putting any impediment in the way of government. These would be unworthy motives for a missionary life. Our people have furnished and we expect them to continue to furnish their full quota for those purposes, but we see no alternative, until new rules are made by the government, but to continue to call the best and most effective men into missionary work, if they are available therefor.

Having in mind that the worldwide disaster in material and spiritual matters has brought vital and difficult problems to the nation and to the Church,—the nation because of need of manpower for the armed forces and defense works, and to the Church because of the imperative need it brings to us to employ in our missionary work the experience, testimony and faith possessed by our more mature brethren, we have instructed our bishops, presidents of branches, and presidents of missions, to confine until further notice, their recommendations of brethren for missionary service in the field, to those who on March 23, 1942, were seventies or high priests. Furthermore, in recommending these brethren, none but those who are and have been living worthily, should be chosen; and as to these, they should choose those only who have not received their notice of induction, who are not likely to receive it within a short time, and who have a real desire to do missionary work.

To preach the gospel, under ordination from the Priesthood of God, is a great privilege, to be enjoyed by those only who are thoroughly qualified and who are and have been strictly living the commandments and attending to their Church duties. Every bishop will carefully examine everyone whom he considers for a mission, to be sure he meets these requirements. No lukewarm or unworthy person should be recommended. The bishop must not in any way play favorites, thus avoiding giving just ground among the people of his ward for that unworthy, unrighteous thought, sometimes voiced by those whose sons have gone into

the service, that because their sons have gone into the army, every other parent's son should go into the army, and that none should be sent on missions. This feeling has behind it thoughts that do not comport with the teachings of our Heavenly Father. Moreover, those going on missions are amenable to selection for army service so soon as they return. A mission exempts from army service only for the term of the mission.

#### CHURCH AND STATE

THE Church stands for the separation of church and state. The church has no civil political functions. As the church may not assume the functions of the state, so the state may not assume the functions of the church. The church is responsible for and must carry on the work of the Lord, directing the conduct of its members, one towards the other, as followers of the lowly Christ, not forgetting the humble, the poor and needy, and those in distress, leading them all to righteous living and a spiritual life that shall bring them to salvation, exaltation, and eternal progression in wisdom, knowledge, understanding, and power.

Today, more than ever before in the history of the Church, we must bring the full force of the righteous living of our people and the full influence of the spiritual power and responsibility of the holy Priesthood, to combat the evil forces which Satan has let loose among the peoples of the earth. We are in the midst of a desperate struggle between Truth and Error, and Truth will finally prevail.

The state is responsible for the civil control of its citizens or subjects, for their political welfare, and for the carrying forward of political policies, domestic and foreign, of the body politic. For these policies, their success or failure, the state is alone responsible, and it must carry its burdens. All these matters involve and directly affect Church members because they are part of the body politic, and members must give allegiance to their sovereign and render it loyal service when called thereto. But the Church, itself, as such,

has no responsibility for these policies, as to which it has no means of doing more than urging its members fully to render that loyalty to their country and to free institutions which the loftiest patriotism calls for.

Nevertheless, as a correlative of the principle of separation of the church and the State, themselves, there is an obligation running from every citizen or subject to the state. This obligation is voiced in that Article of Faith which declares:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

For one hundred years, the Church has been guided by the following principles:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments

have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

We believe that every man should be honored in his station, rulers and magistrates as such, being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man; and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker. . .

We believe . . . that murder, treason, robbery, theft, and the breach of the general peace, in all respects, should be punished according to their criminality and their tendency to evil among men, by the laws of that government in which the offense is committed. . . . (D. & C. 134:1-6, 8)

#### CHURCH MEMBERSHIP AND ARMY SERVICE

**O**BEDIENT to these principles, the members of the Church have always felt under obligation to come to the defense of their country when a call to arms was made; on occasion the Church has prepared to defend its own members.

In the days of Nauvoo, the Nauvoo Legion was formed, having in view the possible armed defense of the Saints against mob violence. Following our expulsion from Nauvoo, the Mormon Battalion was recruited by the national government for service in the war with Mexico. When Johnston's army was sent to Utah in 1857 as the result of malicious misrepresentations as to the actions and attitude of the territorial officers and the people, we prepared and used measures of force to prevent the entry of the army into the valleys. During the early years in Utah, forces were raised and used to fight the Indians. In the war with Spain, members of the Church served with the armed forces of the United States, with distinction and honor. In the World War, the Saints of America and of European countries served loyally their respective governments, on both sides of the

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conflict. Likewise in the present war, righteous men of the Church in both camps have died, some with great heroism, for their own country's sake. In all this our people have but served loyally the country of which they were citizens or subjects under the principles we have already stated. We have felt honored that our brethren have died nobly for their country; the Church has been benefited by their service and sacrifice.

Nevertheless, we have not forgotten that on Sinai, God commanded "Thou shalt not kill"; nor that in this dispensation the Lord has repeatedly reiterated that command. He has said:

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, thou shalt not kill; but he that killeth shall die. (D. & C. 42:18-19; and see 59:6)

At another time the Lord commanded that murderers should "be delivered up and dealt with according to the laws of the land; for remember that he hath no forgiveness." (*ibid* 79) So also when land was to be obtained in Zion, the Lord said:

Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you.

And if by purchase, behold you are blessed;

And if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance. (D. & C. 63:29-31)

But all these commands, from Sinai down, run in very terms against individuals as members of society, as well as members of the Church, for one man must not kill another as Cain killed Abel; they also run against the Church as in the case of securing land in Zion, because Christ's Church should not make war, for the Lord is a Lord of peace. He has said to us in this dispensation:

Therefore, renounce war and proclaim peace. . . . (D. & C. 98:16)

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Thus the Church is and must be against war. The Church itself cannot wage war, unless and until the Lord shall issue new commands. It cannot regard war as a righteous means of settling international disputes; these should and could be settled—the nations agreeing—by peaceful negotiation and adjustment.

But the Church membership are citizens or subjects of sovereignties over which the Church has no control. The Lord Himself has told us to "befriend that law which is the constitutional law of the land":

And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them.

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

And as pertaining to law of man, whatsoever is more or less than this cometh of evil. (D. & C. 98:4-7)

While by its terms this revealed word related more especially to this land of America, nevertheless the principles announced are worldwide in their application, and they are specifically addressed to "you" (Joseph Smith), "and your brethren of my church." When, therefore, constitutional law, obedient to these principles, calls the manhood of the Church into the armed service of any country to which they owe allegiance, their highest civic duty requires that they meet that call. If, harkening to that call and obeying those in command over them, they shall take the lives of those who fight against them, that will not make of them murderers, nor subject them to the penalty that God has prescribed for those who kill, beyond the principle to be mentioned shortly. For it would be a cruel God that would punish His children as moral sinners for acts done by them as the innocent instrumentalities of a sovereign whom He had told them to obey

and whose will they were powerless to resist.

### GOD IS AT THE HELM

THE whole world is in the midst of a war that seems the worst of all time. This Church is a worldwide Church. Its devoted members are in both camps. They are the innocent war instrumentalities of their warring sovereignties. On each side they believe they are fighting for home, and country, and freedom. On each side, our brethren pray to the same God, in the same name, for victory. Both sides cannot be wholly right; perhaps neither is without wrong. God will work out in His own due time and in His own sovereign way the justice and right of the conflict, but He will not hold the innocent instrumentalities of the war, our brethren in arms, responsible for the conflict. This is a major crisis in the world-life of man. God is at the helm.

### RIGHTEOUS SUFFER WITH WICKED

BUT there is an eternal law that rules war and those who engage in it. It was given when, Peter having struck off the ear of Malchus, the servant of the High Priest, Jesus reproved him, saying:

Put up again thy sword into his place: for all they that take the sword shall perish with the sword. (Matt. 26:52)

The Savior thus laid down a general principle upon which He placed no limitations as to time, place, cause, or people involved. He repeated it in this dispensation when He told the people if they tried to secure the land of Zion by blood, then "lo, your enemies are upon you." This is a universal law, for force always begets force; it is the law of 'an eye for an eye, a tooth for a tooth' (Ex. 21:24; Lev. 24:20); it is the law of the unrighteous and wicked, but it operates against the righteous who may be involved.

Mormon, recording the war of revenge by the Nephites, against the Lamanites, pronounced another great law:

But, behold, the judgments of God will overtake the wicked; and it is by the wicked that the wicked are punished; for it is the wicked that stir up the hearts of the children of men unto bloodshed. (Mormon 4:5)

But, we repeat, in this war of the wicked, the righteous suffer also. Moroni, mistakenly reproving Pahoran 'for sitting upon his throne in a state of thoughtless stupor, while his enemies were spreading the work of death around him, yea, while they were murdering thousands of his brethren,' said to Pahoran:

Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation;

For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God. (Alma 60:7, 12-13)

In this terrible war now waging, thousands of our righteous young men in all parts of the world and in many countries are subject to a call into the military service of their own countries. Some of these, so serving, have already been called back to their heavenly home; others will almost surely be called to follow. But 'behold,' as Moroni said, the righteous of them who serve and are slain 'do enter into the rest of the Lord their God,' and of them the Lord has said "those that die in me shall not taste of death, for it shall be sweet unto them." (D. & C. 42:46) Their salvation and exaltation in the world to come will be secure. That in their work of destruction they will be striking at their brethren will not be held against them. That sin, as Moroni of old said, is to the condemnation of those who 'sit in their places of power in a state of thoughtless stupor, those rulers in the world who in a frenzy of hate and lust for unrighteous power and dominion over their fellow men, have put into motion eternal forces they do not comprehend and cannot control.

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God, in His own due time, will pass sentence upon them.

Vengeance is mine; I will repay, saith the Lord. (Romans 12:19)

#### MESSAGE TO MEN IN SERVICE

**T**O our young men who go into service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to Him constantly to preserve you in truth and righteousness, live as you pray, and then whatever betides you the Lord will be with you and nothing will happen to you that will not be to the honor and glory of God and to your salvation and exaltation. There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of expression or understanding. The Lord will be always near you; He will comfort you; you will feel His presence in the hour of your greatest tribulation; He will guard and protect you to the full extent that accords with His all-wise purpose. Then, when the conflict is over and you return to your homes, having lived the righteous life, how great will be your happiness—whether you be of the victors or of the vanquished—that you have lived as the Lord commanded. You will return so disciplined in righteousness that thereafter all Satan's wiles and stratagems will leave you untouched. Your faith and testimony will be strong beyond breaking. You will be looked up to and revered as having passed through the fiery furnace of trial and temptation and come forth unharmed. Your brethren will look to you for counsel, support, and guidance. You will be the anchors to which thereafter the youth of Zion will moor their faith in man.

To you brethren and sisters who make up the body of the Church we send again our greetings and our blessings. We are grateful to our Heavenly Father for your loyalty, your devotion, and your righteousness. We love and bless you. We are grateful for your faithfulness in your tithes and offerings, the greatest in the last year in the whole history of the Church.

We remind you that as the Lord said

to ancient Israel, so He says to us, in an eternal principle:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (Malachi 3:10-12)

We give thanks and praise to our Heavenly Father for the unselfish and righteous service of the officers of the stakes, of the wards, of the auxiliaries, of the Priesthood, of the missionaries, and of every man and woman who is helping to advance the cause of Truth. We give our blessing and love to all of you. We claim all of you as fellow servants of the Lord. To our brethren of the General Authorities,—the Twelve and their Assistants, the Acting Presiding Patriarch, the First Council of the Seventy, and the Presiding Bishopric—we give our love and trust. We thank them and our Heavenly Father for their loyal support, their faith, their righteous works, which they carry on with an eye single to the glory of God and to the progress of His work, so magnifying in righteousness their callings.

We exhort all the Saints to remember the great commandment which Jesus gave:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets. (Matt. 22:37-40)

And as King Benjamin, the Nephite prophet-king, said to his people:

... Learn that when ye are in the service of your fellow beings ye are only in the service of your God. (Mosiah 2:17)

May the Lord preserve the officers



and the body of the Church in health and strength, increase our faith and our testimonies, endow us all with wisdom and understanding beyond measure, that we may all so live that when we are called home we may be saved and exalted in the celestial kingdom.

Our Heavenly Father: Hear us in our petitions before Thee: Let nothing stand betwixt us and Thee and Thy blessings; work out Thy purposes speedily; drive hate from the souls of men, that peace and brotherly love may

again come to the earth and rule the hearts of Thy children, that nations may again live together in amity. Watch tenderly over Thy children in all lands; bless therein the sick and afflicted, care for those in distress; help us, their brethren bearing Thy Priesthood, to feed the hungry, clothe the naked, give shelter to those who have no homes; comfort, our Heavenly Father, with the full sweetness of Thy Holy Spirit, those who mourn, we humbly pray in the name of Jesus Christ, Amen.

### PRESIDENT HEBER J. GRANT

**Y**ou have heard the message of the First Presidency. I think that it is unnecessary for me to add anything further.

As I said yesterday at the marvelous meeting that we had in the temple, I feel that it is not wisdom for me to stay longer on account of my ill health. I appreciate the fact that you all know as I have said so often I know that God lives, that Jesus is the Christ, the Son of the living God, the Redeemer of the world, and that Joseph Smith was His Prophet.

I can say nothing more than is said in this message from the presidency of the Church. I can only hope that the people of the world

may realize the fact that we are in very deed the Church of Jesus Christ and not the Church of any man, and that there is no ambition in our hearts for personal power or prestige in the world. All that we desire is the salvation of mankind. May God help us.

I never forget one little statement, I think it is in the eighteenth section of the Doctrine and Covenants: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"

God bless you all. Amen.

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

For the information of the brethren from Canada I am requested to say that as the number of missionaries now sent from the United States to Canada will be fewer than heretofore, and as there is no Selective Draft in that Dominion missionaries in Canada may be recommended as heretofore. They will remain in Canada in the Canadian missions.

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

The congregation will now sing, "Come, Let Us Anew" (No. 21 in your Pamphlet; Hymn Book, page 51).

The closing prayer will be offered by President T. George Wood of Taylor Stake, after which this Conference will stand adjourned sine die.

*Monday, April 6**Third Day*

The congregation sang the hymn, "Come, Let Us Anew" (Hymn Book, page 51).

Elder T. George Wood, President of the Taylor Stake, offered the benediction.

Conference adjourned sine die.

The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie, Conductor and Assistant Conductor, respectively, of the Tabernacle Choir. Organ accompaniments were played by Frank W. Asper, Alexander Schreiner, and Wade N. Stephens, Tabernacle Organists.

The music of the Tabernacle Choir and Organ Broadcast, and also of the Church of the Air Broadcast, was directed by J. Spencer Cornwall. Organ accompaniments and solo presentations for these broadcasts were played by Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,  
Clerk of the Conference.

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# THE ONE HUNDRED THIRTEENTH SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The One Hundred Thirteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Saturday and Sunday, October 3 and 4, 1942.

The general sessions of the Conference were held at 10 a. m., 2 p. m., and 7 p. m., Saturday, and at 10 a. m. Sunday. A special sacrament and testimony meeting was held in the Tabernacle at 12:30 p. m., Sunday.

Admittance to all the meetings of the Conference was by special invitation.

Through the courtesy of Radio Station KSL of Salt Lake City, the proceedings of the Saturday morning and Sunday morning sessions were broadcast for the benefit of the general public.

President Heber J. Grant was present and presided at the Saturday morning and afternoon and Sunday morning sessions. President J. Reuben Clark, Jr., First Counselor in the First Presidency, and President David O. McKay, Second Counselor in the First Presidency, were present at all the sessions. President McKay conducted the services at all the sessions.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*Of the First Presidency:* Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

*Of the Council of the Twelve Apostles:* Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Sylvester Q. Cannon, and Harold B. Lee.

*Patriarch to the Church:* Joseph F. Smith.\*

*Assistants to the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

*Of the First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans, and Oscar A. Kirkham.

*Of the Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

## GENERAL, STAKE, WARD, AND MISSION OFFICERS PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, assistant.

*General Officers of the Church.*

*General Superintendencies of Sunday Schools and Y.M.M.I.A.*

*Presidencies of Stakes.*

*Former Presidents of Stakes.*

*Patriarchs of Stakes.*

*Presidencies of High Priests Quorums.*

*Presidencies of Seventies Quorums.*

*Presidencies of Elders Quorums.*

\*Joseph F. Smith sustained as Patriarch to the Church at this Conference.

Saturday, October 3

First Day

*Bishoprics of Wards**Temple Presidencies.**Presidencies of Independent Branches.**Presidents of Dependent Branches**Presidents of Stake Missions.*

*Mission Presidents:* John H. Taylor, Temple Block, Salt Lake City; William H. Reeder, Jr., New England Mission; Gustave A. Iverson, Eastern States; Leo J. Muir, Northern States; George F. Richards, Jr., North Central States; John F. Bowman, Central States; W. P. Whitaker, Southern States; William L. Warner, Texas; James P. Jensen, East Central States; Elbert R. Curtis, Western States; Elijah Allen, California; German E. Ellsworth, Northern California; Desla S. Bennion, Northwestern States; David A. Smith, Canada; Walter Miller, Western Canada; Arwell L. Pierce, Mexico, David F. Haymore, Spanish-American.

## FIRST DAY

### MORNING MEETING

The first session of the Conference was held in the Tabernacle, Saturday morning at 10 o'clock a.m., October 3, 1942.

#### PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

In behalf of the First Presidency and other General Authorities of the Church, I welcome the representatives of the Priesthood of the Church assembled in this opening session of the 113th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. It is to be regretted that the exigencies of war make it necessary again to limit the attendance at this gathering. However, if a general invitation had been given there would be hundreds, perhaps thousands, who would be compelled to attend overflow meetings, as every seat in the tabernacle will be filled by those who have been invited to this Conference.

I am sure I express the feelings of all present when I say we are gratified to have with us President Heber J. Grant; and all will be thankful and happy to know that he is even stronger in every way than he was six months ago. It is at his request that I conduct this meeting.

Others of the General Authorities present are the two Counselors in the First Presidency, members of the Council of the Twelve, the Assistants to the Twelve, the Presidents of the First Council of Seventy, and the Presiding Bishopric.

Through the courtesy of Radio Station KSL, the meetings of this conference are being broadcast. It will be necessary therefore for the information of the radio audience to make some announcements which to you here assembled may seem unnecessary.

The singing this morning will be conducted by J. Spencer Cornwall, director of the Salt Lake Tabernacle Choir. Elder Alexander Schreiner is at the organ.

The congregation sang the hymn, "I Know That My Redeemer Lives."

Elder Alfred W. Chambers, President of the Smithfield Stake, offered the invocation.

The congregation sang the hymn, "Come, O Thou King of Kings."

## CHANGES IN CHURCH OFFICERS

At the request of President McKay, Elder Joseph Anderson, Clerk of the Conference, presented for the information of the Conference the following report:

### *Special Appointments:*

J. Leonard Love, Bishop of the Yalecrest Ward, Bonneville Stake, appointed chairman of the new Church clothing committee of the Church Welfare program.

A. Hamer Reiser, Secretary of the Deseret Sunday School Union general board, appointed manager of the Deseret Book Company.

Wendell J. Ashton, member of the general board, was appointed to succeed A. Hamer Reiser as Secretary of the Deseret Sunday School Union board.

Mrs. Helena W. Larson appointed as secretary of the Y. W. M. I. A. general board.

### *New Mission Presidents:*

Eldred L. Waldron appointed to succeed Roscoe C. Cox as president of the Hawaiian Mission.

James L. Barker appointed to succeed Frederick S. Williams as president of the Argentine Mission.

Elijah Allen appointed to succeed Henry H. Blood, deceased, as president of the California Mission.

Bishop Arwell Lee Pierce, El Paso Ward, Mt. Graham Stake, appointed to succeed A. Lorenzo Anderson as president of the Mexican Mission.

### *New Stakes Organized:*

Humboldt Stake was organized May 31, 1942, from wards and branches in the Reno, Nevada, and Mt. Ogden stakes, and consists of the Winnemucca Ward, Reno Stake; Carlin, Elko, Metropolis, and Wells wards, Nevada Stake; and the Montello Independent Branch, Mt. Ogden Stake.

Mt. Jordan Stake was organized May 3, 1942, by a division of the East Jordan Stake, and consists of the Crescent, Draper First, Draper Second, Granite, Sandy First, Sandy Second, and Sandy Third wards.

### *Stake Presidents Chosen:*

Samuel Polloch chosen president of the

Panguitch Stake to succeed President James L. Hatch.

James M. Smith chosen president of the St. Joseph Stake to succeed Jesse A. Udall.

Luther L. Fife chosen president of the Weiser Stake to succeed President Scott B. Brown.

Rodney S. Williams chosen president of the newly organized Humboldt Stake.

Stanley A. Rasmussen chosen president of the newly organized Mt. Jordan Stake.

Moses Campbell Taylor chosen president of the South Summit Stake to succeed H. Fred Egan.

George F. Christensen chosen president of the Nebo Stake to succeed Wayland R. Wightman.

Edward E. Drury, Jr., chosen president of the Denver Stake to succeed Douglas M. Todd, Jr.

Willard L. Smith chosen president of the Alberta Stake to succeed Edward J. Wood.

Ivan Call chosen president of the Nevada Stake to succeed Fred C. Horlacher.

James D. Hoggan chosen president of the Burley Stake to succeed President Robert O. Hatch.

Howard S. Bennion chosen president of the New York Stake to succeed President Harvey Fletcher.

J. Melvin Toone chosen president of the Minidoka Stake to succeed President Richard C. May.

### *New Wards Organized:*

Mount Fort Ward, Farr West Stake, formed by a division of the Ogden Tenth Ward, North Weber Stake.

Capitol Ward, Phoenix Stake, formed by a division of the Phoenix Second Ward.

Lorin Farr Ward, Ogden Stake, formed by a division of the Ogden Seventh Ward.

Rigby Fourth Ward, Rigby Stake, formed by a division of the Rigby First Ward.

Rigby Third Ward, Rigby Stake, formed by a division of the Rigby Second Ward.

Compton Center Ward, Long Beach

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Stake, formed by a division of the Compton Ward.

Cedar Fifth Ward, Parowan Stake, formed by a division of the Cedar First Ward.

Valley View Ward, Big Cottonwood Stake, formed by a division of the Winder Ward.

El Monte Ward, Pasadena Stake, formed by a division of the Baldwin Park and Rosemead Wards.

Pocatello Eighth Ward, Pocatello Stake, formed by a division of the Pocatello Fourth Ward.

Pocatello Ninth Ward, Pocatello Stake, formed by a division of the Pocatello Fifth Ward.

#### *Independent Branches Made Wards:*

Payette Ward, Weiser Stake, formerly Payette Branch.

Pendleton Ward, Union Stake, formerly Pendleton Branch.

Napa Ward, Oakland Stake, formerly Napa Branch.

Pittsburg Ward, Oakland Stake, formerly Pittsburg Branch.

#### *New Independent Branches:*

Buckeye Branch, Phoenix Stake.

#### *Dependent Branches Made Independent Branches:*

Castleford Branch, Twin Falls Stake.

Filer Branch, Twin Falls Stake.

#### *Wards Transferred:*

Crescent, Draper First, Draper Second Granite, Sandy First, Sandy Second, Sandy Third Wards transferred from East Jordan Stake to the newly formed Mt. Jordan Stake.

Winnemucca Ward, Reno Stake, transferred to the newly formed Humboldt Stake.

Carlin, Elko, Metropolis, and Wells Wards, Nevada Stake, transferred to the newly formed Humboldt Stake.

#### *Wards Disorganized:*

Topaz Ward, Portneuf Stake, merged with the Lava Hot Springs Ward.

Lava Ward, Portneuf Stake, merged with the Lava Hot Springs Ward.

Woodland Ward, Portneuf Stake, merged with Downey Ward.

#### *Independent Branches Transferred:*

Montello Branch, Mt. Ogden Stake, transferred to the newly formed Humboldt Stake.

San Rafael Branch, San Francisco Stake, transferred to Northern California Mission.

Ione Branch, Sacramento Stake, transferred to Northern California Mission.

#### *Bishops Who Have Passed Away While in the Service:*

Bishop Lorenzo M. Harris, McCammon Ward, Portneuf Stake, died June 5, 1942, after having served about five years.

Bishop Douglas Hooper, Smithfield Third Ward, Smithfield Stake, died June 17, 1942, after having served about three years.

Bishop Henry Luthi, Freedom Ward, Star Valley Stake, died August 16, 1942, after having served about six years.

#### *Obituaries:*

Mrs. Edna Harker Thomas, former member of the general board of the Primary Association for nearly thirty years, died April 29, 1942.

Henry H. Blood, seventh governor of Utah, president of the California Mission, former bishop of the Kaysville Ward and former president of the North Davis Stake, died June 19, 1942.

Kumen Jones, patriarch and former bishop of the Bluff Ward, San Juan Stake, died June 11, 1942.

George Bowles, former bishop of the Belvedere Ward, Grant Stake, patriarch of the Los Angeles Stake, died June 30, 1942.

Mrs. Annie Wells Cannon, one of Utah's well known women, Church and civic leader and one-time member of the National Women's Relief Society general board, died September 2, 1942.

## GENERAL AUTHORITIES OF THE CHURCH SUSTAINED

President McKay, Second Counselor in the First Presidency presented for the vote of the Conference the General Authorities, General Officers and General Auxiliary officers, who were sustained by the unanimous vote of the congregation, as follows:

Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF TWELVE APOSTLES

Rudger Clawson

## COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	John A. Widtsoe
George Albert Smith	Joseph F. Merrill
George F. Richards	Charles A. Callis
Joseph Fielding Smith	Albert E. Bowen
Stephen L. Richards	Sylvester Q. Cannon
Richard R. Lyman	Harold B. Lee

## PATRIARCH TO THE CHURCH

Joseph F. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Marion G. Romney	Clifford E. Young
Thomas E. McKay	Alma Sonne
Nicholas G. Smith	

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	John H. Taylor
Antoine R. Ivins	Rufus K. Hardy
Samuel O. Bennion	Richard L. Evans
Oscar A. Kirkham	

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
 Marvin O. Ashton, First Counselor  
 Joseph L. Wirthlin, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

## CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Rudger Clawson	Charles A. Callis
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Richard R. Lyman	

Frank Evans, Secretary and Treasurer

## COMMISSIONER OF EDUCATION

Franklin L. West

## GENERAL CONFERENCE

First Day

## SEMINARY SUPERVISORS

M. Lynn Bennion  
J. Karl Wood

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams  
Albert E. Bowen  
George S. Spencer  
Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
J. Spencer Cornwall, Conductor  
Richard P. Condie, Assistant Conductor

## TABERNACLE ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Wade N. Stephens, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widtsoe	Nicholas G. Smith
Albert E. Bowen	Antoine R. Ivins
Marion G. Romney	John H. Taylor
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
Alma Sonne	Joseph L. Wirthlin

General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Robert L. Judd, Vice Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Mark Austin	William E. Ryberg
Clyde C. Edmunds	Stringham A. Stevens
Sterling H. Nelson	J. Frank Ward

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President  
Marcia K. Howells, First Counselor  
Donna D. Sorensen, Second Counselor

With all the members of the Board as at present constituted

## DESERET SUNDAY SCHOOL UNION

George D. Pyper, General Superintendent  
Milton Bennion, First Assistant Superintendent  
George R. Hill, Second Assistant Superintendent

With all the members of the Board as at present constituted

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
Joseph J. Cannon, First Assistant Superintendent  
Burton K. Farnsworth, Second Assistant Superintendent

With all the members of the Board as at present constituted

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President  
Helen Spencer Williams, First Counselor  
Verna W. Goddard, Second Counselor

With all the members of the Board as at present constituted

## PRIMARY ASSOCIATION

May Green Hinckley, Superintendent  
Adele Cannon Howells, First Assistant Superintendent  
LaVern W. Parmley, Second Assistant Superintendent

With all the members of the Board as at present constituted

## MESSAGE OF THE FIRST PRESIDENCY

President J. Reuben Clark, Jr., First Counselor in the First Presidency, presented the following Message of the First Presidency:

**T**o the Saints in every land and clime we send our love and greetings and say unto you: May the Peace of Christ which passeth human understanding enter your souls and be and abide with you always. During the coming winter, may the Lord in His wisdom, give food to the hungry, raiment to the unclothed, heat and shelter to those who are cold; may His Spirit bring comfort to the broken hearts, bind up the aching wounds, heal those who are sick, preserve from plague and pestilence those who are victims of this worldwide holocaust.

## OUR TESTIMONIES

**W**E again bear you our testimony: that God lives and that He loves those who keep His commandments and walk in His ways; that Christ, His Only Begotten, came to earth and lived His mission through, that He was crucified, died, the Lamb of God sacrificed for the sins of the world, and after three days came forth from the tomb, a resurrected being, thereby making the Atonement which brings the blessing of a resurrection to all God's children; that Joseph Smith was a prophet of God, raised up to usher

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in this the last dispensation of the fulness of times, and to bring about the restoration of the fulness of the everlasting gospel and the Holy Priesthood of God, lost to earth through the wickedness of men.

We bear witness that this is the one true Church of the Christ, and that except through it and the following of the teachings and commandments it proclaims, men may not reach the highest exaltation in the eternities to come.

We say unto you that in the darkest hours of these days of dread, tumult, and woe, the Lord is near to us, that He mourns over the iniquities and the sorrows of His children, that He would lead us into paths of peace if we would but follow Him; that He holds in His loving hands, nurtured by His boundless mercy, every one who lives righteously, and who seeks His protection; that He listens and hearkens to those who, having pure hearts and contrite spirits, come to Him with prayers of unshaking faith. He stands today ready as always to gather us in, "even as a hen gathereth her chickens under her wings," would we but yield our lives in righteous service to Him.

#### DRINK AND THE WORD OF WISDOM

**T**HE world is smitten, nigh unto death, with great and grievous tribulations, following the commission of cardinal sins.

Over the earth, and it seems particularly in America, the demon drink is in control. Drunken with strong drink, men have lost their reason; their counsel has been destroyed; their judgment and vision are fled; they reel forward to destruction.

Drink brings cruelty into the home; it walks arm in arm with poverty; its companions are disease

and plague; it puts chastity to flight; it knows neither honesty nor fair dealing; it is a total stranger to truth; it drowns conscience; it is the bodyguard of evil; it curses all who touch it.

Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins, than all the wars the world has suffered.

Therefore, we thank the faithful Saints for their observance of the Word of Wisdom, for their putting aside of drink. The Lord is pleased with you. You have been a bulwark of strength to this people and to the world. Your influence has been for righteousness. The Lord will not forget your good works when you stand before Him in judgment. He has blessed and will continue to bless you with the blessings He promised to those who obey this divine law of health. We invoke the mercies of the Lord upon you that you may continue strong in spirit, to cast off temptation and continue teachers to the youth of Zion by word and deed.

But so great is the curse of drink that we should not be held guiltless did we not call upon all offending Saints to forsake it and banish it from their lives forever.

God has spoken against drink in our day, and has given to this, the Lord's own Church, a specific revelation concerning it, as a word of wisdom by revelation—

That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father . . .

And, again, strong drinks are not for the belly, but for the washing of your bodies.—  
(D. & C. 89:5, 7)

This declares the divine wisdom. It is God's law of health, and is binding upon each and every one of us. We cannot escape its operation, for it is



based upon eternal truth. Men may agree or disagree about this word of the Lord; if they agree, it adds nothing; if they disagree, it means nothing. Beyond His word we cannot reach, and it is enough for every Latter-day Saint, willing and trying to follow divine guidance.

For more than half a century President Grant has on every appropriate occasion admonished the Saints touching their obligation to keep the Word of Wisdom. He has told them what it means to them in matters of health, quoting the words of the Lord thereon. He has pointed out that treasures of knowledge, even hidden knowledge, would come to those who lived the law. He has, over and over again, shown what it would mean financially to every member who would keep the law, what it would mean financially to our people, and what it would mean financially to a nation. He has told us what it would mean in ending human woes, misery, sorrow, disease, crime, and death. But his admonitions have not found a resting place in all our hearts.

We, the First Presidency of the Church of Jesus Christ of Latter-day Saints, now solemnly renew all these counsels, we repeat all these admonitions, we reinvoked obedience to God's law of health given us by God Himself.

We repeat here the directions heretofore given by President Grant: We ask that every General Authority, every stake and ward officer, every officer of Priesthood quorums, every auxiliary officer in ward, stake, or general board, every president of mission, every regular or stake missionary, in short, every officer in every Church organization, strictly to keep the Word of Wisdom from this moment forward. If any feels too weak to do this, we must ask him to step aside for some one who is willing and able so to do, for there are thousands of Latter-day Saints who are willing to obey the commandments and who are able to carry on the work of the Lord.

We ask all Church presiding officers immediately to set their official houses in order.

The Lord will not otherwise fully prosper us in our service in His cause, wherefore we shall stand accused before Him that we walked not in the lead of His flock in the full stature of worthy, righteous example. Furthermore, we make a like call upon all these officers to keep also the law of tithing, to live the law of strictest chastity, and to observe and do the commandments of the Lord.

That in these dire days, we may, each in his own place, enjoy the abundant physical blessings of the righteous life, we call upon all true Latter-day Saints, in or out of office, to keep this law of health,—completely to give up drink, to quit using tobacco, which all too often leads to drink, to abandon hot drinks and the use of harmful drugs, and otherwise to observe the Word of Wisdom. We urge the Saints to quit trifling with this law and so to live it that we may claim its promises.

Upon you parents, laden with the divinely imposed responsibility of guiding pure, eternal spirits through the early years of their earth existence, we urge a faithful performance of your sacred duty, to teach this law of health to your children both by precept and example. Of a surety the Lord will not hold us guiltless if we fail one whit in guarding, protecting, and guiding these innocent and precious souls on their way to exaltation.

Parents, these are not the times for weak attempts and half measures, but for the full strength of righteous, prayerful, God-fearing effort to walk ourselves, and to lead our children, along the paths of sobriety and chastity.

How great are the blessings promised to those who observe the law:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.

And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. (D. & C. 89:18-21)

When, as the Lord Himself has de-

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clared, plague, pestilence, famine, and death shall be poured out upon the nations for their wickedness, and when these shall break over our heads and our loved ones are smitten nigh to death, when hearts are torn and the anguish of grief almost overwhelms us, who can fathom the joy or measure the blessing of that father and mother who can stand before the Lord and say: "We have kept Thy commandments. We and ours have lived Thy law. Vouchsafe Thy promised blessings unto us. We remember Thy word, 'I, the Lord, am bound when ye do what I say.' Let Thy healing power rest upon our afflicted ones that the destroying angel shall pass by them, as the children of Israel, and not slay them."

As with a person, as with a people, so it is with a nation. A drunken nation cannot expect that God will withhold His judgments, nor ward off the ravages of the destroyer. A drunken nation is a seedbed for disaster—political, physical, moral, and spiritual. A drunken nation may not, even in its hours of direst distress, pray to God for help, with that simple assurance and unpolled faith which bring aid and comfort to those who abide the law of sobriety and keep His commandments.

Rulers of nations may not suppose that their peoples will be less drunken than are they themselves. We call upon the rulers of all nations to show their peoples by their examples how to live the sober and virtuous life. We call upon them to bring into their counsels, the reenthroned reason of undrunken minds. Then will wisdom and vision return, and peace will leave her hiding place to bless the world. We exhort men and rulers the world over to learn the blessings which come to those who live God's full law of health, that they may, under His hands and by His power, help to bring salvation, temporal and spiritual, to the whole human race.

#### CHASTITY

UPON the heels of the demon drink, tread the demons of unchastity—harlotry, fornication, adultery, while

murder itself lurks not far behind. From Adam until now, God has commanded that His children be sexually clean.

Here again we extend gratitude to our Heavenly Father for the great body of the Saints who have kept the moral law. To the Corinthians, Paul said:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.—(I Cor. 3:16-17; II Cor. 6:16)

And again:

What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?—(I Cor. 6:19)

You who have observed the law of chastity have kept the temples of God undefiled. You can stand unabashed before the Lord. He loves you. He will bestow honor and reward upon you. Every overcoming of temptation brings strength and glory to the soul. May the Lord continue to bless and prosper you in all your works of righteousness.

But some of us have forgotten what the Lord has said about these sins. Some of us have failed to teach our children the need for sexual purity. Some teachers have tried to lay bare to our youth the mysteries of life, and so have robbed the creative act of all the sanctity with which from the beginning God has enshrouded it. These have given no restraining righteous principle in its place. So, with too many, modesty has become a derided virtue, and the sex desire has been degraded to the level of hunger and thirst. From Sodom and Gomorrah until now, sex immorality, with its attendant evils of drink and corruption, has brought low the mightiest of nations, has destroyed powerful peoples, has reduced erring man almost to the level of the beasts of the field.

That we may be reminded of the enormity of the sin of unchastity, it is well that we recall some of the things which the Lord and His prophets have said concerning it.

One of the ten basic principles of

Christian society, and accepted by all worshipers of the true God, came to men at Sinai when God wrote with His own finger: "Thou shalt not commit adultery."

By the laws of Moses, adulterers were stoned to death. (Deut. 22:24) God said to Israel: "There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel." (Deut. 23:17) When God, through Jeremiah, chastened Israel for apostasy, He pictured her loathsomeness by calling her a harlot. (Jeremiah 3) Paul declared to the Ephesians:

For this ye know, that no whoremonger, nor unclean person . . . hath any inheritance in the kingdom of Christ and of God. (Eph. 5:5)

The Revelator declared that whoremongers "shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8) And when he wished to condemn the great false church and its iniquities that had led the world into apostasy and wickedness, the Revelator called her "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." (Rev. 17:5) Jacob, teaching the Nephites, declared:

Wo unto them who commit whoredoms, for they shall be thrust down to hell.—(2 Nephi 9:36)

To us of this Church, the Lord has declared that adulterers should not be admitted to membership (D. & C. 42:76); that adulterers in the Church, if unrepentant, should be cast out (D. & C. 42:75), but if repentant should be permitted to remain (D. & C. 42:74, 42:25) and, He said, "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them."—(D. & C. 58:43)

In the great revelation on the three heavenly glories, the Lord said, speaking of those who will inherit the lowest of these, or the telestial glory:

These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie.—(D. & C. 76:103)

The doctrine of this Church is that sexual sin—the illicit sexual relations of

men and women—stands, in its enormity, next to murder.

The Lord has drawn no essential distinctions between fornication, adultery, and harlotry or prostitution. Each has fallen under His solemn and awful condemnation.

You youths of Zion, you cannot associate in non-marital, illicit sex relationships, which is fornication, and escape the punishments and the judgments which the Lord has declared against this sin. The day of reckoning will come just as certainly as night follows day. They who would palliate this crime and say that such indulgence is but a sinless gratification of a normal desire, like appeasing hunger and thirst, speak filthiness with their lips. Their counsel leads to destruction; their wisdom comes from the Father of Lies.

You husbands and wives who have taken on solemn obligations of chastity in the holy temples of the Lord and who violate those sacred vows by illicit sexual relations with others, you not only commit the vile and loathsome sin of adultery, but you break the oath you yourselves made with the Lord Himself before you went to the altar for your sealing. You become subject to the penalties which the Lord has prescribed for those who breach their covenants with Him.

Of the harlots and those who visit them, God speaks in terms of divine contempt. They are they who have bargained away an eternity of bliss for the momentary pleasures of the flesh.

The Lord will have only a clean people. He has said, "I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me." (D. & C. 90:36)

But they who sin may repent, and, they repenting, God will forgive them, for the Lord has said, "Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D. & C. 58:42)

By virtue of the authority in us vested as the First Presidency of the Church, we warn our people who are offending, of the degradation, the wickedness, the punishment that attend upon unchastity; we urge you to

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remember the blessings which flow from the living of the clean life; we call upon you to keep, day in and day out, the way of strictest chastity, through which only can God's choice gifts come to you and His Spirit abide with you.

How glorious is he who lives the chaste life. He walks unafraid in the full glare of the noonday sun, for he is without moral infirmity. He can be reached by no shafts of base calumny, for his armor is without flaw. His virtue cannot be challenged by any just accuser, for he lives above reproach. His cheek is never blotted with shame, for he is without hidden sin. He is honored and respected by all mankind, for he is beyond their censure. He is loved by the Lord, for he stands without blemish. The exaltations of eternities await his coming.

#### PARENTHOOD

**A**MONGST His earliest commands to Adam and Eve, the Lord said: "Multiply and replenish the earth." He has repeated that command in our day. He has again revealed in this, the last dispensation, the principle of the eternity of the marriage covenant. He has restored to earth the authority for entering into that covenant, and has declared that it is the only due and proper way of joining husband and wife, and the only means by which the sacred family relationship may be carried beyond the grave and through eternity. He has declared that this eternal relationship may be created only by the ordinances which are administered in the holy temples of the Lord, and therefore that His people should marry only in His temple in accordance with such ordinances.

The Lord has told us that it is the duty of every husband and wife to obey the command given to Adam to multiply and replenish the earth, so that the legions of choice spirits waiting for their tabernacles of flesh may come here and move forward under God's great design to become perfect souls, for without these fleshly tabernacles they cannot progress to their God-planned destiny. Thus, every husband and wife should become a father and

mother in Israel to children born under the holy, eternal covenant.

By bringing these choice spirits to earth, each father and each mother assume towards the tabernacled spirit and towards the Lord Himself by having taken advantage of the opportunity He offered, an obligation of the most sacred kind, because the fate of that spirit in the eternities to come, the blessings or punishments which shall await it in the hereafter, depend, in great part, upon the care, the teachings, the training which the parents shall give to that spirit.

No parent can escape that obligation and that responsibility, and for the proper meeting thereof, the Lord will hold us to a strict accountability. No loftier duty than this can be assumed by mortals.

Motherhood thus becomes a holy calling, a sacred dedication for carrying out the Lord's plans, a consecration of devotion to the uprearing and fostering, the nurturing in body, mind, and spirit, of those who kept their first estate and who come to this earth for their second estate "to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:25) To lead them to keep their second estate is the work of motherhood, and "they who keep their second estate shall have glory added upon their heads for ever and ever." (op. cit.)

This divine service of motherhood can be rendered only by mothers. It may not be passed to others. Nurses cannot do it; public nurseries cannot do it; hired help cannot do it—only mother, aided as much as may be by the loving hands of father, brothers, and sisters, can give the full needed measure of watchful care.

The mother who entrusts her child to the care of others, that she may do non-motherly work, whether for gold, for fame, or for civic service, should remember that "a child left to himself bringeth his mother to shame." (Prov. 29:15) In our day the Lord has said that unless parents teach their children the doctrines of the Church "the sin be upon the heads of the parents." (D. & C. 68:25)

Motherhood is near to divinity. It

is the highest, holiest service to be assumed by mankind. It places her who honors its holy calling and service next to the angels. To you mothers in Israel we say God bless and protect you, and give you the strength and courage, the faith and knowledge, the holy love and consecration to duty, that shall enable you to fill to the fullest measure the sacred calling which is yours. To you mothers and mothers-to-be we say: Be chaste, keep pure, live righteously, that your posterity to the last generation may call you blessed.

### UNITY

**T**HE Lord has said to His Saints in these days:

I say unto you, be one; and if ye are not one ye are not mine.—(D. & C. 38:27)

These days through which we are now passing present many problems which are new to all of us but are particularly strange to the younger generation—those who have little background of experience and whose knowledge is limited and immature. Infidelity, atheism, unchastity, intemperance, civil corruption, greed, avarice, ambition—personal, political, national—are more powerful today than at any other time in the lives of us now living. They are pulling and thrusting us almost at will into new fields of action, new lines of thought. They are shaking the faith, undermining the morals, polluting the lives of the people. They have thrown many so far off balance in all of their activities, economic, social, political, and religious, that they stand in real danger of falling. Satan is making war against all the wisdom that has come to men through their ages of experience. He is seeking to overturn and destroy the very foundations upon which society, government, and religion rest. He aims to have men adopt theories and practices which he induced their forefathers, over the ages, to adopt and try, only to be discarded by them when found unsound, impractical, and ruinous. He plans to destroy liberty and freedom—economic, political, and religious, and to set up in place thereof the greatest, most widespread, and

most complete tyranny that has ever oppressed men. He is working under such perfect disguise that many do not recognize either him or his methods. There is no crime he would not commit, no debauchery he would not set up, no plague he would not send, no heart he would not break, no life he would not take, no soul he would not destroy. He comes as a thief in the night; he is a wolf in sheep's clothing. Without their knowing it, the people are being urged down paths that lead only to destruction. Satan never before had so firm a grip on this generation as he has now.

In the midst of this welter of lying and deception, of woe and misery, of death and destruction, of violent disorder and threatening chaos, the only saving forces on earth are the eternal principles of the everlasting gospel of Christ and the rights and powers of the Priesthood of Almighty God. We of this Church stand as the sole possessors of these mighty forces which we have for our own blessing, salvation, and exaltation, not only, but also we hold them in trust for all mankind, those who now live, those who are dead and gone, and those to be born in the future, that they, too, all of them who will receive and obey the gospel, may likewise be saved and exalted.

Standing thus, we have the loftiest, the most vital, the most sacred responsibility and obligation which God can bestow upon man—a responsibility and obligation which transcends every other that can come to us and for the meeting of which God will hold us strictly accountable. To this high calling we must dedicate all that we have, all that we are, and all that we may become. No lesser consecration than this will meet the full measure of our divinely imposed duty.

In the awesome war we must wage to bring righteousness and salvation to men, we must stand shoulder to shoulder and go forward as one. To this glorious conflict to destroy sin and set up righteousness, we call every member of the Church. We must reinforce our determinations, renew our resolutions, retake our covenants, to serve God and to keep His commandments.

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From the great war in heaven until now the armies of righteousness have marched under one banner. They have obeyed Him who stands at the head. They have not, as it were, been, and we may not be, of Paul, of Apollos, of Cephas, "some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch," for all these inherit not the celestial kingdom. To gain the celestial glory we must receive the gospel, and the testimony of Jesus and the prophets, and the everlasting covenant. (D. & C. 76:100-101)

The Lord has Himself organized us for this great conflict against unrighteousness, foreseen from before the foundations of the earth were laid. He has prescribed the rules and regulations for our government while in this field of action. He has placed at our head His mouthpiece on earth and has given him full authority to direct us in this conflict. He who disobeys or dishonors that head is a traitor to the Lord's cause. Unrepentant, he must be cast out from the Lord's people.

We who serve under the Lord's anointed, must serve with full loyalty and devotion. We must heed his instructions and admonitions. The principles, the ordinances, the rites and ceremonies—few as they are—may not be changed by any of us. The Lord casts off those who "transgress His laws, change His ordinances, and break His everlasting covenant."

The principles of the gospel are all-embracing—they are everlasting, unchangeable, ultimate truth. They will fit every situation, every problem, every contingency that may arise in the life of man. There are no local problems, no peculiar situations, in ward or stake, that may not be solved under these principles. It will not do for any Church officer or member to work out for himself a different course from that prescribed. This will lead to disorder, and the Lord's house is a house of order. When new light is needed, or further instructions, the Lord will make them known through His appointed representative. What we should seek, is wisdom to apply the old

and true principles to new situations. Let us not suppose that man has recently changed in his essential qualities or habits, for this is not true; all that has happened today is that some basic passions which, through the generations, mankind had brought under control, have now broken loose in something of their primeval strength. They are not new passions. We possess the principles which brought them under subjection once; these principles were given to man in the very beginning for this exact purpose; we must now apply them again to conquer these same old foes of righteousness. This is not a new world; it is an old and sinful world again returned, and now once more to be reconquered and rejuvenated.

We must cling to the rigid simplicity of the principles Jesus taught, to the strict simplicity of the ordinances He has established—neither elegance nor pomp, nor elaborate ritual and ceremony had any place therein; we must keep the everlasting covenant.

#### MEN IN THE ARMED SERVICE

To our men in the armed service everywhere we send our greetings and love. We repeat our message, renew our admonitions, rebestow our blessings recited in our message at the conference of last April. We pray in a prayer which daily ascends to our Heavenly Father, that you will live righteously, that you will be preserved, that God will hasten the working out of His purposes among the nations, so that peace may come and you be restored to your loved ones, as clean as the day on which you left them.

Our constant prayer is that He will give us wisdom to help you in your sacrificing service to your country.

We are making every effort that opens to us to aid you. Your frequent shiftings from place to place, made necessary by the exigencies of your duties, increase our difficulties almost immeasurably. But we shall do the best we can. We are setting up a special committee whose particular duty and function it shall be to devise and

carry out means of keeping in touch with you men in the service.

Realizing that one of the greatest blessings that can come to you is words of cheer from your loved ones at home, we renew and make urgent our request that these loved ones send you frequent letters. No parent should let a week go by without a letter sent to his loved ones in the service. Every wife should write as frequently, and so should sweethearts. Every bishop either himself directly or through one of his counselors, should write at least once a month to every member of his ward who is in the armed service, and so should every presidency of a Priesthood quorum with a member in the field. This is little enough for us to do for those prepared to sacrifice all at their country's behest.

Under our direction, you brethren in the service have been requested to organize Mutual Improvement groups in your camps, so that both your recreational and spiritual needs may be served. This you brethren may do wherever you go. Let your organizations be set up after counseling together and by mutual consent. In your gatherings you can, the proper Priesthood officers officiating, administer the sacrament. You, who hold the proper authority, can administer to the sick; you can teach and exhort one another to works of righteousness. You can build up and support, one in the other, faith in the Lord Jesus Christ, in His atonement, and in the gospel, and this faith will hold when all else seems gone.

We are prepared to send you Church books and pamphlets as you may need and desire.

We wish to bring to you every spiritual comfort and consolation, every encouragement, every upbuilding influence which we can command. We and the brethren and the whole Church pray for you constantly. And again we pray here: May the Lord bless and preserve you and keep you clean.

But we urge you to remember that your righteousness rests between you and your God. Others may exhort, encourage, and support, but you only can win the victory for your salvation,

aided always by the love, the mercy, and grace of your Heavenly Father, who will be always near you in your righteous life, wherever your lot may be cast.

Again we say, God bless you.

### THE WAR

WE renew the statement made in our message of the last April conference, that obedient to the direct command of the Lord given to us more than a hundred years ago (directing us to "renounce war and proclaim peace"—D. & C. 98:16) the Church is and must be against war, for war is of Satan and this Church is the Church of Christ, who taught peace and righteousness and brotherhood of man.

As those chosen and ordained to stand at the head of the Savior's Church, as followers of the lowly Jesus trying to live His gospel and to obey His commandments, we must call upon the leaders of nations to abandon the fiendishly inspired slaughter of the manhood of the world now carrying on and further planned.

We condemn the outcome which wicked and designing men are now planning, namely: the worldwide establishment and perpetuation of some form of Communism on the one side, or of some form of Nazism or Fascism on the other. Each of these systems destroys liberty, wipes out free institutions, blots out free agency, stifles free press and free speech, crushes out freedom of religion and conscience. Free peoples cannot and do not survive under these systems. Free peoples the world over will view with horror the establishment of either Communism or Nazism as a worldwide system. Each system is fostered by those who deny the right and the ability of the common people to govern themselves. We proclaim that the common people have both this right and this ability.

We renew our declaration that international disputes can and should be settled by peaceful means. This is the way of the Lord.

We call upon the statesmen of the world to assume their rightful control of the affairs of nations and to bring

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this war to an end, honorable and just to all. Animated and led by the spirit of Christ, they can do it. The weeping mothers, the distraught and impoverished wives, the fatherless children of the world, demand that this be done. In this way only will enduring peace come; it will never be imposed by armed force. Hate-driven militarists and leaders, with murder in their hearts, will, if they go through to the end, bring merely another peace that will be but the beginning of another war.

We call upon the Saints the world over to pray to God constantly in faith, nothing doubting, that He will bring His purposes speedily to pass and restore peace again to the earth to bless His children.

#### TO THE OFFICERS AND MEMBERS OF THE CHURCH

**W**E pour out our thanks to our Heavenly Father for the faithfulness and devotion of the great body of the Church, without which the work of the Lord would languish. To the faithful members we extend our deep and sincere gratitude for their loyal support to their ward and stake officers and to the General Authorities of the Church. Except for this also, the growth and stability of the Church would suffer.

For the faith of the Saints as shown in the payment of their tithes and offerings we thank the Lord. We renew to them the promise, so graphically pronounced by Malachi to ancient Israel, that for their faithfulness the Lord will open the windows of Heaven and pour out His blessings upon them.

We are grateful likewise for the willing and effective response of the people to the Welfare Plan. We call attention to the repeated official warnings which say that we face the urgent likelihood of a shortage in many of the necessities of life. We point out that the very purpose of the Welfare Plan is to help the people in such circumstances. We again urge that they wholeheartedly support and work out this plan in its full measure.

We thank the Priesthood of the Church for their increased activity and devotion. The carrying forward of

the Lord's work rests upon their shoulders. We say to you brethren, bearers of God's Holy Priesthood, duly ordained to your high and holy calling by the servants of the Lord holding His authority thereto, be faithful to the divine agency that has been bestowed upon you, magnify your offices, seek for the blessings of the Lord.

To the auxiliaries we are grateful for the work of each in the sphere assigned to it. You represent the First Presidency in the labor assigned to you. Seek earnestly to carry out not only the letter but the spirit of the instructions from time to time issued to you; to do otherwise will bring trouble and a lessening of the good you are counted upon to do.

Again we thank the officers of stakes and wards for their devoted service. The Lord will give them manifold blessings for the great burdens they carry in His service.

Lastly we give to our brethren and associates of the General Authorities, our unstinted love and gratitude for their loyal devotion to the cause of the Lord, for the unflinching assistance they give to the First Presidency in carrying the great burdens of these troublous times, and for their faith and the righteousness of their living.

Upon all we ask the Lord to bestow His choicest blessings.

We close with a prayer:

Our Heavenly Father:

In deep humility we Thy people, Israel of today, come to Thy throne pleading for Thy grace and Thy mercy. Forgive what Thou hast seen amiss in us, overlook our waywardness, keep not in mind our lightmindedness and our forgetfulness of our debt to Thee for all we have and are, but hold in memory our desire to serve Thee and to keep Thy commandments, and increase these to us from day to day. Let nothing be betwixt us and Thee at this hour. And standing thus, our Heavenly Father, we beseech Thee speedily to work out Thy purposes in the earth. Bring quickly to those against whom Thy righteous anger has gone forth because of their iniquity, a sense of their sins and great guilt, and plant in their hearts a will to repent and hereafter to



walk in Thy paths, guided only by Thy commandments, that, Thy purposes accomplished, peace, Thy peace and the peace of man, may return to bless the earth.

Stay the hands, O Father, of the Destroyer. Let him not further curse the world with the slaughter of Thy children, nor pour out upon them a fuller measure of the sore afflictions of famine, plague, and pestilence. We know what Thou hast decreed against a sinning world, but we humbly bow at Thy throne and with our whole hearts we pray Thee that, as seemeth to Thee well, in Thy infinite knowledge and wisdom, Thou wilt abate Thy righteous indignation, take away from the full measure of Thy punishments, hasten the carrying out of Thy purposes, shorten these days of world tribulation.

We know how we, Thy children, have erred, we know how we have failed to live the lives Thou hast marked out for us, but at this time, O Father, we humbly pray that Thou wilt close

Thine eyes to our misdoings and recall not our frailties, nor withhold forgiveness for our transgressions, but grant us this, our prayer for the speedy fulfillment of Thy purposes, that peace may come, that the cries of a wailing world may no longer afflict Thine ears, and that Thy people may again go forward in their work of spreading Thy gospel and bringing salvation to the honest in heart.

Bless the needy, the sick, the world over; make easy the pains of the innocent and righteous ones who have been torn by war; comfort the mothers, the widows, the fatherless. Be merciful to all who suffer in mind or body or spirit.

For Thy boundless mercies to us we are humbly grateful. Lead us day by day so to live as to be more worthy of Thy manifold blessings, without which we should perish.

Grant us these blessings, O Father, for we ask them humbly in the name of Thy Son, Jesus Christ. Amen.

## PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

We shall now hear from Elder Joseph F. Smith whom you sustained this morning as Patriarch to the Church.

For the benefit of those listening in on the air and for our further information I will repeat Elder Smith is the son of the late Hyrum M. Smith, therefore the grandson of the late President Joseph F. Smith, and a great grandson of Hyrum Smith, the Patriarch. Elder Smith's right to this office therefore is not only by lineage, but by direct inspiration to the President who holds the keys of this high Priesthood.

## ELDER JOSEPH F. SMITH

*Patriarch to the Church*

I KNOW that my Redeemer lives. Once in January of this year, and again in April, I lay in the valley of the shadow of death. I returned therefrom only by the power of the priesthood and the faith of those who love me. Let sophists scoff—let worldly learned men rationalize: I know—as I know that I stand here—that I am alive this day

by the power of the Priesthood and by the faith of my loved ones.

Many nights have I lain and pondered the Lord's goodness to me—goodness which I must confess seemed all too unmerited. There are no words for me to tell you what went on in my heart this day as I saw this great body of men holding the holy Priesthood sustain me in the

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calling to which the Prophet of God has summoned me.

I know that my Redeemer lives. I know that Heber J. Grant is His chosen and properly - ordained mouthpiece upon earth. God grant that we as a body of Priesthood, that our families, that our brethren and sisters who are members of the Church of Jesus Christ of Latter-day Saints may have the wisdom and the strength to hew closely to the words

which have issued and which shall issue from the constituted authority of the Church. Only by so doing will we have the strength to face the trials that are to come. The hearts of the strongest may quail. Obedience to the word of the Lord is the only thing which will fortify us in the days to come.

God grant that we may be Latter-day Saints. I pray in the name of Jesus Christ. Amen.

The congregation arose and sang, "We Thank Thee, O God, For A Prophet."

## ELDER JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

**F**IRST, I wish to endorse all that has taken place and all that we have heard this morning.

We have here assembled in this important historic building the leading men who hold the Priesthood who have been called to great responsibility. Never before in the history of the Church has the responsibility which has been given to the Priesthood been more necessary of fulfillment than to-day. Never before have we been under greater obligation to serve the Lord and keep His commandments, and magnify the callings which have been assigned to us.

The world today is torn asunder. Evil is rampant upon the face of the earth. The members of the Church need to be humble and prayerful and diligent. We who have been called to these positions in the Priesthood have that responsibility upon our shoulders to teach and direct the members of the Church in righteousness. I would like to read the words of John as found in the third chapter of the First Epistle of John:

Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore, the world knoweth us not, because it knoweth Him not. Beloved, now are we the sons of God, but it doth not yet appear what we shall be, but we know that when He shall

appear we shall be like Him, for we shall see Him as He is, and every man that hath this hope in Him purifieth himself even as He is pure.

John was speaking to the men who held the Priesthood. He calls them the sons of God. We are the sons of God. That same divine authority has been bestowed upon us. We, too, in this day should be just as grateful and just as willing to serve and keep the commandments of the Lord and magnify the callings which have been given unto us as were these men in former days who were the sons of God. I wonder if we realize the greatness of our callings—yes, all the elders in this Church—do they realize that they hold the Melchizedek Priesthood? Do they know that through their faithfulness and their obedience, according to the revelations of the Lord, they are entitled to receive all that the Father has—to become the sons of God, joint heirs with our Elder Brother, Jesus Christ, entitled to the exaltations in the celestial kingdom? Do we realize that? We, too, if we do realize it, should be like those of former days, and every man that hath this hope in him, will purify himself even as Christ is pure. Brethren, that we may do so, I pray in the name of Jesus Christ our Lord. Amen.

## ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

**M**y brethren, I have been touched, as you have, by the timely, comprehensive, straight-forward, and inspiring message submitted by the Presidency of this Church, to which we have just listened. I share with you an unusual emotion as we see this large gathering of Priesthood, for here are represented the workers and the leaders of the Church. I rejoice in the quality of leadership represented and manifested here.

A great responsibility rests upon the Latter-day Saints, a responsibility which consists, not only in teaching, but in living the restored gospel. The spiritual crisis existing in the world today is a challenge to every church and to every devoted church member.

Roger Babson, within the last week, has endeavored to answer the question: "How long will the present war last?" He said:

It will end only when we repent of our sins, readjust our wasteful standards of living, and once more make God the ruler of our homes, schools, businesses, and nation.

Mr. Babson's statement reflects the wisdom of a man who has spent many years in the study of economic trends and business cycles. He has come to the conclusion that man cannot live by bread alone, and that we have reached a juncture in the history of this world, when it is either "Christ or collapse."

This Church has supplied a background before which our nation can go forward triumphantly, victoriously and gloriously. No nation is greater than its spiritual concepts. Spirituality is a recognition of God's power in the universe and in the affairs of men and nations. It is a recognition of divine commandment as a guide to humanity in their struggles and strivings. It recognizes God as ruler and creator and proclaims the fatherhood of God and the brotherhood of man.

This Christian doctrine is the very cornerstone of freedom, and it is the mission of this Church to promote it, and to inspire faith in the hearts of men. In this solemn obligation we must not fail, for faith is the bedrock of human life, without which the soul of man has no anchorage. Despotism may govern without such faith, but democracy will die without it.

May we appreciate the opportunity we have, as members of Christ's Church. May we recognize in Jesus Christ the only safe leadership which we can follow in these days of uncertainty and confusion.

May God give us strength and wisdom to walk in the way of righteousness, that our daily example may be a sermon to our friends, far and near, I pray, in the name of Jesus Christ. Amen.

## ELDER RICHARD L. EVANS

*Of the First Council of the Seventy*

**A**s I face this body of people, I always feel under the necessity, it seems, of calling upon the sustenance and direction of my Father in heaven for what I shall say, and I do so at this time.

I think it would be enjoyable some time when the pressure of life is not so great, to indulge in the luxury of long and leisurely sermonizing. That is a luxury, however, that sometimes is enjoyed by the speaker more than it is by the audience.

First of all this morning I should like to welcome to his new calling, Brother Joseph F. Smith. I have enjoyed the intimacy of his home, and he of mine. I have stood by him in some of the critical days of his life, of which he spoke here this morning. I know him to be a man of faith and courage, and I look forward to the coming years of close association with him in the councils of the Church.

I should like to read a statement which I found the other day, first

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printed in the second number of the *Evening and Morning Star*, back in July, 1832, as I recall:

The old world was destroyed for rejecting the revelations of God given to them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the apostles, would be condemned for not receiving the word of God through them: Thus we see that the judgments of God in the past ages have come upon the people, *not so much for neglecting the revelations given to their forefathers, as for rejecting those given particularly to themselves.* (Doc. Hist., vol. 1:277)

Since the restoration there has never been a time in the history of this people when the leadership of this Church has not given direction concerning those things which vitally affect the temporal and spiritual welfare of this Church and this people; and the present and the immediate past are no exceptions to this general statement. Those who have not seen the way in which that direction has pointed have not seen it, either because they have been too indifferent, or because they have chosen not to see it.

I hope that this fact will be burnished upon our hearts and not only upon ours but upon the hearts of all of our young people, as they leave the shelter of our homes, of necessity, as they become uprooted from their native soil in this surge of humanity that floods here and there, these days, that they may be led to know, with us, that truth is not a

matter of convenience; that principles and ideals are not a matter of geography or environment; that there is only one set of rules—that a thing that was not right at home is not right away from home—if it was not right where we came from, it isn't right anywhere.

**M**AY we go with them—these young people of ours—with our prayers and our letters—with our teachings before they leave, and with the example of our own lives always to fortify them, so that they may look back to us, to their homes, to their Church for strength and comfort in critical times.

Concerning all that has been spoken and shall be spoken during this conference, and at all times, by the leadership of this Church, I close with the words of Joseph Smith, the Prophet:

Therefore I declare unto you the warning which the Lord has commanded to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow men than their eternal salvation.

May God help all of us to have strength, in the days to come, no matter what may lie before us, to adhere to those principles which were dearer to our fathers than life itself. No matter how we may be called upon to shift the superstructure of our lives, and to change the superficial habits of our living, may we never shift our foundations, I ask, in the name of Him whose work this is, even the Lord Jesus Christ. Amen.

## ELDER STEPHEN L. RICHARDS

*Of the Council of the Twelve Apostles*

**I**N June I had the privilege of visiting some of the shrines of the Church, places made sacred by memorable events in the history of the restored gospel. I am happy to report that wherever these places are owned or controlled by the Church they are maintained in good condition, creditable to the great cause and momentous things they commemorate. So significant to Latter-day Saints is every shrine that a discourse might be built around each one. That, of course, is

infeasible. I must be content merely to give you a little of my reflection and feeling as I came into the atmosphere of these historic places.

Many of them are in western New York, centering around the city of Palmyra. The Prophet's boyhood home, the Sacred Grove, the Hill Cumorah, scenes associated with the translation and publication of the Book of Mormon, the Peter Whitmer home where the Church was organized, and the site of the first baptisms—all are

within short drives of Palmyra. Not far distant on the banks of the Susquehanna River is the area in which the Priesthood was restored.

In this historic section perhaps nothing is quite so conspicuous and impressive as the Hill Cumorah. Capped by the beautiful monument which the Church has erected, it is the outstanding landmark of the countryside. A well-designed cottage-bureau of information at the base of the Hill with beautifully landscaped grounds, a commodious parking space for cars, and the illumination of the monument at night which gives to it and to the statue of the Angel Moroni which crowns it the appearance and atmosphere of an ethereal apparition projected high and impressively into the night sky, all combine to make this spot a mecca for tourists. When, as has been the yearly custom, the missionaries stage a sacred pageant on the crest of the Hill, representing figures and events of the past, culminating in the coming forth of the new witness for Christ, and when the trumpeters in the stillness of the night, stationed at the base of the imposing monument, sound their clarion call heralding the advent of the new dispensation of the fulness of times, thousands of spectators, gathered from far and near, coming mostly out of curiosity, are hushed in speechless and awful reverence for the sacred and mighty thing the representation portrays.

**I**N the Sacred Grove there comes to one of faith, a solemnity and feeling that are indescribable. It is believed that many of the large stately trees that gave shade and seclusion to the humble boy a hundred and twenty years ago still live. Standing beside these ancient silent witnesses who know the truth it is not difficult to secure confirmation and added support for testimony and conviction. That something which we call the soul of man responds to such an environment. His inner feelings are stirred, the spark of divinity within him is kindled anew, and each one of the seventy persons gathered together in a five-and-a-half-hour missionary meeting in this ex-

quisitely beautiful Grove knew, as perhaps he had never known before, that the experience of Joseph within these woods was actual, that he did behold the Father and the Son, that he heard Them speak and that his incomparable mission in life was divinely given to him.

Each historic scene brought similar feelings and confirmation. There was rejoicing in our hearts as we contemplated the great labors and accomplishments of the Prophet as we tried to reconstruct important episodes in his life. The supernatural translation of the Book of Mormon, its publication, the attestation of its divinity, the bestowal of the Aaronic and the Melchizedek Priesthoods, the organization of the Church with its unique and efficient government, the marvelous missionary work carried forward under his direction, reaching out into most of the nations of the world when travel and communication were extremely difficult, the unparalleled accretion to the Church resulting from the wide acceptance of the restored gospel by brave souls the world over, the inspired interpretation of the gospel message with its new and beautiful concepts which for centuries had escaped a professedly Christian world—these and many other comparable meditations filled our hearts with inexpressible gratitude.

**T**HROUGHOUT our visit, however, there was ever a strain of sadness. We realized that every accomplishment had been attended with persecution and with sorrow. This was particularly emphasized on our way home in Nauvoo, Carthage, and Winter Quarters.

It was inspiring to behold the magnificent site of Nauvoo. The state of Illinois has constructed a scenic highway along the banks of the Mississippi. Nowhere is the view more impressive than at the bend of the river where Nauvoo is located. What a thrill must have come to Joseph and his friends as they saw this city grow with its lovely homes and business institutions, its adjoining farmlands, its churches, schools and recreational facilities, climaxed by the million-dollar temple that symbol-

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ized perhaps more than anything else the devotion, the sacrifice, and the true faith of the Saints. Nauvoo is pretty much a ghost city today, but enough remains to help us visualize what it was when it was the largest city in the state—a bigger city than Chicago was. It died with the depredations of the mobocrats nearly a century ago and has never revived.

Carthage is only a few miles distant. It was here that our feelings were most deeply touched. The jail which for many years was used as a residence has been restored by the Church as nearly as may be to its original condition. It is now surrounded by lawn, shrubs, and flowers, and a cottage for the keeper has been erected nearby. Many visitors come to this place. They are taken up the narrow stairway to the upper floor where the mob ascended on that fateful June 27, 1844, to reach the object of their malice. Visitors are taken into the room in which the Prophet and his friends were incarcerated. They are shown the faint trace of the martyred Hyrum's blood on the oak floor and the window through which the Prophet was shot and fell as he gave himself to seal his testimony for the cause he loved more than his life.

It is but natural, being in this building and recalling the tragedy enacted there, that I should think of my grandfather. I thought of his devotion to the Prophet, his offer to give his very life for him, how he declined to part from him even at the risk of great personal danger, his care of the wounded John Taylor, and his taking the bodies of Joseph and Hyrum back to Nauvoo. I knew that he had had the closest personal relationship with Joseph and that if there had been anything untrue about him he would have discovered it. I know that Willard Richards had the utmost confidence in the Prophet and an absolute conviction of the divinity of the latter-day work. This realization, as I visited this sad but hallowed scene of our history, seemed to intensify within me my responsibility to be true and as helpful as my capacity would permit to the cause for which my grandfather gave his devotion, his loyalty,

and his life. I prayed to God that it might be so and that all of us in the Church who are the descendants of these noble men and the beneficiaries of their sacrifice and devotion might also be true and worthy.

ON our journey westward we came to the cemetery at Winter Quarters near Omaha, Nebraska. Within the grounds the Church has placed beautiful statuary and other embellishments to commemorate the heroic dead, more than six thousand of whom lost their lives in westward migration to establish Zion in the Rocky Mountains. The chief statue is a representation of a pioneer man and his wife bowed in grief over a shallow grave wherein is laid the body of their child. The feeling that this work of art brings is one of deep sorrow. You must weep with the mother who is to leave her little one on the lonely prairie, never again even to see the spot where her child is buried. But rising above the sorrow are a great courage and a consoling faith that take the stricken parents resolutely forward in their quest for freedom and right and make them know that in the end "all is well." On a large flat plaque are inscribed the names of about six hundred who were buried in this cemetery. Among the names I found my own kin and those of many other families prominent in the settlement of our western commonwealth.

It was all very sad, and I kept thinking how much of the tragedy might have been avoided if only kindness and tolerance and brotherly love had been in the hearts of men. There was a pathetic side to every historic scene attributable to man's inhumanity, bigotry, and selfishness, but in my reflections I consoled myself with the thought that no great thing has ever come into the world without trial and tribulation, and that the greater the cause, the greater the sacrifice necessary to establish it.

Today we find ourselves engaged in a worldwide struggle to preserve liberty and tolerance, the foundations of peace in the earth. Let it be remembered that these were the very principles for which our progenitors have

made the tragic sacrifices of which I have briefly reminded you. Every shrine of the Church is a monument to freedom and truth. There have been no more sincere and valiant defenders of true democracy than the Latter-day Saints. No higher concepts of the liberty of man, the Sonship of God, and the brotherhood of race have been given to the world than those which

have emanated from the Prophet of the last dispensation.

It is my humble prayer that God will reward the heroism, the sacrifices, and the devotion of the past with the perpetuation of liberty and goodness in the world, and that peace—peace founded in truth and in virtue and in Christian brotherhood—may speedily come, in the name of Jesus Christ. Amen.

After the singing by the congregation of the hymn, "High On The Mountain Top," the benediction was pronounced by Elder Stephen L. Chipman, President of the Salt Lake Temple.

Conference adjourned until 2 o'clock p. m.

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### AFTERNOON MEETING

Conference reconvened at 2 o'clock p. m.

#### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

President Grant is present and presiding at this meeting. He has asked that I conduct the services.

There are present on the stand this afternoon President Grant, his two Counselors, members of the Council of the Twelve Apostles, the Assistants to the Twelve Apostles, the Patriarch to the Church, the Presidents of the First Council of Seventy, and the Presiding Bishopric.

The congregation will please join in singing "Praise to the Man Who Communed With Jehovah." Elder Richard T. Condie will direct us, Elder Frank W. Asper is at the organ.

The congregation sang the hymn, "Praise To The Man."

Elder James H. Riley, President of the Weber Stake, offered the invocation.

#### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

The dominant principle in Christ's Church is service: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," said the Savior. There are many of the features in the life of Joseph Smith which show that he exemplified that Christlike principle in his life. One you will remember was when he said, "I go like a lamb to the slaughter,"—"If my life is worth nothing to my friends, it is worth nothing to me." The same principle he exemplified when he and his brother Hyrum, John Taylor, and Willard Richards were in Carthage jail. During a solemn moment the Prophet said: "John, sing 'A Poor Wayfaring Man of Grief.'"

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Though there are seven verses, after he had sung them the Prophet said: "Sing it again."

At the request of President Grant, we are going to ask Brother Condie to lead us in this song. He will sing the first two stanzas as a solo, then the congregation will sing the third, he will sing the fourth as a solo, the congregation will sing the fifth, he will sing the sixth, and we will conclude with the congregation singing the seventh.

Elder Richard P. Condie and the congregation sang the hymn, "A Poor Wayfaring Man of Grief."

### PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

The following testimony would have been given by President Grant himself in person had not the doctor advised that he write his message and not attempt to stand before the audience, subjected to the strain that naturally comes therefrom. He asks that I read the message which he now presents to this congregation and later to the whole world as it will be printed. You will note that it has relation to the message given in the two songs that have already been sung.

### PRESIDENT HEBER J. GRANT

I AM grateful beyond my power of expression for the faith and prayers of the people and for the blessings of the Lord in my behalf. For two and one-half years I have been gaining a little since I became ill. I have been home since that illness overtook me a little longer than two years, and when people have asked me how I am, I have said, "Better than I was yesterday," and this is really true—I have been gaining a little all the time. To begin with I could not move my left leg or my left arm. The doctors said it was not a paralytic stroke, but it must have been at least a second cousin to it. I could walk upstairs only one step at a time and drag my left leg up. Now, I can walk up and down stairs. I can walk across the floor without scraping my foot on the carpet; I can throw my left leg over my right one with perfect ease, and back again; my improvement is very remarkable considering the condition I was in, and I attribute it to the

prayers of the Saints in my behalf. I am grateful to them beyond expression, and I am grateful to the doctors who have so very kindly taken care of me in California and here at home. I am truly appreciative of the interest they have taken in my behalf. I feel almost normal.

I have decided to tell in detail one or two very remarkable things that have happened in my life.

I was made one of the apostles in October, 1882. On the 6th of October, 1882, I met Brother George Teasdale at the south gate of the temple. His face lit up, and he said: "Brother Grant, you and I"—very enthusiastically—and then he commenced coughing and choking, and went on into meeting and did not finish his sentence. It came to me as plainly as though he had said the words: "Are going to be chosen this afternoon to fill the vacancies in the Quorum of the Twelve Apostles."

I went to the meeting and my head swelled, and I thought to my-



self, "Well, I am going to be one of the apostles," and I was willing to vote for myself, but the conference adjourned without anyone being chosen.

Ten days later I received a telegram saying, "You must be in Salt Lake tomorrow without fail." I was then president of Tooele Stake. The telegram came from my partner, Nephi W. Clayton. When I got to the depot, I said: "Nephi, why on earth are you calling me back here? I had an appointment out in Tooele Stake."

"Never mind," he said; "it was not I who sent for you; it was Brother Lyman. He told me to send the telegram and sign my name to it. He told me to come and meet you and take you to the President's office. That is all I know."

So I went to the President's office, and there sat Brother Teasdale, and all of the ten Apostles, and the Presidency of the Church, and also Seymour B. Young and the members of the Seven Presidents of the Seventies. And the revelation was read calling Brother Teasdale and myself to the apostleship, and Brother Seymour B. Young to be one of the Seven Presidents of the Seventies.

Brother Teasdale was blessed by President John Taylor, and George Q. Cannon blessed me.

After the meeting I said to Brother Teasdale, "I know what you were going to say to me on the sixth of October when you happened to choke half to death and then went into the meeting."

He said, "Oh, no, you don't."

"Yes, I do," and I repeated it: "You and I are going to be called to the apostleship."

He said, "Well, that is what I was going to say, and then it occurred to me that I had no right to tell it, that I had received a manifestation from the Lord." He said, "Heber, I have suffered the tortures of the damned for ten days, thinking I could not tell the difference between a manifestation from the Lord and one from the devil, that the devil had deceived me."

I said, "I have not suffered like that, but I never prayed so hard in my life for anything as I did that the Lord would forgive me for the egotism of thinking that I was fit to be an apostle, and that I was ready to go into that meeting ten days ago and vote for myself to be an apostle."

I was a very unhappy man from October until February. For the next four months whenever I would bear my testimony of the divinity of the Savior, there seemed to be a voice that would say: "You lie, because you have never seen Him." One of the brethren had made the remark that unless a man had seen the Lamb of God—that was his expression—he was not fit to be an apostle. This feeling that I have mentioned would follow me. I would wake up in the night with the impression: "You do not know that Jesus is the Christ, the Son of God, because you have never seen Him," and the same feeling would come to me when I would preach and bear testimony. It worried me from October until the following February.

I was in Arizona in February, traveling with Brigham Young, Jr., and a number of other brethren, visiting the Navajo Indians and the Moki Indians. Several of our party were riding in "White Tops" and several on horseback. I was in the rear of the party with Brother Lot Smith. He was on a big fine iron-grey horse, and I was on a small mule that I had discovered was the easiest and best riding animal I had ever straddled.

We were going due east when the road changed and went almost north, but there was a trail ahead of us, and I said, "Hold on, Lot; stop."

I said, "Brother Smith, where does this trail lead?"

He said, "It leads to a great gully just a short distance away, and no team can possibly travel over it. We have to make a regular mule shoe of a ride to get to the other side of the gully."

I said, "Is there any danger from Indians if a man were alone over there?"

"None at all."

I said: "I visited the spot yesterday

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where George A. Smith, Jr., was killed by a Navajo Indian, who asked him for his pistol and then shot him with it, and I feel a little nervous, but if there is no danger I want to be all alone, so you go on with the party and I will take that trail."

I had this feeling that I ought not to testify any more about the Savior and that, really, I was not fit to be an apostle. It seemed overwhelming to me that I should be one. There was a spirit that said: "If you have not seen the Savior, why don't you resign your position?"

As I rode along alone, I seemed to see a council in heaven. The Savior was there; the Prophet Joseph was there; my father and others that I knew were there. In this council it seemed that they decided that a mistake had been made in not filling the vacancies in the Quorum of the Twelve, and conference had adjourned. The chances were the Brethren would wait another six months, and the way to remedy the situation was to send a revelation naming the men who should fill the vacancies. In this council the Prophet said, "I want to be represented by one of my own in that Council."

A little while before this I had attended the funeral of Brother Snedeker, a counselor in the bishopric of Mill Creek Ward, and Brother Joseph E. Taylor spoke at the services. In his remarks he became very pathetic to think that the Prophet had given his life for the Cause and that he had no representative in the quorums of the Priesthood of the Church. He was followed by Brother Joseph F. Smith, and Brother Smith said: "We believe the Bible to be the word of God as far as it is translated correctly," and I believe it is translated correctly when it says that if a man die his brother shall marry his widow and raise up seed to the dead man, and I need to take only two steps from where I am standing now to place my hand on the shoulder of a man who is one of the Twelve Apostles of the

Church, who is a son of the Prophet Joseph," and he pointed directly at me.

It made a very profound impression upon me, and I wondered if I should tell the people about it. I had always understood and known that my mother was sealed to the Prophet, and that Brigham Young had told my father that he would not marry my mother to him for eternity, because he had instructions from the Prophet that if anything happened to him before he was married to Rachel Ivins she must be sealed to him for eternity, that she belonged to him.

That is the reason that Father spoke up in this council to which I have referred, and said: "Why not choose the boy who bears my name, who belongs to you, to be one of the apostles?" That inspiration was given to me.

I can truthfully say that from February, 1883, until today I have never had any of that trouble, and I can bear my testimony that I know that God lives, that Jesus is the Christ, the Savior of the world, and that Joseph Smith is a prophet of the living God; and the evil one does not try to persuade me that I do not know what I am talking about. I have never had one slight impression to the contrary. I have just had real, genuine joy and satisfaction in proclaiming the gospel and bearing my testimony of the divinity of Jesus Christ, and the divine calling of Joseph Smith, the prophet.

Now, brethren, I could go on dictating by the hour, there are so many things that have happened in my life that I would like to tell you.

I once more thank the Saints for their faith and for their prayers, and for the strength that I have today in comparison with two and one-half years ago.

May God's blessings be and abide with you, one and all, and all the Saints and all the honest people the world over, is the prayer of my heart, even so. Amen.

## PRESIDENT RUDGER CLAWSON

*Of the Council of the Twelve Apostles*

BRETHREN, I have read the Bible several times. I have read the Book of Mormon, studied it, and rejoiced in the teachings thereof. I have rejoiced in reading and studying the book of Doctrine and Covenants, and also the Pearl of Great Price. I recommend these books to many honest souls asking questions about them. These books constitute a library, one of the greatest libraries in the world, because it sets forth the truth, and calls attention to the wages of evil, and warns against the evil.

There are many interesting and instructive stories and principles in these good books. If we will follow the teachings thereof closely through our lives, we will reach a safe journey's end.

I was reading, the other day, from the book of Alma, who was the son of Alma. I think likely you would be interested if I read some, this afternoon, from the character of Alma the Second.

This Alma, the Second, was addressing himself to his son Helaman. This is where the story begins, and very soon has an ending.

My son, give ear to my words; for I swear unto you, that inasmuch as ye shall keep the commandments of God ye shall prosper in the land.

I would that ye should do as I have done, in remembering the captivity of our fathers; for they were in bondage, and none could deliver them except it was the God of Abraham, and the God of Isaac, and the God of Jacob; and he surely did deliver them in their afflictions.

And now, O my son Helaman, behold, thou art in thy youth, and therefore I beseech of thee that thou wilt hear my words and learn of me; for I do know that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day.

And I would not that ye think that I know of myself—not of the temporal but of the spiritual, not of the carnal mind but of God.

Now, behold, I say unto you, if I had not been born of God I should not have known these things; but God has, by the mouth of his holy angel, made these things known unto me, not of any worthiness of myself;

For I went about with the sons of Mosiah, seeking to destroy the church of God; but behold, God sent his holy angel to stop us by the way.

And behold, he spake unto us, as it were the voice of thunder, and the whole earth did tremble beneath our feet; and we all fell to the earth, for the fear of the Lord came upon us.

But behold, the voice said unto me: Arise. And I arose and stood up, and beheld the angel.

And he said unto me: If thou wilt of thyself be destroyed, seek no more to destroy the church of God.

And it came to pass that I fell to the earth; and it was for the space of three days and three nights that I could not open my mouth, neither had I the use of my limbs.

And the angel spake more things unto me, which were heard by my brethren, but I did not hear them; for when I heard the words—If thou wilt be destroyed of thyself, seek no more to destroy the church of God—I was struck with such great fear and amazement lest perhaps I should be destroyed, that I fell to the earth and I did hear no more.

But I was racked with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins.

Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell: yea, I saw that I had rebelled against my God, and that I had not kept his holy commandments.

Yea, and I had murdered many of his children, or rather, led them away unto destruction; yea, and in fine so great had been my iniquities, that the very thought of coming into the presence of my God did rack my soul with inexpressible horror.

Oh, thought I, that I could be banished and become extinct both soul and body, that I might not be brought to stand in the presence of my God, to be judged of my deeds.

And now, for three days and for three nights was I racked, even with the pains of a damned soul.

And it came to pass that as I was thus racked with torment, while I was harrowed up by the memory of my many sins, behold, I remembered also to have heard my father prophesy unto the people concerning the coming of one Jesus Christ, a Son of God, to atone for the sins of the world.

Now, as my mind caught hold upon this

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thought, I cried within my heart: O Jesus, thou Son of God, have mercy on me, who am in the gall of bitterness, and am encircled about by the everlasting chains of death.

And now, behold, when I thought this I could remember my pains no more; yea I was harrowed up by the memory of my sins no more.

And oh, what joy, and what marvelous light I did behold; yea, my soul was filled with joy as exceeding as was my pain!

Yea, I say unto you, my son, that there could be nothing so exquisite and so bitter as were my pains. Yea, and again I say unto you, my son, that on the other hand, there can be nothing so exquisite and sweet as was my joy.

Yea, methought I saw, even as our father Lehi saw, God sitting upon his throne, surrounded with numberless concourses of angels, in the attitude of singing and praising their God; yea, and my soul did long to be there.

But behold, my limbs did receive their strength again, and I stood upon my feet, and did manifest unto the people that I had been born of God.

Yea, and from that time even until now I have labored without ceasing, that I might bring souls unto repentance; that I might bring them to taste of the exceeding joy of which I did taste; that they might also be born of God, and be filled with the Holy Ghost.

Yea, and now behold, O my son, the Lord doth give me exceeding great joy in the fruit of my labors;

For because of the word which he has imparted unto me, behold, many have been born of God, and have tasted as I have tasted, and have seen eye to eye as I have seen; therefore they do know of these things of which I have spoken, as I do know; and the knowledge which I have is of God.

And I have been supported under trials and trouble of every kind, yea, and in all manner of afflictions: yea, God has delivered me from prison, and from bonds, and from death; yea, and I do put my trust in him, and he will still deliver me.

And I know that he will raise me up at the last day, to dwell with him in glory; yea, and I will praise him forever, for he has brought our fathers out of Egypt, and he has swallowed up the Egyptians in the Red Sea; and he led them by his power into the promised land; yea, and he has delivered them out of bondage and captivity from time to time. (Alma 36:1-28)

Now, brethren, this is a remarkable case. It shows the love and mercy of God that was shown to this man when he repented of his sins. God took mercy upon him and forgave him of his sins, and he accomplished a mighty work among his people, and he became high priest in the Church.

May the Lord bless you, my brethren. This large audience is a great sight, but I must not linger as there are others yet to speak.

Peace be with you. Amen.

## ELDER OSCAR A. KIRKHAM

*Of the First Council of the Seventy*

I AM grateful for this privilege and trust that I may enjoy the blessings of the spirit of the Lord.

In the twelfth chapter of Hebrews we read: "Yet once more I shake the earth—that those things which cannot be shaken may remain."

Great is our stewardship! May we be worthy of it and magnify it!

Under the calling of the First Presidency of the Church, I find myself concerned primarily with two great programs—our youth and our great missionary work.

Here lies opportunity—youth with its great spiritual possibilities, and trained

to do its duty, and the world hungering for the gospel message.

Recently while visiting in the Northern States Mission we were traveling one day through the state of Indiana. We were impressed with the great farms and the great corn crop. "How many kernels of corn are there on a cob?" asked President Muir. I did not know. "Well," said he, "there are many cobs that have as many as 1000 kernels." I had my doubts and at the next prosperous farm, I requested that the car stop. I went in and proffered to purchase a large cob. A boy near by said: "Come on, I'll give you an ear

of corn." We went to the barnyard and as I passed a large crib I said—"There is a fine big ear, may I take this?" "No," said the boy, "that is our seed corn." He found me a large cob soon, however, and to my surprise there were nine hundred and forty kernels on the cob. This number of kernels soon became a secondary thing, however, for I was still thinking of what the boy had said. "No, you can't have that. It is our seed corn."

I remember reading that when Robert E. Lee was being pressed in the south to conscript the sixteen-year-old boy for service in the Confederate Army, he said: "No, we cannot do that, they are our seed corn."

We, today, in our own Church have the task to preserve our youth—"that those things which cannot be shaken may remain."

Among the many things which we may do, I suggest—A greater and deeper sincerity among us—we who are called to lead.

A boy recently speaking to his chum about his father, who had asked him to attend his quorum meeting, said: "I felt something deeply sincere in father's voice today—and I liked it."

A president of a stake recently after reviewing the results of a stake Priesthood meeting said: "Before this meeting I should have had an hour of meditation and prayer." Yes, brethren, our task calls for our best—a deep sincerity in what we do.

We must give them our companionship. We must be nearer to them.

One of our sons recently came home from college for a few days before he went into the armed forces of our country. I was asking him what he needed—how much money for travel and so on. I was surprised to hear him say—"Well, Father, what I need most is a long talk with you." And I shall never forget those sacred hours. He may have been helped a bit—and I know I was helped a great deal. We shared the conversation as we spoke

of the importance of faith in oneself, and faith in our dreams of the future, never to falter or fail; faith in mankind, although we may be greatly tried; and faith in God, for His love will endure forever and be a protection and help in the hour of great need.

Yes, and we must be nearer to the thousands at home in our own community life. A boy or girl with a purse full of money, with a natural urge for a good time, a hundred questionable places to go, is a real individual and social problem and a most vital challenge to us—their leaders. Have we provided the best we can? Are we meeting their needs? Do they feel a sense of cooperation? We must be nearer to them. They are waiting and willing to be led.

We must teach them the gospel of Jesus Christ of Latter-day Saints as restored by the Prophet Joseph Smith. For this great message has been entrusted to us. We must teach them that it is not only for the enrichment of their own lives but that they may become the ambassadors of the gospel—for it is to be preached to all the world.

Last week in Akron, Ohio, I was greatly blessed: I baptised five friends. After they had been confirmed, one of them, a girl in her early teens said, with tear-filled eyes, "Oh, how grateful I am! This is the happiest moment of my life!"

Yes, the gospel is the most joyous gift of life.

May we preserve and train these youth for their great destiny. And if we do our part sincerely, humbly, and aggressively, lo, the Lord will work the miracles with us and our hearts shall be filled with courage and joy. "Yet once more I shake the earth—that those things which cannot be shaken may remain."

I humbly pray for us—the strength, wisdom, and the love to do our task, and I ask for these blessings in the name of Jesus Christ, Amen.

**ELDER RUFUS K. HARDY***Of the First Council of the Seventy*

**T**O you, my beloved brethren, to you who have been chosen, selected, and invited to attend this great conference, I extend my love, and also my great admiration for that which is going on in this Church. All my life, as I feel that also all your lives, you have seen the hand of God in its operation. And yet, for the moment or two that I have to stand here, I would like to say something that might make us feel just a little bit more of an urge to do that which we know should be done.

This great gathering blessed with the choicest diadem of God, His Priesthood, is for what? Surely we all can answer; it is for but one purpose, and that purpose is to bring to pass the salvation of the souls of men, and is so declared by the Lord through the Prophet Joseph Smith: "Behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." No more plainly stated is this, than that which is declared in the first chapter of Genesis in our holy sacred history, the Bible. You will recall that God, after having formed this earth—after having created this great universe—after all things, both animal and vegetable had been made by Him, and in the great firmament above that He had placed great lights, the sun, the moon, and the twinkling stars, those heavenly traffic signals that we should obey, for they turn the days into weeks and the weeks into months, and the months into years—then God did something which to me is one of the most marvelous things that I have read about. God spoke to His companions and said, "Let us make man in our

image, after our likeness." "So God created man in his own image, in the image of God created he him; male and female created he them."

And then the thing which was performed which brings us nearer to God than anything that I can imagine, was this: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

That which God has made He desired protected and kept. Even so every declaration that we have in our sacred history handed down to us by tradition bears this same record and this same declaration: preserve and keep and save the souls of men.

And, so, especially to our seventies, especially to these men upon whose shoulders rests the responsibility directly from God of teaching and preaching this gospel abroad and at home, I would say remember that which is choicest of all things in God's heart is the souls of men, and preserve them and keep them.

I am grateful for my associations—thankful to God for the opportunity I have had of being associated with these fine men who stand at the head of this Church, and I trust and pray that I may always be worthy—that I may do that which will bring to pass that which God would like accomplished and that we all, you fine presidents of stakes, presidents of quorums, bishops of wards, together, may bend our efforts to bring to pass God's wish that the souls of men may be saved in His kingdom, I ask, in Jesus' name. Amen.

**BISHOP LEGRAND RICHARDS***Presiding Bishop of the Church*

**W**ITH all my heart, brethren, I appreciate the opportunity of being here today, feasting on the spiritual food that we have been receiving from our leaders and associates. I thank the Lord that there never has

been a time in my life that a shadow of a doubt has crossed my mind as to the divinity of this work and the divine calling of the Prophet Joseph Smith and those who have succeeded him in the Presidency of this Church. I thrilled

today with President Grant's testimony, as it was read to us by President McKay, and I was delighted with the message of the First Presidency delivered to us this morning by President Clark. Of all the leadership in the world today, surely there is none comparable to that which we have in the Church. How safe and secure we should feel in following their precepts and their example.

A few days ago I received a letter from a man in the East with whom I have had some correspondence—a prominent business man, but not a member of our Church. I forwarded him some of our literature. He and his wife have read the Book of Mormon three times. He has just read the Articles of Faith and writes a beautiful appreciation for the truths contained therein. But I would like to read from his letter his comment after having read the message of the First Presidency delivered at the April conference. He says: "The message of the First Presidency was read with intense interest. It portrays the mind of a soul deeply interested in the welfare of a higher civilization, with a clear understanding of 'mercy and justice.'" It is good to know that thinking men, though not of us, recognize the power of leadership of those whom the Lord has placed to guide His people in these days.

**W**E have a great responsibility, those of us who are here today. For we represent the leadership of this Church—the General Authorities and those who preside in the stakes, the wards, and the Priesthood quorums of the Church. We have problems and responsibilities and opportunities probably such as we have never had before, particularly in these defense areas. I hope we will realize that there will be more expected of us—that our arms will be just a little longer, and our love a little deeper, and our faith a little more sincere, and that our confidence and trust in God and the ultimate triumph of His work in the earth may never falter.

I hope the bishops will realize that they are in very deed fathers of the

people, all who live within the confines of their wards whether their names be on their records or not. Many have come from outside places and they need care and attention. I hope the bishops will also sense their great responsibility as presidents of the Aaronic Priesthood in their wards—that the ward teachers will realize that their responsibility is greater than ever before, that the presidencies of Priesthood quorums and all charged with responsibility in this Church will respond thereto as never before. And I wouldn't like to overlook the seventies, for I feel with Brother Kirkham the great importance of missionary work, for the Lord has decreed that the gospel shall be preached in all the world for a witness to all nations, even to every creature. I feel that there are added opportunities within our reach today, and I hope that we will meet these responsibilities in such a way that whoever comes into our communities need never go away and say that he was not given an opportunity to hear the gospel of the Lord Jesus Christ from the elders of this Church.

I would like to leave one other thought with you before closing. It has been said that those who live in glass houses should not throw stones. Probably it was because Paul never had any children of his own that he wasn't afraid to tell the bishops and deacons that they should be able to rule well their own houses, for said he: "If a man know not how to rule his own house, how shall he take care of the church of God." Some of us may not have dared say such a thing, but I believe that under present conditions we should give more thought to this, each one of us individually, than we have ever done before.

**W**E listened to President Clawson a few minutes ago reading the words of Alma. It has always occurred to me that that great mission of Alma, the son, was the result of the faith and the prayers of Alma, his father, who pleaded with the Lord until the Lord saw fit to call him back from the error of his ways. I wonder if we are doing that for our

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boys and girls. I wonder if we are holding council meetings as husbands and wives, and fathers and mothers, to try to meet the new conditions and temptations that are in our midst. I wonder if we know each one of our children well enough to know that they are making their contribution to the building up of the kingdom of God in the earth. Are our children setting an example because of our power as leaders and priests in our own homes?

A few days ago, I received a letter from one of our boys in the service, and I commend the counsel given in this conference, that we write them. He said he had just been ordained an elder in the Church, and he thanked the Lord for that more than for any other thing. While he has been in the service he has changed his way of living so that he is setting an example in upholding the standards of this Church.

But how did he get started in the way of righteousness? His grandmother in one of our stakes was concerned about him, because his mother was dead. She

wrote a letter and asked if we would write to this boy. We finally located him, and the first letter we received told how he was in California and heard two missionaries speaking on the street corner and lady missionaries singing; and he said he wouldn't have gone and spoken to them for anything in the world. He was afraid. He drew a diagram showing how he went down to the corner and back again, and then down to the corner and back again, and finally he found himself standing talking to the missionaries. In his letter he asked: "Do you think the Lord had anything to do with this?" As far as I am concerned I think the prayers of that grandmother and the importunities probably of his mother who had gone beyond, were the means of bringing that boy back into line of duty and righteousness.

God help us to labor with our children, to pray with them, to see that our own are setting an example in the Church. It will do more than all the preaching we can do. God help us to do it, I pray in Jesus' name. Amen.

Elder Harold H. Bennett sang a solo, "The Seer." (Words by President John Taylor).

## ELDER LEVI EDGAR YOUNG

*Of the First Council of the Seventy*

I was deeply touched by the address of President Grant, which was read by President McKay this morning. On the day that President Grant was chosen as one of the Twelve Apostles by a revelation of the Lord to President John Taylor, my father was also called and ordained a member of the First Council of the Seventy. He succeeded his father, President Joseph Young, who was ordained to his position by the Prophet Joseph Smith in the Kirtland Temple in February, 1835. My grandfather and my father both had deep and abiding testimonies of the divinity of the gospel of Jesus Christ as it was restored by the Prophet Joseph Smith. I am grateful to the Lord for the same testimony, for I know that God lives, that Jesus Christ is the Savior of the world,

and that Joseph Smith was a prophet of God, for he spoke for God and was sharer of God's counsels. He was the bearer and preacher of God's Word, and opened one of the greatest stages of religion in the history of mankind.

My brethren of the seventies, we are awakened to the great responsibilities of teaching the gospel to all mankind. If ever the world needed the Word of God, it is today. For this reason we must have vision, which gives us a view of the future as well as insight into conditions of the present. The calling of the seventy is an ideal of fellowship, with sacred obligations to God. Our spiritual obligations must make for unity and concord, and promote a spiritual culture within our ranks, which will give us power to teach the Word. From



now on, we of the organizations of seventy will glorify our work as never before, for I believe that the world is waiting for the truths of God. Every one of us has a sacred duty and trust, and while we as missionaries have our daily vocations, the most joyful recreation is in going to the homes of people with the gospel message. Remember the divine injunction: "Not slothful in business, fervent in spirit, serving the Lord." Our hearts need not be troubled or afraid, if we have the simple faith in God and the work He has given us to do. We remember the words of the Prophet Micah:

... in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, let us go up to the mountain of the Lord. ... (Micah 4:1-2)

The nations have come to the mountain of the Lord, and they will continue to come and be taught by you, my brethren, for the prophet continues and says:

... they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. (Micah 4:3)

You stake mission presidents should

call your brethren around you and teach the gospel. Remember when you approach people, you will receive from them the same thought that you give them. If hate, you will receive hate; if love, it will be love. God will be the judge of institutions and people; it is your duty to "love the Lord thy God with your might, mind, and strength, and thy neighbor as thyself." In his letter to the Ephesians, Paul speaks of the grace that is given each one:

... for the work of the ministry ... Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (Ephesians 4:12-13)

We pray that the missionaries of all the stakes of Zion will from now on have new life. We must turn our thoughts forward, for the gospel will meet every man's wants, and protect and guide his life. You will see your labors rewarded. Sowers and reapers will rejoice together. You are committed to nothing but the truth. People will listen to you. God bless all the missionaries in the Church, that they may see the importance of the work as never before, and go forth with the Light of God in their hearts, I humbly pray. Amen.

## ELDER THOMAS E. McKAY

*Assistant to the Council of the Twelve Apostles*

THE singing of the beautiful hymn, "A Poor Wayfaring Man of Grief," followed by the inspirational message of our beloved President, and then the solo so well rendered by Brother Bennett, "The Seer, the Seer," has brought us all, I am sure, nearer to our Father in heaven—nearer to many of our loved ones who are on the other side. I am very grateful today for my parents. I am very grateful that I have been considered worthy to be associated with this splendid body of men bearing the Holy Priesthood and am especially thankful for my rather close association with our beloved president, Heber J. Grant, his counselors, the Quorum of the Twelve

and the other General Authorities of the Church. I appreciate today, more than ever before, my membership in this Church—the great organization of the Church—an organization which furnishes not only just a favored few but all the members the opportunity for service.

I am very happy to report that our members in the European mission are also still carrying on. From some of them we have not been able to hear lately but because of my acquaintance with them and my love for them I am sure I am safe in saying that they are carrying on also as are the members from whom we hear. We receive letters and reports regularly from the

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British Mission, from Sweden, and from Switzerland, also occasionally from the Palestine-Syrian Mission. Through Sweden we have been able to hear from Denmark and from Norway, and through Switzerland, from Belgium and from Valence in the southern part of France. The brethren and sisters are holding their meetings as usual: sacrament, Priesthood and auxiliary meetings. They are holding their district conferences; they have held their M.I.A. June conventions. They also celebrated the Relief Society Centennial in nearly all the branches on March 15th and 17th. Some of the missions show a very substantial increase in tithing and fast offerings, also baptisms. The following is taken from a recent letter from the French-Swiss District with headquarters at Neuchâtel, Switzerland:

Thank you very much for your letters dated June 13th and July 28th which arrived within a fortnight of each other. Also the *May Era* and two *Relief Society Magazines*; one has been soaked in sea water.

The District Conference will be held in Geneva branch on the 17th and 18th of October, the date most suitable for everyone. Some will come out of military service at that time, and just after some will go. The branch there is going on strong and we are hoping for some baptisms in the near future. Next Saturday we shall have four or five baptisms in the branch of Neuchâtel.

The last letter from Palestine-Syrian Mission, among other things, states:

I am very happy I hear from your side and I can write to you all my desires, that is a blessing of the Lord to us. All members are in good condition in present time, but wheat that we bought a year ago is finished and we are much in need of wheat, and life is too hard to live, but we only trust to Lord and prayers from Zion and all will be well. Some members can't pay for living, and the wheat we give to them. As far as we hear we carry on in gospel and all Saints in good standing in faith.

From England we heard this sad news:

Brother John Cook and his family have suffered in a recent air raid. The incendiaries destroyed most of their bedding and linen. We have sent them a sum of ten pounds to meet their immediate needs and

learn that the government has also given them a smaller sum, with a promise of further help towards the end of the war. Unfortunately, the cost of replacing the lost bedding is so high that the family will have to deny themselves for the time being. Nevertheless, they are all well and Brother Cook, being a genealogist, is delighted that all his records and papers have been preserved.

The British Mission is doing exceptionally well in its missionary work.

A letter from Oslo, Norway, recently came by way of Sweden. Some of our letters have been returned since we entered the war, with the words printed upon them, "Service Suspended—Return to Sender," but as I stated we are able to hear through Sweden from the other Scandinavian Missions and through Switzerland from some of the other countries.

This letter from Oslo informs us, among other things, that:

The Saints are still faithful in paying their tithes and offerings so we are well situated financially. We have had six baptismal services this year, and in hopes of having more. Our mission paper *Lys Over Norge* is published as before and comes out regularly. Nearly all the branches in the mission celebrated the Relief Society centennial with public meetings and banquets on March the 15th and 17th, and all the places had a very fine time. The lessons for our organizations we have to work out ourselves as best we can, as we can't get anything from the headquarters. How long these conditions will last is hard to tell, but we will do our best to keep everything going till we get regular connections with you again. We trust in the Lord for whom we labour, and I am glad for the many blessings we receive from Him.

The following came direct from the Danish Mission, via the Red Cross:

I send you greetings from all of us. We are well, safe and happy. Extend our love and best wishes to all.

This is from the Swedish Mission:

It is only a year since the unemployment on account of the prevailing shut-out from other nations was very much felt in our nation. Now the condition has turned the other way about, and the outcry for lack of laborers is heard over the land. There is especially a deficiency in farm help and also for cutters to get out wood from the forests.

This condition exists probably in part because of Sweden's military training of men and their calling to encampments.

With regard to the food rations, they are usually sufficient, and it is of inestimable value that such an important article of consumption as milk is still on the free list. Vegetables are also plentiful. There has been a further downward cut in the meat rations, but the procurement of fish is good.

From the mission viewpoint the activities are singularly lively, compared with earlier periods. An especially fine unity prevails, and the willingness to serve is great. As regards the financial situation it is still good, which is shown by the means of the mission having nearly doubled in comparison with the previous year. Even the branch cash shows a balance of almost twenty percent.

The Royal Society of Social Administration Index shows that the living cost has increased forty percent. The tithing, however, shows an increase in 1940 over 1939, and 1941 over 1940.

And the following paragraph from a letter from Beirut:

We receive some of the Church publications you are sending and by reading them we understand something about the Church, and especially we received the 112th Semi-annual Conference Report, and we are exceedingly glad for it. Would that we had a chance to attend a Conference like that! From it we are receiving a lot of information and advice to the Saints here in Beirut. The lessons sent by President Amy Brown Lyman for the Relief Society sisters were translated and delivered to the sisters. We get a lot of benefit from studying them. We receive a lot of lessons and high ideals. We were also exceedingly glad to read the report of the one hundredth anniversary of the Society.

At present our thoughts are over there, and I pray that in another year we will have peace with us.

All our members in these war-torn countries are doing their best to carry on—God bless them. They appreciate the gospel and know that by living its principles they can have joy and happiness even in these trying times. They appreciate the prayers of you brethren and other members here at home, and we hope that you will continue to remember them. I appreciate very much the opportunity that I have of contacting them even in a remote way.

I appreciate also the opportunity of visiting and getting better acquainted with you brethren in your various stakes. I congratulate you upon the splendid work you are doing. I have enjoyed my visits with you in your homes. Especially have I appreciated the flowers and shrubbery around these homes, thanks to your wives, I suppose, and also the well kept grounds around your chapels. I commend you for that. I hope you will observe the beautiful trees, shrubbery and flowers here on these sacred tabernacle grounds and also the flowers near the Church Office Building on the sides and especially on the north end.

God bless you brethren for the splendid work you are doing. I think I have detected, however, a little hesitancy, on the part of some with reference to the Welfare Plan. You seem afraid of it; you are standing on the bank shivering. When I was a little boy, there was a group of us fellows who used to go from school direct to the swimming hole instead of going home. In the spring we could hardly wait for the snow to melt before hurrying to our swimming place. I remember one spring we were there when there was still snow under the willows and on the north banks. We prepared for the dip. Some of us felt of the water with our fingers, then with our toes; it was cold and the air was chilly; we remained on the bank shivering. There was one boy in the group, however, a leader—he has always been a leader—who didn't touch his toe to the water, nor feel of it. He just *ducked under* and enjoyed the swim. Some of us went home without ducking under, and naturally we didn't enjoy the swim.

Well, some of us are on the bank, hesitating and shivering with reference to the Welfare Plan, and perhaps some of our other responsibilities in the Church. Brethren, let me advise you to *duck under* and you will have great joy in your labors. Give to this world the best you have. "Give to the world the best you have, and the best will come back to you." Look for the good

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and the beautiful, and the good and the beautiful will also come back to you.

God help us to do this, I pray in Jesus' name. Amen.

### ELDER JOSEPH L. WIRTHLIN

*Second Counselor in the Presiding Bishopric*

**I** SINCERELY trust, my brethren, that the same spirit that has guided and inspired those who have spoken to us during this conference may guide and direct me the moment or two that I stand before you.

I have been deeply impressed with the spirit of prophecy and revelation that has characterized this conference. And why shouldn't there be a spirit of prophecy and revelation? For we declare to the world, "We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

This declaration of faith is wholly consistent and compatible with the Lord's dealing with His children on the earth whenever the Priesthood has been bestowed upon men. Declared Amos of ancient times, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7) The writer of Proverbs declared, "Where there is no vision, the people perish." (Prov. 29:18)

It is needless to go into the annals of history to prove definitely that where there has been no vision, no revelation, and no prophecy, the people have indeed perished. In the days of Moses and Isaiah, Ezekiel, Daniel, Peter, and Paul, revelation was in the present tense. Consequently doubters, disbelievers, critics, and those who stoned the prophets, were to be found in great numbers, and time alone has proved the validity and the authenticity of the revelations of the Most High to His servants in all dispensations.

We declare to the world that we do not only believe all that God has revealed but we believe that He does now reveal His mind and will to those who are His chosen servants upon the earth today. And yet there are those who propound this question: What of present-day revelations? Is God actually revealing His mind and will to those

who guide and direct the destiny of His Church? To such I would say that they are seekers of a sign, and as the writer of Proverbs says, "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction." (Prov. 1:7) We can point out many instances wherein the Lord is revealing His mind and will to those who have been anointed to guide and direct the destiny of this great work.

Seven years have elapsed since the Presidency of the Church requested stakes, wards, and Priesthood quorums to set in motion the great Welfare Program. Well do I recall there were those among us who doubted that such a plan was necessary and feasible. For, on one hand, those in governmental positions advised and counseled the people to destroy food surpluses. Farmers were paid for crops that were not produced. And yet in the face of such counsel and advice the leadership of the Church admonished us to produce greater abundances of foods and to erect storehouses wherein this food could be stored. There have since been erected milk-processing plants, grain elevators, and sewing centers which afford sufficient food, fuel, clothing, and shelter to care for every worthy member of the Church in case of an emergency.

Seven years of plenty, of abundance, are about to come to an end, and we may face seven years of leanness and the possibility of famine. The best authorities in the United States are now indicating that a food shortage for the year 1943 is not a remote possibility due to several conditions, too many to enumerate at this time. In retrospect we can all go back in our minds and consider the counsel of the brethren with reference to this matter and observe present-day conditions, which definitely prove that the Welfare Program was the mind and the will of the Lord made known through the power

of inspiration and modern-day revelation to His people. With the passing of time, as was the case with the declarations given Moses on Sinai for the children of Israel, the leadership of this people will be vindicated in all of their admonishments to the people, and man will again be convinced that the Lord has and does reveal His mind and will to the prophets of modern times.

The message of the First Presidency delivered to the people in April of this year and the message delivered this morning are revelations to the people, for they contain all of those great truths which are compatible with the mind and will of our Heavenly Father. I am grateful to say that when instructions are given by the First Presidency of the Church and the Quorum of the Twelve, there comes to mind the revelation given to the Prophet Joseph Smith, wherein the Lord had this to say when His servants spoke to the people: "And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, . . . shall be the voice of the Lord and the power of God unto salvation." (Doc. & Cov. 68:4) There is a test for modern-day revelation, the same test Jesus Christ invited those who heard His teachings to apply, for said He: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine

whether it be of God, or whether I speak of myself." (John 7:16-17)

As leaders in Israel, brethren, we should accept wholeheartedly modern-day revelation as presented to the people by His chosen servants, applying it in our lives to the end that we shall be a shining example to all of those who come under our direction—admonishing the people that they, too, can know of the doctrine, modern-day revelation, by following the admonition of the Lord when He declared: "Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you. Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom; and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich." (Doc. & Cov. 11:5-7) And eternal life can only be achieved, brethren, not alone by obeying the principles of the gospel of the Lord Jesus Christ, but by hearkening unto the advice and counsel of those who are in authority that come to us as modern-day revelation.

May God bless us, strengthen us, that we may ever be loyal and devoted to these servants of the Lord, sustaining them in all that they request us to do, I pray in the name of Jesus Christ. Amen.

## ELDER JOSEPH F. MERRILL

### *Of the Council of the Twelve Apostles*

**B**RETHREN, this is a remarkable gathering, the first that I have known about in the history of the Church: a session of a general conference composed entirely of the leaders of the Church in the stakes and wards and Melchizedek Priesthood quorums in the Church. Perhaps a larger percentage of these officers named are here than ever before.

I was recently asked if, in my opinion, the Melchizedek Priesthood quorums were making progress. That took me back in memory thirty-one to forty

years ago when, as a seventy, a member of two different quorums, one the Third Quorum of Seventy of which Brother George Albert Smith was also a member, when we felt we were doing our full duty as seventies if we met once a month with our quorum and there participated in the class work along lines furnished by President B. H. Roberts. Since that day we have gone a long way. We have come to appreciate that Priesthood means activity—that a quorum organization is a group of brethren banded together in

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order to do things, not merely to study about things. We stand foremost in advocating that faith alone will not save. Works are necessary, and no man can do his full duty in any Priesthood capacity, member or official, in any quorum who is content to sit on his seat and listen only. He must be on his toes doing things.

I was thrilled and thrilled with the message of the First Presidency this morning as it was delivered by President Clark. There were some things in there relative to Priesthood that are dear to those that are trying to help Priesthood quorums in their work. President Clark referred to the family, what it should do if it had an absent member in the armed forces of the country, and he referred to the quorums. Now, brethren, may I say that as President Clark indicated, any family that does not communicate frequently, weekly, he said, with its member, is failing in its duty. Any quorum, we believe, and any bishop at the head of the priests' quorum who does not write or have letters written monthly on behalf of the quorum to the ones that are absent, is failing also in his duty. Brethren, all we need to do is to travel about the country on the crowded trains, keep our eyes and our ears open, contact men in uniform here and there, and listen to the stories of those of our own boys who have been in the camps to know that these boys are faced with situations more tempting, more trying, more severe, than they have ever before faced in their lives; and would any quorum permit any man, any member of that quorum, to be without the assistance that quorum can give? If the officers of any quorum fail in seeing that that is done, they have failed in one of their duties, I verily believe.

**W**E have heard this afternoon about missionary work. May I say, brethren, we are all called to be missionaries. The members of the Church are all called to be missionaries, not necessarily to give our time to proclaiming the word, the message of Mormonism, which is defined as the restored gospel of Jesus Christ in its

fulness, but we are called upon to be effective missionaries and perhaps the most effective missionaries it is possible for us to be, by being true in our lives to the faith that we profess, and this is not an easy thing. Perhaps never before in the history of the human family, has the tempter had such power as he has today. Perhaps never before, certainly not since I have known anything about history, I believe, have the moral standards of the people become so low, as judged by our standards and our points of view, as they are today. You travel about on the trains. It used to be that if one wanted to smoke he retired to certain compartments, certain cars, certain places in the train. Nowadays it doesn't make any difference where you are, the air is blue with smoke, men and women alike puffing—mothers, grandmothers—I have seen them—mothers with small children puffing tobacco smoke. It makes you sick. And what else do they do? Brethren and sisters, President Clark spoke of the evils of drink. They are openly, in these trains, everywhere drinking their liquor. Now the conditions that prevail in the camps, the cantonments, and the places where our boys in uniform are working and training, are the conditions that are set according to the standards of a sinful world, and our boys are there. Will we try to help this situation? Will we try to get those boys—and there are hundreds of them who have returned from foreign missions—so impressed that they will feel obligated to continue their missionary work by living according to the teachings and standards of the Church? We must do this, brethren. We must do it or fail in a duty.

Now, may I say that all of us here know absolutely, undoubtedly we know absolutely, that this is the work of the Lord. If the work of the Lord lags, it is because we are lagging in our duty. If the work of the Lord fails, it is because we fail in our duty; but to fail in our duty is to do something in the light of our testimony that is positively absurd, perfectly ridiculous, absolutely foolish; to know that this is the work of

the Lord and that the plan we teach is the plan that will lead into the celestial kingdom if we follow it unto the very end, and then deliberately, through our foolishness, through our weakness, through our indifference, step aside from that plan, out of the path, and thus endanger our admittance into the celestial kingdom and therefore endanger our achieving the great reward that we will receive if we are true and faithful, is to do something that in the light of rationality is perfectly absurd, knowing that the gospel is true. But, brethren, we are in a world of temptation. We must not get an idea that it is easy to live

according to the plan we teach. To be sure, the plan we teach, if followed, will yield more joy, more satisfaction, more real pleasure in life than any other; but yet, we must remember that it isn't easy to live that plan, because of our environment, because of our temptations, because of our weaknesses.

I pray God that He will help us—that He will strengthen us, will give us wisdom and strength and courage and all that we need to keep us active in His work, that we may realize the joys that come to us as a result of obedience and faithfulness, and I ask it all in the name of Jesus Christ. Amen.

### **PRESIDENT DAVID O. McKAY**

*Second Counselor in the First Presidency*

Tomorrow afternoon, in this building, will be held one of the greatest Fast meetings possibly ever held in the Church or in the world. To aid in carrying that forward with the least possible friction we now ask some of the Presidents of High Priests Quorums to come forward immediately following the dismissal of this meeting to receive some definite instructions.

The congregation joined in singing the hymn, "Do What Is Right."

President Walter Miller of the Western Canadian Mission offered the closing prayer.

Conference adjourned until 7 o'clock p.m.

## **FIRST DAY**

### **EVENING MEETING**

The third session of the Conference convened promptly at 7 o'clock p.m., Saturday evening, October 3.

President David O. McKay, who conducted the services, announced that the congregation would sing the hymn, "How Firm A Foundation."

After the singing of this hymn, the invocation was offered by Elder Leslie F. Merrill, President of the Franklin Stake.

The congregation then sang the hymn, "God Moves In A Mysterious Way."

### **PRESIDENT DAVID O. McKAY**

*Second Counselor in the First Presidency*

Elder J. Spencer Cornwall, you will notice, is leading the singing tonight; Elder Wade N. Stephens is at the organ.

Under the direction or advice of his physician President Grant has

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taken a rest this afternoon and in all probability will not be with us tonight. We feel that he is wise in thus conserving his strength.

## ELDER GEORGE F. RICHARDS

### *Of the Council of the Twelve Apostles*

WHILE sitting here upon the stand, realizing that I might be called upon to speak, I have wondered what I might be able to say that would be germane to this occasion, something in which we might all be interested and possibly be profited. I have come to this conclusion, brethren, that everyone of us is a candidate for the blessings of eternal life and exaltation, and that nothing short of a fulness of glory will satisfy us after this life. That suggests that we have something to do while we live here upon the earth and should not forget the purpose of our being here—the goal of our existence and that which we desire to attain. And if we attain eternal life, brethren of the Priesthood, it will be through the Church and the gospel of Jesus Christ with the Holy Priesthood.

The Savior said to Nicodemus, a ruler of the Jews, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." We are all on common ground again in that we have, all of us, been born again of the water and of the spirit and have entered the kingdom of God on earth and have received our membership in this way. Where we have received blessings of this character from the Lord, the saving ordinances of the gospel, there is always a covenant of faithfulness attached. And so we might ask what is the covenant that we have entered into in receiving the gospel. I can say for myself when I received baptism I was placed under a covenant that I would henceforth keep the commandments of God as fast as they are made known unto me. This was done with uplifted hand before God, angels, and witnesses present.

I do not know to what extent that practice obtained in the Church or how long since it obtained in that particular ward where I was born and where I was baptized, but I have reached this

conclusion, brethren, that every person that has been baptized into this Church has received this covenant or has made this covenant, if not verbally, the very fact of accepting the gospel through baptism, and confirmation, has made this covenant. That responsibility rests upon every member of the Church. We hear people, sometimes, in praying, ask the Lord to help us to keep the covenants that we have made at the waters of baptism. I know of no other covenant that we have made in entering the Church through baptism, and that is very important, brethren. The gospel, with our membership in the Church and kingdom of God here on earth, is one of the greatest blessings that our Father in heaven has to give, and necessarily a solemn covenant of faithfulness should be exacted.

Another thing, we all hold the Melchizedek Priesthood. In this we are on common ground; and in receiving this Priesthood on the same principle we have entered into a solemn oath and covenant with God our Father that we will magnify that Priesthood, and He with us, that all He has shall be given unto us. Most of these brethren hold offices that grow out of the Priesthood, and in order to magnify the Priesthood we will have to magnify these offices which we hold.

We have had the privilege and many of us have accepted the privilege of going to the temple and receiving the holy endowments, and there we are told that they are to prepare us to enter into the celestial kingdom and to receive an exaltation therein. But we have to enter into covenants of faithfulness; and any man who desires to be faithful and intends to be faithful in keeping the commandments of God will not be afraid to make covenants of faithfulness. Now be it known that a man cannot go to the temple to receive those endowments un-



til he has received the Melchizedek Priesthood and that makes the receiving of the Melchizedek Priesthood a condition of salvation, to every male member of the Church. We have had the privilege, many of us, of going to the temple, having first received the Melchizedek Priesthood, and receive certain sealing ordinances there, entering into the new and everlasting covenant of marriage, and it is in that covenant that the greatest blessings that our Father has to give to us are given. Those who have attained those higher blessings, that is husband and wife sealed for time and

eternity, they are to have an offspring, an eternal increase. It is unthinkable that that condition could be obtained outside of the marriage relations that the Lord hath ordained. Priesthood is necessary in order to receive those blessings. We ought then, brethren, to appreciate this Priesthood which God has permitted us to hold and keep all the covenants we have entered into with the Lord, and be prepared for that which we hope to receive when we have finished this brief period upon this earth. May God help us to this end, I pray, in the name of Jesus Christ. Amen.

### ELDER ALBERT E. BOWEN

#### *Of the Council of the Twelve Apostles*

ALMOST every day we hear it said, or read it, that we are living in a changing world. I don't believe many of the people who use that phrase have any very clear idea about what they mean by it. It sounds good, seeming to imply a penetrating insight into the portent of the times, no matter how nebulous or muddy the thinking behind it may be, so it is freely used.

But I don't want to talk about that. A companion phrase is that we can't go back—we'll never go back to things as they were before. Well, the man who finds himself finally hanged on the gallows is the man who, when he got started off wrong, wouldn't go back. My judgment is that when we get started on the wrong way the sooner we turn back the better. The whole doctrine of repentance assumes a turning back from wrong to right.

But I don't want to go into that, either. I merely want to remind you that, amid all the changes in an ever-changing world there are some immutable things which do not change. They are as steadfast and unchanging as the heavens, which are the same now as when the first man looked out upon them. They are the basis of the moral order of the world which is the foundation upon which our civilization itself is built. The task of today is to preserve, though all else change, man's al-

legiance, unshaken, to those eternal foundations.

The Ten Commandments, for instance. They cannot be abrogated without abrogating the moral order of the world, shaking down the very foundations upon which our civilization rests. They set forth the law of life and can never be outmoded or rendered obsolete while life endures. They are of just as much binding force today as they were on the day when they were spoken with the voice of thunder out of the clouds on Sinai. They can no more be violated without disastrous consequences than one can violate any law governing in the physical world without being visited with the inescapable penalty.

As I listened to the powerful message of the Presidency, delivered this morning, I was impressed with the importance of that idea. From that message, if we were attentive to it, we learned that as to basic things there is no middle ground. Either we live by them or we pay the penalty of departure from their inexorable commands. They are not subject to modification or interpretation, but stand wholly as given, to be accepted in whole and lived completely.

It is the same with the basic things upon which we have rested our faith.

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Either a thing is, or it is not. To illustrate: This Church is founded upon the proposition that Jesus Christ is the Son of God, that through His mediation it became possible for us to attain immortality and eternal life. We cannot deviate from that. He is the Son of the Living God, the author of our salvation, and must be accepted in that light solely and completely. The whole structure of our own Church revolves about that basic fact. We say that the God of heaven came down in answer to the prayer of a boy and that He brought with Him a personage whom He introduced as His son, and He commanded that praying boy to hear His Son. And out of the teachings which were then given, and followed up by subsequent instructions, this Church was established. Now, that admits of no explanation, of no modification. Either those things happened or they

did not happen. There is no middle ground; and if they did not happen then we have nothing, because our whole structure is founded upon that assumed fact. We accept it as a fact, and we may not temporize with it, try to explain it away, modify it, or liberalize about it. It stands as the basic thing upon which our whole faith is founded. And our whole system of belief exacts of us that we accept those basic truths, without modification or change. As with the moral order of the world so those things may not be changed. They are as binding today as when they were first declared by the voice of God out of the heavens, and they will never change.

May God grant that we may hold steadfastly to them and that we may order our lives so that we shall not find occasions to depart from them, I pray in the name of Jesus. Amen.

### ELDER MARION G. ROMNEY

*Assistant to the Council of the Twelve Apostles*

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. (1 Peter 2:9)

**N**o one can look into the faces of this extraordinary body of men and partake of the spirit present without being conscious that there is here a power not usually felt in gatherings of like numbers.

The source of this power is, of course, the Priesthood. Each of us bearing the Priesthood, as we do, there should be power in our gatherings, for as Peter wrote to the Saints in his day, so with equal truth it may be said of us, we "are a chosen generation, a royal Priesthood," and it is our calling and opportunity to "shew forth the praises of him who hath called us out of darkness unto his marvelous light."

All who have received the gospel have come from darkness into light, but we, who have been invited to this conference, have been called, also, to leadership in the Priesthood; to be officers in the government of God; to re-

sponsibility in a well-defined field of action in which no one else can function so long as we hold the appointment.

Yesterday, the responsibility of leadership was borne by our fathers; tomorrow, it will rest upon our children; today, it is ours. It is now that we should feel the weight of our callings.

As we labor in the Church, two observations force themselves upon us. One is that there is great strength and devotion among the membership of the Church. No one can visit among the branches, wards, and stakes and see the amount of work that is done and the time freely given to service in the activities of the Priesthood quorums and auxiliaries without being impressed with this strength and devotion. It makes one, with the spirit of this latter-day work, thrill to be a part of it.

The other observation is of quite a different nature. It comes when the individual records of members are examined. They show that in nearly every Priesthood quorum in the Church there is a large percentage of our brethren who count the high honor

of being ordained to the Priesthood as a thing of naught; who enjoy not its blessings because they magnify not their callings. If they continue in their course, they stand in jeopardy of losing their right to the Priesthood.

I call these well-known facts to your attention, because I am persuaded that if this great host of inactive brethren are ever to be awakened, if they are ever to be called again "out of darkness into His marvelous light," it must be done by more effective action on the part of Priesthood quorum presidencies and their committees.

**T**HE Priesthood quorum is an indispensable unit of the Church. The presidencies of Priesthood quorums have the responsibility to see that every member of their quorums honors his calling in the Priesthood, and they, with their quorum committees, can labor with every member if they but have "the will so to do." Instructions as to how to proceed have been and will be given. They should be studied and followed, in order that our activities may be purposeful; but no instructions, and no program, can take the place of "A Will To Do."

We Priesthood officers must shake off our apathy. With the prize of eternal life for our brethren and ourselves at stake, we must not falter. The Priesthood we bear is not of men. Joseph Smith the Prophet received it direct from heavenly messengers. He was instructed by them, and he labored with all the energy of his soul to carry out those instructions.

We bear the same Priesthood he bore; we are called to service in that Priesthood as was he; and we must discharge the responsibilities laid upon us in like manner, if we would share with him in the rewards. Unto us the Lord has said:

Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. (D. & C. 107:99-100)

Would that every officer in the

Priesthood quorums could approach his labors with the spirit and determination of Nephi. When his brothers murmured about going for the brass plates, saying it was a hard thing that was required of them, he said to his father:

I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (1 Nephi 3:7)

Then after Laman's futile attempt to obtain the plates, and he and Lemuel were about to return to their father, Nephi said:

As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us. (1 Nephi 3:15)

Observe that he did not complain that the assignment was difficult, that he had other work which took all his time, that they had done the best they could, nor that they had called on Laban once and that it would be useless to call on him again. What he said was that, "As the Lord liveth . . . we will not go . . . until we have accomplished the thing which the Lord hath commanded us."

**T**HE manner in which he obtained the plates is a familiar story, as is the manner in which he obtained wild game for food when all their bows were broken. Everything he set his hand to do in righteousness, he accomplished. Why? Because he had the faith, and the courage, and the "will to do" what the Lord required of him, until finally he could say, when his brothers ridiculed him for undertaking to build the ship:

If God had commanded me to do all things, I could do them. If he should command me that I should say unto this water, be thou earth, it would be earth; and if I should say it, it would be done. (1 Nephi 17:50)

The Lord help us, in this Priesthood quorum activity, to approach our work with the spirit of Nephi, that we may

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indeed be "a chosen generation, a royal Priesthood, an holy nation, a peculiar people"; and that we may by our works

"shew forth the praises of him who hath called" us "out of darkness into his marvelous light," I pray.

### ELDER CHARLES A. CALLIS

*Of the Council of the Twelve Apostles*

THROUGHOUT the precious message we received from the First Presidency, the spirit of Isaiah and Jeremiah, like a golden thread, was in evidence. A true prophet is never popular, because he reproves and denounces, with equal vigor and equal impartiality and justice, the iniquities of the rich and the unrighteousness of the poor.

In this solemn and troubled hour there is an urgent need for the people everywhere to rededicate themselves to God, home, and country. The world is wandering in the wilderness because it is not baptized into the obedience that makes men free. We have been walking proudly, with assumed confidence, as though we were on adamant or the foundations of the world. Really we have been rolling along on parchment beneath which glowed a lake of fire. Lo, we have plunged into the inferno, this terrible inferno of war.

Joshua, the great ruler in Israel, rededicated himself in this way: "Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." If this nation would refresh its soul with this reconsecration, if the world would awaken and free itself from the fearful enslavement of sin, then the peace of Christ would dawn upon the world, and men, instead of killing each other, would love and save their brothers.

As I regard it, the home is the fundamental, essential unit of civilized society. For the instruction of our children we are depending too much on our Sunday Schools, Primaries, and other auxiliary associations, yea, and on the day school. We are willing that our children should receive instructions, much of them unknown to us, while we sit placidly by in our homes, and feel that the teaching of our children, thrown onto other shoulders, is a relief. This

will end in disaster. The home is the place where character is formed and where faith in God is strengthened.

Let us not delude ourselves; let us not lay the flattering unction to our souls, that if we complain at rulers and leaders our duty is ended. Before God every father in Israel is a ruler in the sense of the Lord's definition of the spirit of the Priesthood. A man is a ruler in his house, and he will be held accountable for the manner and the character of his rule. If in justice and love and patience he exercises his authority, having reverence for the dreams of youth, there will be no need for so many public exhortations on the Word of Wisdom, for liquor and other forbidden things will not be found in the home of "one that ruleth well his own house." I believe that all evils are of a family. Immorality is a brother to drunkenness.

With firm assurance we will magnify our calling and rededicate ourselves to the service of God. The General Authorities of the Church, stake presidents, and bishops hold dominion, righteous dominion, under the awful hand of God, and to Him they are accountable for their overseership.

God bless our country. God bless our homes. In properly conducted homes the children are builded up in character, in faith, in the principles of the gospel. A nation in which such training abounds shall increase in glory from day to day. The delight of such a nation will be not in shedding blood, not to conquer by might or physical power, but to conquer the world in the spirit of Christ along the lines of justice and mercy.

And in the love of Christ we will walk under His banner and bring souls unto Him whose glorious coming is nigh, and he will reign as King of kings and Lord of lords. This is my prayer in the name of Jesus Christ. Amen.

## ELDER ANTOINE R. IVINS

### *Of the First Council of the Seventy*

IT is a thrilling sight, brethren, to stand here and look into your faces, so many fine and wonderful men, many of whom I know personally. I hope that you will give me your faith and prayers that the very few minutes that I occupy of your time I may be prompted by the Lord in what I say.

Some of you were amused at the last conference in April when I remarked that we needed a few seventies to give the congregation complexion. Tonight we have a large representation of that group of the Melchizedek Priesthood. Unless it might be the high councilmen of the stakes who are present, perhaps the presidents of seventies quorums form the largest group here, and we who stand at their head pledge to the Presidency of this Church the loyal support of that group of men.

If you will read the 107th Section of the Doctrine and Covenants you will learn that they have a very special calling. Their calling is to walk behind the Council of the Twelve in carrying the message of redemption to the people of the world; and if the Church didn't have that charge and that calling I think this group never would have been organized in the Church at all.

We try to impress upon every man who is ordained into the seventies quorums that that is his calling and that if he will not exercise that function he has no right to come into this group of men. They should be the missionaries of the Church. They should be the predominating element in any missionary group in the Church. Now we have two ministries of that type, the foreign mission ministry and a stake mission ministry, all of the same type and class except in some minor details, and we now are interested very much in that stake mission work of this Church. It is proving to be such a wonderful and magnificent work that we are overjoyed with the success that we have realized in the past. But we are worried now, brethren, because we note a falling off in that

effort. We are short this year about six hundred missionaries as compared with last year. We are short from the seventies six or seven percent of that missionary group. We would like to ask you presidents who are here when you return to use your influence in recruiting from your ranks other seventies who can go into that work.

Now, there is no more magnificent work in the Church than to testify that Christ our Lord came to earth to redeem mankind, and that is the very special calling of you brethren, the seventies. You testify to that by word of mouth, but you also do it by the example which you live. And perhaps of the two the more potent is the example that one sets. We believe that the reason that conversions are made among the stakes of Zion more easily than in outside countries is that the people of the Church live the principles of the gospel and that there is radiated from them a light which people not of our faith can see, and perhaps see more readily than we ourselves; so we ask you who are missionaries in this stake work, as well as foreign countries, to show by your lives that there is power and efficacy and virtue in the gospel of Jesus Christ.

We appeal to the bishops and the presidencies of stakes to give us the men and the women we need for this work. They are just as essential as any other work we undertake, and we are dependent upon you brethren to supply them for us. All our stake mission presidents can do in that respect is to ask for a group. It is your problem to supply them. And be not afraid, brethren, to give us men of quality and capabilities especially adapted to this work. They are much more successful than the ones who have had no experience, who have no liking for the work. A man to be a successful missionary must have his heart and soul in that work. We pray that you will give us the type of men and women that we need.

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Now, in this particular emergency which has lessened our group, we are finding that our wives and our daughters are one of our most effective missionary elements. If you can't supply us men, increase our numbers by giving us good women. We will take excellent care of them. We will give them an opportunity that they cannot have otherwise, likely—an experience which will broaden them and strengthen them and help them. Those of them who are unmarried will make better mothers, and those of them who are already mothers will go to the work with an experience that will qualify them for it.

Brethren, it is an important work and we have that responsibility. It is the

charge that has been given to the Twelve in every age when the gospel has been established, and it is our greatest purpose to carry to people who have not learned of the truth a light which will lead them back into the presence of God our Heavenly Father. Will you, then, give us the aid and the support that we need that this work may not falter; that it may not go forth haltingly but that it may go with a tread so firm that nothing can impede its progress and that many people may be garnered into the Church to receive of these wonderful benefits and blessings of which we have heard this evening.

God bless you all I pray in the name of Jesus. Amen.

### ELDER JOHN H. TAYLOR

#### *Of the First Council of the Seventy*

THE Lord has said, "I have warned you and forewarned you"—He has warned us again today through His servants. Perhaps some of us will continue to say that there is a tomorrow when we will repent and lead a finer life, but we all know that as far as each one of us is concerned the time comes when for us there is no tomorrow. The Lord has also said that today is the time to repent.

You remember that the Lord told His prophet, Noah, that he should go out and warn the people and tell them of the coming destruction. But the people, seemingly because they thought there would always be a tomorrow and because the floods did not come that day or the next day, thought they would never come; therefore, they ridiculed the prophets and went their way. But the floods came and they were destroyed, because they would not listen to the prophets of the Lord.

I remember hearing a story of a man who had just lost his oldest son. The father was not a very religious man. In fact, he had disregarded most of the Lord's commandments. Because of his son's being called to the other side, a good man went into the house to talk with the father and to the family. The son had been unfaithful in every way.

He had been disobedient unto his parents, to his country, to his God. As the good man talked with the father and the family, the father said, "I think that this is a time for prayer." Perhaps we all think that only when the emergency comes to us it is the time to pray. The efficiency of a prayer is dependent on the type of life we have lived and the way we have made progress upon the earth. When the time comes for the summons, to ourselves or to our family, if we have not repented, if we have not done the things that should have been done, the praying comes rather late.

I trust, brethren, that as we continue traveling along the way of life, we will try to do the things that God through His servants wants us to do. The time is short and there is no telling when it might be too late for us to repent and do the things that we ought to do. It is very easy in an emergency, such as we have in war today, to build big buildings and to make steel and to make airplanes and to build hospitals. Perhaps we can do these things in a material way, but we cannot all of a sudden build character, build decent homes, or have a family who have such confidence in us that they will listen to our words and listen to the words of the servants of the Lord.

May we be humble as we live upon the earth. May we repent of our sins. May we take this message seriously as

it comes to us today, and live better and finer than we have ever lived before, I humbly pray in Jesus' name. Amen.

## ELDER SAMUEL O. BENNION

### *Of the First Council of the Seventy*

ONE of the most important documents that I have read is the message which was delivered by the First Presidency last spring. Today we have had another equally important message. These brethren are inspired of the Lord. I don't know where we could find such writing outside of Holy Writ itself, and to me it is Holy Writ. We have been called to keep the commandments of God and to walk uprightly before Him. If this great body of Priesthood will yield to the persuasion of these brethren and set the proper example, there will certainly be an influence for good in this great land that never has been felt before, for here is the strength of God, the strength of the Holy Priesthood, vested in this Church.

I often think of the words of the great Solomon who said, "As a man thinketh in his heart, so is he." Men who have it in their hearts to keep the commandments of God, will keep them. They will not commit adultery who say and feel that it is a sin akin to murder, a thing the Lord has said we shall not do. Such men will not steal, they will not lie, they will not bear false witness, or violate the Sabbath day. Men will not leave the work of God undone if they feel in their hearts that it is the thing for them to do.

Brethren, there never was a time that was more opportune for us than right now. There will never be another time when we will be enjoying this earthly existence. This is your day and mine. We will never go through this world again as we are now. We are here writing our history. We write it every day and there can be no change. As we write it, that is the way it will be. We write it by our lives. No matter what our vocation is, no matter where we are, there is nothing that will build us more surely and make us

stronger than an assurance that we have the truth. As we work in our fields or in our homes, in our shops or in our offices, let us keep in mind this thought: This is the work of God that I am engaged in.

I know that the Lord, our Eternal Father, appeared to Joseph Smith and introduced to him the Savior of the world and said unto him, "This is my beloved Son—hear Him." If we will keep in our minds all the time that the Priesthood of the Son of God is in the earth and that the same leadership that was introduced to the Prophet Joseph Smith is here; if we will reflect constantly upon the high standard of living and teachings that have been ours from the days of Joseph until now; and if we will remember that there has never been a wavering in any way in the leadership of this Church, we cannot help feeling in our hearts and souls that this is the work of God. If we do that we will be strong and we will be able to carry on as the Lord would have us do. We will not be weak, and we will not be tossed to and fro by every wind of doctrine, but we will feel in our hearts to know the truth. We will understand the course we should take and the opinion that we should express; we will know that we are the Lord's chosen people.

I am thankful for the testimony that I have, for the privilege of laboring in a small way in this great Church of Christ on this earth in this dispensation; I rejoice that I have been permitted to take a part in building this western commonwealth. I know that is the feeling of every true Latter-day Saint. I pray the Lord to bless the leadership of this Church, for this Church is led by a prophet of the living God who was raised up for this very purpose. He stands as a monument in faith and ex-

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pression of that code of living which, I want to say to you brethren, commands the respect of all honorable men and women everywhere when they become acquainted with the facts and know us as we are. These are the things we

should keep in our minds, and if we do, we will not be weak and we will not fail, but we will die worthy men, Latter-day Saints in full fellowship. To this end I pray, in the name of Jesus. Amen.

The congregation arose and joined in singing, "Go Ye Messengers Of Glory." (Words by John Taylor).

## ELDER GEORGE ALBERT SMITH

*Of the Council of the Twelve Apostles*

**W**E certainly have had a glorious time today. From the first prayer that was offered, the first hymn sung, this house has been the abiding place of the Spirit of the Lord. Those of us who have assembled have undoubtedly been enriched by the experiences through which we have passed.

Reference has been made to the fact that recently one of the brethren had visited some of our shrines, if we may call them shrines, and that reminds me that within the last year I have been at the birthplace of the Prophet Joseph Smith. It is just about the same size village as it was when he was born. I have been at Kirtland, Ohio, where the Latter-day Saints built a temple. It is the largest building in that section of the country now, and Kirtland is a village shrunk to the point that it no longer has a post office. I also have been at Far West where there were three thousand of our people, when they were driven out, and there are only three buildings on the tract of land that we referred to as Far West—only three, and very poor buildings at that. I have been thinking also of other places where our people lived, where they have developed lands and built houses, and then were compelled to leave their homes and go away. Independence, Missouri, is no larger in point of population, or little larger, than it was a hundred years ago. The section of country around Nauvoo is just a village. Nauvoo, when the Saints were driven out, was a city of more than twenty thousand people, and today it has neither a streetcar nor a railroad train, and its population does not exceed one thousand people. Our

people came out of the world because they were compelled to come. It was a choice between the world and the wilderness, but see what the Lord wrought and see how He has fulfilled His promise.

"Seek ye first the kingdom of God and his righteousness; and all things will be added unto you."

You will find no place even today, in all America, no house of worship, equal to the house you are sitting in now, in point of convenience and the ability to hear the voices of those who speak. I know of no city more beautifully laid out, in all America, than this with its one hundred forty thousand population, and we have other fine cities. The Lord brought us here when it was a wilderness, and He has made it delightful to dwell in. Surely we are grateful for our heritage.

This morning the patriarch to the Church was introduced to you. His remarkable lineage is worth tracing. He is a son of one of the mighty apostles of the Church of Jesus Christ of Latter-day Saints. He is the grandson of one of the great presidents of the Church. He is a great-grandson of Hyrum Smith, the martyr, who was the brother of the Prophet Joseph Smith, who gave his life with his brother that this gospel might be kept in the world. He is a great-great-grandson of Joseph Smith, Senior, the first patriarch in the Church of Jesus Christ of Latter-day Saints to be so designated, and the first man to receive the testimony of Joseph Smith the Prophet that he had beheld a heavenly vision and had listened to the voice of an angel.



Every family that came into the Church in the early days and remained faithful has enjoyed rich blessings that could be obtained in no other way. The Church of Jesus Christ of Latter-day Saints is not just another church. It is His Church who gave it His name. The gospel of Jesus Christ is the loving advice of a kind and Heavenly Father who, knowing the end from the beginning, says, "This is the pathway—walk in it, and ye shall find the celestial kingdom," and there is no other pathway that leads to that kingdom.

Where are those who left the Church about the time of the martyrdom of the Prophet Joseph Smith expecting to develop a church and lead the people? What has happened to them? I made a mental note while sitting here of the failure of James J. Strang, Sidney Rigdon, Jason W. Briggs, James H. Gurley, Lyman Wight, Granville Hedrick, and I might name others but I will not take time. What became of them and where are their followers today? You could put all of them that make any claim to following those men, in this building and they would be lost. This is only one of the great structures of the Church with which you are identified that if it were required could be filled many, many times over, not by all the people, but by the Priesthood alone.

I AM thankful for my membership in this, the Church of Jesus Christ. I think that nobody could be more thankful than I or more grateful for parents and grandparents who were faithful Latter-day Saints. We must not forget that when we see all the richness of our lives we can't separate it from the righteousness of our mothers. It is a wonderful thing to know, as Nephi of old, who said he was born of goodly parents—he didn't say just a goodly father. He was born of goodly parents, and we would do well when we think of our blessings to remember our mothers and our grandmothers and our great-grandmothers. Wherever there was a great leader in Israel there was a great wife or mother or both who stood by his side. I am thankful to be

here with you. It is a blessed privilege.

That was a marvelous message that was received this morning from the Presidency of the Church—you can't duplicate it in any other church in the world; and you can't think of anything that would be desirable to enrich the Church and to prepare us for a place in the celestial kingdom that was not included in that message. A marvelous gathering of facts and figures and advice and counsel that we would all do well to listen to and profit by.

Now tonight we are here in peace and quiet. The world is on fire. Everywhere peace has been taken from the earth, and the devil has been given power over his own dominion. God has said if we will honor Him and keep His commandments—if we will observe His laws He will fight our battles and destroy the wicked, and when the time comes He will come down in heaven—not from heaven—but He will bring heaven with Him—and this earth upon which we dwell, will be the celestial kingdom.

What if all the world knew and believed that? What a change there would be in the conditions among the children of men! What joy would be in the place of sorrow and distress today! It is your duty and mine, having received this information, to impart it to others.

We are a little handful of people among the children of men, but possessing the only key to exaltation in the celestial kingdom of our Heavenly Father. I wonder if we appreciate it. If we do we should evidence it by teaching others. Let us set our homes in order. Let our lights so shine that our neighbors who are not of this Church may see our upright lives and be constrained to glorify the name of the Lord. Let us so adjust ourselves in our business affairs that we will be known for our virtues and for our integrity. Let our homes be the abiding place of prayer and let our premises indicate that we rejoice in living in our homes. Let us set the example to the world that the world needs, that of a choice, sweet, wholesome surrounding in the place that we call home.

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I am glad to be identified with this group of men here tonight. I thank you, my brethren, for the joy that has come into my life as a result of this companionship. I have been privileged above many other men in the world. I am thankful for it. I am not inclined to boast about it, but I do feel grateful to my Heavenly Father that all my life I have had the privilege of associating with the best boys and girls and the best men and women that I could find in the world, and it has not been necessary for me to seek my pleasure and my company and my education among those who are evil-minded. Tonight,

with gratitude in my heart, and with thanksgiving I associate with these men, the General Authorities of the Church, these men who preside over the stakes and wards of Zion—these men who are seeking to build the quorums of the Priesthood as they ought to be—thankful that I belong to this group and pray that as the days go on and as the opportunities are presented that I may do my part. That I may be worthy of this fellowship and this membership, not only here but throughout the ages of eternity, and that we may all be so blessed I humbly pray, in the name of Jesus Christ, our Lord. Amen.

### ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

It was a hundred years ago that Stephen A. Douglas came to Nauvoo to visit the Prophet Joseph. He had previously been employed as counsel in some litigation in which the Prophet was involved, and was a very warm friend of his. As he surveyed that lovely city, Nauvoo (in 1843 it was the largest city in Illinois, with a population upwards of twenty thousand people) he saw the orderliness, the magnetic power that the Prophet seemed to have with his people, and he is said to have remarked that if he could command the leadership that the Prophet Joseph had, he would lead a group of people to the Northwest and give up his political career. He was then in the House of Representatives in Washington.

There is one thing, however, that Douglas seems to have overlooked. We sang today "A Poor Wayfaring Man of Grief." The Prophet Joseph was in prison. Everything that he possessed, apparently, was in the hands of his enemies, but there was something that was still within his own soul—there was something that he still possessed that Stephen A. Douglas had not recognized. He could, in the face of his enemy, in the face of persecution conscious of martyrdom—he could still sing with Brother Taylor, at least in his heart, that lovely hymn, a hymn of charity, a hymn of kindness, a hymn of

forgiveness, even of his enemy. That was something that Stephen A. Douglas didn't detect. Stephen A. Douglas didn't detect, either, that same attitude of spirit that the Prophet Joseph had. When in Liberty Jail there came to him through the revelation of Almighty God that marvelous prayer in which he instructed the Priesthood, an injunction that stands for you and me today:

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death. (D. & C. 121:41-44)

Then in instruction to his people—and mind you he was in prison, in a dingy, dirty, prison, restrained as far as the physical part of him was concerned; everything taken away from him, in the bigness of his soul he said:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax

strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (D. & C. 121:45-46)

It was this, my brethren, it was this attribute that was manifest in Carthage Jail that Stephen A. Douglas never felt. He saw only, but he did not feel. That is one reason why today it is recognized by people around us that there is a bigness in the coming together, as we do here on these occasions of the general conference, but those who do not know as we know do not sense the bigness of this thing. They do not know what it

is that impels men to come hundreds of miles in answer to a call such as this. They do not know what it is that impels men in our outlying stakes to give their all, almost, for the benefit of their brethren, to help build up their social life, their physical life, and, above all, their spiritual life. These are the things that men do not realize when they come in our midst. These are the things that men did not realize when they came to Nauvoo, in the days of the Prophet Joseph. They saw merely the external, not the internal; but there is a power here that you and I feel, and we are grateful to God tonight for it, for the testimony that God has given us of the divinity of this work, and I rejoice with you in it with all my heart, in the name of Jesus Christ. Amen.

## ELDER MARVIN O. ASHTON

### *First Counselor in the Presiding Bishopric*

I would give almost anything I have if I could fight away the timidity that comes with this responsibility. However, with that feeling, there is with me the consciousness of the thousands of sympathetic attitudes towards us who have this responsibility in general conference. If we did not enjoy the music and the fine things that are said here on these occasions, if we didn't have those at all, it would be worth while just to grasp the hands of you men and get the white of your eyes and the spirit that you carry with you. I want to take this occasion to express my appreciation of the filial feeling that you extend to us.

As we go about visiting you in the different stakes, so far as some of us are concerned, we wonder just how much good we do. But there is one thing we are sure about, and I have expressed it more than once; we are sure of the fine spirit that we get from you, and it is not your fault if we don't take it elsewhere. I am one of those who believe that inspiration goes up the ladder as well as down the ladder. I mean that we expect and get inspiration and revelation from our file leaders. It must be that way—that's the inspiration going

down the ladder. I am not unmindful, however, of the inspiration that goes up the ladder as you in your communities, your wards, and your stakes develop things and perfect them; then we who visit you get these ideas and partake of those influences. We are like the bee who goes from flower to flower sipping honey as we find it. Unless we are altogether dead on our feet, we cannot help scattering the pollen—the precious gems we find in your particular stakes. Each one of us is made the better by virtue of the attainments and spirit of the rest of us.

I remember seeing, as a boy, a packing company's advertisement that was on the billboards of every city in the United States. I can see that picture now as vividly as if it were yesterday. It was a herd of steers being crowded into one can of beef extract. In other words, in every can were vitamins of the herd. Rather a rough comparison, I agree, but in a sense isn't each one of us a soul of the virtues of all of us?

I am thoroughly convinced that one of the great virtues of the Church is that of visiting about and taking the honey, if you please, from flower to flower. Our visiting with one another keeps the

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Church alive. There is no question about it. What concerns me right now is that these contacts with one another are going to be hampered. It is this rubber situation. It is a challenge to you. You have never had so many inroads on your organizations as now. You have the boys leaving for the army, you have people going to the arms centers, and last but not least, you have the people that are going crazy over money. It is going to their heads, and it is a sad picture.

You have often heard it said, "Liberty, liberty, how many crimes are committed in thy name?" May I just change that a little bit? "Oh, rubber, oh tires, (the want of them), how many crimes of omission are going to be committed in thy name?" If you are inactive, if you are shirking your responsibilities, you are going to blame it on the lack of rubber, and while I love you and hope you love me, I am not unmindful of some of the conditions we find in the stakes. We find people who are not as active as they ought to be. They have a testimony of the gospel, (at least they think they have), but it stops there. We are not as active as we should be. I often think of the old fellow down our way who used to get up on fast days and say, "I just can't rest until I have borne my testimony." The trouble with him was that he bore his testimony the first part of the meeting and then went sound asleep and pretty nearly snored his head off. Now are you doing that? Am I doing it? It is one thing to have a testimony and another thing to do something about it. Don't you think that I have so little sense that I am speaking disparagingly of the testimony of a humble person. The Church rests on that kind of faith. My mother taught me at her knee just how important that is.

To illustrate what I am driving at, may I tell a story that was told to us down in Lehi at a recent conference there. A good patriarch said that he was asked to take his saw and hammer to the church and do some work. He found the hammer, but he couldn't find the saw. He hunted all over for it,

and finally his wife came to the rescue. She said, "Now, Father, if I were you I would think where I used that saw last, and I believe I would hunt in that place." Well, he went everywhere in search of the saw. He looked high and low ever trying to think where he last used the saw and praying that he might be guided to the lost article. He climbed on the roof—no saw in sight. At that moment, when he was about to despair, although it was a breezeless day, a slight stir of the air tipped the saw from the top of the chimney. It whirled through the air and stuck in the shingled roof a few feet ahead of him like the alighting of an arrow. In soliloquizing about this almost miraculous restoration, our patriarch remarked to us, "I thought I saw the *hand of the Lord in that saw*. But," emphasized he, "I was dead sure the Lord wanted me to see the *hand of the saw*." Now, it is easier to see the hand of the Lord in things than it is to see the *hand of the saw*.

Someone has wisely said, "Many a man has made a false step by standing still." A good member of our Church who is more skilful in the use of the baton than he is in penmanship stated that in giving the name of a hymn to be sung as, "Sweet and Low," the brother presiding announced it as, "Sweet and Sow." Rather an odd coincidence, but life is more "sweat and sow" than it is "sweet and low." Do some of us fish on the sand bar notwithstanding the fact that the fish have moved out with the river?

May I read in closing this piece called "Blind People"?

This is an age of readjustment. Only those capable of making quick changes fit the times. Those with closed eyes and closed minds are in for trouble. A blind man wants the furniture in a room left unchanged. Only then can he move about with any degree of comfort and safety. Change the setting, and he finds himself bumping into things. No longer can he move freely. In our Church there are many men who act as if they were blind. They too want no changes made. They worship familiar patterns, and new ideas, new methods, new personalities cause them discom-

fort. Now is the time to remember the law of the survival of the fittest. We survive or we perish according to our adaptability or inadaptability to our environment. Each of us must ask, "What changes must I make in my thinking to fit me to this new environment?"

I am not in any sense fighting the idea presented by Brother Bowen. I think he is just as right as he can be. You

can't change fundamentals. We have people coming in all around us by the thousands. What are you doing about it? Are we going to absorb them, or are they going to absorb us? It depends on our attitude.

May the Lord help us to be broad-minded and see the *hand of the saw* and work our heads off. Amen.

## ELDER NICHOLAS G. SMITH

*Assistant to the Council of the Twelve Apostles*

IT is a marvelous thing, my brethren, to be numbered among the men who have been called to act in the name of God here on earth. There are one hundred eleven thousand—slightly more—men holding the Melchizedek Priesthood, divided into one thousand two hundred six quorums. I suppose there are five thousand of that number here tonight, and you constitute the leaders of the Church. As you know, my activity has been largely in the mission field. Since returning from the Northwestern States Mission, I have been assigned to read every Priesthood quorum report in this Church, and make notations as to where these Priesthood quorums are falling down. It has been an interesting thing to me to note that for the month of August just past, in activity, the high priests quorum of the San Diego Stake leads with eighty-two percent of its members active. The lowest stake in the high priests quorums runs only twelve percent. All along between that point of twelve percent and eighty-two percent, the different quorums function. Eighty-two percent would be a low percentage if the Priesthood really realized the importance of their calling as God's representatives in their respective places, I am sure.

In the seventies for August, Long Beach Stake led with seventy-four percent of the seventies active; in the lowest stake only eight percent of the seventies were active.

Of the elders in Juarez Stake fifty-nine percent were active, and there were two stakes that only had four percent of their elders active.

NOW it has been interesting in checking these reports to find that many of the questions are not answered. They are slurred over and the very reason for those reports, of course, is to call to the attention of the presidency of the quorums wherein they are failing, and it is the duty of every presidency of a quorum to know his quorum members' activity and to be closely associated with them and to be indeed a father to his brethren and to show a great deal of interest in them. I have noticed that practically nothing is being done with respect to the request President Grant made some years ago, that we work with those who are addicted to liquor and tobacco; and I find in one quorum where there are forty-four members and not one of them is reported as observing the Word of Wisdom. Now, I think perhaps the secretary has neglected to fill in the answer in his hurry to get the job over. In other quorums I find where a third of the quorum members use liquor and tobacco, I am sure that these things are not pleasing to our Heavenly Father. But if the quorum secretaries would be more careful—if the presidencies of quorums would check upon these questions and the answers before they sign the reports and see that they are properly filled out and if quorums would only send in their reports—we have some quorums that haven't sent in their reports all this year, yet—to me it is rather strange after laboring in the mission field, and having one hundred percent response when you ask the missionaries to do something, to come home and work with the Priesthood and find

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that it runs as low as four percent who are active in some stakes.

Brethren, the gospel is true. I know it, and I love it. I love these men with whom I associate. I love the stakes and the wards, and the mission fields. I have found, wherever I go among the stakes, such a sweet spirit that I am sure things are not reported that are happening there, and it would be nice to have these things on file in the head offices of the Church where they can be checked upon

and known. Surely much is being missed I feel as I go amongst you and feel the spirit in your stakes.

God bless us and help us to measure up to this responsibility, that the men who hold this Priesthood might act as do their sons who spend their time in the mission field and put in thirteen and fourteen hours a day in doing something about the responsibility which is theirs is my prayer in Jesus' name. Amen.

### PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

We shall now have the privilege and pleasure of hearing a message from President J. Reuben Clark, Jr.

There was one other member of the General Authorities on the program tonight, but his doctor, solicitous of his health, has advised that he be not subjected to the strain of public speaking. That is Brother Sylvester Q. Cannon. We should like to hear from him, but we want him to know that we are solicitous of his health, and we will excuse him from this extreme responsibility during this Conference. He knows he has our faith and prayers for a complete recovery.

President Clark will now speak to us and we trust he will take all the time that he feels impressed to occupy.

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

**B**RETHREN: I have been trying for a week to relieve you of this experience, but Brother McKay, so kind, so sweet, and so merciful, has been perfectly adamant. So I stand before you here, not to preach, but to counsel with you.

There is a great deal of misapprehension among our people regarding the United Order.

I have not been able to believe that the United Order meant what some people have thought it meant, so within the last months I have spent quite a little time reading the revelations thereon, also reading our history, and at the same time giving some consideration to a dissertation which has been written regarding the Order.

There is a growing—I fear it is growing—sentiment that communism and the United Order are virtually the same thing, communism being merely the forerunner, so to speak, of a reestablishment of the United Order. I am informed that ex-bishops, and indeed, bishops, who belong to communistic organizations, are preaching this doctrine. So I thought that perhaps if I said just a few words to you tonight regarding the way I interpret the revelations that are printed about this in the Doctrine and Covenants (if there are other revelations about the Order, I do not know of them), I thought if I said something about it, it might be helpful. I recommend that you, my brethren, read a few of the Sections of the Doctrine and

Covenants which cover this matter, beginning with Sections 42 and 51. (See also Sections 70, 78, 82, 83, 85, 90, 92, 96, and 104.) If you will go over these sections, I feel sure that you will find that my explanation of the United Order will be substantially accurate.

#### EARLY DEVIATIONS

I may say to begin with, that in practice the brethren in Missouri got away, in their attempts to set up the United Order, from the principles set out in the revelations. This is also true of the organizations set up here in Utah after the Saints came to the Valleys. So far as I have seen there has been preserved only one document that purports to be a legal instrument used in connection with the setting up of the United Order, and that document is without date. It is said to have been found among the papers of Bishop Partridge. It was a "lease-lend" document. You may have heard that phrase before. Under this instrument the Church leased to Titus Billings a certain amount of real estate and loaned him a certain amount of personal property.<sup>1</sup>

This instrument is not in accordance with the principle laid down in the revelations touching upon the United Order.

The basic principle of all the revelations on the United Order is that everything we have belongs to the Lord; therefore, the Lord may call upon us for any and all of the property which we have, because it belongs to Him. This, I repeat, is the basic principle. (D. & C. 104:14-17, 54-57)

One of the places in which some of the brethren are going astray is this: There is continuous reference in the revelations to equality among

the brethren, but I think you will find only one place where that equality is really described, though it is referred to in other revelations. That revelation (D. & C. 51:3) affirms that every man is to be "equal according to his family, according to his circumstances and his wants and needs." (See also D. & C. 82:17; 78:5-6.) Obviously, this is not a case of "dead level" equality. It is "equality" that will vary as much as the man's circumstances, his family, his wants and needs, may vary.

#### CONSECRATION

In the next place, under the United Order every man was called to consecrate to the Church all of the property which he had; the real estate was to be conveyed to the Church, as I understand the revelations, by what we would call a deed in fee simple. Thus the man's property became absolutely the property of the Church. (D. & C. 42:30; 72:15) Then the bishop deeded back to the donor by the same kind of deed, that is, in fee simple, and also transferred to him by an equivalent instrument, so far as personal property was concerned, that amount of real and personal property, which, the two being taken together, would be required by the individual for the support of himself and his family "according to his family, according to his circumstances and his wants and needs." This the man held as his own property. (D. & C. 42:32; 51:4-6; 83:3)

In other words, basic to the United Order was the private ownership of property, every man had his own property from which he might secure that which was necessary for the support of himself and his family. There is nothing in the revelations that would indicate that this property was not freely alienable at the will of the owner. It was not con-

<sup>1</sup>Smith, Joseph, *History of the Church*, Vol. I, pp. 365-367.

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templated that the Church should own everything or that we should become in the Church, with reference to our property and otherwise, the same kind of automaton, manikin, that communism makes out of the individual, with the State standing at the head in place of the Church.

Now, that part of a man's property which was not turned back to him, if he had more than was needed under this rule of "equality" already stated, became the common property of the Church, and that common property was used for the support of the poor of the Church. It is spoken of in the revelations as the "residue" of property. (D. & C. 42:34-36)

#### LAND PORTIONS

Furthermore, it was intended, though apparently it did not work out very well, that the poor coming into Zion, and by Zion I mean, here, Missouri—the poor coming into Zion were to have given to them a "portion" of land, which land was to be either purchased from the Government (and it was planned to purchase large areas from the Government), or purchased from individuals, or received as consecrations from members of the Church. The amount of this "portion" was to be such as would make him equal to others according to his circumstances, his family, his wants and needs.

The land which you received from the bishop by deed, whether it was part of the land which you, yourself, had deeded to the Church, or whether it came as an out-right gift from the Church as just indicated, and the personal property which you received, were all together sometimes called a "portion" (D. & C. 51:4-6), sometimes a "stewardship" (D. & C. 104:11-12), and sometimes an "inheritance." (D. & C. 83:3)

As just indicated, there were other kinds of inheritances and stew-

ardships than land or mere personal property; for example, the Prophet and others had a stewardship given to them which consisted of the revelations and commandments (D. & C. 70:1-4); others had given to them a stewardship involving the printing house (D. & C. 104:29-30); another stewardship was a mercantile establishment. (D. & C. 104:39-42)

#### SURPLUS

I repeat that whatever a steward realized from the portion allotted to him over and above that which was necessary in order to keep his family under the standard provided, as already stated above, was turned over by the steward to the bishop, and this amount of surplus, plus the residues to which I have already referred, went into a bishop's storehouse (D. & C. 51:13 and citations above), and the materials of the storehouse were to be used in creating portions, as above indicated, for caring for the poor (D. & C. 78:3), the widows and orphans (D. & C. 83:6), and for the elders of the Church engaged in the ministry, who were to pay for what they received if they could, but if not, their faithful labors should answer their debt to the bishop. (D. & C. 72:11 ff)

#### OTHER INSTITUTIONS

Now, as time went on and the system developed, the Lord created two other institutions besides the storehouse: one was known as the Sacred Treasury, into which was put "the avails of the sacred things in the treasury, for sacred and holy purposes." While it is not clear, it would seem that into this treasury were to be put the surpluses which were derived from the publication of the revelations, the Book of Mormon, the Pearl of Great Price, and other similar things, the stewardship of which had been given to Joseph and others. (D. & C. 104:60-66)

The Lord also provided for the creation of "Another Treasury," and into that other treasury went the general



revenues which came to the Church, such as gifts of money and those revenues derived from the improvement of stewardships as distinguished from the residues of the original consecrations and the surpluses which came from the operation of their stewardships. (D. & C. 72:11 ff)

The foregoing is the general outline as it is gathered from the revelations of the law of the United Order which the Lord spoke of as "my law." (D. & C. 44:6; 51:15) There are passages in the revelations which, taken from their context and without having in mind the whole system, might be considered as inconsistent with some of the things which I have set out, but all such passages fall into line if the whole program is looked at as contained in all of the revelations.

#### PRIVATE OWNERSHIP FUNDAMENTAL

The fundamental principle of this system is the private ownership of property. Each man owned his portion, or inheritance, or stewardship, with an absolute title, which he could alienate, or hypothecate, or otherwise treat as his own. The Church did not own all of the property, and the life under the United Order was not a communal life, as the Prophet Joseph, himself, said, (*History of the Church*, Volume III, p. 28). The United Order is an individualistic system, not a communal system.

#### THE WELFARE PLAN AND THE UNITED ORDER

We have all said that the Welfare Plan is not the United Order and was not intended to be. However, I should like to suggest to you that perhaps, after all, when the Welfare Plan gets thoroughly into operation—it is not so yet—we shall not be so very far from carrying out the great fundamentals of the United Order.

In the first place I repeat again, the United Order recognized and was built upon the principle of private ownership of property; all that a man had and lived upon under the United Order, was his own. Quite obviously, the fundamental

principle of our system today is the ownership of private property.

In the next place, in lieu of residues and surpluses which were accumulated and built up under the United Order, we, today, have our fast offerings, our Welfare donations, and our tithing, all of which may be devoted to the care of the poor, as well as for the carrying on of the activities and business of the Church. After all, the United Order was primarily designed to build up a system under which there should be no abjectly poor, and this is the purpose, also, of the Welfare Plan.

In this connection it should be observed that it is clear from these earlier revelations, as well as from our history, that the Lord had very early to tell the people about the wickedness of idleness, and the wickedness of greed, because the brethren who had were not giving properly, and those who had not were evidently intending to live without work on the things which were to be received from those who had property. (D. & C. 56:16-20)

#### STOREHOUSES AND PROJECTS

Furthermore, we had under the United Order a bishop's storehouse in which were collected the materials from which to supply the needs and the wants of the poor. We have a bishop's storehouse under the Welfare Plan, used for the same purpose.

As I have already indicated, the surplus properties which came to the Church under the Law of Consecration, under the United Order, became the "common property" of the Church (D. & C. 82:18) and were handled under the United Order for the benefit of the poor. We have now under the Welfare Plan all over the Church, ward land projects. In some cases the lands are owned by the wards, in others they are leased by the wards or lent to them by private individuals. This land is being farmed for the benefit of the poor, by the poor where you can get the poor to work it.

We have in place of the two treasures, the "Sacred Treasury" and "An-

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other Treasury," the general funds of the Church.

Thus you will see, brethren, that in many of its great essentials, we have, as the Welfare Plan has now developed, the broad essentials of the United Order. Furthermore, having in mind the assistance which is being given from time to time and in various wards to help set people up in business or in farming, we have a plan which is not essentially unlike that which was in the United Order when the poor were given portions from the common fund.

Now, brethren, the Church has made tremendous advances in the Welfare Plan. We shall have to make still greater advances. As the Message of the First Presidency said this morning, we are being told by Government officials that we face what we used to call "hard times." If the Welfare Plan is fully operative, we shall be able to care for every destitute Latter-day Saint wherever he may be.

## THE CONSTITUTION

Now, I would like to say something else, brethren, again by way of counsel. I shall be accused, when I do, of talking politics, and perhaps on this point I may say I do not read anonymous letters. When they come in I just throw them into the wastebasket. I only read enough of the signed scurrilous letters that are sent to know that they are scurrilous, and then they follow along. So it is useless for anyone to try to take out any personal feeling in that way.

You and I have heard all our lives that the time may come when the Constitution may hang by a thread. I do not know whether it is a thread or a small rope by which it now hangs, but I do know that whether it shall live or die is now in the balance.

I have said to you before, brethren, that to me the Constitution is a part of my religion. In its place it is just as much a part of my religion as any other part. It is a part of my religion because it is one of those institutions which God has set up for His own purposes, and, as one of the brethren said today, set

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up so that this Church might be established, because under no other government in the world could the Church have been established as it has been established under this Government.

I think I would be safe in saying that my fellowship with you in the Church depends upon whether or not I accept the revelations and the principles which God has revealed. If I am not willing to do that, then I am not entitled to fellowship. Anyone else who fails to accept the revelations and the principles which God has revealed stands in precisely the same situation.

In the 101st Section of the Doctrine and Covenants, which contains a revelation received by the Prophet in 1833, when the persecution in Missouri was at its highest, the Lord told the brethren that they should appeal for help. Then He added these verses, which I want to read to you:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

Therefore, it is not right that any man should be in bondage one to another.

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (D. & C. 101:77-80)

## INFLUENCE IN THE AMERICAS

I suppose you brethren will all know, but I will recall it to your attention, that the Constitution of the United States is the basic law for all of the Americas, or Zion, as it has been defined by the Lord.

You brethren from Canada know that your great British North America Act, in its fundamental principles, is based upon our Constitution, and you know that in the courts of Canada, the reports of our Supreme Court, and our Federal courts generally, are just as persuasive as the decisions of the courts of Eng-

land, and even more so, where questions of constitutional law and constitutional interpretation are involved.

You brethren also know that from the Rio Grande down to the Horn there is no constitutional government except those that are founded primarily upon our own Constitution. In Mexico the revolutionary party which more than a century and a quarter ago rebelled against the king of Spain and established a republic, copied almost verbatim, and practically overnight, our Constitution, and made it their own. Neither Mexico nor the others to the South interpret their Constitutions as we interpret ours. They have different standards and different canons of interpretation, for their fundamental system is the civil law, while ours is the common law. But the great essentials of that document, the Constitution of the United States, which God Himself inspired, is the law of Zion, the Americas.

#### THE LAW OF ZION

So, brethren, I wish you to understand that when we begin to tamper with the Constitution we begin to tamper with the law of Zion which God Himself set up, and no one may trifle with the word of God with impunity.

Now, I am not caring today, for myself, anything at all about a political party tag. So far as I am concerned, I want to know what the man stands for. I want to know if he believes in the Constitution; if he believes in its free institutions; if he believes in its liberties, its freedom. I want to know if he believes in the Bill of Rights. I want to know if he believes in the separation of sovereign power into the three great divisions: the Legislative, the Judicial, the Executive. I want to know if he be-

lieves in the mutual independence of these, the one from the other. When I find out these things, then I know who it is who should receive my support, and I care not what his party tag is, because, brethren, if we are to live as a Church, and progress, and have the right to worship as we are worshipping here today, we must have the great guarantees that are set up by our Constitution. There is no other way in which we can secure these guarantees. You may look at the systems all over the world where the principles of our Constitution are not controlling and in force, and you will find there dictatorship, tyranny, oppression, and, in the last analysis, slavery.

#### ALLEGIANCE

I have said enough. I believe you understand what I have said. Today, our duty transcends party allegiance; our duty today is allegiance to the Constitution as it was given to us by the Lord. Every federal officer takes an oath to support that Constitution so given. The difference between us and some of those to the South of us is this: down there, their fealty runs to individuals; here, our fealty and our allegiance run to the Constitution and to the principles which it embodies, and not to individuals.

God give us wisdom and enable us in these times of trouble and strife clearly to see our way, that we may be instrumental in sustaining the Constitution, in upholding our free institutions, our civil rights, our freedom of speech, of press, of religion, and of conscience. If we shall stand together we shall save the Constitution, just as has been foreseen, and if we do not stand together, we cannot perform this great task.

God grant that we may be true, I pray, in the name of Jesus Christ. Amen.

#### PRESIDENT DAVID O. McKAY

##### *Second Counselor in the First Presidency*

If my being insistent was an element in getting you that message, then I am happy, for I know you are deeply grateful for it. Let us take that message to heart and profit by it during the coming three months especially.

After the benediction this meeting will be adjourned until ten o'clock tomorrow morning. Being our regular fast day, we invite all of the brethren

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to come fasting. The first part of the session will be taken up with sermons from the brethren, the national broadcast of the Choir and the *Church of the Air* program. There will be a thirty-minute intermission between 12 and 12:30. The afternoon session will be devoted to testimony-bearing. The Sacrament will be administered by the General Authorities assisted by approximately forty-five presidents of High Priests Quorums. Admission will be only by tickets. Do not lose your tickets. Do not forget them.

As we shall go on the air at 10 o'clock sharp, everybody should be in his seat no later than 9:50 a. m. All Bishops who have been invited to assist in passing the Sacrament tomorrow afternoon will please come forward immediately at the close of this meeting for final instructions.

The congregation sang the hymn, "Praise God From Whom All Blessings Flow," after which the benediction was offered by Elder William A. Matheson, President of the Chicago Stake.

Conference adjourned until Sunday morning, October 4, at 10 a.m.

## SECOND DAY

### MORNING MEETING

Conference reconvened Sunday morning, October 4, 1942 in the Tabernacle.

#### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

This is the morning session of the second day of the 113th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. You will be interested to know that seventy-five years ago today, or at the October Conference, the great Mormon Tabernacle in Salt Lake City was used for the first time. That was the 38th Semi-Annual General Conference of the Church and convened in the Tabernacle on October 6th, 1867, President Brigham Young presiding.

There are present on the stand this morning President Heber J. Grant and his two Counselors, members of the Twelve, the Assistants to the Twelve, the Patriarch to the Church, Presidents of the First Council of Seventy, and the Presiding Bishopric. Assembled in the Tabernacle, and filling this historical edifice to capacity are Presidencies of Stakes and former Presidents of Stakes, Patriarchs, High Councilmen, Presidencies of Melchizedek Priesthood Quorums, Bishoprics of Wards, Mission Presidents, Temple Presidencies, Presidencies of Independent Branches, Presidents of Dependent Branches, Presidents of Stake Missions, the General Committee of the Church Welfare Plan, the General Superintendency of Sunday Schools, the General Superintendency of the Y.M.M.I.A., Presidents of Church and Stake Colleges. We believe that nearly every Stake in the Church is represented.

The Tabernacle Choir and the congregation sang the hymn, "I'll Go Where You Want Me to Go."

Elder Stayner Richards, President of the Highland Stake, offered the invocation.

### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

President Heber J. Grant is presiding at this Conference. At his request the exercises will be conducted by his second counselor.

### ELDER RICHARD R. LYMAN

*Of the Council of the Twelve Apostles*

**I**N the public press appeared a statement recently from an official of our Navy that we are losing this war and that we do not know it.

If I express, therefore, some rather intense feelings at this trying and terrible time of unprecedented war and bloodshed, I hope I may be forgiven. If I say some things that seem to be critical, I hope you who listen will be good enough to look upon my assertions with charity and regard them merely as suggestions.

A good many years ago my beloved friend, the late Henry van Dyke, put into my hands one of his poems entitled "Righteous Wrath."

This poem reads:

There are many kinds of hatred, as many kinds of fire;  
And some are fierce and fatal with murderous desire;  
And some are mean and craven, revengeful, sullen, slow,  
They hurt the man that holds them more than they hurt his foe.

And yet there is a hatred that purifies the heart:  
The anger of the better against the baser part,  
Against the false, the wicked, against the tyrant's sword,  
Against the enemies of love, and all that hate the Lord.

O cleansing indignation, O flame of righteous wrath,  
Give me a soul to feel thee and follow in thy path!  
Save me from selfish virtue, arm me for fearless fight,  
And give me strength to carry on, a soldier of the Right!

On a large poster in the Strater Hotel of Durango, Colorado, I read recently these words:

"We consider peace a catastrophe for human civilization."—*Mussolini*

"We shall soon have our storm troopers in America."—*Hitler*

"I am looking forward to dictating peace to the United States in the White House in Washington."—*Admiral Yamamoto*

#### HOW UNLIKE CHRISTIANITY

**H**ow unlike the Christian teaching, "Thou shalt love thy neighbor as thyself," or the spirit of the immortal Lincoln who "with malice toward none and charity for all" undertook to settle those great issues for which thousands had struggled on the battlefield.

And under each of those quotations in the Strater Hotel is the statement, "What do you say, America?" And that is the question I ask you citizens of the United States: What do you say?

As an American citizen I say these statements fill me with that "righteous wrath" of which Henry van Dyke speaks. But with deliberation let us examine some of the conditions in our country today.

#### THE MATTER OF REPEAL

**D**URING the years 1932 and 1933, the people of our nation voted to repeal the Eighteenth Amendment to the Constitution of the United States and to repeal also all our prohibition laws. Will I be unpatriotic if I say to you

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that this action filled me with "righteous wrath"? The people did not then nor will they ever repeal that law of nature which makes alcohol a poison. Nor did the people then nor will they ever repeal that law of God which says, "Strong drinks are not good for man."

In those days the strategy of many of our political leaders seemed to be that we could drink ourselves into sobriety. Ask the mothers and the widows and the fatherless children of the three thousand whose lives were lost at Pearl Harbor December 7th if that strategy was correct. Many of those three thousand, as I have been told by soldiers who were there, were killed by our own bombs because of the inefficiency of our own men, which inefficiency was due to the use of alcoholic beverages. Are the leaders of our nation and those at the head of our armed forces today proceeding on the theory that we can drink ourselves into victory? Alcohol and war will not mix any more successfully than do alcohol and gasoline. Ask the loved ones of those thousands who have lost their lives on our highways because of the use of liquor what they think of mixing alcohol and gasoline.

### THE WORD OF GOD

**L**ATTER-DAY SAINTS believe the Book of Mormon to be the word of God. This sacred record of recently revealed truth tells us that the Lord Himself has prepared this land of America as a land choice above all other lands, and that inasmuch as the people on this land keep the commandments of the Lord they shall prosper. (1 Nephi 2:20) This land, the divine record says, has been provided for a righteous people (Ether 2:7) and whatsoever nation shall possess it shall be free from bondage, free from captivity and free from all other nations under heaven on condition that the people will but serve the God of this land who is our Lord and Savior Jesus Christ. (Ether 2:12)

These stirring promises of the Almighty are to be effective for the inhabitants of this land only if the inhabitants are a righteous people. This

land, the revealed word says, has been prepared and preserved by the Lord Himself (Ether 2:7) and that whoso should possess it "henceforth and forever" must serve the true and living God or they will be "swept away" when they are "ripened in iniquity." (Ether 2:9) Let me ask, are we serving the true and the living God or are we ripening in iniquity?

### IMMORALITY AND OUR ARMED FORCES

**M**ORE of the men in our armed forces, it has been said, are rendered unfit to fight because of venereal diseases than from all other causes put together. And it is said also that for seventy-seven days after December 7 prohibition was in force at Pearl Harbor. During the next thirty days after prohibition was discontinued by military order, the number of arrests for drunkenness at Pearl Harbor was more than six times the average during the seventy-seven days of prohibition.

When I think of Pearl Harbor and the American lives which that disaster cost, I am filled to overflowing with that "righteous wrath" of which I have spoken. Let me say with J. Frank Hanley, I bear no malice toward those engaged in the liquor business, much less toward those young men who, in society, by example or otherwise have been taught to drink, but I do hate the liquor traffic. I hate it as virtue hates vice, as truth hates error, as righteousness hates sin, as justice hates wrong, as liberty hates tyranny, as freedom hates oppression. I hate it for its intolerance. I hate it for its hypocrisy. I hate it for its commercialism, for its greed and for its avarice and for its sordid love of gain at any price. I hate it for its domination of politics; I hate it for its corrupting influence in civic affairs and for the cowards it makes of public men. I hate it for the load it straps on the back of labor and for the wounds it gives to genius. I hate it for the multitudes of human wrecks it has made of men of outstanding ability and promise, for the prisons it has filled, for the insanity that it begets and for the countless graves it has made in potter's fields. I

hate it for the mental ruin which it imposes upon its victims and for its moral degradation. I hate it for the crimes that it commits, for the homes that it destroys, and for the hearts that it breaks. I hate it for the grief it causes womanhood, for the scalding tears of women, for their hopes deferred, for their strangled aspirations, for the burden of want and care which liquor heaps upon them. I hate it for its heartless cruelty to the aged, the infirm, and the helpless. I hate it for the shadow it throws upon the lives of children, for its monstrous injustice to multitudes of the blameless little ones. "I hate it," concludes Frank Hanley, "as Abraham Lincoln hated slavery. . . . And I sometimes seem to see the end of this unholy traffic, the coming of the time when, if it does not wholly cease to be, it shall find no safe habitation anywhere beneath Old Glory's stainless stars."

#### "ON FIRE FOR GOD AND FOR RIGHT"

THE great "Flying Squadron" that visited every state in the Union, all of the states' capitals and many of the other important cities of our country in the latter part of 1914 and the beginning of 1915, delivered stirring addresses in two hundred fifty-five cities in two hundred thirty-five days. These addresses were heard by a million people, it is said. Their slogan was, "We stand for the abolition of the liquor traffic. On this issue we fight. Whenever a politician or an executive officer or a political party prefers the liquor traffic above the public morals, such men must be set aside and such parties abandoned. To the accomplishment of this high purpose," they said, "we dedicate ourselves."

This group of sixteen speakers of commanding eloquence and personal force were all "on fire for God and for the right." The name of President Heber J. Grant might very appropriately be added to this list of distinguished prohibitionists, for he and these other unselfish and effective workers gripped the hearts of thousands of the young and of the old throughout the country and gave to their hearers a clearer and

a bigger vision of true Christian citizenship.

We have now unsheathed the sword of the United States of America, and we have carried into this great world conflict "the only flag in all the world that has never known defeat." To complete the mighty task to which we have set our hands, to make the future better than the past, to create a better world in which to live, "America needs every man at his best." Daniel A. Poling says that whatever makes for physical incompetency is an enemy of the state. He says a moral incompetent cannot be a good citizen, an industrial incompetent cannot be a good citizen, a political incompetent cannot be a good citizen, and he adds that the liquor institution is the supreme tangible foe of the state because it is the supreme positive promoter of physical, moral, industrial, and political incompetency. He says, "Millions of citizens, men and women, immediately vital to the national and world program of this republic cannot be at their best until the liquor institution and the evils connected with it are destroyed." Alcohol was once regarded as a food, later as a stimulant. All scientists agree today that alcohol is a narcotic. Its effects upon the human system are the same as those of ether and chloroform. Alcohol, a poison, is the greatest physical menace of the human race. Who would care to converse even with his best and most intimate friend if that friend were drunk or even tipsy.

#### ANOTHER DRINK OF WHISKEY

The only thing that a drink of whiskey ever suggests is another drink of whiskey. Whiskey never suggested to a drunkard that he buy shoes for his children or furniture for his house, but it has suggested to creatures, once men, that they take the shoes from the feet of their babies, the furniture from their scantily supplied house to buy more whiskey.

Prohibition is patriotic because it has proved itself to be a true friend of labor and a true friend of capital. Rome did not die for lack of college and public games, for the want of culture and refined society, or because she had no army or no navy. Rome died when

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she rotted at the heart. Rome committed moral and political suicide.

Said Poling:

I fear no yellow peril, I fear no foe that may embark from a foreign shore to do us hurt. I fear only the foe from within, this shackler of bodies, this impoverisher of industry, this moral despoiler, this corrupter of government which is called alcohol.

And may we ever remember the sad lesson our country has learned that statutory legislation and constitutional amendments are helpless in the hands of unfriendly and indifferent political administrations. To our sorrow we have learned that prohibitory law is not an automatic machine. A tool must be used. An ax calls for a man to wield it. Prohibition demands an administration that will enforce it.

#### PROHIBITION LAWS NOT AUTOMATIC

**D**UTY and patriotism today demand that by legislation or otherwise we do something to protect against themselves our fine and innocent young men, especially those who are serving as soldiers of our country. When in a doctor's office the father of a young man was informed that his son had a venereal disease, the father let loose his uncontrollable temper and berated the boy because of the boy's condition. Soon, however, the tables were turned, according to the doctor's story, so that the father was seated, and the boy was standing. It was then clearly evident that all the temper in the family was not in the father.

"Who is to blame for my condition?" shouted the boy. "You are old and I am young. You knew and I did not. You had the information and I was in ignorance. You are the father and I am the son. Why didn't you teach me, why didn't you warn me, why didn't you protect me! I didn't know there was such a thing in the world

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as this disease. You are the one," shouted the boy, "that is responsible for my condition." No nation can endure indefinitely with a manhood afflicted with venereal disease and the liquor habit. The great need of our country is spiritual awakening. While our motto is, "In God We Trust," yet as Babson says, World Wars I and II have come about because the leading nations during the last fifty years have been trying to get along without God. If this war is to be fought to a finish it will end only when we repent of our sins, readjust our wasteful standards of living, and once more make God the Eternal Father the ruler of our homes, our schools, our businesses, and our nation.

#### HAVE WE FORGOTTEN GOD?

**D**URING our Civil War, Abraham Lincoln said the great difficulty with our country and our people was, "We had forgotten God." In a modern revelation to you and to me and to the people of this generation the Lord, speaking through the Prophet Joseph Smith, has said, "Behold, the world is ripening in iniquity; and it must needs be that the children of men are stirred up unto repentance." (D. & C. 18:6) Let us therefore as a nation return to church, let us partake worthily of the sacrament of the Lord's Supper, let us come into closest possible communion and cooperation with God, the Eternal Father, and pray that freedom and liberty, that gift of God by us so highly prized, may come to all the people of all nations of the earth. And I pray humbly that we in this land, choice above all other lands, may be a righteous people who deserve the blessings the Almighty has promised to those who love Him and serve Him and keep His commandments, and I do this in the name of Jesus Christ. Amen.

#### TABERNACLE CHOIR AND ORGAN BROADCAST

**D**URING the period from 10:30 to 11:00 a.m., the regular weekly nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the Gen-

eral Conference proceedings. This program, which completed its thirteenth year of continuous nationwide broadcasting in July of this year, was presented by the Tabernacle choir and or-



gan, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

# TABERNACLE CHOIR AND ORGAN BROADCAST

10:30-11:00 a.m. MWT  
Sunday, October 4, 1942

Choir hummed "Gently Raise the Sacred Strain" for announcer's background:

*Richard L. Evans:* We pause once more from the hurried ways of life to beckon your thoughts again unto the hills. As we welcome you within the peace and quiet of these walls, Columbia presents again the music of the Tabernacle choir and organ from Temple Square in Salt Lake City. This is the 690th performance of this traditional broadcast from the Crossroads of the West, now in its fourteenth consecutive year of nationwide presentation.

The choir is conducted by J. Spencer Cornwall. Dr. Frank W. Asper is at the organ.

We begin with one of the cherished hymns of the inland West—a hymn that has called men and women to renewed purpose these many decades past: "Come, come, ye saints, no toil nor labor fear."

(Choir sang "Come, Come, Ye Saints"—Clayton)

*Evans:* As we continue from Temple Square we give place to the solo voice of the organ, which recalls from out of its seventeenth century setting a "Trumpet Tune and Air" by Henry Purcell.

(Organ presented "Trumpet Tune and Air"—Purcell)

*Evans:* Voices are raised now in quiet supplication to the Father of all men as Richard Condie and the Tabernacle choir sing the hymn by Roger Quilter: "Lead us, Heavenly Father, lead us, o'er the world's tempestuous sea; Guide us, guard us, keep us, for we have no help but Thee."

(Choir presented "Lead Us Heavenly Father" by Quilter)

(Without announcement organ modulated into "Deep River," arranged by Asper)

*Evans:* These words from David of Israel are recalled in a text from the Twenty-

fourth Psalm: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Psalm 24:3-4) The musical setting is by J. A. Parks and is sung by Jessie Evans Smith and the Tabernacle choir.

(Choir sang "The King of Glory"—Parks)

## RELIGION ON TRIAL

*President Evans:* We live in a day when every standard of value is being challenged, and religion has not escaped the challenge. Perhaps this is because men have asked too much of religion and too little of themselves. Many have supposed that a mere creed or code of belief, or statute of doctrines and dogmas, would take the place of self-effort and self-mastery. Some have known the law but have not lived it. Some have not even bothered to know the law, but have left such knowledge to others, and have worshipped once removed, if at all. Some have placed convenience above truth. Some have permitted man-made sophistries to supplant the revealed word in their thinking and in their living. By some it has been supposed that religion was a system whereby men could have set aside the consequences of their own doings—another form of the false philosophy of getting something for nothing. And so, perhaps we should determine once and for all what we may rightly expect religion to do for us, and then judge its effectiveness or ineffectiveness by that standard. It should not be expected to give us ease without effort, or knowledge without study, or truth without search. We should not expect it to offer reward without work, peace without repentance, blessings without obedience, or exaltation hereafter without justifying our existence here. The Savior of the world gave us an indication of what we should expect of religion, when He spoke of the "wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not." But the house of the foolish man was built upon

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the sand, "and it fell: and great was the fall of it." (Matthew 7:24-27) The implication is plain. The floods and the winds came alike to the wise and the foolish. But one stood the onslaught, and the other fell before it. And that is what we should expect of religion—not that it should spare us the varied experiences of living, but that it should help us to understand them and sustain us through them; help us to grow beyond them, and prepare us for yet greater things. No man escapes all the vicissitudes of life—but he who has isolated himself from spiritual understanding, frequently breaks under the strain, and is brought low in the anguish of his own bitterness and in the blindness of his own unwillingness to see. But this uncertain groping and sense of defeat are they spared whose lives have been shaped by the principles and power of religion, pure and undefiled—by the everlasting truth of things both present and yet to come.

(Without announcement organ modulated into "How Great the Wisdom and the Love" by McIntyre)

*Evans:* "How Great the Wisdom and the Love" was the hymn just now spoken by the voice of the Tabernacle organ.

And now we close from these valley-lands of the mountains as the choir takes up the moving march of a hymn that compels the hearts of men and is cherished the world over: "Onward Christian Soldiers."

(Choir presented "Onward Christian Soldiers"—Sullivan)

(Choir sang "Gently Raise" and organ modulated into "As the Dew")

*Evans:* This Sabbath Hour from the Crossroads of the West is ended. Until we beckon your thoughts again unto the hills, may peace be with you this day—and always.

(Pause)

This has been the 690th of these traditional broadcasts, presented each week by the Columbia network and its affiliated stations from the Mormon Tabernacle on Temple Square.

When the happenings of another seven days have woven themselves into the pattern of life, music and the spoken word will be heard again from Temple Square at this same hour next Sunday, originating with Radio Station KSL in Salt Lake City.

The singing of the Tabernacle choir was conducted by J. Spencer Cornwall. Dr. Frank W. Asper was at the organ; the spoken word by Richard Evans.

This is the Columbia Broadcasting System.

## CHURCH OF THE AIR BROADCAST

**I**MEDIATELY after the conclusion of the traditional nationwide Tabernacle broadcast, Sunday morning, October 4, an additional thirty-minute period, regularly known as the *Columbia Church of the Air*, was presented from 11:00 to 11:30 a.m., over the nationwide Columbia network as a part of the proceedings of this session of the conference. President David O. McKay, second counselor in the First Presidency, delivered the address.

The program was conducted by Elder Richard L. Evans, of the First Council of the Seventy, whose continuity follows:

**THEME:** "Sweet is the Work"—McClellan—Organ and humming voices.

**RICHARD L. EVANS:** Columbia's Church of the Air.

**EVANS:** A decade ago the Church of the Air was brought into being by the Columbia network to give opportunity to representatives of the major faiths to bring their messages to a nationwide congregation of worshippers. Since that time these religious services have been heard twice each Sunday. Today, in the twelfth year of the Church of the Air, the service comes to you through Station KSL as part of the proceedings of the 113th Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, now in session. The service originates in the Mormon Tabernacle on Temple Square in Salt Lake City, and the congregation which fills the Tabernacle includes the General Authorities and representatives of the worldwide Priesthood organizations of the Church. The speaker will be President David O. McKay, a member of the First Presidency.

The Tabernacle choir joins in the serv-

ice and will sing now "O Light Divine" by LeRoy Frisby.

(Choir sings, "O Light Divine"—Frisby)

EVANS: We now turn the service into

the hands of President David O. McKay of the First Presidency of the Church of Jesus Christ of Latter-day Saints. The subject of President McKay's address: "The Light that Shines in Darkness."

## PRESIDENT DAVID O. McKAY

### *Second Counselor in the First Presidency*

"**W**ALK while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."

That solicitous admonition given by the Savior of men is as pertinent today as when it was first expressed. Men and nations having refused to walk in the Light now as Jesus said stumble in darkness and know not whither they go. Motivated for centuries largely by selfish interests, the human race, judging from present world conditions, is still dangerously near the jungle where primitive passions dominate and govern.

There is a mythical Greek tale that Charon was permitted once upon a time to visit the earth to see what men were doing. From a lofty eminence he looked over the cities, palaces, and other works of men. As he turned to resume his assigned task, he exclaimed: "These human beings are spending their time in building just birds' nests. No wonder they fail and are ashamed."

Men today in far too great an extent are not only spending their time with things which have no permanent value, but ruthlessly destroying much that they have built throughout the centuries. War is making the earth a shambles. Churches, palaces, cottages, hospitals in many parts of the globe lie in ruins as if shaken by a terrible earthquake. As accompaniment to this destruction there is a pall of night which seems to be enveloping nations as an impenetrable fog—a darkness that

springs from Hate; for, "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes."

During this very hour while we reverently worship the God of Heaven, millions of men lie wounded, bleeding, maimed, many disabled for life by the hands of their fellow men. Other millions sleep in death, many in unknown graves, some in no graves, their bodies trampled by savage feet stumbling forward toward a coveted and selfish goal. Not only men but women—mothers lying lifeless clasping their babes even in death. Truly it seems that "Darkness covers the earth, and gross darkness the people."

### MEN HAVE FORGOTTEN GOD

Why this worldwide holocaust? Why this mad orgy of death? Because man is acting contrary to eternal principles of Right!

In words quite as applicable today as when he declared them, the immortal Lincoln gives the answer as follows:

We have been the recipients of the choicest bounties of Heaven. We have been preserved these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken suc-

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cess, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to God that made us. It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness.

I still have confidence that the Almighty, the Maker of the Universe, will, through the instrumentality of this great and intelligent people, bring us through this as he has through all other difficulties of our country.

In the Doctrine and Covenants the Lord says:

If you keep not my commandments, the love of the Father shall not continue with you, therefore, you shall walk in darkness.

#### THE ANTITHESIS OF CHRIST'S TEACHINGS

No one can doubt that the seeds of this war found nourishment in soil of hatred and dishonor, which are the antithesis of Christ's teachings. The Conversations of Munich, for example, were followed by violations of agreement and broken promises; the invasion of Poland was prompted by covetousness and carried out by the fiendish power of conquest; the attack of Pearl Harbor was conceived in treachery and deceit; Czechoslovakia, Greece, and other nations, too weak to withstand the onslaught, have been cruelly crushed by the forces of one who had defiantly rejected Jesus of Nazareth and His teachings. So the list can be lengthened, showing how principles of Right have been violated, and how Hate has plundered and destroyed.

#### MEN GROPING BLINDLY, AIMLESSLY

The serious effect of all this is far reaching. Men's confidence is shaken in political forms of government. In uncertainty they begin to question the promised security of well-tried and fundamental principles. They see the discoveries and inventions of science prostituted as a means of human destruction. Old

beliefs and ideals are toppling, and as a drowning man seizes a floating substance, men and women grasp at any new idea or theory that is thrown as a bait in this sea of confusion.

The upsetting of the world has forced us into war, and we should be recreant not to go forward. To our soldier boys wherever you are we say God bless and guide you as you defend the divinely-given principles of freedom. May the Light of Truth and the power to resist evil be your constant companions. We all realize with you that you are enlisted in a war against wickedness, and that peace cannot come until the mad gangsters having in their hands science-produced explosives, mechanized equipment, and giant tanks, are defeated and branded as murderers, and their false aims repudiated, let us hope forever. Yes, the conflict must continue though its aims and purposes to many seem terribly complicated, and the establishment of a just peace, a task as herculean as the terminating of the war itself.

#### THE NEED OF A GUIDING LIGHT

OF the ultimate victory for Freedom, we must not doubt; nor harbor either discouragement or despair. As after every night, even in the darkness, rises the morning star, so now in the midst of the blackness of international hatred and bloody conflict, men may behold a Light heralding a new day, if they will but look through the eyes of Reason and Common Sense.

Statesmen, men of science, thinking men in all nations, laymen everywhere sense the need of something definite to which to look forward, some clear beacon that will guide the stranded nations to a safe harbor of permanent peace. As practical steps toward that goal they say: (1) mete out just punishment to villains and murderers; (2) make restoration of sovereign rights to those who have been deprived of them by force; (3) secure equal enjoyment by all nations of world trade and materials

needed for prosperity; (4) establish improved labor standards, economic advancement, and social security for all; (5) declare a peace assuring safety and tranquility the world over; (6) grant freedom of the seas to all; (7) exact promise of abandonment by all nations of the use of force, and of disarmament of aggressive nations pending the establishment of general security—these and other expressed aims are worthy ideals and point to the fact that generally in men's hearts there is a desire to treat fairly their fellow men.

#### THE ONE AND SAFE GUIDE

IN all such seeking, however, there is one idea indispensable to the establishment of a permanent peace which too many men and some nations have obliterated from their minds entirely, but which now should be reburnished until it shines as the unclouded noon-day sun. I call it an *idea*, having in mind the fact that "there is more dynamite in an idea than in many bombs." It is as old as the Lord's first message to man, and some of you listening in will call it trite—men in the past have entertained it for a time, have dallied with it, then without attempting to make it a reality have permitted it to drop below the plane of consciousness, and even to sink into the abyss of unbelief. This idea so frequently mentioned but so seldom practiced, connotes things which, if lost, civilization itself is lost. It connotes the right to live, to be treated decently, to be kindly spoken to, to enjoy home, to love, and to be loved. It connotes strength to defend the Right—sympathy for those who, striving, have failed. It connotes justice and mercy. It turns the eye and the heart from beastly passions to noble aspirations.

*It is Christ's plan of love and service*—summarized in the two great commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself."

I fully realize with Professor Wierman that

When one looks out upon the human race, the way it has come and the way it must

go, and sees that tiny gate so obscure that one must search to find it, and so lowly that one must stoop to enter it, and yet the only way to life, the only escape from ruin of mankind, one is sobered. . . . And yet civilization will be transitory until men in large numbers go this way of love.

For two thousand years and even more, nations have ignored, and, in many instances, repudiated fundamental principles of the gospel. Even in so-called Christian lands men have spurned the teachings as being impractical. The result is that the earth has literally been drenched with blood.

I have referred to the present-day carnage, even to think of which makes everyone gloomy and sick at heart, to emphasize, if possible, the need of a drastic change in men's dealings with one another. Never has there been a time in the history of the world when a change for the better was so imperative. Now, if ever, as the scripture promises, "a nation should be born in a day"—a nation of men and women with changed hearts and changed attitudes.

Since rejection of Christ's teachings has resulted in disaster and useless bloodshed, with only intermittent periods of respite and progress, why in the name of reason should people not be willing to substitute for selfish aggrandizement Christ's principle of brotherly consideration? As a first step, for example, make truly applicable the simple injunction of putting one's self in the other fellow's place, the surest of all means of eliminating the bitterness that characterizes misunderstandings.

#### APPLICABILITY OF CHRIST'S TEACHINGS

NO thinking person can say truthfully that the application of this one simple act if practiced among individuals and nations would not bring about a better world!

Equally effective and applicable are His teachings regarding the value and sacredness of human life, the virtue of forgiveness, the necessity of fair dealing, His condemnation of the sin of hypocrisy, and of covetousness, His teachings regarding the saving power

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of love, and of the immortality of the soul. His doctrine of arbitration as a means of settling difficulties and quarrels if applied by warring nations would in itself do away with war.

If America is the "melting pot," the gospel of Jesus Christ is the crucible in which hate, envy, and greed are consumed, and good will, kindness, and love remain as inner aspirations by which man truly lives and builds.

#### PROCLAMATION OF CHRIST'S TEACHINGS

THE Church of Jesus Christ of Latter-day Saints believes with the Prophet Lehi that America is a "land of promise, a land choice above all other lands"—a land of liberty unto those who keep the commandments of God. But "if the day shall come that they will reject the Holy One of Israel, the true Messiah, their Redeemer and their God, behold, the judgments of him that is just shall rest upon them." The Church believes, also, that before the end of wickedness shall come, and wars shall be no more, "this gospel of the Kingdom must be preached to all the world."

The Constitution of this government was written by men who accepted Jesus Christ as the Saviour of mankind. Let men and women in these United States then continue to keep their eyes centered upon Him who ever shines as a Light to all the world. Men and women who live in America, "the

land of Zion," have a responsibility greater than that yet borne by any other people. Theirs the duty, the obligation to preserve not only the Constitution of the land but the Christian principles from which sprang that immortal document.

With the appeals for freedom that you transmit to your fellow-countrymen across the seas, send also in messages that connote a sincerity never before expressed, an avowed conviction that Christ is the Way, the Truth, the Life, the only safe Guide to that haven of peace for which men and women the wide world over are earnestly praying. Thus may we hope that there will come an answer to the prayer:

Peace in our time, O Lord,  
To all the peoples—Peace!  
Peace that shall build a glad new world.  
And make for life's increase.  
O living Christ, who still  
Dost all our burdens share,  
Come now and dwell within the hearts  
Of all men everywhere.

To this end let members of the Church, and honest men in every clime accept, not as an abstract, inapplicable saying, but as an eternal and guiding truth, the declaration of the Redeemer: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Amen.

(After the address of President McKay and the singing of "See the Mighty Angel Flying" by the male voices of the choir, the following closing announcement was given:)

EVANS: Ladies and Gentlemen: You have been attending Columbia's Church of the Air. The service today has come through Station KSL, from the Mormon Tabernacle on Temple Square in Salt Lake City, as part of the proceedings of the 113th Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, also known as

the Mormon Church. Filling the Tabernacle was a congregation of men including the General Authorities and representatives of the worldwide Priesthood organizations of the Church. The speaker was President David O. McKay, a member of the First Presidency. Copies of President McKay's sermon, "The Light that Shines in Darkness," may be obtained by writing to the station to which you are listening.

The Tabernacle choir joined in the service with J. Spencer Cornwall conducting and Dr. Frank W. Asper at the organ.

At the request of President McKay, who was conducting the services, the congregation arose and joined with the choir in singing "O Ye Mountains High."

## ELDER HAROLD B. LEE

*Of the Council of the Twelve Apostles*

I DESIRE to bear my testimony to you that I know that we are engaged in building up the Kingdom of God on earth and that the teachings of the Church are in truth with fulness of the gospel of the Lord Jesus Christ restored to the earth in these latter days. That testimony is strengthened as I observe the influence of the Church in the lives of our young men and women today.

What is it that, *having*, we are strong in overcoming temptations and personal difficulties, and *having not*, we are afraid, weak, and an easy prey to the temptations of the world?

Often during the past few weeks I have asked myself that question, during which time I have had an opportunity to visit many of our young Latter-day Saint boys in military camps in company with Elder Albert E. Bowen of the Council of the Twelve and President Hugh B. Brown, and to inquire after many others whom we were not privileged to see. There I observed many of our young men who were meeting the problems of their strange environment with great fortitude, and were optimistic and hopeful. They were maintaining the highest Church standards. They were applying themselves diligently to the business of military training and were steadily advancing in rank. They were seeing in this experience a great opportunity for missionary work among their fellow soldiers. They were seeking out other Latter-day Saint boys to enjoy with them, whenever possible, the sweet communion of a sacred hour spent in sacrament meeting or in a study of the gospel in a Mutual Improvement organization. During their leisure hours when on leave of absence from camp, they were finding social relaxation in wholesome associations and seemed to be little affected by the tawdry and cheap entertainment that beckons in the vicinity of nearly every armed camp.

THE thought has often been expressed that the discontinuance of sending of young men into the mission field un-

til after the war would result in great spiritual loss to the Church, but after seeing the splendid young men of the Church—many of them returned missionaries—and the work they are doing in armed camps, I am convinced that upon their return home the Church will receive a great spiritual uplift as these young men bear testimony to the guiding hand of the Lord in their preservation and of the good that they were able to do.

Others there were who were melancholy, and discouraged, who seemingly had yielded to the deadly fatalism all too often found among soldiers. These had adopted a sort of indifference and an "Oh, what's the use" attitude that finds expression in the army song they sing, "We're in the Army Now." These, it was observed, are the ones that frequently yield to the enticing invitations that induce to harmful practices and vices and are encouraged in their indulgences by the "Eat, drink, and be merry, for tomorrow we die" philosophy frequently expressed by men in the armed services.

In one of the army camps we visited on the west coast, we had met with a group of our boys to consider what the Church might do to provide materials for use in religious services and to aid them in making proper social contacts with organized branches of the Church adjacent to the camp. After a prolonged discussion of these matters, a young captain in the group made this remark, "To my mind it's a question of spirituality—if a man lacks that, then there is little gained by anything you try to do for him; if he has spirituality, then he will be all right whether you do little or much."

What is meant by spirituality? The dictionary defines it as "the faculty that gives a feeling of confidence; sense of the spiritual; belief in divine things; an inclination to interpret prospects of promise in one's own favor."

I found out two weeks later what spirituality meant to that young army captain when I met him on the street

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here in Salt Lake City, and learned that during a short furlough prior to his leaving for overseas duty he had brought his wife and family with him to the temple where, by the authority of the Holy Priesthood, they were sealed together in the everlasting covenant for time and for all eternity. He was living with "an eye single to the glory of God" to lead him through this trying war period.

RECENTLY I had a visit with a young man returning from a mission. When I asked him what he thought had been the most important thing he had gained from his mission experience, he replied, "I expect shortly to be drafted for army service. I have gained a testimony that if I live a clean life I will be entitled to the companionship of the Holy Ghost that will warn me of needless danger and keep me safe until my work here on earth is completed. Also I have gained a testimony that life on this earth is but a preparation for eternity and that if I live worthily, after this life I will have important work there; so I have overcome the fear of death and am better prepared to go into the army than I would have been without my missionary experience."

In my heart I said, "Thank God for the seeds of the teachings of the gospel planted in the hearts of the youth of Israel that build a faith to fortify them in times of danger, adversity, and temptation."

Sometime in his youth, and through the experiences of his mission, there had been burned into the heart of that young man the truth that if he was purified and cleansed from sin he could ask whatsoever he would in the name of Jesus and it would be done (D. & C. 50:29-30) and that the Spirit of the Lord would not always strive with man; and that when the Spirit ceased to strive with man, there came speedy destruction. (II Nephi 26:11) He had learned that if he were wise and had received the truth and had taken the Holy Spirit for his guide that he should not be hewn down and cast into the fire, but should abide the day. (D. & C. 45:57) The scriptures had taught him that his

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body was the temple of the Holy Ghost which was in him, which he had of God (I Cor. 6:19) and that whatsoever temple is defiled, God shall destroy that temple. (D. & C. 93:35)

One who has a testimony of the purpose of life sees the obstacles and trials of life as opportunities for gaining the experience necessary for the work of eternity; he sees death as one of the greatest experiences of life. One of the saddest things I see as I travel throughout the stakes and wards of the Church is occasionally a person who because of a little wordly learning or wealth has come to think he has outgrown the Church and the faith of his fathers.

To one who has high spirituality, faith in the gospel and in the doctrines of the Church supersedes scientific theories and the philosophies of men; Priesthood quorum activities supplant service clubs and lodges; and Church social and recreational responsibilities come before fraternities and sororities.

Security that comes from the brotherhood of a Priesthood quorum with a Church membership and the living of the Church standards is valued above a fancied security that is purchased with wealth or political prestige.

The spiritually-minded seeks the respect of the high-minded who obey the law, who revere womanhood and virtue and encourage purity of thought and action rather than cater to the applause of the tipsters who secretly despise the man who thinks and acts below the standards he professes.

When prospering in a material way, those with great spirituality show appreciation to God to whom they are indebted for all that they have, by a thrifty, frugal husbanding of their substance and by extending generosity to the unfortunate according to the laws of the Church, rather than indulging in a reckless, riotous living as a prodigal in defiance of the laws of both God and man. In adversity he does not despair; when his bank fails he does not commit suicide; he lives above his world, and all that he does is with his eye ever fixed upon the goal of eternity.

If face to face with death, such a one will not fear if his feet have been "shod



with the preparation of the gospel of peace," and those who lose their loved ones will have the faith of Moroni, the captain of the army, who declared, "For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God." (Alma 60:13)

It is my conviction that the present devastating scourge of war in which hundreds of thousands are being slain, many of whom are no more responsible for the causes of the war than are our own boys, is making necessary an increase of missionary activity in the spirit world and that many of our boys who bear the Holy Priesthood and are worthy to do so will be called to that missionary service after they have departed this life.

The Lord, ever mindful of the welfare of His children, has, through His prophets, given wise counsel as to the rock upon which men should anchor their lives.

And now, my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation; that when the devil shall send forth his mighty winds, yea, his shafts in the whirlwind, yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you to

drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build they cannot fail. (Helaman 5:12)

And again in another place we are counseled:

O, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.

\* \* \*

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:35, 37)

The time is here when we would do well to sing again the song that comforted the pioneers of a former day:

Think not, when you gather to Zion  
Your troubles and trials are through  
That nothing but comfort and pleasure  
Are waiting in Zion for you.  
No, no; 'tis designed as a furnace,  
All substance, all texture to try,  
To burn all the wood, hay, and stubble,  
The gold from the dross purify.

May we survive the fiery furnace of God's judgment and prove true to whatever test shall be made of us and abide the day of the second coming of the Son of Man. I humbly pray in the name of Jesus Christ. Amen.

## ELDER JOHN A. WIDTSOE

### *Of the Council of the Twelve Apostles*

DEAR Brethren and Fellow Workers:

During the time allotted me I should like to call to mind some fundamentals of leadership.

Nearly every member of the Church, at one time or another, is called to some official Church position; but here are assembled the present Priesthood leadership of the Church. In our hands, with the willing cooperation of the membership the Latter-day Saints, lies, in large measure, the future of the Church. We may retard or accelerate

its progress. The Lord has given us a great trust:

The Church of Jesus Christ in these latter days has had great leaders. From Joseph Smith to Heber J. Grant they have been mighty men. In their day they may have suffered persecution and derision; but with the process of the years they have come to stand as gigantic figures, worthy of the acclaim of all who love righteousness. They are fruits of the spirit of the gospel of Jesus Christ. To follow the examples of these great leaders is to make

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our own leadership more worthy and powerful.

Joseph Smith, under Jesus Christ is the head of this dispensation of the gospel. To him we bore tender and touching tribute yesterday. He was indeed a leader worthy of our emulation. His leadership began with a consuming love of truth. Indeed no man can be a safe leader who does not love truth above all else. The words truth and light appear and reappear as the foundations of his teachings. He would not walk in darkness. He knew that the light of truth would banish the night of error. Truth was his measuring rod, therefore he would not and could not support any cause, political, social, or commercial, which did not square with truth. There is never a possible compromise with untruth. Truth must ever be obeyed, or leadership leads downward. What a different world we should have today if the leaders of nations had made truth their first love and had surrendered to it. The Prophet declared his passion for truth, and the power of truth, in a glorious answer to a correspondent:

I combat the errors of ages; I meet the violence of mobs; I cope with illegal proceedings from executive authority; I cut the Gordian knot of powers; and I solve the mathematical problems of the universities with truth—diamond truth. (*D. H. C. 6:78*)

Love of truth by all members of the Church, from 1830 to 1942, has made the Church mighty; and love of truth and obedience to it will enable us to establish on earth the kingdom of God. By truth we shall achieve the world's leadership.

**T**HE history of Joseph Smith reveals further a man who did not pretend to know everything. He was not opinionated. He was not sufficient unto himself. He knew the limitations of man who is born to die. That is another mark of his leadership. In his eager boyhood, when he longed for the truth of religion he went to the Lord for help. As he grew in age and power, he continued to seek help from the Creator of earth and man. He was prayerful. In the record of his life we

read again and again, "I enquired of the Lord." There was in his life a constant outreaching for divine help. He knew the source of truth, and sought refreshment at the fountain head. Personal opinions and even the apparently needed help of living men were set aside when the Lord spoke. James Arlington Bennett, recently baptized into the Church, but without the spirit of the gospel, desired to help the Prophet out of the difficulties of the day. He offered to be the Prophet's "right hand man." Like a flash from the sky came the Prophet's thunderous reply: "God is my right hand man." We can not attain leadership unless we seek help from the Lord, unless we cultivate the spirit of prayer. Again, let me ask, would the world be in its present state of bloody confusion, if its leaders had sought counsel from the Lord?

The truth that Joseph Smith promulgated, the instructions he received from heaven, were applied in the spirit of love for humanity. That was a further mark of his leadership. He recognized that all are children of the Eternal Father, and to that extent divine. He was ready to afford all men equal rights on the way to salvation. He did not lift himself above his brethren. He had seen the Lord and had conversed with Him; he was a prophet; he was the president of the Church—nevertheless he was but as one with his brethren—a member of the Church of Jesus Christ of Latter-day Saints, striving and struggling for salvation. In him destroying pride was swallowed up in life-giving humility. Arrogance was absent from his private or official actions. Such forgetfulness of self, such love of his fellow men made him a powerful leader. If we who battle for the cause for which he gave his life desire to become successful leaders, we must love our brethren and sisters, be courteous and gentle with them, must be one with them. The Prophet records in his diary that he told some new arrivals in Nauvoo:

I was but a man, and they must not expect me to be perfect; if they expected perfection from me, I should expect it from them; but if they would bear with my in-

firmities and the infirmities of the brethren, I would likewise bear with their infirmities. (D. H. C. 5:181).

Such an attitude creates leadership. The resulting love quiets "the restless pulse of care" in our human relationships.

Joseph the Prophet met the final test of the leader, that of fidelity. He was true to the cause which he represented. He gave of himself for it. Almost every day of the fourteen years he presided over the Church was one of toil, often of pain and sorrow. But, he continued to be diligent, dependable, ever considerate of the welfare of the people. In the needs of the Church he forgot himself. Opposition to the Church was usually visited upon his head. Fifty times he was charged with offenses, falsely as the record shows, for he was never found guilty. He spent months in a foul jail. He was driven from place to place and robbed of his material possessions. His name became known for "good and evil" the world over. But he did not falter. He built cities and temples; he fought the battles of the Church; he surrendered his own comforts for the benefit of the people; he taught them everlasting truth. When at long last the enemy threatened to take vengeance upon his people, if he would not yield himself to men of the law who were untrue to the law, and because some of his own people were seized by fear, he said, "If my life is of no value to my friends it is of none to myself." And when he accepted arrest he said to the company who were with him:

I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men.

The words of a worthy leader!

He suffered a martyr's death. He was true even unto death.

The Lord does not require that we give our lives in this manner for the cause of truth. Yet, every man to be true to his calling in this Church must possess the spirit of devotion and sacrifice, of diligence and dependability,

of love of man and God, which enabled the Prophet to seal his testimony with his blood. Humanity in its present utter travail and sorrow is calling for leaders, who, rising above human diplomacy and self-interest, are true to the cause of truth, at any cost.

**L**EADERS who follow the example of Joseph Smith receive great rewards. They find daily joy in life. The visions of heaven are theirs. And they win disciples. Others, witnessing their lives, seek to follow them. Brigham Young bore incessant testimony to the joy of being a disciple of Joseph Smith; and his dying words were, "Joseph, Joseph!" John Taylor, with Hyrum Smith and Willard Richards, dared death in Carthage Jail to be with their leader and brother. The lives of Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant, judged by the marks of leadership, conform to the Prophet's life. Love of truth, of God, and of their fellow men, and an unquestioned, unselfish devotion to the latter-day work of the Lord have characterized the actions of these men. To follow the examples of these men is to achieve leadership.

In our respective callings, in stake or ward or in the Priesthood quorum, the signs of leadership which have marked the great leaders of the whole Church, will mark us as successful leaders. Leadership is in essence the same wherever applied.

That which makes a Church official a leader may be used by any and every member of the Church in winning joy in life. It is equally important for the whole membership of the Church, if we are to be as a light upon a hill for the guidance of the nations, to love truth, to go to the Lord for help, to recognize the divine kinship of all men, and to be obedient and dependable, true citizens of the Kingdom of God.

We have a great destiny. We are commissioned to bring peace and happiness to the earth, to lead the world from error to truth, from darkness into light. In that sense we have been called to be world leaders. For that calling let us prepare; let us build the Church

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with courage and faith toward perfection, until the time when the reign of righteousness shall be ushered in, I pray in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. MCKAY

#### *Second Counselor in the First Presidency*

After the singing by the choir and the benediction this session will be adjourned for thirty minutes intermission. We shall reassemble at 12:30. During this intermission members of the choir and members of the press will have an opportunity to retire. Those, however, who hold regular cards of admission, may of course remain or return and take their places in the audience this afternoon.

Will Presidents of the High Priests Quorums, immediately after the intermission occupy these front seats. That means others besides those whose names were read yesterday. Then the Presiding Bishopric may draw from your ranks any others besides those who were invited to take places as shall be assigned. Members of the Presidencies of the High Priests may occupy these front seats.

Brethren: Once again we have had our hearts comforted, our souls inspired by the sweet, harmonious music furnished by the great Tabernacle Choir. The leadership of the Church here assembled expresses gratitude with one heart to the members of this great organization for the noble service you render the Church and the Nation. To the soloists today and to those who sang yesterday we express sincere thanks.

The Choir sang "God Is Our Refuge."

Elder Vernal C. Webb, President of the West Jordan Stake, offered the benediction.

Conference adjourned until 12:30 p. m.

### SACRAMENT AND TESTIMONY MEETING

The concluding session of the Conference was a sacrament and testimony meeting and was held in the Tabernacle Sunday at 12:30 p. m.

President Grant was present during the early part of the meeting. President David O. McKay, Second Counselor in the First Presidency, conducted the services at the request of President Grant.

The congregation joined in singing the hymn, "Did You Think To Pray," after which the opening prayer was offered by Elder Joseph T. Williams of the Blackfoot Stake.

The congregation then sang the hymn, "How Great The Wisdom and the Love."

The sacrament was administered under the direction of President Rudger Clawson of the Council of the Twelve, assisted by the Presidents of High Priests Quorums and Bishops of wards.

The time was then devoted to testimony bearing.

During the meeting President David O. McKay presented to the congregation the following resolution:

"It is proposed that from this body of Priesthood representing the Church of Jesus Christ of Latter-day Saints there be sent to the President of the United States, the Commander in Chief of the Armed Forces of the country, a memorial soliciting his early consideration of measures to protect more adequately the young men of America, who have been inducted into the Service, against the evils of intoxicating liquor and unchastity."

On motion duly made and seconded, the resolution was unanimously adopted by those present.

At the conclusion of the meeting the congregation sang the hymn, "O My Father," and the benediction was offered by Elder Alex Brown, President of the Seattle Stake.

Conference adjourned for six months.

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The singing of the Tabernacle Choir at the Sunday morning meeting, as also the music of the *Tabernacle Choir and Organ Broadcast* and the *Church of the Air* broadcast was directed by J. Spencer Cornwall.

The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie, conductor and assistant conductor, respectively, of the Tabernacle Choir.

Accompaniments on the organ were played by Alexander Schreiner and Frank W. Asper. Organ accompaniments and solo presentations for the *Tabernacle Choir and Organ Broadcast* and the *Church of the Air* program were played by Frank W. Asper.

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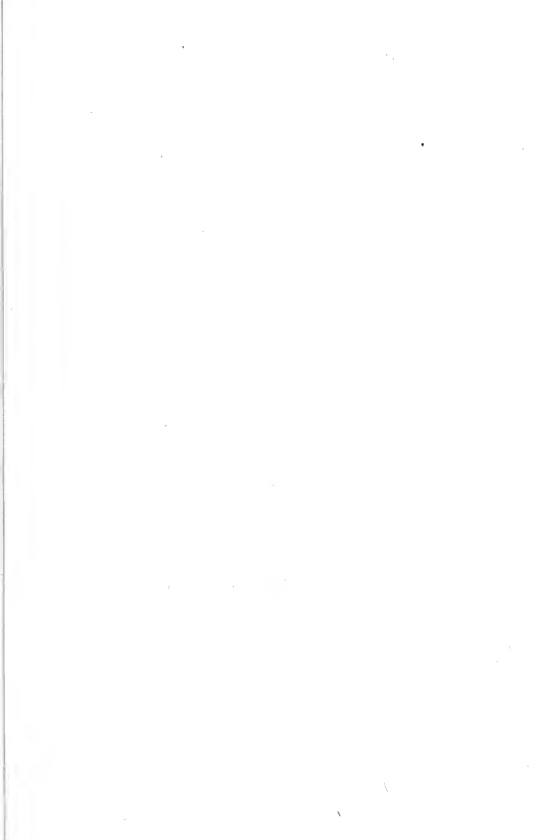
Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,  
Clerk of the Conference.



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Held in the Tabernacle  
Salt Lake City, Utah

*April 4, 5 and 6, 1943*

With Report of Discourses



Published by the  
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# The One Hundred Thirteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints

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The One Hundred Thirteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in Salt Lake City, Utah, Sunday, Monday, and Tuesday, April 4, 5, and 6, 1943.

Sessions of the Conference were held in the great Tabernacle Sunday at 10 a.m. and 2 p.m., Monday at 10 a.m., 2 p.m., and 7 p.m., and Tuesday at 10 a.m.

Through the courtesy of Radio Station KSL of Salt Lake City, the proceedings of the Sunday morning and Monday morning meetings were broadcast for the benefit of the general public.

President Heber J. Grant was present and presided at all the sessions of the Conference with the exception of the Sunday afternoon meeting. President David O. McKay, Second Counselor in the First Presidency, conducted the services at all the sessions.

Owing to conditions incident to the War emergency, the general public were not invited to attend the Conference. Those present consisted of the following:

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

*Of the Council of the Twelve Apostles:* Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, A. E. Bowen,\* and Harold B. Lee.

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans, and Oscar A. Kirkham.

*The Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

---

\*Elder Sylvester Q. Cannon absent because of illness.

## OTHER AUTHORITIES AND OFFICERS PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, assistant.

*Members of the General Committee,* Church Welfare Program.

*Superintendency of Deseret Sunday School Union.*

*Superintendency and General Board of the Y.M.M.I.A.*

*Genealogical Society General Board.*

*Commissioner, Seminary supervisors,* and members of the Church Board of Education.

*Temple Presidencies.*

*Presidencies of Stakes,* former Presidents of Stakes, Patriarchs, High Councilmen, Presidencies of High Priests quorums, Presidents of Seventies quorums, Presidencies of Elders quorums, Bishoprics of Wards, Presidencies of Independent Branches in organized Stakes, Presidents of Dependent Branches in organized Stakes, and Presidents of Stake missions.

## FIRST DAY MORNING MEETING

The first session of the Conference convened Sunday morning, April 4, at 10 o'clock.

The Tabernacle Choir was present and furnished the music for this session.

### PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

It is my privilege to bid you welcome to this the opening session of the 113th Annual Conference of the Church of Jesus Christ of Latter-day Saints. For the third time the attendance at a General Conference of the Church must be limited because of the restrictions of war.

With all our hearts we pray that the terrible conflict which is now devastating the world might soon be brought to an end, and that righteousness and peace will eventually permeate the hearts of men.

President Grant who is present and presiding at this meeting has requested that I conduct the exercises.

Others of the General Authorities present are the two Counselors in the First Presidency, members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, Presidents of the First Council of the Seventy, and the Presiding Bishopric.

The congregation is made up of the Stake, Ward, and Quorum officers of the Melchizedek Priesthood, as heretofore announced in the public press.

Through the courtesy of Radio Station KSL the proceedings of this meeting are being broadcast. It will be necessary, therefore, for

the information of the radio audience to make some announcements which to you here assembled may seem unnecessary.

There have been provided 1500 homes for Conference visitors. Only about 100 have been called for as yet, although it is reported a number could not find accommodations in hotels last night. Reservations may be made through Marion G. Romney, 312 Union Pacific Building.

May we also ask that all members of the Priesthood try to be at the gates at least five minutes before the opening of each meeting. If you will do this the brethren of the General Authorities will have time to get into their seats by the opening of each session.

Elder J. Spencer Cornwall will direct the music at this session, and Elder Alexander Schreiner will be at the organ.

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The Choir and congregation sang the hymn, "O Ye Mountains High."

Elder Spencer Kimball, President of the Mount Graham Stake, offered the invocation.

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*President David O. McKay:* This vast audience of Priesthood, filling as it does the Tabernacle to capacity, and many listening in over the radio, will be delighted to know that President Grant has dictated a message for the opening of this Conference, and has asked that I read this message.

### PRESIDENT HEBER J. GRANT

To the Latter-day Saints all over the world I send my love and my greetings.

My physician, Dr. Gill Richards, pleaded with me not to speak at this conference, but he gave me perfect liberty to dictate anything I wanted to say, I am therefore sitting down to dictate, and if I were to dictate all I would like to say I fear my sermon would be so long very few would read it.

#### SYMPATHY FOR THOSE WITH SONS IN THE WAR

I want to say that my heart goes out in the deepest sympathy and in the most sincere and earnest prayer that I have ever offered for the comforting influence of the Lord to be given to the brethren and sisters who have sons in the war at the present time. I pray that the Lord will bless each and every boy who has been called or who has gone into the service, and that He will help each of them to live in accordance with the principles of the gospel, so that each may have a claim to the blessings of the Lord to the full extent that accords with His wisdom. I pray that, so far as it accords with the providence of the Lord, each of them may be preserved from accident, sickness, and death to return in due course to his loved ones. I pray God to help them to stand up under the terrible strain which they must meet. I appeal to the Lord to bring the war to an end

at the earliest possible date. My heart goes out to all of you. One of my daughters has six boys, five of whom have been called to the service. Her two daughters are married, so that her family consists of herself, her husband, and one son. There are many others in the same condition. Each one of my daughters has sons or daughters that are in the war, and I pray earnestly for the comforting influence of the Spirit of the Lord to be given them to assist them in carrying their burdens. I am praying with all my heart and soul for the end of this war as soon as the Lord can see fit to have it stop, and I am praying earnestly for the sweet and comforting influence of the Spirit of the Lord to be with each and all who have their loved ones in the war.

#### EXPRESSION OF GRATITUDE FOR RETURN TO HEALTH

I expressed my delight in the following language years ago when I came back after a serious operation :

It is a source of great pleasure to me to once more stand before the Latter-day Saints in this Tabernacle. As most of the Latter-day Saints assembled are aware, it is nearly a year since I occupied this position, during which time I have undergone a very serious surgical operation, which, according to medical journals, should have ended my life. It is recorded that it is impossible for a man to recover who is in the condition that I was found to be at the time of the operation. But I am grateful to be here; and I feel to thank my Heavenly Father, and the brethren of the Priesthood who administered to me and blessed me during the ordeal and promised me that I should recover. Since that time I have also been very sick with pneumonia. Some years ago I tried to insure my life, but the companies refused. Their physicians told me that if I ever took pneumonia I would die. But I am still here, notwithstanding the report of the physicians of the life insurance companies. It is a source of pleasure to me to again mingle my voice with the Latter-day Saints and to bear testimony of the knowledge that I possess of the divinity of the work in which we are engaged.

#### ARCHITECTS OF OUR OWN LIVES

I express my delight once more today in dictating a message to the Latter-day Saints. Years ago I made a short speech that lasted a minute and a half to the effect that we were the architects of our own lives, and that we and we alone are responsible for not making a success of life. What I said was as follows :

If you want to know how to be saved, I can tell you : it is by keeping the commandments of God. No power on earth, no power beneath the earth will ever prevent you or me or any Latter-day Saint from being saved, except ourselves. We are the architects of our own lives, not only of the lives here, but the lives to come in the eternity. We ourselves are able to perform every duty and obligation that God has required of men. No commandment was ever given to us but that God has given us the power to keep that commandment. If we fail, we, and we alone, are responsible for the failure, because God endows His servants from the President of the Church down to the humblest member, with all the ability, all the knowledge, all the power that is necessary, faithfully, diligently, and properly to discharge every duty and every obligation that rests upon them, and we, and we alone, will have to answer if we fail in this regard.

This would be forty-odd years ago. These were my sentiments as



expressed then, and I repeat them as my sentiments today, with all my heart and soul.

#### DAYS FULL OF JOY

I want to thank the people for their prayers in my behalf. I have not been well now for a period of more than three years, and yet during all that time I have never suffered any pain. My days have been full of joy. I have seen the Church grow in these years as I have never seen it grow before. It has been wonderful. The business institutions in which the Church is interested—the sugar business, the key to the establishment of which was given through the inspiration of the living God to Wilford Woodruff—have been greatly prospered. In every respect the advancement of the Church during the time of my illness has been so great that this has been a period of real, genuine joy and happiness to me. I want to thank all the people connected with the various institutions in which the Church is heavily interested, for the wonderful work they have done. I have not the language to express the gratitude I have felt and the joy I have experienced during these three years because of the marvelous growth of the Church and the prosperity that has attended it on every hand. During this time my Counselors have been most helpful to me. I have been relieved of the drudgery of the work. I have been informed on everything that was going on, and I repeat the Church has never before experienced anything like the prosperity it has enjoyed during this time. The way in which these brethren have assisted me, relieved me of burdens, responded to every suggestion, fills my heart with unexpressible gratitude to them and to my Heavenly Father.

I am grateful for the prosperity that has come to me and that I have been able to help in the erection of temples and in contributing to a fund to be used in the erection of other temples not yet built. One of the joys of my life fifty years ago was the dedication of the Salt Lake Temple. As a child I commenced by donating the amount of twenty-five cents a month and continued making contributions for that purpose until finally the little stake over which I presided—the Tooele Stake—raised fifteen thousand dollars as a special contribution just before the dedication. I am grateful to join with you in commemorating the fiftieth anniversary of its dedication.

The Lord has been good to me, and he has answered the prayers of the people as well as my own prayers that while the Lord should leave me here upon earth I should be able physically and mentally to go forward in the furtherance of His work. I feel that the recovery I have made has been really miraculous.

#### GRATITUDE FOR INCREASE IN TITHING

I am grateful to the Lord for the way in which He has opened the hearts of the people and led them to pay their tithing. The Church has never in all its history been in as strong a financial position as it is today. When I think that in President Woodruff's time the credit of the Church was so low that he could not borrow a thousand dollars and that now the

credit is so high we could borrow any sum that we might need, I am made happy beyond all expression. We have enough money to do all the things which it is necessary for us to do in carrying on the work of the Church. I want to say to the people that we are guarding the funds which you place in our hands. We are spending them only for the advancement of the work of the Lord and we feel that these are trust funds of the very highest character. Our tithing for the year 1942 was more than fifty percent greater than in 1941, and notwithstanding the enormous burden of taxes which the people now have to pay and notwithstanding the many and great calls which are made upon them to buy government bonds, to make Red Cross contributions, to contribute to community chests, and to make also their regular Church contributions such as Fast offerings, Welfare contributions, and the like, nevertheless for the opening months of this year our tithing is far and away beyond what it was for the same period in 1942.

#### TEMPLE BUILDING TO CONTINUE

I am happy to tell you that we have purchased in the Oakland area another temple site. The negotiations have been finally concluded and the title has passed. The site is located on the lower foothills of East Oakland on a rounded hill overlooking San Francisco Bay. We shall in due course build there a splendid temple.

We are prepared to go forward with the building of the Los Angeles Temple on the beautiful site we have there just so soon as it is possible to do so in view of priorities and other war-time conditions.

The Idaho Falls Temple is nearing completion. This is a beautiful building. It is being artistically decorated and furnished, and we look forward to its dedication in the not distant future.

#### PRAYERS FOR YOUTH AND PARENTS

I am grateful to our Heavenly Father for the faith and faithfulness of this great people, for their devotion to His service, for their effort and determination to live in accordance with His laws and commandments.

I thank our Heavenly Father that He has given them the strength and courage to resist evils as well as they have been able to do so. I pray that He will bless the youth of the Church and give them strength to overcome temptation. I pray that He will bring into the heart of every boy and of every girl a knowledge that cleanliness is next to godliness, that they must live clean both in mind and in body, that they will understand that the sin of unchastity is to the Lord next to the sin of murder.

I pray that the Lord will give to the parents of the youth an understanding and appreciation of the dangers and temptations to which their children are subjected, that they may be led and guided to encourage their children, to direct them, to teach them how to live as the Lord would have them live. The Lord has said He would sift His people, and I pray that when that sifting comes no parent may have failed to do his duty, and no child shall have failed to obey the commandments of the Lord.

## ✕ BLESSING AND COMMENDATION OF FAITHFUL SAINTS

Under the authority and power given to me, with all my heart and soul I bless the Latter-day Saints. Again I thank them from the bottom of my heart for their faith and for their prayers in my behalf, and I am grateful to have had their faith and prayers. I believe that all true, faithful, diligent Latter-day Saints have given to me the best that is in them, in supplicating God in my behalf, for His Spirit, for health, for vigor in body and mind. I pray that God's blessings may be upon Israel and upon all honest men everywhere. I pray with all my heart that those who have made mistakes will repent; and by this we may know that they have repented—they will confess their sins and depart from them.

I desire especially to extend my blessings to all the men and women who preside in all the stakes of Zion throughout the Church, in all the missions, in all the wards, in all the quorums of the Priesthood, and in all the auxiliary organizations. I am convinced beyond the shadow of a doubt that there cannot be found in any part of the world other men and women giving so unselfishly of their time, of their talents, and of the best that is in them, for the salvation of the souls of men. I am satisfied that there are no other people who are devoting so much of their time, of their money, of their thoughts, and of their very being for the advancement of God's work at home and abroad, as are the Latter-day Saints. And with all the power that God has given me, I desire to bless the men and women who are thus giving their time and thought and are setting examples that are worthy of imitation, not only of those over whom they preside, but of all men. Every man and woman who is laboring for the salvation of the souls of men and keeping the commandments of God is entitled to be blessed, and I pray God that His blessings may come to them.

## A TESTIMONY OF THE TRUTH

I want to bear you my witness that no man or woman ever lived and kept the laws and commandments of God and who lived according to the teachings of the gospel of Jesus Christ, that God did not love and honor. This gospel of Jesus Christ which I have embraced and which you have embraced is in very deed the plan of life and salvation which has been again revealed to the earth. It is the same gospel that was proclaimed by our Lord and Master Jesus Christ.

I bear witness to you here today that we have the truth, that God has spoken again, that every gift, every grace, every power and every endowment that came through the holy Priesthood of the living God in the days of the Savior are enjoyed today. I rejoice in knowing that these things that should be enjoyed—the blessings, the healing power of Almighty God, the inspiration of His Spirit whereby men and women have manifestations from Him, the inspiration of the Spirit of God whereby people speak by new tongues and have the interpretation thereof, and each and every grace and gift—are enjoyed today by the Latter-day Saints.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of God. I have reached out my hand. I

have plucked the fruits of the gospel. I have eaten of them, and they are sweet, yea, above all that is sweet. I know that God chose His prophet Joseph Smith and gave him instructions and authority to establish this work, and that the power and the influence of Joseph Smith are now being felt as the angel promised. His name is known for good or evil all over the world, but for evil only by those who malign him. Those who know him, those who know his teachings, know his life was pure and that his teachings were in very deed God's law. I know that we have the plan of life and salvation, not only for the living but for the dead. We have all that is necessary both for our own salvation, that we may be in very deed saviors upon Mount Zion and enter into the temples of our God, and also for those of our ancestors who have died without a knowledge of the gospel.

I say again: This is the same gospel that was proclaimed by our Lord and Master Jesus Christ, for which He gave His life in testimony, and that the lives of our own Prophet and Patriarch were given as a witness to the divinity of the work in which we are engaged. Mormonism, so-called, is in very deed the gospel of the Lord Jesus Christ. God has given me a witness of these things. I know them, and I bear witness to you, in all humility, and I do it in the name of the Lord Jesus Christ. Amen.

### TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:30 to 11:00 a.m., the regular Sunday morning nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the general conference proceedings. This program, which will complete its fourteenth year of continuous nationwide broadcasting in July of this year, was presented by the Tabernacle choir and organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

### TABERNACLE BROADCAST

(The organ and choir broke into "Gently Raise" singing words to end of second line, from which point choir hummed for announcer's background to end of verse.)

*Richard L. Evans:* As another week of life begins for all men, we beckon your thoughts again unto the hills, according to the custom of many years. Each week at this hour Columbia presents the music of the Tabernacle choir and organ from Temple Square in Salt Lake City. This is the 716th nationwide performance of this traditional broadcast from the Crossroads of the West.

The Tabernacle choir is conducted by J. Spencer Cornwall. Alexander Schreiner is at the organ. The spoken word by Richard Evans.

*Evans:* We begin with a musical setting by Arkangelsky, the text

for which is from the Psalms of David. "Hear my supplication, O Lord, I pray. Out of the depths I cry unto Thee."

(Choir sang "Hear My Supplication"—Arkangelsky)

*Evans*: We turn now to the writings of Schumann as the voice of the Tabernacle organ recalls the "Sketch in C Major."

(Organ presented "Sketch in C Major"—Schumann)

*Evans*: From Temple Square we hear now the words of a nineteenth century hymn by Parley P. Pratt—an expression of a fervent yearning, increasingly felt by all the world—"Come O Thou King of Kings, we've waited long for Thee."

(Choir sang "Come O Thou King of Kings"—Pratt—arranged by Cornwall)

*Evans*: A colorful musical pattern takes shape now, as the Tabernacle organ moves into the vigorous phrases of the "Finale from the First Sonata" by Becker.

(Organ presented "Finale"—Becker)

*Evans*: We turn now to "The Elijah" by Mendelssohn to hear the unforgettable message of a chorus that takes its text from Isaiah and the Psalms: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions. . . . And then shall thy light break forth as the light of morning breaketh. . . . And thy righteousness shall go before thee. . . . Then shalt thou call, and the Lord shall answer."

(Choir sang "And Then Shall Your Light"—"Elijah"—Mendelssohn)

#### "THY SPEECH BEWRAYETH THEE"

*Richard L. Evans*: There is a prevalent practice among us which we would like to ignore, but which perhaps, should be brought into the open, and freely commented upon. We have reference to the use of all manner of offensive language—but more especially to that language which profanes the name of Deity. There was a day when the uttering of strong and violent oaths and the use of profanity were associated with low places—but somehow or other it seems to have over-run the confines of the back street, until one may hear it sometimes in the most unexpected places and from the most unexpected people. Frequently those who use it are merely careless; some are self-consciously blasé; others are defiantly offensive; and sometimes this manner of language is heard from those who really want to give strength to what they are saying and use this mistaken means of doing it. But whenever a man feels called upon to use profanity in order to emphasize his words, one rather suspects that somehow he lacks conviction, that his words are lacking an inherent sincerity, which lack he is trying to cover up by the use of an overdose of bad language—like trying to kill a bad flavor with heavy seasoning. The free use of profanity and oaths, aside from its religious and moral aspects, does more perhaps to weaken our language than any other practice. The English tongue is a powerful tool if a man will only use it with simple directness and not attempt to blast his way through it with obscene or irreverent or profane speech. But if he accompanies virtually everything he says with an oath, he has then dissipated his

strength of expression, and when he really wants to impress someone with the gravity or importance of an utterance, he has no adequate verbal ammunition left. And while it may seem paradoxical to say so, it is even possible that an army could be run without profanity. Nor would it seem consistent that we should pray for divine favor, for deliverance, for the preservation of the lives of ourselves and our young men, for the victory of our cause, and for peace, and then go about profaning the name of that God whom we have supplicated for these things. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." "Our Father which art in heaven, hallowed be thy name." Would that all men would cease this thoughtless and offensive practice.

(Organ presented, "We'll Sing All Hail to Jesus' Name"—Coslett)

*Evans:* As we near the close of this hour from Temple Square the choir gives voice to a seventeenth century chorale by Johann Cruger—"Now thank we all our God . . . who from our mother's arms, hath blest us on our way. . . . O may this bounteous God through all our life be near us. . . . Now thank we all our God."

(Choir sang "Now Thank We All Our God"—Cruger-Mueller)

(Choir sang "Gently Raise" and organ modulated into "As the Dew")

*Evans:* This Sabbath hour from the Crossroads of the West is ended. Until we beckon your thoughts again unto the hills, may peace be with you this day—and always.

This concludes the 716th nationwide performance of this traditional broadcast from the Mormon Tabernacle on Temple Square, presented by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

With the passing of another seven days, music and the spoken word will be heard again from Temple Square at this same hour next Sunday.

The singing of the Tabernacle choir was conducted by J. Spencer Cornwall. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

This is the Columbia Broadcasting System.

## CHURCH OF THE AIR BROADCAST

Immediately after the conclusion of the Tabernacle Choir and Organ Broadcast, an additional thirty minute period, regularly known as the Columbia Broadcasting System's *Church of the Air*, was presented from 11:00 to 11:30 a.m., as a part of the proceedings of this session of the Conference, and was also released over nationwide and international network facilities. Music was by the Tabernacle Choir. Alexander Schreiner was at the organ. Elder Joseph Fielding Smith of the Council of the Twelve delivered the address.

The opening number was by the Choir, "King of Glory" (Parks), Jessie Evans Smith, soloist.

## ELDER JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

"Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance." (Psalms 33:12) So said the Psalmist. This saying it would be well for the people of America to remember.

## OUR COUNTRY UNDER DIVINE GUIDANCE

No nation has been more greatly blessed than has the United States. We live in a land which has been called choice above all other lands by divine pronouncement. The Lord has watched over it with a jealous care and has commanded its people to serve Him lest His wrath be kindled against them and His blessings be withdrawn. Our government came into existence through divine guidance. The inspiration of the Lord rested upon the patriots who established it, and inspired them through the dark days of their struggle for independence and through the critical period which followed that struggle when they framed our glorious Constitution which guarantees to all the self-evident truth proclaimed in the Declaration of Independence, "that all men are created equal: that they are endowed by their Creator with certain inalienable rights: that among these are life, liberty, and the pursuit of happiness." That is to say, it is the right of every soul to have equal and unrestricted justice before the law, equal rights to worship according to the dictates of conscience and to labor according to the individual inclinations, independently of coercion or compulsion. That this might be, the Lord has said, "I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose and redeemed the land by the shedding of blood." (D. & C. 101:80)

The founders of this nation were men of humble faith. Many of them saw in vision a glorious destiny for our government, provided we would faithfully continue in the path of justice and right with contrite spirits and humble hearts, accepting the divine truths which are found in the Holy Scriptures. The appeal of these men has echoed down the passing years with prophetic warning to the succeeding generations, pleading with them to be true to all these standards which lay at the foundation of our government. This country was founded as a Christian nation, with the acceptance of Jesus Christ as the Redeemer of the world. It was predicted by a prophet of old that this land would be a land of liberty and it would be fortified against all other nations as long as its inhabitants would serve Jesus Christ; but should they stray from the Son of God, it would cease to be a land of liberty and His anger be kindled against them.

## DANGER IN FORSAKING RIGHTEOUSNESS

It is a sad reflection, but one that cannot be successfully refuted, that we have forgotten the admonition which has come down to us, just as Israel forgot the commandments which would have blessed that nation

in the land of Canaan forever had they been observed. In forsaking these laws we stand in danger of punishment as the people of Israel stood in danger of punishment because they forsook the Lord and failed to repent and accept the warnings of their prophets.

Since the days of our fathers there has been a gradual straying from the sacred teachings which we have received. In later years we have, in fact, fulfilled the prophecy of Paul:

This know also, that in the last days perilous times shall come.  
 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,  
 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,  
 Traitors, heady, highminded, lovers of pleasures more than lovers of God;  
 Having a form of godliness, but denying the power thereof. (II Timothy 3:1-5)

This is a very severe indictment made by Paul; but can we honestly deny the charge? The Ten Commandments are just as much the word of the Lord today as they were when written by the finger of God on Sinai. They have not been abrogated; they have not been modified and are binding upon the people with all the force which accompanied them when first uttered. As sure as we live, we are to be judged by them and all other divine commandments, for God will not permit us to mock Him and hold His laws in contempt with impunity.

Have not the people of this land ignored the first commandment?

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets. (Matt. 22:37-40)

In other words, all that has been revealed for the salvation of man from the beginning to our own time is circumscribed, included in, and a part of these two great laws. If we love the Lord with all the heart, with all the soul, and with all the mind, and our neighbors as ourselves, then there is nothing more to be desired. Then we will be in harmony with the total of sacred law. If we were willing to live in harmony with these two great commandments—and we must do so eventually if we are worthy to live in the presence of God—then wickedness, jealousy, ambition, covetousness, bloodshed, and all sin of every nature would be banished from the earth. Then would come a day of eternal peace and happiness. What a glorious day that would be! We have been endowed with sufficient reason to know that such a state is most desirable and would establish among men the Fatherhood of God and the perfect brotherhood of man.

But as a people have we not forsaken these commandments? Can we say that we love the Lord with all the soul? Can we say we are as solicitous for the welfare of our neighbor as we are for our own? As we look about us, we cannot fail to see the selfishness, the unbelief,



blasphemy, and love of evil which are found everywhere among the people, all revealing to us our weakness and unwillingness to obey these laws. We are not ignorant of the things of God, for they have been made known to us from the days of Adam until now and are recorded in the Holy Scriptures. Messengers from the presence of God have been sent to the earth from the beginning to establish in the hearts of men and to reveal to them all that is essential for man's salvation. If any among us is ignorant of these things, it is due to wilful rebellion. The Son of God came to earth Himself to show us by example the way to eternal life, and was Himself free from all sin. We cannot excuse ourselves for the violation of the laws of God on the ground of ignorance. With all of these commandments before us, we are moral agents responsible to the Most High and under obligation to be obedient. Nevertheless, because of the love of the things of the world and the enticing influence of the powers of darkness, we have departed from the strait path which leads to life and which our Lord has said few men find because they love darkness rather than light, their deeds being evil. We have permitted the philosophies of men, which deny the divinity of Jesus Christ and mock at the sacred ordinances of the gospel, to enter into our schools, our businesses, and our homes, thus weakening our faith and our reverence for our Creator. We have forgotten that man was created in the image of God, that the scriptures declare that we are His offspring, and that we are commanded to seek first the kingdom of God and His righteousness.

#### LAWS OF GOD TO BE OBEYED

Are we keeping our bodies clean and free from all contaminating influences? We are informed that no unclean thing can inherit the kingdom of God, that "he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Rev. 22:11) So it will be in the judgment. Every man shall receive a reward according to his works. Unfortunately there are many selfish, greedy agencies at work playing upon the credulity and ignorance of the people, enticing them to indulge in many evil habits which weaken and impair their vitality and drive them from the spiritual guidance promised them through their humility and faith.

Have we observed the Sabbath day and kept it holy? Is it not a fact that we have looked upon this law as being obsolete; something suited, perhaps to the needs of a primitive people, who, like little children, need special care, but not necessary for us to observe in this modern world of superior wisdom? Is it not the fact that through the length and breadth of our land, this sacred commandment has been treated, and is being treated, with absolute contempt? Have we not made of it a day of pleasure, of indulgence, and have we not lost all love for its sacredness? How can we expect the Lord to bless us when we ignore so universally this holy law?

Have we not forgotten to pray and to thank the Lord for His mercies

and for His guidance in all that we do? If at times we have been requested to seek the help of the Lord in this great struggle which has deluged the world, have we prayed in the true spirit of prayer? What good does it do for us to petition the Lord, if we have no intention of keeping His commandments? Such praying is hollow mockery and an insult before the throne of grace. How dare we presume to expect a favorable answer if such is the case? "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." So said Isaiah (Isaiah 55:6-7). But is not the Lord always near when we petition Him? Verily no! He has said, "They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me" (D. & C. 101:7-8). If we draw near unto Him, He will draw near unto us, and we will not be forsaken; but if we do not draw near to Him, we have no promise that He will answer us in our rebellion.

Are we free from all covetousness? Do we refrain from desiring to possess unjustly the property of others? Have we permitted the lusts of the flesh and the desire to possess that which is not our honest due, to canker our souls?

Have we not come to look upon the sacred and holy bonds of matrimony as merely a civil contract which may be broken at will on the slightest whim by either covenanting party? Has not divorce become a blot upon the nation? How can we reconcile our practices and the statutes of many states with the commandments given us by Jesus Christ in relation to the marriage covenant? The home is the foundation of civilization and vital to the safety of our country. When the home is destroyed, the foundation of the country is in danger of destruction. Such has been the history of the past among nations. Marriage is a sacred ordinance instituted before death came into the world when the Lord said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18).

#### SUFFERING COMES THROUGH LOSS OF BLESSINGS

Throughout our land we see the tragedy of broken homes, fathers and mothers separated, children denied the natural affections. Children have a right to the blessings coming from this sacred union. They are entitled to the love and care of faithful parents and the happiness and devotion which true worship brings. When these blessings are lost, the whole community suffers and the integrity of government is weakened. It is a shame and a disgrace that so much evil is coming out of broken homes, and this comes largely because we have forgotten God and our obligations to serve and honor Him. Truly we have much room for repentance and a return to the simple worship of true Christianity.

## THE NEED FOR RELIGION

President Calvin Coolidge once said :

Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberality and for the rights of mankind. Unless the people believe in these principles they cannot believe in our government. There are only two main theories of government in the world. One rests on righteousness and the other on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism.

The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of men. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reform which society in these days is seeking will come as a result of religious convictions, or they will not come at all. Peace, justice, charity—these cannot be legislated into being. They are the result of Divine Grace.

It is true that a country cannot get ahead of its religion. The higher our ideals, the nearer we observe divine law, and the stronger are our spiritual forces. No Christian country can forsake the divinity of Jesus Christ and not suffer. In those lands in Europe where paganism has superseded the Christian ideals, there is bound to come decay and eventually, if there is no repentance, their former greatness will be forgotten. Jesus said: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46)

Here is another inspiring thought. It was copied from a panel on the wall in the chapel at Stanford University.

There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil could befall him in his course on earth than to lose sight of heaven; and it is not civilization that can prevent this; it is not civilization that can compensate for it. No widening of science, no possession of abstract truth, can indemnify for an enfeebled hold on the highest and eternal truth of humanity.

What shall a man give in exchange for his soul?

But some one will say: "Are we not living in the most enlightened age the world has ever seen? Is it not true that great progress is being made to lessen the burdens and increase the happiness of man?" Yes, this is true in regard to many material things. Great progress has been made in mechanics, chemistry, physics, surgery, and other things. Men have built great telescopes that have brought the hidden galaxies to view. They have, by the aid of the microscope, discovered vast worlds of micro-organisms, some of which are as deadly as are men towards their fellow men. They have discovered means to control disease; they have, by the aid of anesthesia, made men insensible to pain, thus permitting major and delicate operations which could not otherwise be performed. They have invented machines more sensitive than the human touch, more far-seeing than the human eye. They have controlled elements and made machinery that can move mountains, and many other things have they done too numerous to mention. Yes, this is a wonderful age. However, all of these discoveries and inventions have not drawn men nearer to God!

Nor created in their hearts humility and the spirit of repentance, but to the contrary, to their condemnation. Nearly everything, it seems, which has been given that should be a blessing to men, has been turned to evil. Many of these discoveries and inventions are now being used to bring destruction to the human race. They are being used in the most cruel, most inhuman, godless war this world has ever seen. They are employed by criminals to aid them in their crimes, by the ambitious in their efforts to destroy the agency of man, and by despots who are endeavoring to subjugate the world to an unholy, wicked rule.

Faith has not increased in the world, nor has righteousness, nor obedience to God. What the world needs today is to draw nearer to the Lord. We need more humble, abiding faith in our Redeemer, more love in our hearts for our Eternal Father and for our fellow men. Yes, this is a good time, a vital time—if we are to survive the forces of evil—for every man to forsake the paths of sin and turn unto the Lord who will abundantly pardon. If we will do this, we may in confidence call upon the Lord and He will be near. He will help us fight our battles to cleanse the world of despotism and make it a fit abode for all who love the principles of truth and righteousness.

"Blessed is the nation whose God is the Lord." (Psalms 33:12)  
Let us make our nation all that it was destined to be, and this will come if we will humble ourselves and learn to be obedient to divine law.

May the peace and blessings of the Lord be ours, I humbly pray, in the name of Jesus Christ. Amen.

After the address, the Choir sang "Rise Up, O Men of God" (Noble).

*(End of Broadcast)*

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The Choir and congregation sang, "America."

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

Inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise. (1 Nephi 2:20)

That inspired promise made over two thousand years ago, referred to America, in loyalty to which every true American can say in his heart:

Breathes there a man, with soul so dead,  
Who never to himself hath said,  
This is my own, my native land!  
Whose heart hath ne'er within him burned,  
As home his footsteps he hath turned,  
From wandering on a foreign strand!

#### A GOD-BLESSED LAND

In the giant forest of the Sequoia National Park there is standing

even today, a living tree that was three thousand years old when Columbus discovered America. One cannot stand by the side of this, in all probability the oldest living thing in the world, without wishing that it had the intelligence and power to tell the story of the races and peoples who for forty centuries have lived, flourished, and decayed in this choicest, most wonderful of all lands. The origin and the rise of the Incas might have antedated this old tree's birth, and possibly the coming of the Jaredites might have preceded by a few hundred years this ancient tree's beginning, but the downfall of the Jaredites, the beginning, rise, and end of the Nephites, the influx of European peoples, the conquest of Mexico, the subjugation of the Indians, and the flourishing of European civilization, have all come within the life-span of this awe-inspiring, death-defying, divinely created thing. Nations have risen and nations have perished in the Americas—a land on which it is decreed no king shall ever hold sway.

To each and all of these nations the land was a blessed land, and today is even more glorious than ever. No observer can travel from the sun-kissed beaches of the Pacific to the wooded hills and power-producing rivers of New England without being thrilled by the greatness of these United States. The painted deserts of the West, flower-carpeted in springtime, and holding hidden beauty and entrancing interest in every season—the inspiring monuments of the Rockies, harboring snows as reservoirs for crops in valleys below—the colorful canyons, painted only by the Creator Himself—the fertile food-producing valley of the Mississippi—the mighty forests of the Northwest—the navigable rivers—the climate, varying to suit all needs and conditions—all these and a thousand other equally glorious and productive features bear witness to the age-old declaration that this is a "land choice above all other lands," and inspire every patriot to say, "This is my own, my native land." Millions of Americans today declare with Winthrop: "Our country, to be cherished in all our hearts, to be defended by all our hands."

America, and this includes Canada and the Southern Republics, was a choice land when the Jaredites left the land of Shinar approximately four thousand years ago. So was it fourteen hundred years later when Lehi and his colony formed the nucleus of a nation, prospered on the bounty of the country, and after a thousand years perished because of transgression.

America was a great land when the stately Indian chiefs ruled their tribes, which thrived from the Behring Sea in the north to the Panama and the towering Andes in the south.

Today, yielding to the demands of the greatest economic era since the dawn of her creation America is demonstrating the vastness of her resources and the extent of her natural possibilities as never before. Well may we sing:

I love thy rocks and rills,  
Thy woods and templed hills;  
My heart with rapture thrills  
Like that above.

This country is not only the choicest of all lands, but now the preserver of true liberty, and the hope of civilized man!

However, as I have already implied, a country may be ever so great and fruitful, yet a nation subsisting upon it be impotent and decadent. As Lyman Abbott has truly said:

The greatness of a nation is measured, not by its fruitful acres, but by the men who cultivate those acres; not by great forests, but by the men who use those forests; not by its mines, but by the men who work them.

God has made America fruitful; man must make and keep the nation great.

#### INTEGRITY FUNDAMENTAL

The foundation of a noble character is integrity. By this virtue the strength of a nation, as of an individual, may be judged. No nation can ever become truly great, and win the confidence of other peoples, which to further its own selfish ends will, for example, consider an honorable treaty as "a mere scrap of paper." No nation will become great whose trusted officers will pass legislation for personal gain, who will take advantage of a public office for personal preferment, or to gratify vain ambition, or who will, through forgery, chicanery, and fraud, rob the government or be false in office to a public trust.

Honesty, sincerity of purpose, must be the dominant traits of character in leaders of a nation that would be truly great.

"I hope," said George Washington, "that I may ever have virtue and firmness enough to maintain what I consider to be the most enviable of all titles—the character of an honest man."

It was Washington's character more than his brilliancy of intellect that made him the choice of all as their natural leader when the thirteen original colonies decided to sever their connection with the mother country. As one in eulogy to the father of our country truly said:

When he appeared among the eloquent orators, the ingenious thinkers, the vehement patriots of the Revolution, his modesty and temperate profession could not conceal his superiority; he at once, by the very nature of his character, was felt to be their leader.

Men of sterling statesmanship, unknown or renowned, who strive to emulate his strength of character constitute today as always the greatest asset of our mighty and much beloved United States.

Also bearing record to integrity and honor as being an indispensable element in a truly great nation is the life of the immortal Lincoln, in whom was "vindicated the greatness of real goodness, and the goodness of real greatness," to whose character the passing centuries can add only more brilliant lustre.

The purest treasure mortal times afford  
Is spotless reputation: that away,  
Men are but gilded loam, or painted clay.  
(*Richard II*, Act I, Sc. 1)

## THE AMERICAN HOME

A second essential, fundamental element in the building and in the perpetuity of a great people is the home. "The strength of a nation, especially of a republican nation, is in the intelligent and well-ordered homes of the people." If and when the time ever comes that parents shift to the state the responsibility of rearing their children, the stability of the nation will be undermined, and its impairment and disintegration will have begun.

The increasing divorce rate in the United States today is a threatening menace to this nation's greatness. Race suicide and tandem polygamous relationships made possible by lax divorce laws are enemies of an ideal national life. The increase throughout the United States in the percentage of divorces is alarming, and this insidious evil is increasing in the Church itself. There are too many couples in the Church who, when difficulties arise, seek the remedy in divorce courts.

In the well-ordered home we may experience on earth a taste of heaven. It is there that the babe in a mother's caress first experiences a sense of security; finds in the mother's kiss the first realization of affection; discovers in mother's sympathy and tenderness the first assurance that there is love in the world.

A week or so ago conditions made it necessary that I share a Pullman with forty soldier boys—gentlemen they were, a credit to any nation. In course of a conversation, one of them remarked: "My dad's hair too is white"; then he added in a tone that expressed the depth of his feeling: "How I should like to see that old gray head this morning!"

He and his companions were en route for an encampment to complete their training before embarking for overseas. They are enlisted to defend not only the free agency of man but the rights and sanctity of home and loved ones. Such an affection for home and loved ones as felt by that soldier boy will make death preferable to surrender to an enemy who would destroy all that true American soldiers hold dear.

## A NATIONAL NUISANCE

At this point I must mention an insidious evil that is destroying, termite-like, the foundation of character as well as that of the home and nation. I refer to the appalling increase in the use of tobacco, particularly among the young. Of its uselessness, expensiveness, injuriousness to health, I will say nothing. I shall refer only to its undermining effect on character and to its slovenliness.

Respect for another's rights and property is fundamental in good government. It is a mark of refinement in the individual. It is a fundamental Christian virtue. Nicotine seems to dull, if not kill completely this trait of true culture, and women are fast becoming its pitiable victims, and the worst offenders in society. There are still a few trains that carry non-smoking compartments, a few eating places with signs, "No smoking." In violation of such placards, it is not infrequent, however, to see a woman with utter disregard for the feelings of her fellow-

passengers, the first in a car to light a cigarette. On one occasion, when the conductor politely called a woman's attention to the fact that a smoking car was in the rear, she blandly replied: "Oh, I'm quite comfortable where I am, thank you!"

It is not uncommon now to see bureaus, dressing tables, desks, mantles, and other pieces of furniture in first-class hotels marred by burning cigarettes. Ashes litter costly carpets. Railroad stations, theatre and hotel lobbies are littered with burnt-out matches, stubs of cigarettes, and cigars. Smoking has become our nationwide nuisance number one. If men and women must smoke, and it seems that many are now slaves to that habit, then for the sake of cleanliness and neatness, and pride of our country, as well as of consideration for others, let them refrain from marring furniture, and from strewing ashes and burnt-out matches and cigarette stubs in buildings where people assemble either for pleasure or instruction. Because of thoughtlessness in this regard, many of our public places are littered as unkept barns.

I appeal to young men and women of the Church to refrain from this obnoxious habit. To bishops, I would say: Choose no person to act as either an officer or teacher in your quorums or auxiliaries who is guilty of using tobacco. If teachers cannot teach by example, their precepts will be as "sounding brass and tinkling cymbal."

#### CHASTITY AN IMPORTANT FACTOR

I mentioned the home as the most important factor in building a great nation. The most vicious enemy to home life is immorality. At the present time social workers are greatly concerned over the number of young girls between fifteen and nineteen who seem to have lost all sense of decency and who shamelessly sacrifice themselves on the altar of lust. Of this evil, Victor Hugo writes impressively:

The holy law of Jesus Christ governs our civilization; but it does not yet permeate it; it is said that slavery has disappeared from European civilization. That is a mistake. It still exists; but it weighs now only upon woman, and it is called prostitution.

Life and social order have spoken their last word to her. All that can happen to her has happened. She has endured all, borne all, experienced all, suffered all, lost all, wept for all. She is resigned with that resignation which resembles indifference as death resembles sleep. She shuns nothing now. She fears nothing now. Every cloud falls upon her and all the oceans sweep over her!

This corroding evil is just as demoralizing to the young man as it is to the young woman. In the Church of Jesus Christ of Latter-day Saints there is no double standard of morality. The young man should approach the marriage altar just as fit for fatherhood as his sweetheart is worthy of motherhood.

And what has all this to do with the greatness of a nation? The answer is apparent. Pure water does not flow from a polluted spring—nor a healthy nation from a diseased parentage.

Chastity, not indulgence, during the pre-marital years, is the source of harmony and happiness in the home, and the chief contributing factor



to the health and perpetuity of the race. All the virtues that make up a beautiful character—loyalty, dependability, confidence, trust, love of God, and fidelity to man—are associated with this diadem in the crown of virtuous womanhood and of virile manhood.

The word of the Lord to His Church is: Keep yourself unspotted from the world (Jas. 1:27).

Yes, America is a "land choice above all other lands." It is the responsibility of Americans to build a mighty and superior nation. The history of the nations of the past proves that nations in the most fruitful and most productive of all lands may become senile and decadent.

While our sons, sweethearts, and husbands are offering their lives in defense of the God-given gift of free agency and for the right to live without the domination of tyranny, let us in the Church of Jesus Christ of Latter-day Saints as citizens of our beloved country, use our influence to see that men and women of upright character, of unimpeachable honor are elected to office, that our homes are kept unpolluted and unbroken by infidelity, that children therein will be trained to keep the commandments of the Lord, to be "honest, true, chaste, benevolent, and virtuous, and to do good to all men." Cherishing such ideals, we can with all our hearts say with the poet Longfellow:

Thou, too, sail on, O Ship of State!  
Sail on, O Union, strong and great!  
Humanity with all its fears,  
With all the hope of future years,  
Is hanging breathless on thy fate!

In the present crisis of the nations of the globe I pray that this great nation and the Dominion on the north may be truly the harbor of freedom, and a safe guide to the confused peoples of the world.

May the members of the Church of Jesus Christ, preaching the restored gospel, ever remember the Savior's injunction: "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14, 16).

## PRESIDENT DAVID O. McKAY

### *Second Counselor in the First Presidency*

It is difficult by mere words to express our appreciation of the great mission the Tabernacle Choir is performing. This morning we express gratitude for their presence and the inspirational singing they have given us.

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An anthem, "Hallelujah Chorus" ("Messiah")—Handel, was sung by the Choir.

Elder David A. Butler, President of the Snowflake Stake, offered the closing prayer.

Conference adjourned until 2 p.m.

## FIRST DAY

### AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., Sunday, April 4.

President David O. McKay, Second Counselor in the First Presidency, conducted the meeting.

#### PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

President Grant, as you know, remained throughout the entire session this morning. He thinks it wise to rest this afternoon that he may be with us again tomorrow.

There are present on the stand this afternoon the two Counselors in the First Presidency, members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, the presidents of the First Council of Seventy, and the Presiding Bishopric.

Elder Richard P. Condie will lead us in singing. Elder Alexander Schreiner is at the organ.

We have the following telegram from Washington:

First Presidency, Care of Mormon Tabernacle, Salt Lake City, Utah.  
Inspiring sermon by Elder Smith and uplifting music by Choir gratefully  
and perfectly received. God bless you all.

EZRA T. BENSON

The congregation sang the hymn, "High On The Mountain Top."

Elder Alex F. Dunn, President of the Tooele Stake, offered the opening prayer.

The congregation sang the hymn, "Go Ye Messengers of Glory," (Words by John Taylor).

#### PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

Brethren: We wish to thank you and commend you for your punctuality at this session. At three minutes to two o'clock every seat in the body of the hall seems to have been taken, and at two o'clock we were all in perfect order for the commencement of this service. That is as it should be.

Our first speaker this afternoon will be President Rudger Clawson, President of the Council of the Twelve.

## ELDER RUDGER CLAWSON

*President of the Council of the Twelve Apostles*

My brethren, at the set time Columbus appeared, and the new world was born. At the set time Joseph Smith appeared, and it was predicted that a great and marvelous work was to commence. Both characters were here and had their part to play among the children of men. Columbus discovered the new world on October 12, 1492. Joseph Smith organized the Church of Jesus Christ of Latter-day Saints April 6, 1830, and it is destined to fill the whole earth.

## A VISION IN THE KIRTLAND TEMPLE

I am impressed this afternoon to read a few words from the Doctrine and Covenants, Section 110:

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.

Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice.

Let the hearts of your brethren rejoice, and let the hearts of all my people rejoice, who have, with their might, built this house to my name.

For behold, I have accepted this house, and my name shall be here; and I will manifest myself to my people in mercy in this house.

Yea, I will appear unto my servants, and speak unto them with mine own voice, if my people will keep my commandments, and do not pollute this holy house.

Yea, the hearts of thousands and tens of thousands shall greatly rejoice in consequence of the blessings which shall be poured out, and the endowment with which my servants have been endowed in this house.

And the fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people. Even so. Amen.

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

Therefore, the keys of this dispensation are committed into your hands;

and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

It is shown here very clearly that before this marvelous work and wonder should be accomplished certain keys should be given to the earth, and I have read in your hearing concerning these keys, and it throws a great deal of light on this subject. It emphasizes the responsibility resting upon Latter-day Saints to familiarize themselves with these keys and laws and testimonies that are given.

#### A TESTIMONY

I testify to you, my brethren, that this revelation was given for our profit, and I express to you my testimony in these words, that I know the Lord is with us, that Jesus is the Christ, and that Joseph Smith was and is a prophet of God. We are engaged in a glorious work. It is a marvelous scene to look out upon this gathering of Priesthood.

I trust that I may never lose this testimony that I have.

God bless you, in the name of the Lord Jesus Christ. Amen.

#### ELDER LEVI EDGAR YOUNG

*Of the First Council of the Seventy*

Ninety years ago, on the sixth of April, 1853, three missionaries were called to go to China to carry the gospel message to the people of that country. One of those young men was Hosea Stout, then a Regent of the University of Deseret. They were to go to San Francisco, and there take a sailing ship bound for Asiatic ports. The history of that missionary endeavor is among the most thrilling in the history of the Church. During that same year, Elder Lorenzo Snow laboring in Italy edited and printed the Book of Mormon in Italian, and Elder John Taylor supervised the printing of the same book in French, in the city of Paris. What a far-reaching work was done in those early days by the missionaries of the Church!

#### IMPORTANCE OF LOCAL MISSIONARY WORK

When the First Presidency issued their decision in 1936 that every stake of Zion should maintain an organized mission, the message was received by all the stake presidents as a clarion call. Within a few months, every stake had its local organization, and hundreds of missionaries had begun their work. The splendor of their spirit and the nobility of their achievements have already become known, for by their efforts, hundreds of souls have been brought to a knowledge of the gospel.

The call of these local missionaries is just as important and sacred as the call of the missionaries to go into foreign countries. While it comes through the stake presidents, it is none the less important and divine, for the First Presidency has delegated the stake presidents to attend to this important work. The mission is for two years, and when a brother or sister accepts the call, it is a sacred promise to God that he

or she will go forth with joy and faith to explain the message of eternal life. They may have felt at times something of fear, but they recall the words of the Apostle Paul to Timothy:

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (II Tim. 1:6, 7)

#### ADVICE GIVEN TO MISSIONARIES

As you go to your work, remember that the value of your teaching depends upon the spirit in which it is done. With your gifts and opportunities you converse with people of all classes, and you show them how they may glorify their lives through the gospel of Jesus Christ. The call you have accepted is much larger than can be met by any ethical code or teaching of philosophy. You put into your work your best thought, and that dignifies your lives. You are capable of doing better work than ever before, for you are to give every minute of your spare time to filling your minds with knowledge, for to be missionaries, you must be good teachers. Plan your work and devote your lives to it. You missionaries are not to do any other Church work than that of the true missionary, and no gifts of God can make good unless you give your spare hours to quiet and devoted study. Your success will depend upon the spirit of genuineness, of faith, and of humility, which characterize your words. Thousands of people have come recently to live in Utah. Remember that the world is full of good people everywhere, and it is for you to stir up the gift of God within them. It is not only the matter but the manner; not only the doctrine, but the man that count. Read the Church works with deep intent and purpose, and with prayerful hearts. You will appreciate the growing strength of your own powers. A noted scholar of Oxford University spent thirty-eight years in studying the book of Exodus, and think of the many scholars who have given their lives to the study of the book of Job. If you will read carefully the first chapter of the first book of Nephi in the Book of Mormon, you will see why one student has spent months in analyzing its fine content. The greatest and most enduring satisfaction comes from your studies and in your influence on individuals; in guiding them, helping them, saving them.

There is something noble, something ineffably rich and magnificent about your work. All that is expected of you besides your labors in the field and your hours of study is your attendance at sacrament meetings as well as your regular quorum and Priesthood meetings. Fulfill your missions with all your hearts and may God bless you in your noble work. Look to the future. Build upon the past, but look to better days. Strive for more knowledge and a better understanding of the "spirit of true religion." Glorify your Father in heaven by glorifying the divine gifts that He has given you. Then you will have power and strength, and people will sense your sincere purposes and your deep and abiding testimonies of the glory of the Lord.

If you missionaries will accept your call as a divine purpose, then

you shall walk unafraid every day and enjoy your hours with the people whom you meet. You will trust instinctively and naturally the guidance of the Holy Spirit on which you learned to rely in the days of your strength. May the Lord bless you in your sacred endeavors, I ask in His name. Amen.

### ELDER MARION G. ROMNEY

*Assistant to the Council of the Twelve Apostles*

Since October Conference six months ago, a most unusual experience has been mine. With Brother Roscoe W. Eardley, I have visited in more than one hundred and twenty of the one hundred and forty-three stakes of the Church in what may be called an inspection tour of Welfare projects and activities. We have held regional Welfare meetings in sixteen of the seventeen Welfare regions. I have appreciated this assignment and the gracious manner in which you brethren have received us.

#### PURPOSE OF WELFARE PLAN

Being thus intensely engaged in the activities of Church Welfare, I am led to refer to some of them here. In April, 1936—just seven years ago—the First Presidency, in “An Important Message to the Presidents of Stakes and Bishoprics of the Church,” stated the guiding principles of the “Church Welfare Plan.” At the October Conference following, they read a report of what had been accomplished during the intervening six months. Their reason for inaugurating the plan was stated as follows:

Our primary purpose was to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of the dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. Work is to be re-enthroned as the ruling principle of the lives of our Church members. . . . The Church aims to help provide for the care and sustenance of those on direct relief—federal, state, and county, as also for those for whom the Church has heretofore cared.

The progress made in Welfare production since the beginning has been remarkable. The evidence of it is apparent in every stake. A record of the time, means, and enthusiasm voluntarily contributed to Welfare production and processing would fill volumes.

From those first general instructions given in April, 1936, that “every bishop should aim to have accumulated by next October conference sufficient food and clothes to provide for every needy family in his ward during the coming winter,” has developed what has come to be known as “the annual Churchwide Welfare budget,” prepared each year with great care. The one for 1943 now in your hands, if produced, processed, and delivered to bishops’ storehouses, will supply eighty percent of life’s necessities for thirteen thousand people. We are getting some very valuable experience in producing.

There are, however, two objectives of Church Welfare, for the accomplishment of which we must accelerate our efforts. First, we must

prayerfully and diligently seek to develop production and other projects through which work, that is, employment, suited to the capacity of our non-self-sustaining members shall be provided, and second, we must with vigor and in the spirit of true charity, which is "the pure love of Christ" (Moroni 7:47) seek to induce these, our brothers and sisters, to help us in our Welfare activities and to be cared for in the Welfare way. Only thus can we help to do away with the curse of idleness, abolish the evils of the dole, and once more establish industry, thrift, and self-respect amongst our people.

#### DUTY OF CHURCH MEMBERS TO BE LEADERS

There is still a tendency amongst us to place our hope and confidence for economic security in governmental and other welfare agencies rather than in our own industry. We have no business being carried away by the false panaceas of the world. We are the members of the Church of Christ. The Church and its members are to be leaders—not leaners—in the solution of the problems which confront us. We of the Church possess the "everlasting covenant, even the fulness of the gospel" (D. & C. 66:2), which is to be our guide in resolving all issues. On this subject the Lord hath thus spoken:

I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me. (D. & C. 45:9)

And again, when giving instructions for the organization of His people, in regulating and establishing the affairs of the storehouse for the poor of His people, the Lord stated His purpose to be:

That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand independent above all other creatures beneath the celestial world. (D. & C. 78:14)

Now, the Welfare plan points the way to that independence. At the base of that way lie some fundamental principles for the Latter-day Saints—and for all peoples in the world, for that matter—to practice.

First, every individual should value his or her independence and labor with all his might to maintain it by being self-sustaining. This the Lord enjoined upon us when from the Garden of Eden He sent forth our first parents under the stern command, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Genesis 3:19).

Second, next to himself, the responsibility for sustaining an individual rests upon his family—parents for their children, children for their parents. It is an ungrateful child who, having the ability, is unwilling to assist his parents to remain independent of relief.

Finally, the individual having done all he can to maintain himself, and the members of his family having done what they can to assist him, then the Church, through the Welfare plan, stands ready to see that its members, *who will accept the plan and work in it to the extent of their ability.*

shall each be cared for "according to his family, according to his circumstances and his wants and needs" (D. & C. 51:3).

#### AN EXAMPLE OF SELF-SUPPORT

Here is an example of what I mean by accepting the plan and working in it to the extent of one's ability.

There is an enterprising bishop in the Church who had living in his ward a retired cabinet maker, owning enough tools and power machinery to equip a small shop. In the Welfare way a shop was built, equipped, and stocked with lumber and other necessary materials. In that shop such articles as tables, benches, chairs, and cabinets are made. Many of them have been placed in our meeting houses in that area. The day I learned of this project, I was happy to see there an elderly brother who had many years ago helped teach me the carpenter trade. He has passed the most active years of his life and cannot now hold a job in the competitive world. He can, however, do considerable work in that shop. He responded with spirit to the invitation and there gives his full services. From the bishops' storehouse, well-stocked from Fast offerings and Welfare-produced commodities, he receives a comfortable living. He is thus sustaining himself and his wife. This accomplishment has been duplicated many times in our Deseret Industries and on other Welfare projects.

The Church has within itself the power to make every one of its members, who can do anything, self-sustaining in the same way, if the leaders will only use that power in the spirit of their calling and our people will be converted and work and be cared for in the Welfare way.

#### THE NEED FOR PERMANENT PROJECTS

I repeat again, my brethren, you and the Church members in general have responded magnificently to the calls made upon you for Church Welfare. You have given time, money, work, and property unstintingly. There is one more thing required. To succeed wholly we must give ourselves to the solution of the individual problems of our brothers and sisters. If we would draw them closer to us, win them to the Welfare way, we must have as great an interest, or greater, in them as individuals in the solution of their personal problems and in the success of their lives as we do in obtaining the material things which sustain their lives. We must develop projects which will call for the service which they can render and demonstrate to them that the plan needs them as much as they need it.

Presently we are acquiring and developing permanent projects. This is well. We need permanent projects to insure the production of the necessities of life. We need them so that we shall have a place where our members can work in producing those necessities when their present employment ends. As we develop these projects, let us keep close to the people who should be sustained by the products thereof. Let us bring them in and give them a hand in the developing. Unless they work upon the projects, unless there are projects upon which they can work, according to their capacities, and by so doing sustain themselves and thus re-



habilitate their lives, the Welfare plan shall not have served its full purpose.

#### TRUE SERVICE CALLED FOR

Oh! I know that such an approach calls for patient, intelligent, devoted, and Christ-like service. I know that it is easier just to give money or to go and do the work ourselves, but just giving money and doing the work ourselves will not build up and rehabilitate our brethren. We often do for our children that which they should do for themselves, rather than spend the time and effort, and exercise the patience necessary to teach them how, and induce them to do it. But to what end? To the ruin of our children in many cases.

Through the Welfare plan we shall make a practical application of the divine command, "Love thy neighbor as thyself" (Leviticus 19:18). When we do, "the curse of idleness will be done away with, the evils of the dole abolished, and independence, industry, thrift, and self-respect be once more established amongst our people." Then the Church shall "stand independent above all other creatures beneath the celestial world," in very deed "a light . . . for the gentiles to seek to."

God help us to speed the day, I humbly pray in the name of Jesus Christ. Amen.

#### BISHOP MARVIN O. ASHTON

*First Counselor in the Presiding Bishopric*

If ever I prayed in my heart that I would have the Spirit of our Heavenly Father, it is today. I hope that whatever I say will be perfectly understood. If what I am going to say is not understood, I certainly will be in very bad shape.

#### CONFUSION OF WAR BRINGS WORRIES

This man Sherman who marched to the sea, gave a real definition of war—it starts with "h," the second letter is "e," and the last two letters are alike. I do not suppose there was ever a time when we did more real tall thinking, than today. The business man is wondering what is going to happen to his business, what is going to happen to his securities. He is worried. The educator is very much concerned. He is wondering if the clock is being turned back, going to be turned back, and if things considered fundamental are to be thrown in the ash can. Probably I am not putting it too extreme.

The man who champions religion is downcast. Yes, he is upset.

However, as we are brought close with death there are two philosophies facing one another—One "*eat and drink and be merry, for tomorrow we die*"—the other "*there are no atheists in fox holes.*" With men as they are brought, if you please, face to face with God, the latter philosophy is predominating. Men though sometimes skeptical otherwise, are turning to God as they never were before. Whether they admit

it or not, deep down in their soul, there is religion. Sometimes a man won't admit it—but in an unguarded moment—the bottom of his soul reveals itself and you see him in his true light. He lets the cat out of the bag—like the boisterous fellow who blats out, "My father was an atheist, my grandfather was an atheist and, *thank God*, I am an atheist."

#### A PILOT CONFESSED HIS BELIEF

I had the pleasure the other night of eating dinner with this man Whittaker, one of the co-pilots with Eddie Rickenbacker. He is one of those rough and ready fellows we read about, with no pretensions. He says he never went to church in his life. After the meal was over, I walked out in the hall with him, and I asked: "If you don't mind, I would like to ask you a question—very pertinent, or impertinent, whatever you would call it."

He said, "Go to it."

I said: "During those three weeks trial did you have anything of a religious nature come over you?"

He came back strong. "Decidedly so. I have two new words in my vocabulary—'*I believe*.' " He said: "We didn't pray to God, we talked to Him. If you were going down a lonely street and were waylaid by ruffians and you called and shouted, and the police came to your assistance, you would believe in the police, wouldn't you?" He concluded, "*I believe*."

Many details of that trip that man told us that were decidedly inspiring. As men get up against real trouble, they get more religious.

Last but not least, we are worried over our morals. To read the statistics of the liquor control in the State of Utah knocks you cold. In 1941, one small county consumed hard liquor to the tune of \$60,000—(you believe in eternal progression)—1942 it was \$180,000. Now just a few things like that remind us where we are going.

#### FRANKNESS FROM A YOUNG SPEAKER

Now we are at the point where we are getting onto a dangerous subject. May the Lord help me that I am understood. A typical young Mormon boy in one of the wards the other night made a talk. I had a copy of that talk given me by a friend, because she thought that maybe I might be interested in it. The boy started out something like this:

"I am going to be frank, I want to be. I hope that I am understood." (As the young people term it, he wanted to let his hair down.) He continued: "Generally when I am asked to give a talk in Church—a few days ahead Pa writes it, Ma corrects it and then Bill runs it off on the typewriter. Then, of course, I learn it off by heart. Now tonight I am not going to do that. I am going to speak just the way I feel." And by the way, I think we ought to encourage more of that kind of talks than we do; we ought to encourage originality; we ought to encourage people to have the courage of their convictions and say what they think. You know, if more talks were given extemporaneously we would get closer to the hearts of the people. Even Mark Twain said he believed in extem-

poraneous talks. He said he had been studying on one for fifteen years. When he got a chance, he said he wanted to give it. (Laughter) Now, I believe that.

Let's encourage more freedom of speech. It is as refreshing as a drink from a cool fountain. Let's have more expressions that are spontaneous—yes, if you want, call it *spontaneous combustion*.

The boy proceeded. He started to talk about his friend John. "John was raised in a good family, good parents, good home atmosphere. He goes away to school, gets away from the home fireside, and the first thing you know, John starts to smoke."

John is like some other good men. He has weakness. You bishops of the wards, what attitude is yours with John? Are you *kind* or are you *rigid*? Do you take an attitude, do the people of your ward take an attitude that means John is not wanted any more? If I understand Christ, that was not His attitude. Do you want to drive him away from Church?

That boy is somebody's good son; some mother loves him; some father wants him to keep the standards of the Church. Are you going to drive him out, or are you going to put your arm around him and bring him back. "To err is human, to forgive divine."

#### A PLEA FOR THE BOYS IN THE ARMED SERVICE

I did not say we should have less regard for the standards of the Church; we ought to have more regard for them. We ought to put them up higher; but when a lad makes a mistake, let us be kind. Do you think I am getting too broadminded? Bernard Shaw says: "Be open-minded, but don't get in the draft." Do you think I am in a draft? Oh no, I don't think so. I would rather die of *pneumonia through getting in a draft* than I would die from *hardening of the arteries*. A lot of people die of that. In plain American English, are you too rigid?

Now, you have 25,000 boys in the service; you are preaching to them; you are corresponding with them. They are in a new world. They have been taken from the workshop into this new life; they have been taken from the farms, from taking care of beets, into this new life. "An idle brain is the devil's workshop." I am not saying those men are particularly idle, but there are moments when they don't know what to do with themselves; they are tempted as they never were before. What about the boy that stays at home and is not tempted? What about that boy that is tempted? What are you going to do with him when he comes back. Is your attitude going to be one of rigidity, or are you going to be kind to him?

The sun and wind had a meeting one day, and the wind said: "I can take that fellow's coat off quicker than you can." The sun replied: "Go to it." The wind started to blow, and the harder it blew the harder the man pulled his coat around himself. The coat stayed on. The Sun said: "All right, give me a trial." He beat down on that fellow's back, and soon the coat came off. *Kindness*.

#### A STOREKEEPER AND A POUND OF BUTTER

My mother told me a story once I never forgot. It was about a

fellow who had sticky fingers. (I'll try to make myself clear.) He went to a shop and when he thought the merchant was not looking lifted a pound of butter. He concealed it under a big stiff hat that he wore. It was in the days of the big beaver hats. Some merchants are like some schoolteachers—they have eyes in the back of their heads—the store-keeper knew where the pound of butter was.

Now, he's going to call the police—he's got him hands down. That's what you think. But the grocery man had another way of teaching that fellow a good lesson. Yes, he was going to turn on the heat—but with kindness. It was winter. He led his friend over to the fire and with all the warmth of hospitality beckoned him to the stove. "Sit close up to the fire, John; it's a cold day." Yes, he put on the coal. The stove was a crimson red.—So was John. Now John began to sweat. It wasn't a question of rendering lard, it was *rendering kindness*.

Well, now, the shop man got his butter back. The story is a little far-fetched I agree, but John will never again "worlds without end" make a larder of his hat.

#### AN APPEAL FOR KINDNESS TO THE ERRING

Now, in closing: let us be kind; do not forget that the man who has his weakness is that fellow that charges up San Juan hill to give you your liberty; that fellow that leads his fellows in battle with: "We lick them today or Molly Stark is a widow"; yes, the daredevil that bares his breast to Japanese bullets at Guadalcanal. He may have his weakness, but when you put on your slippers at night and huddle yourself to the fire of liberty, do not forget there is somebody out there who has faults, but who is the one that dares to face death to give you your liberty.

Judge not the working of his brain,  
And of his heart thou canst not see.  
What looks to thy dim eyes a stain,  
In God's pure light may only be  
A scar, brought from some well-won field  
Where thou wouldst only faint and yield.

—Proctor

May the Lord help us to be kind. Someone, when asked the definition of heaven replied: "*Heaven is the place where everybody is kind.*" And we will get twice as far if we will be less rigid and more kind.

So many Gods and so many creeds,  
So many paths that wind and wind,  
While just the art of being kind  
Is what the sad world needs.

—Wilcox

May the Lord help us in it.

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"Guide Me To Thee" was sung by the Men's Chorus of the Tabernacle Choir.

**PRESIDENT DAVID O. McKAY***Second Counselor in the First Presidency*

Many changes have occurred in Norway since A. Richard Peterson presided over that mission. Tragedy has hit the land, but we should like to hear a few words from Brother Peterson, as he has not reported since he was honorably released as president of the Norwegian Mission.

**ELDER A. RICHARD PETERSON***Former President of the Norwegian Mission*

I have had a great many surprises in my life, but this tops them all. I do not remember having been so greatly surprised before in my life.

I left Norway in October, in 1939, and this is the first time I have had the privilege of giving a report, and I do not know that I could give very much of an honest report now. Things have changed so much since I left over there, and yet my heart goes back to those fine people. I do not know where we will find better people in all the world than we have in Norway, and I am wondering now how those people are getting along.

**MISSIONARIES LEAVING NORWAY**

During my stay there, from 1936 to 1939, it seemed as though the time had come when it was necessary to evacuate the missionaries, and we were making preparations. We were informing the Saints at that time that they must be prepared to take over the work, as the missionaries would probably be called away. They could not realize such a thing, they could not understand it; it seemed foreign to them.

When the day came that the missionaries were evacuated, and it seemed as though the Saints were left alone, their hearts were sad. I see, as I saw on the day that we left Norway, those poor Saints, several hundred of them standing on the pier. Their hearts were broken, their faces were sad, tears were running down their faces, and they said: "Now the missionaries are leaving us, the only hope and the only strength that we had." And so I feel sorry for those people, but I am sure that our Heavenly Father will be mindful of them, many of whom gave practically all they had for the Gospel. They did so much in research work, finding their ancestors and sending their names over to have the work done for them, and many times they went without food, some of them, in order to do this vicarious work, or to have those names sent over so this work could be done.

So I say, I am grateful that I labored among those people. I am grateful that I have had the privilege of spending ten years of my life preaching the everlasting Gospel in that land, where so many of God's children are gathered. They are of Israel who are living in that peace-loving country, and I hope the day will come when they will again be liberated and have the privilege of worshipping the God whom they love, and according to the dictates of their own conscience.

## INTERESTED IN YOUTH OF THE CHURCH

I love the Gospel. I am interested in the young people of this Church, and I hope that those who are presiding in the wards are mindful of the great responsibilities resting upon them as fathers in the Church. I was sorry when I visited one little ward in one of the stakes of Zion shortly after I came home. I went there and saw a great number of children playing outside. I was intending to visit their Sunday School that morning, and a little girl came up and said: "There will be no Sunday School this morning." The bishop had left word that there would be no Sunday School because he and his counselors had gone out to bring in the flocks. They had gone pheasant hunting. So those children were left alone without the necessary guidance of those appointed to give them spiritual food. So I say, you who are called to labor as fathers in Israel, see to it that you do not neglect the people of this Church. I am greatly interested in them.

While I was in Norway about one hundred young men, the finest people in the Church, were sent to labor under my direction, and most of them now are in the armed forces of the United States. God bless them. God bless the parents of those good boys, for they have sacrificed for them. My testimony is that there is not anything in the world that will equal this Church, or that will give you greater satisfaction in all the world than to live the Gospel of Jesus Christ, giving your time, your talents and all that you have for the Church.

May God bless us and help us that we may realize our position in this Church, I humbly pray, in the name of Jesus Christ. Amen.

## ELDER RICHARD L. EVANS

*Of the First Council of the Seventy*

I believe I can state the substance of the message I have in mind in one sentence. I say it particularly for the young people of the Church, because I know that so many of them are confused at this time. What I wish to say is this: War does not change fundamentals.

## CHANGES BROUGHT BY WAR

War changes many things, of necessity. It may change the clothes we wear, the quality and quantity of the food we eat, and many of our other habits of life; but it does not, it must not, it can not change the basic fundamentals.

These young men of ours who have broken up the pattern of their lives to go into the service of their country are going to want to come back to those places they have left, and to take up life, insofar as circumstances permit, where they left it. I think their conduct must always be modified by this thought.

Our young women must keep this in mind, too, I am sure. They have many vital decisions to make; the pattern of their lives is broken

up likewise. But all of the decisions they make must be based on the bedrock fundamentals of life which have been taught them in their homes and in this Church. Decisions prompted by expediency must not be allowed to become a habit; the attitude of living in a state of emergency must not be allowed to become chronic; and our thinking must not be allowed to go off on unsafe tangents because of the urgency of the moment.

#### FUNDAMENTALS UNCHANGED

War does not change the fundamental that it is still a wise thing to spend a little less than we make; to raise a little more than we think we'll need; to keep our birthright, in a physical sense—our roots in the soil.

It does not change the fundamental that upon this Church has been placed the obligation to preach the gospel. The pattern of our preaching may change; the composition of the manpower that preaches the word may change; our methods may of necessity change a good deal; our work may be done largely at home in the stakes instead of abroad in foreign fields, but still the obligation is upon us.

War must not lower any of our standards of personal conduct. A uniform does not give a young man any special privilege, so far as a young woman is concerned; nor does it justify any young woman in lowering any of her standards or principles or ideals, under any conditions whatsoever, so far as any young man is concerned, a uniform to the contrary notwithstanding.

I believe I shall leave the statement there.

Our young men are making great sacrifices; a full share of them are in the armed forces, in comparison with other groups of like numbers. We are all willing to do all that has to be done, and more, to meet the needs of the hour; but beneath it all, our feet must be squarely fixed upon bedrock fundamentals which no emergency or expediency or state of war should or can be permitted to change.

#### THE BLESSING OF THE LORD INVOKED

May the Lord God be with these young people of ours in all of the confusion that faces them, in all of the decisions that they have to make, and help them to make all of those decisions on that same basis of fundamental truth which would and must determine the vital decisions of their lives at any time.

I know, as you do, that God lives, that this is His work. I ask the blessings of our Father in heaven upon each of you and all of us, and upon those who are not with us, those of our members who are living in a state of war, in occupied countries and elsewhere, that their faith may be strong, that their lives may be preserved, and that they may endure to the end and receive all of those promised blessings for those who do endure.

God be with you. Amen.

**ELDER ALMA SONNE***Assistant to the Council of the Twelve Apostles*

To most of us a General Conference of the Church is an important event. From it we receive strength and courage. It occurred to me as I sat here this morning and this afternoon that the Church is a great educational institution, supplying the training and the education so much needed in this world, torn asunder at the present time by war and destruction. Its purpose is to enlighten and exalt humanity.

**CONFERENCES AN INSPIRATION**

Today, in conference assembled, we rejoice in the efficiency of this Church, in its vitality, its power, its growth, its leadership, in its comprehensive program, and in the wide scope of its activities. The conferences of the Church have always been a great inspiration to the Latter-day Saints. We come here to be renewed in our faith, to be encouraged in our labors and to be strengthened in our responsibility, and we never go away disappointed.

**RELIGION A PRESENT DAY NEED**

The challenge to you and me today, as workers in this Church, has never been greater. "There was never a time more cut off from Christ," says a modern writer, "than the present, and there was never a time that needed Him more."

We have witnessed in recent years a departure from fundamentals long established, a breaking away from standards and doctrines that are as old as the Decalog. The paramount need of the hour, it seems to me, is a return to the old-fashioned virtues that formed the very bedrock of our social and economic life. We should have learned long ago that paganism and true Christianity can never be welded together. You cannot serve God and Mammon, said Jesus. That doctrine was true centuries ago when it was uttered; it is true today. A compromising, distorted and vacillating Christianity was never taught by Jesus and His apostles, or by Joseph Smith and his followers. They were firm and unyielding in their requirements for Church membership.

**REJOICES IN CHURCH**

I rejoice in the testimonies which have come to me concerning the divinity of God's work. It is a great work, as I said in the beginning. The Church is great in purpose and plan, in its program. It is great in its achievements, and in its missionary endeavor. In these days of crisis and turmoil we must not fail, for much depends upon our faith, our integrity, and our activity in the Church.

May God bless the Latter-day Saints, that they may be true to their responsibilities and true to their convictions, I pray, in the name of Jesus Christ. Amen.



## ELDER JOHN A. WIDTSOE

*Of the Council of the Twelve Apostles*

Dear brethren, fellow-workers in the cause of Christ, I pray that I may be guided by the good spirit that has been with us throughout this day in the few words I may say.

I should like to comment on the theme which was placed before us by President Clawson. This conference coincides, so it happens, with the fiftieth anniversary of the dedication of the great Salt Lake Temple. That beautiful edifice, made of granite and lifting its spires heavenward, is an evidence of the willingness of the Latter-day Saints to yield obedience to the will of God, and to sacrifice in behalf of His cause.

## THE IMPORTANCE OF TEMPLE WORK

The work done in the temples of the Lord represents the culmination of the obligations, privileges and blessings of the Priesthood. No man has completed—nor a woman with him—the Priesthood cycle until he has received the blessings that the temple has to offer.

It is sometimes thought that the work done in the temples is for the aged, and decrepit. Temple work is, primarily I was about to say, for those engaged in the active affairs of life, for those who are in the midst of life's battle, the young and the middle-aged. Perhaps they need it most. Certainly, it is quite as much for these as for those who seek refuge in their old age in the blessings of the temple.

Work in the temples is also for the dead. That we all know. Imbedded in the temple ceremonies and endowment is one of the most glorious of all the principles of truth given in this day—the principle of universal salvation. We are all the children of God, His very children; and He desires to bring all of us back into His presence, into His kingdom. He has provided means by which this may be done. He has no favorites, except as we ourselves by our imperfect living may defeat His desire. That is one of the great doctrines of the Church; unique and peculiar to this people. It is a challenging doctrine, that though a man may fail to hear the gospel upon earth, though he may fail, when he hears it, to comprehend it, he may yet have the opportunity after the grave, after this life is over, to participate in the blessings of the gospel, and to win his place in the kingdom of God.

It is a marvelous and comforting thought that there is hope beyond the grave. Millions have died in sorrow, and those who have been left behind have sorrowed and suffered, because they have failed to understand this law, one of the fundamental, basic principles of the gospel.

Temple work is very important. The Prophet Joseph Smith is reported to have said—it is so recorded and printed—that there is no more important duty resting upon the Latter-day Saints than to do the work for which we have erected temples. It is interesting to remember that in the Doctrine and Covenants, the collection of some of the revelations given by the Lord to the Prophet Joseph Smith, the oldest revelation, therefore really the first, deals almost wholly with the subject of salvation

for the dead. It is a significant fact of history, also, that Brigham Young had been in this valley only four days when he came to a spot a few feet from where we are meeting today, in the midst of the sagebrush, and placed his cane in the ground, saying: "Here we shall build a temple to the Most High." The pioneers were hungry and weary; they needed food and rest; a hostile desert looked them in the face; yet in the midst of such physical requirements they turned first to the building of temples and to the spiritual food and strength that the temples provide.

Sometimes we forget the greatness of this work. It is a glorious thought that you and I, ordinary men, may do work upon earth that will be, is, recognized in heaven; that we may be as saviors to those who have gone before us into the unseen world. The Lord came upon earth and, in our behalf, in behalf of the whole race of God's children, did work which will bring us eternal life and joy and blessings. So, in a humbler manner may we, each one of us, do work for the dead that will bless them eternally, if they accept our service. We, also, may become saviors—"saviors on Mount Zion." That is a glorious thought that should remain in the minds of Latter-day Saints. It certifies to the claim that mankind are equally the children of God. It extends the doctrine of brotherhood to the whole human race.

#### LOVE IS SHOWN BY SACRIFICE

The Savior gave of Himself, gave His very life that we might live. To sacrifice that others might be blessed was His word, His work, His life. Sacrifice is the evidence of true love. Without sacrifice love is not manifest. Without sacrifice there is no real love, or kindness, the kindness suggested in the splendid theme discussed by Bishop Ashton. We love no one unless we sacrifice for him. We can measure the degree of love that we possess for any man or cause, by the sacrifice we make for him or it.

As the Lord gave His life to prove His love for His brethren and sisters, the human race, we may show the spirit of love more vigorously than we have done if we will make the small sacrifices necessary to seek out our genealogies, to spend time and money for the work, to take time to go to the temple ourselves for the dead. All such service may entail sacrifice, but sacrifice lifts us toward the likeness of God, the likeness of our Elder Brother Jesus Christ. If we Latter-day Saints have any great ideal, it is that of our Elder Brother. All that we strive for, and all that we have fought for, and all that we pray for, is to become more and more like Him as our days and years increase. As He gave His life, unselfishly for us, so each of us, extending the open door of salvation to the dead, most of whom are but names to us, may then by our unselfishness claim in very deed to be followers of Christ.

#### POWER AND STRENGTH CAN COME FROM UNSEEN WORLD

Temple work, in form and substance, reflects the fundamental principles and thoughts belonging to the gospel of the Lord Jesus Christ. We must dig deeply to taste the sweetness of the gospel. We cannot merely

move about on the surface to secure the full gift of the Lord's plan of salvation. Deep down in the eternal realities, of which temple work is one, lies the real meaning, message, and blessing of the gospel.

These are trying days, in which Satan rages, at home and abroad, hard days, evil and ugly days. We stand helpless as it seems before them. We need help. We need strength. We need guidance. Perhaps if we would do our work in behalf of those of the unseen world who hunger and pray for the work we can do for them, the unseen world would in return give us help in this day of our urgent need. There are more in that other world than there are here. There is more power and strength there than we have here upon this earth. We have but a trifle, and that trifle is taken from the immeasurable power of God. We shall make no mistake in becoming collaborators in the Lord's mighty work for human redemption.

So my message to you, my brethren, the leaders of Israel, is that in performing our many duties, we remember to give a good share of our time and thought and energy to the work for which this great Salt Lake Temple, and the other temples, were erected.

The story of the rising of the Salt Lake Temple, round by round, in the midst of poverty and hardship, and under the unspeakable persecution of our people, is one that will never be forgotten by the Latter-day Saints. It will rise to become an epic of man's devotion to truth. It should be a great inspiration for us in our day. We do not want easy days; we want days, no matter how hard they may be, that lead us into the likeness of our Brother, Jesus Christ, and into His presence, and His Father's.

God bless us and prosper us in our work, and make us capable to do the work which has been placed upon us, I pray, in the name of the Lord Jesus Christ. Amen.

### ELDER NICHOLAS G. SMITH

*Assistant to the Council of the Twelve Apostles*

My brethren, we have had two glorious sessions. Kindness seems to be the theme. I thought as Bishop Ashton was pleading for more kindness, how fitting; and that I would like to tell something that happened to me just three weeks ago today. I was in Los Angeles without an appointment, and consequently wended my way over to the Hollywood Ward. As I came up to the door, a kind, affable man extended his hand in greeting, and said:

#### A WARM WELCOME

"You are welcome here. Come in." It was not a hard thing to go into that chapel. After the opening exercises, I went with one of the classes, and the teacher had sort of a "free for all" discussion. It seemed that he was drawing out the class members as to their attitude and feelings. He asked them of their difficulties, the trials they were having, and how they overcame them.

## EXPERIENCES OF A CONVERT

Many class members told of sweet things that had happened to them, difficulties that they had overcome. Finally one man stood up and said: "Years ago I joined the Church in Denmark. I never felt such love, such sympathy, and such kindness in my life as I felt amongst those people that were in that branch. I was thrilled to be a member of the Church of Jesus Christ. I did my duty in the Church. I worked up to be an assistant to the superintendent of the Sunday School, thrilled in the knowledge that I was actually growing in the gospel. Then about twenty years ago the way opened up for me to come to Zion. I came, bringing my certificate of identification with me. As Sunday rolled around, I went over to the ward in which I was living, thinking that the bishop would be delighted to know he was getting a new member, and I had him pointed out to me. I couldn't say very much in English; I walked up to him and handed him my certificate of identification, and he said: 'O.K.' And that was the end of the conversation.

"I had a difficult time because the warmth that I had known with the missionaries in Denmark was not here. I sat through the meeting. I went for several Sundays; no one paid any attention to me whatsoever, and finally I gave up. For twenty years now I have wandered all over America, unhappy and miserable, trying to find some peace, and knowing all the time that the gospel was true, but it was not lived the way that the missionaries had taught us it was to be lived, and as it should be lived. I happened along this street four weeks ago. I came to the door of this beautiful chapel and a man held out his hand, and spoke to me, and said: 'Welcome.'

"The next Sunday I was here, and last Sunday I was here, and today I am here. I am beginning to feel that thrill come back that I had in Denmark. Someone was kind to me."

As he sat down, thrilled to think he had come back into the Church, he promised before that Sunday School that he would continue to be a Latter-day Saint. I was touched. I stood up and said: "I wonder if anyone else is here today for the first time? It happens to be my first day here, and as I came up to the door, someone shook hands with me. Has anyone else had an experience who has come today for the first time that makes him feel he would not want to come again for twenty years?"

One sister held up her hand and said: "I came today for the first time, and someone shook hands with me at the door, and I am coming back next Sunday."

## STORY OF A BISHOP'S KINDNESS

Brethren, you men who are responsible for taking care of the sheep, you who are in constant touch with them, be kind. I had a fine young missionary come out to me in the California Mission. He was telling me that he had been a little bit careless as a boy, but he said on one occasion, about six years previous, when he was about sixteen years of age, he walked into the office of the bishop, just a little bit ashamed. For his mother had forced him to pay tithing on a dollar he had earned, but

the payment was so small he was almost afraid to do it. Finally he laid the ten cent piece down on the table and said: "This is my tithing."

He said the bishop, who was writing out receipts, dropped his pencil on the receipt book, stood up and put his arms around him and gave him a hug and said: "My lad, if you will always do this, the Lord will bless you and you will be happy." He said: "From that day on I was blessed, because every week my earnings increased until I had enough to come into the mission field. I will always be grateful to that bishop because he was kind."

#### PLEA FOR KINDNESS

Brethren, we all have our responsibilities and our difficulties to face, but bishops, presidents of branches, you who come in such close contact with the members, never fail to put your arms around them and encourage them. Kindness above all else will keep them close to you and the Church.

God bless us and help us that our love and our kindness may have such an effect upon our membership that all will want to turn to the Lord and keep His commandments, is my prayer, in Jesus' name. Amen.

#### PRESIDENT DAVID O. McKAY

##### *Second Counselor in the First Presidency*

This evening all visiting brethren are invited to attend services to be held in the wards throughout this city. There will be no general evening meeting.

Questions that have come to the First Presidency and to the General Authorities of the Church indicate that there are some who do not yet clearly understand who shall attend and who shall take charge of regional meetings to be held one week from today and two weeks from today. It has already been announced that the following are invited to those meetings:

The Stake Presidencies and Stake Clerks

Former Stake Presidents

Patriarchs

Bishoprics

Ward Clerks

Three members of each Priests' group or quorum to be chosen or appointed by the bishopric of the ward

Some think this means that the Priests quorum has been given a presidency. That is not the case, because the bishop of course constitutes the President of the Priests quorum. Each bishop should choose three young priests to attend the regional conferences with instructions that these young men return and report to their respective groups or quorums.

Presidencies of Teachers quorums (ordained Teachers, of course)

Presidencies of Deacons quorums

Now we add to that announcement that Aaronic Priesthood Committees, Stake and Ward, including those who have direct charge of the adult Aaronic Priesthood, are also invited.

Some seem to be at a loss to know in which regions certain stakes belong. Will you please refer to your Church Directory and you will find there that the division into groups is the same as that given in the Church Welfare department. You will also find the stakes listed in groups in the *Deseret News* of last evening.

All ward teachers from every ward are invited to be present and instructions to ward teachers will form a dominant theme of these regional conferences. Other topics will be "Personal Responsibility of Men Who Hold the Priesthood, and Quorum Responsibility." These meetings will be inspirational as well as educational; they are not divided into convention work. The General Authorities will give instructions which I am sure will prove timely and applicable, particularly to the Aaronic Priesthood. The direct responsibility of making preparations for these regional meetings will rest upon the presidency of the stake in which the meeting is being held. In those stakes in which the chapel or tabernacle is used by more than one stake the First Presidency will designate the stake presidency to have charge.

Meetings will be held as follows: At 10 o'clock in the morning and at 2 o'clock in the afternoon. These will be general sessions attended by all those whom I have named. Between meetings, at about 12:15 p.m., there will be held another special meeting. Those who are to attend this meeting will be designated by the visiting General Authority. The regular ward meetings will be held as usual. In those wards so far removed from the central place of meeting that it will be difficult for the bishoprics to return to take charge of the evening meeting, some High Priest should be given the special appointment to take charge of the sacrament meeting. As April 11th has been designated as a special night in which to take up genealogical work, commemorating the dedication of the Salt Lake Temple, it would be fitting if the bishopric were to throw the responsibility of conducting the meeting upon the Genealogical Committee.

I believe that will cover most of the items which you should know tonight in order to give due notice in your ward meetings. These instructions will be sent to Stake Presidents by letter.

I omitted the High Councilmen—The Stake Presidencies, Stake Clerks, former Stake Presidents, High Councilmen, Patriarchs, Bishoprics of Wards, Ward Clerks, three representing each quorum of Priests, the presidencies of Teachers quorums, presidencies of Deacons quorums, all Ward Teachers, and Aaronic Priesthood Committees of Stakes and Wards.

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The congregation joined in singing, "The Spirit of God Like a Fire is Burning," (William W. Phelps).

Elder Charles W. Dunn, President of the Logan Stake, offered the closing prayer.

Conference adjourned until Monday, April 5, at 10 o'clock a.m.

## SECOND DAY

### MORNING MEETING

The third session of the Conference was held Monday morning, April 5, at 10 o'clock a.m.

President David O. McKay, Second Counselor in the First Presidency, conducted the services.

#### **PRESIDENT DAVID O. MCKAY**

*Second Counselor in the First Presidency*

The time has arrived for the opening of this the third session of the 113th Annual Conference of the Church. President Grant is with us and is presiding at this meeting.

There are present on the stand, with President Grant, his two Counselors, members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, the Presidents of the First Council of Seventy, and the Presiding Bishopric.

Elder J. Spencer Cornwall will direct the music, and Alexander Schreiner is at the organ.

We will open the meeting by the congregation singing, "Come All Ye Sons of Zion," Song Folder number 19. You who have hymn books will find it on page 257.

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The congregation sang the hymn, "Come All Ye Sons of Zion, (Words by William W. Phelps).

Elder Levi S. Udall, President of the St. Johns Stake, offered the invocation.

The congregation joined in singing, "How Firm a Foundation" (Kirkham).

#### **ELDER JOHN H. TAYLOR**

*Of the First Council of the Seventy*

I am very happy, my brethren, to have the opportunity of being in this conference to hear the words of inspiration, counsel, and instruction that have come to us. I trust that I may be able to say something that will be helpful and that I may be humble in the things that I say.

I heard of a speaker who, in telling of his experiences in delivering a sermon, said that as he stood before a congregation he felt he was a great waterfall pouring out the word of the Lord into the hearts of the thirsty people. A man who was standing by him said, "Brother, from

where I was sitting in the audience you didn't look like much of a waterfall. In fact what I saw looked more like just a trickle."

#### INCREASE IN VISITORS TO TEMPLE SQUARE

As you know, I am connected with the Temple Square Mission. We have many thousands of people coming there. We thought that the war would interfere with this mission, that we would not have very much to do. We were mistaken. During the months of January, February, and March of last year, when the grounds and tabernacle were open, we had something like forty-three thousand people. This year during the same three months when the tabernacle has been closed, we have had something like fifty thousand people. Three times as many people are going out with the guides this year as did last year. In the same three months of last year we sold two hundred seventy-six copies of the Book of Mormon. The three months of this year we have sold five hundred thirty-six copies of the Book of Mormon.

I am giving you this information because a number of people, principally members of the Church, thought that because the tabernacle is closed no one would come to visit with us and that we would not be able to do the type of work that we were able to do previously. In fact, among our own membership we often hear it said that the closing of this very historical building is a great calamity and that we are failing to reach the people whom we should reach.

I grant you that the opportunity of coming into this building is a choice one. Inside this building there are a sacredness, a spirit of worship, and a quietness that reach into the hearts of men and women and in some way go down deep into their souls. It makes them remember the great faith and courage of our pioneers who made it possible to have this building, this block, and this city of ours. However, I am quite sure that many of us forget that the Block is also a sacred spot and that in it there is the spirit of worship, that God is here with us, and that all men and women who come within our gates are blessed and may feel the inspiration of the Lord as they come among us.

#### CLOSING OF THE TABERNACLE

I surely wish our people could realize this fact and not feel that all has been lost simply because the tabernacle has been closed. Seemingly, we have no objections from our friends. We have any number of army men and civilians who, when we say the building has been closed because of the war emergency, say that that is the right thing to do. The only opposition that we have, seemingly, comes from our own membership. The work that we are doing in the Block is of immense value to the people who come here. The guides are having the same opportunity of preaching the gospel. We ask our guides to make an hour the maximum and about forty or fifty minutes the minimum of time to hold the people as they take them through the Block. So our guides are using the fifty and sixty minutes, just as they have always used in preaching the gospel of Jesus Christ. When men and women go away, I am quite certain



they go away with a more kindly feeling concerning the Church of the Lord that has been established in these latter days. Without any doubt we are doing a work that is valuable in spreading a knowledge of the gospel among the people.

#### STORY OF A CONVERSION

Because of the nature of our work we have the opportunity of seeing people change their viewpoint, changing their way of life, rearranging their thinking in regard to the religious problems of the day. We have people coming into the Church because of their contact here. Recently, we had a very intelligent and outstanding woman visit with us. Much of her life had been spent in France. She came on the Block and went around with one of our guides and was so impressed that she came again. She was going down to California and thought she had better stay here long enough to hear more about the Gospel. So we taught her the Gospel; and one of our guides was so considerate that she took her to some of our meetings and young people's gatherings. The woman kept coming back. Then we talked things over with her, and one day we said to her, "You know we have the Word of Wisdom in the Church; it has to do with smoking and drinking and the use of tea and coffee." It was quite a surprise to her, and in a way shocked her because the use of some of these things had been a part of her life. She asked, "Is that one of the teachings of Joseph Smith?" We answered, "Yes, that is one of the revelations which were given to him." "Well, if Joseph Smith said that, that is what the Lord wanted His children to do; I am going to do it." So since then she has left all these things alone. She continued her investigation and is now a humble, faithful, and sincere member of the Church.

You know you have to change, turn around, think differently and do things differently when you come into the Church of Jesus Christ. I wish all of us as we think about things could say in our hearts, "Well, if the Prophet Joseph Smith said that, and it was given to him by the Lord, we will do it just as he wants us to do."

#### A FATHER AND MOTHER CHANGE THEIR VIEWPOINT

One day a father and mother came onto the Block. They followed several of our groups. As they went around the third or fourth time, they thought that perhaps the people behind the counter would wonder why they were going so often. So they made this explanation: "We have a son who is over in England in the military work. One day he wrote to us and said that he had met the Mormon missionaries who are now in the army and said, 'They surely are a splendid lot of fellows.'"

Nothing more was said by the son about his companions until some time later when they received a letter saying that he had joined the Mormon Church. "We were so ashamed and embarrassed," said the mother, "that we just could not go out and meet our friends or talk about things, because of our son's joining a church that had such a bad name

and reputation as the Mormon Church." I could not blame her so much because of the many lies which have been told about us.

Several days later they decided to come to Salt Lake and find out for themselves just what kind of church their son had joined. "We have been in the city a few days and have gone around with the guides several times and have bought some Church works. Things look very different to us now. We have enjoyed our visit and admire many of your teachings."

May the Lord bless us. May we catch the spirit of missionary work. May we be helpful to the men and women who are around us that no one shall go into the presence of God and have any complaint to make because we Latter-day Saints were untrue to the testimony and the obligations resting upon us to help our friends to see and understand the beauties of the Gospel of Jesus Christ, I humbly ask in Jesus' name. Amen.

### BISHOP LEGRAND RICHARDS

*Presiding Bishop of the Church*

Brethren: You are the shepherds of the flock. I cannot help feeling that in the marvelous work you are doing in feeding the sheep and the lambs, you are demonstrating your love of Him, as the Savior expressed Himself to Peter; and I believe we might read between the lines, His love of those who undertake such a marvelous work as you do.

#### WORK IN CHURCH BRINGS OWN REWARD

Bishop Nibley once said, speaking of the bishops, that he thought Paul made a mistake when he said, "Those who desire the work of a bishop desire a good work." He should have said, "a good lot of work."

We hear a great deal about how the bishops are overloaded, have too much to do, how many of them are wanting to be released because of the great responsibility they are carrying. I have taken occasion during these few conference days to inquire of many of them, "Bishop, how are you enjoying your work?" and each has replied in about these words, "Very much—it is the grandest opportunity I have ever had." And I believe that is the way the bishops feel about it.

When I was on my first mission, I received a letter from my father in which he said in words such as these, "My son, I would like to say to you that there is no organization, corporation, or society in the world that will pay as great dividends on your time, your means invested, and your talents as the Church and Kingdom of God." And I want to bear testimony to you this day, brethren, of the truth of this statement. I feel that the Lord owes me nothing for what I have done in the Church. He is the best Paymaster I know anything about.

#### GATHERING PREDICTED

I would like to read a few words from the thirty-first chapter of

Jeremiah. Jeremiah saw the gathering of the Latter-day Saints in our day and described the same as plainly as you can read it in Church history, even to the long trek along the Platte River in order to reach these valleys of the mountains. And so I read from that chapter:

For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. . . .

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. . . .

And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord. (Jeremiah 31 :6, 12, 14)

I do not believe you could go anywhere in the world and find men engaged in the ministry, I care not how great their salaries are, who would testify that the Lord has satiated their souls with fatness and they are satisfied with the Lord's goodness to them, as are you brethren who bear the Priesthood of God and are privileged to feed the flock under His divine leadership and inspiration.

#### THE WORTH OF SOULS

You are dealing with the most precious things in all the world; you are dealing with the souls of men, and I want to remind you of the words of the Lord to the Prophet Joseph given in the eighteenth section of the Doctrine and Covenants, where He says:

Remember the worth of souls is great in the sight of God;

For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people.

Then He adds:

And if it is so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father. (D. & C. 18:10-15)

I would like to say, brethren, that these souls who are so precious in the sight of God are not only those who live out among the gentiles, but many of them are the sons and daughters of Israel. In the veins of some of them flows the very best blood of this generation, and many of them are inactive and they are waiting for you to call them into service.

When I was laboring as president of the Southern States Mission and we mission presidents met in the temple with the Quorum of the Twelve, following the reports of the mission presidents, President Clawson told us the Lord had created the earth and the fulness thereof, and then he described at some length the marvelous creations of the Lord. Then he said, "But, brethren, I say unto you that the soul of one of His children is more precious in His sight than all the earth and the things He has created."

How precious are the souls of the sheep of the flock among whom you brethren are called to labor! Now those of you who have had the privilege of laboring in the mission field have seen men arrive, some of whom had never prayed in public in their lives, never done anything in the Church in a public way, and yet you have seen what they have become in a year or two under the inspiration of the Lord. I have come to feel that there is no man in Israel who is without potential power for good in the midst of the people, if he is only given opportunity to render some service.

### GIFTS OF THE SPIRIT

I want to read a few words from the twelfth chapter of First Corinthians, what Paul says about the gifts of the Spirit:

Now there are diversities of gifts, but the same Spirit.  
 And there are differences of administrations, but the same Lord.  
 And there are diversities of operations, but it is the same God which worketh all in all.

Then I skip some for brevity:

But the manifestation of the spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit. (I Corinthians 12:4-8)

The Lord has not left any without some gift and as you look about you, you will find that where one is strong in one way he may be weak in another. The Lord never did give all His gifts to any one individual. Even in the great work the Prophet Joseph accomplished, the Lord told him that his gifts were limited in some respects. You remember how Alma of old said he would that he had the voice of an angel, that he might cry repentance to all the world, but the Lord did not grant his desire, even though he was a prophet. Paul carried a thorn in his flesh all his days, but the Lord did not see fit to remove it; and the Book of Mormon says thereto are we given weaknesses that we might remain humble. Is there one among you who does not feel his weakness and would that he had greater power than he possesses for achievement in this great and mighty latter-day work? And yet you have to satisfy yourselves to do the things that are within your own reach and with the gifts that the Lord has seen fit to bestow upon you. But remember, "The manifestation of the spirit is given to every man to profit withal"—that is why the Lord gave the parable of the talents. To one He gave five talents; to another, two; and to another, one. And remember the Lord will return and expect an accounting according to the talents given.

### ACTIVITY IN CHURCH WORK BRINGS JOY

I am grateful for the great Welfare program of the Church. I see in it a marvelous opportunity to use some of the men who have not applied themselves in more spiritual activities. A man sat in my office not long ago who had only recently become active in the Church. He had been

very successful in his own business affairs, but apparently the bishop had never asked him to do anything. Then they had to build a church and the bishop selected him to head the finance committee, and he did a marvelous job.

This man said, "Why couldn't my bishop have given me something to do twenty-five years ago so I could have known the joy of service all these years?" Then he told me about having a son who had married in the temple and was not doing anything in the Church. He said, "Why cannot the bishop give him something to do so he will not remain inactive as I have been?"

Brethren, I am pleading for every man whom the Lord has endowed with His gifts through the power of His Spirit, that we find a way whereby they can fit in and do something for the building up of the kingdom. We have the opportunity of ward teaching, missionary work, and of stake, ward, and auxiliary officers and teachers. We can go even further, for there is so much to be done in a temporal way, in beautification, in the Welfare program, in the building of storehouses, in the acquiring of land, and in the production of the things not yet being produced which are needed for the storehouses; and some of the finest leadership in the Church is available, but as yet inactive. I scarcely ever return from a conference without thinking of some of the outstanding men I have met, successful in a particular field, almost beyond words to describe; and I wonder how we can reach into the lives of those less fortunate and lift them to the same level. Then I think of the marvelous possibilities within the Priesthood quorums, of lifting men, of rehabilitating them, and causing Zion to put on her beautiful garments, as the Lord declared to the Prophet Joseph two years after this Church was organized that she should do, because, He said:

Zion must increase in beauty and in holiness; her stakes must be strengthened; her borders must be extended; yea, verily I say unto you Zion must arise and put on her beautiful garments.

#### PRIESTHOOD ARBITRATION COMMITTEES

I would like to discuss another thought here today. I do not know how right I am in this, but I am going to give Paul the responsibility for the thought. I do not know just what the mechanics ought to be, but I have had an idea for a long time that if we could go out into the stakes and establish arbitration committees among the Priesthood there would be many fine men who could be brought into service.

I spent a good many years in the real estate business. We had what we called a multiple listing system, where we all worked on the sale of the same homes. That naturally brought us into troubles because often two or three men would sell the same home, sometimes the same day; and we settled all our differences through an arbitration committee. I know the Lord set up the bishop's court; I know He set up the high council court, where men can be tried for misconduct. But why couldn't we have an arbitration committee where men could go when they have differences? I do not know a great deal about the law, but my experience in the execu-

tion of the law among the ordinary laymen is that it is not so much the righteousness of the law which governs the decisions of the courts as it is the ability of the attorneys who represent those who go to law. And so the decisions are not always righteous. If the brethren of the Church were making decisions, I think the decisions would be righteous. To my friends who come to me inquiring whether they should sue their brethren for this or that, I say, "Brother, if you win, you lose," and that is almost invariably true when you go into the courts.

I would like to read a few words by Paul in First Corinthians, sixth chapter, commencing with the first verse:

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

Do you not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

Know ye not that we shall judge angels? how much more things that pertain to this life? . . .

Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?

Nay, ye do wrong, and defraud, and that your brethren. (I Corinthians 6:1-3, 7-8)

Now I want to read what the Lord said to the Prophet Joseph, as it appears in the Doctrine and Covenants. This is to Joseph and Oliver:

And whosoever shall go to law with thee shall be cursed by the law. (D. & C. 24:17)

Now, brethren, it is my feeling that when we can be, as Brother Romney pointed out yesterday from the revelations of the Lord, free and independent from every power beneath the celestial kingdom and become so united that we as members of the Priesthood of the living God can settle all our troubles within our own ranks, then we will literally become a light upon a hill, an ensign unto the nations.

God bless you, my brethren. God help us that we may all be worthy shepherds of the flock, and that we may bring into activity in our wards and stakes of Zion every man who is a member of this Church, I pray in the name of Jesus Christ. Amen.

### ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

I sincerely trust, my brethren, that what I say shall not in any way detract from the lovely spirit of this conference. We have all been built up in our faith, and may we go home from here strengthened in our desires to serve more faithfully than we have in the past. It is a great thing for men to come together such as we do on these occasions, and as we yesterday observed this vast body of Priesthood we could not help but feel the power and the strength that is here.

## STANDARDS FOR THE PRIESTHOOD

In the very beginning of this work the Lord said to the father of the Prophet Joseph, through His prophet:

Now behold, a marvelous work is about to come forth among the children of men.

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day. (D. & C. 4:1, 2)

Then He goes on to point out that the field is white, ready for the harvest, that he that thrusts in his sickle may reap. Then He adds:

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. (D. & C. 4:6)

It seems to me the Lord has here set forth the standards by which we should operate in this great Priesthood work, and thinking of the fields as referred to in the revelation and trying to apply them to our own everyday work, I have thought that they might be classified in five divisions.

## IMPORTANCE OF AARONIC PRIESTHOOD WORK

First, we have our duty to our boys—the Aaronic Priesthood. Our boys today are standing at a crossroad. You will recall, you brethren who are working in the Aaronic Priesthood, that bit of verse that appears in your *Handbook* (page 55), pointing out to us the boy who stands at the crossroads knowing not which way to go. The road stretches east and the road stretches west, and the boy not knowing which road is best, strolls on the road that leads him down, and he loses the race and the victor's crown. And then, we are told, at the selfsame road another boy stands with high hopes and ambitions, but someone is there to show him the road and he wins the race and the victor's crown.

We have here, my brethren, suggested to us our responsibilities in this great work of the Aaronic Priesthood. There is a great inspiration that is going out from the Presiding Bishop's office to all who are interested in the boys' work of the Church, and this work is being followed up. I join with Bishop Richards in commending the bishops and their committees for the fine work they are doing. But there is so much to be done. Our boys need every ounce of energy that we can give, all the interest and direction, and if we but can stand at the crossroads with our boys, in ten years from now we shall have solved the problem of the adult Aaronic Priesthood. And so we have that field.

Then we come into the field of the adult Aaronic Priesthood, another field that is white, ready for the sickle, ready for harvest, thousands and thousands of our brethren in this Church, our own flesh and blood whom we have somewhere neglected. We are not altogether responsible, of course, for their misdeeds, for their shortcomings. Every man must assume his own responsibility, there is no question about that; but there has been failure somewhere along the line; someone has failed in his

responsibility in this great work or we would not have the high percentage of men we do have who are for all intents and purposes outside the pale of the Church. In most of the stakes of Zion you will find that half of the men who hold the Aaronic Priesthood are in that adult class; young men who were ordained deacons, perhaps teachers, then were lost as far as the influence of the Church is concerned. Today many of them find themselves out of the Church and its activities. That is another field that demands our attention, our earnest effort. I am only suggesting it here today. You brethren in the stakes and wards are conscious of this, I am sure.

#### ELDERS AND SEVENTIES

Another field that we are concerned about is the field of the elders, and that might apply also to the seventies, not so much to the high priests. But in our elders' quorums we find that seventy-five percent and over of the membership is inactive—just think of it, seventy-five out of every hundred of the men in this Church that should be active are indifferent to the opportunities and blessings that come through service in the Church. This is another field that is ripe, ready for the sickle, and it is a challenge to us and commands the attention of every thinking man who is interested and feels the responsibility of this work.

#### OUR DUTY TO STRANGERS

Then we come to another field that we have not been made conscious of until recently. We are having thousands of strangers come into our midst, men and women who come with prejudices, men and women of the type of which President Taylor spoke a few minutes ago. Many of them are cultured and refined, who have not heard of the virtues of Mormonism, only the negative things. They are coming here to make their homes. We have been sending our elders out in the world to preach the gospel. Now men and women are coming here where we may preach to them, and I commend to you, my brethren in the stakes and wards, this field. I know that a lot of interest is being taken, and, as was suggested here yesterday, what an opportunity for our missionaries, our stake missionaries, the greatest opportunity that they have ever had to bring to our friends who come here the message of peace, that they may know that the Latter-day Saints are in very deed saints of the living God, because of their standards of living, because of their devotion, their friendliness and their kindness.

Coming back to the statement recorded by the Prophet Joseph: "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility and diligence." In that spirit, my brethren, must we attack this problem as we go into this field, that we may be in very deed ambassadors of the truth. We want to be friendly, we do not want to make the people who come here feel that we are contacting them in the spirit of warning, in the spirit of criticizing their failings and their shortcomings, but we do want in a positive way to point out the great virtues that lie in the Church of Christ, and in that



way we will build up the kingdom. It is not a good policy and never has been to say unkind things about other faiths; we are not concerned about that. We are concerned about the faith of our own Church; we are concerned about the gospel of the Lord Jesus Christ, with all of its virtues, with all of its strength, and in going forth in kindness, and in charity, and with faith, we may preach the gospel in that spirit, and it seems to me that is the only way we shall be able to attack this problem, so I commend this field for your consideration.

And then another activity, and I can only just suggest it, and that is the field of the boys who are in the armed service. A great deal of good is being done, we have had evidence of that, testimonies of what it means to the boys to be contacted by the people back home through letters and otherwise. As I have gone out into the stakes, some of the outlying stakes, I have found a vast amount of good that has come through the services of President Brown and others and through letters that have come from the stakes. In one of the stakes every boy who has gone into the service has received a letter every month without fail, and many of the responses to these letters have been encouraging and have demonstrated the fact that here is a field that must not be neglected.

So, brethren, I am just suggesting these fields as they occur to me; they are very vital in this great work.

#### ILLUSTRATION FROM LIFE OF HELEN KELLER

And may I, in conclusion, point out another thing that seems to give us strength, that has given me strength. Sometime ago I had the pleasure of reading a book by Doctor William Dana Thompson who for many years was head of the Roosevelt Hospital in New York. He is now dead. His book is entitled *Brain and Personality*, and in it he describes two fields of the scientists, the field of the physical, which he calls the field of the brain, and the field of the spiritual, which he calls the field of the personality. In one of his chapters he refers to the life of Helen Keller. You who have read her life will recall that as a child at nineteen months she was stricken with a very serious malady which resulted in her losing her hearing, her sight and, of course, she was not able to speak. The whole world with all its loveliness was shut out of her life. When she was seven years old, her father was persuaded by Alexander Bell, the great telephone magnate, to take the child to an institute in Boston, which institute had adopted the method of lip reading for the deaf. It was here that Helen came in contact with that splendid woman, Miss Anne Sullivan, who was from then on to be Helen's tutor and companion. Doctor Thompson tells how difficult it was to penetrate the darkness in which this child lived. He tells how one day Miss Sullivan, taking the girl out to the pump, and placing a glass in the palm of her hand, she pumped water in it until it overflowed, and as the water trickled down the child's arm, and as the child felt the sensation of the water, Miss Sullivan had her place her hand on Miss Sullivan's lips as she repeated the word "water," and thus the child learned her first word. That was the beginning of light coming into her soul, and Doctor Thompson tells of the

little girl's having a little pet pup and how in her ecstasy she takes it to the well and pumping on its little paw, tries to teach it the word "water," but the pup only wags its tail. Doctor Thompson then goes on to point out that the pup was an animal who could see and hear and after a fashion speak, and on the other hand, here was another of the animal kingdom who could neither see nor hear and up till this time could not speak, yet, one remained only a pup while the other was destined to become a great soul. The reason, says he, lies in the fact that the pup was just a dog while in this child there was an immortal spirit—personality he calls it—the offspring of God, the Creator.

As I read that interesting part of Helen Keller's life, I thought what great potential powers do we have as men holding the Priesthood of the living God. We are not only the physical creation of Him, but we have within us that immortal spirit that has come from God, and with that consciousness that all of our brethren are the immortal offspring of our Heavenly Father, and furthermore being endowed with a power that enables us "to grow up unto Him who is the Head, even Christ," how great is our responsibility in that great field that is already white and ready for the harvest!

God help us to appreciate our opportunities and our responsibilities. I humbly pray in the name of Jesus Christ. Amen.

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Elder Albert Eccles sang a solo, "I Know That My Redeemer Lives" (Edwards). The congregation joined in singing the chorus.

### ELDER RUFUS K. HARDY

#### *Of the First Council of the Seventy*

I am impressed, my brethren, today with the great gathering which is here and which was here yesterday, and I am thinking that perhaps there will never come into the lives of men that they may build a thing so perfect even as we now see it constructed before us—I speak of the organization of the Church. Here, according to President McKay this morning, is every officer of the two Priesthoods, the Aaronic and the Melchizedek, represented in this building.

#### PRIESTHOOD A CHOICE GIFT

This Priesthood is referred to as "being without father, without mother, and without descent, and has neither beginning of days or end of life." Each of us is called with a peculiar calling, each in his respective calling to do vastly different things. Every appointment and calling in the Priesthood is of such importance that all of the time devoted by each man to his designated sphere, in close application to his work, will not begin to encompass the greatness and eternal decrees of God.

One thing, however, of which we must ever be wary is the warning which God has given. That warning is that "all other authorities or

offices in the church are appendages to this priesthood" (D. & C. 107:5), and then again, God gave a revelation to the Prophet Joseph and told him this: "For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time" (D. & C. 132:45). And, yet, I am sure, my brethren, that we zealous and energetic laborers in the work of God are tempted at times to exaggerate our own importance, to accomplish personal ambitions, but we should adopt the humble attitude of standing still "to see the glory of the Lord pass by"; this would accomplish a great deal more. We grow despondent with what we think is delay, forgetting momentarily that since the very beginning of time God has planned and wrought with patience, and has seen afar the very time in which we now find ourselves.

Let us remember that we are blessed with the choicest of God's gifts, the inestimable calling in the Priesthood which we ourselves hold; "that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness" (D. & C. 121:36).

It is a revealing and marvelous thing that God has brought about the many miracles that we see performed in our midst this day.

#### A LAND BLESSED OF THE LORD

When we consider the early sending forth of the Priesthood bearers and the scattering of the membership of this Church and Priesthood, which then we looked upon as a calamity, to the various parts of the earth, and the gathering of it all here and concentrating its executive power in this locality, and then to look at the beauty of our land compared with what it was, to realize that it has become an inviting, charming place, and behold these buildings, now in our midst, we must give fervent thanks to God. This surely is the land of Joseph, the land which God gave and blessed in the beginning that all men who came here might enjoy it who would lend ear to that which God has given us, the Gospel of Jesus Christ. It is the only land, my brethren, which is surrounded on all sides by friends and not enemies, God's blessed land.

#### PRESENT NEED FOR MISSIONARIES

Now, in this turmoil through which we are passing, we have a need, a great calling, to put to work that thing which God has given us, the Priesthood. We need missionaries to teach these hungry, eager people, strangers within our midst, something of the Gospel, to let them know how it came about and was restored, and why God's children are here doing what they are.

I am very sure that in our council, the First Council of the Seventy, every man is keenly alert to this situation. Notwithstanding the two thousand-odd who were baptized last year by our stake missionaries, we have not touched the surface.

God will bless us in this work if we will put our mind and attention to it, and I sincerely trust and hope and pray that this may be the case.

and that we may recognize in this strained and trying condition that besets us the privileges which are ours now, and that will be, for they were given by the Lord, even as He says: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence" (D. & C. 107:99).

I pray that God will give a keen desire to each man to serve in his own sphere to the best of his ability, that His work may roll on and that these blessings which are ours may be given to others, which I do in the name of Jesus Christ. Amen.

### ELDER THOMAS E. MCKAY

*Assistant to the Council of the Twelve Apostles*

It is a wonderful opportunity that we brethren have of meeting together twice a year in these great gatherings. Personally, I am very thankful for the privilege. It is a great strength to me to associate with you brethren. I love to meet with people and shake hands with them. I have enjoyed meeting you leaders in the stakes of Zion that I have had the privilege to visit, getting better acquainted with you and your good people. I appreciate the welcome I have received, and also commend you for the welcome that has been given as a rule by you or by a committee representing you to the people, especially the newcomers and the backward members, as they come into your chapels or your tabernacles at these stake conferences.

### STRENGTH COMES FROM PRAYER

In visiting your conferences I have taken the occasion, usually in the Priesthood session, to call attention to the responsibility resting upon each one for the success of the conference. I have felt the need of the support, as I do this morning, of you brethren, of an interest in your faith and prayers; and I have suggested, and I hope I will not be presumptuous in suggesting now, that it is a good thing for every person present to offer up a silent prayer for those who are called upon to speak, I know each one will be strengthened by so doing; it will help you to concentrate and keep your mind upon the things that are being said, and I am sure the speakers will be benefited. I am a firm believer in the power of prayer. I love to think of and repeat the first verse of the song:

Ere you left your room this morning,  
Did you think to pray?  
In the name of Christ, our Savior,  
Did you sue for loving favor,  
As a shield today?

Oh how praying rests the weary!  
Prayer will change the night to day:  
So when life gets dark and dreary,  
Don't forget to pray.

Life is dark and dreary already for many families whose sons have

been reported "killed or missing in action" and I fear it will be "dark and dreary" for many, many more before this terrible war is over, so, please, "don't forget to pray."

Speaking of prayer, I should like to recommend to all here that they get the sermonette that was given by Brother Richard L. Evans at his broadcast a week ago Sunday, March 28th, and also I am sure you will want a copy of the timely remarks that were given by him yesterday on the increasing use of profanity. In fact all of his sermons are worth listening to and reading.

Yes, I believe in prayer, and I have always been grateful when those who are called upon to pray remember our members in war-torn countries. Our brothers and sisters appreciate these prayers; they appreciate what the presidency of the Church is doing for them in financial ways as well as being remembered in their prayers. There is seldom a letter that I receive from the presiding brethren in those missions that does not express appreciation for the prayers of the Saints here in Zion. These letters are getting fewer and farther between; it is getting increasingly more difficult to receive letters; in fact from the Netherlands, the German, and the Czechoslovakian missions we have not heard anything since the United States entered the war. Up until a month or so ago we did hear occasionally from Belgium and France by way of Switzerland. The past few weeks, however, even the letters from Switzerland have stopped coming and our letters returned, marked: "Service suspended; return to sender." We still hear regularly from Sweden and once in a while from Denmark and Norway via Sweden. The last word that we received from France came from Paris, not to me directly, but through a member who received a letter by way of Geneva and then reported to me.

#### HEALING THROUGH FAITH

I should like to take time to make reference to my meeting of this member. From 1909 to 1912, I was presiding over the Swiss-German Mission. France at that time belonged to this mission; in fact, we have five missions now where we had only one then. We had just held a splendid conference in Lausanne for the French district. After the concluding session, we were invited to a home where one of the family was very ill, a beautiful girl, just in her teens, always cheerful and full of faith; we most earnestly and fervently desired to help her. We had prayer with the family and then administered to her, and in that administration we promised her that she would get well. She had tuberculosis and had been confined to her bed for years. Returning that night from Lausanne to Zurich, our headquarters, I must confess that I was worried because of the promise that we had made. She had so much faith, as did also her family, and I was afraid if that promise was not fulfilled it might shatter that faith. I prayed humbly that the Lord would make that promise good, and again before retiring that night I prayed and I continued to pray. A few months following that conference in Lausanne I was released to come home. About two years later I was in the annex

of the temple preparing to go through, when a lady came up to me and grasped my hand in both of hers and said: "Oh Frere McKay, Frere McKay" (Brother McKay, Brother McKay). It was the same young sister completely restored to her health; and now to show her appreciation to our Heavenly Father for the restoration of her health she is devoting as much time as she possibly can in doing temple work. She was the one who delivered to me the good news from Paris that our members there are still holding their meetings. Her sister is living in Paris, and the letter stated that our few members there gather in her home and hold their meetings.

#### REPORTS FROM MISSIONS IN EUROPE

We also had a very interesting letter from Switzerland, not to me directly, but to some of my friends from Zurich. A very splendid Relief Society conference was held. About one hundred women were present. We have a photograph of them, and are having it printed in the *Relief Society Magazine*. They all look happy, but in that letter it was stated that thousands of people in some of the neighboring countries to Switzerland are dying.

We also received a very interesting letter, from Aleppo, Syria, I think a lot of it, and I know it took the brother hours to write it in English; it was mailed November 13, 1942, and was received March 17, 1943. I quote it as written:

I and all the Saints much happy that we hear from you and able to answer to our President our condition in this war time that is Heavenly Father's grace thank to the Lord, that He is keeping us true to His earthly guides.

I send three months' report of the branch, and we making ready to send our yearly reports. You can know our conditions from reports. Relief Society and Mutual meetings start Oct. 1st. Nearly two months was vacations.

We are much thirsty to hear from you all the time if possible. That helps us to much. All members are fine and praying to our dear prophet to bless and improve his health to guide his people in this dark days. Give our best wishes to missionaries who are in this continent. We pray to the Lord to strengthen our Church guides, our presidents, members, and all honest in heart.

May I read just a brief statement from the last letter received from the Swedish Mission?

The work in the mission started with renewed vigor by all the organizations with the commencement of this month. The unity was especially good and the offer willingness great. The living cost was in constant rising. If one compares the prices of the summer of 1942 with those of 1935, it is found that fish has increased at an average of 125%, meat 95%, root stuffs and fruit 109%, groceries 54%, bread 41%, dairy products, eggs and margarine 38% and flour 25%. Altogether this makes an increase in provisions of 63%. With respect to heat and light, clothes, etc., it will be found that the cost of living since immediately before the war broke out in September, 1939, has risen about 40%.

They have received very favorable reports in two of the leading papers published in Stockholm. These are the headlines, "Training

Fields and the Barracks at Salt Lake," "Christian Cooperation," "Seventy Welfare Centers." Then the president says the article was well written throughout. Also the *Svenska Dagbladet*, another leading Stockholm daily paper, had these headings—"The Mormons in Utah, a Religious Sect but also a Cooperative Organization," . . . "The Pupils of Brigham Young, Pioneers in the Domain of School Affairs and Welfare Work." This article was also very good and closed:

The Mormons, their Church, and their activities, all of which are sometimes called humbug, but it is a fact that there is much to study in Utah on the domain of education, the social activities, the industry, and co-operation.

Of course we receive letters regularly from the British Mission. Their annual report for 1942 shows:

Membership, 6491, number of branches increased from 71 to 75, number of branch Relief Societies from 46 to 51, Sunday Schools from 53 to 62. The M.I.A., Beehive and Primary organizations made progress during the year . . . 51 baptisms, slight decrease; 52 deaths, increase of 20. Other statistics remain about the same as the year 1941. Harvest Festivals, Union Meetings, Priesthood activities, Branch Reunions, cottage meetings, and other district and branch activities have been greater than previous year.

The Lord has been merciful and kind to us in the British Mission. There is no hardship among our members as far as we know. Our homes have been blessed, although two families have suffered from enemy action in losing some of their belongings. Their lives have been miraculously preserved.

In the British Mission they are doing a very splendid missionary work. They have had ninety-two full-time missionaries since the beginning of the war and nearly four hundred part-time missionaries (many of them sisters), most of them working in the seventy-five branches.

#### DEFINITE NEED FOR WELFARE WORK

I think sometimes, brethren, when listening to the reports of Welfare workers in our Welfare meetings at the quarterly conferences—not so very often, but occasionally we hear a discouraging note sounded—everybody is working now, busy earning money, and we do not see the necessity for following the advice of the brethren and planting crops, the Priesthood taking the lead. We will give the money, they say. I hope you brethren who have this attitude will remember that we have thirty-two thousand members of our Church, our brothers and sisters, in these war-torn countries, just in the European missions alone. I hope to see the day, and that soon, when we can use the bombers to carry wheat over there, and other foods and clothing, instead of bombs. That time will come, and when it does it is not the donations of money that will feed the needy, brethren; they cannot eat the money nor can they buy food, because it will not be there, even if they had the money. So remember it is food that they will need. This remark comes to me and I will give it in closing; my father often had occasion to use it with us boys. One of the boys is conducting the exercises today, and I think my father used it on him just as often as he did on the other three

brothers, if not oftener. When we would complain a little because we could not play baseball or perhaps go fishing on Sunday, he would talk with us, and would generally end up with: "Remember this boys, 'The path of counsel is the path of safety.'"

May God help us all to remember that, and keep all the commandments of God, that we may have joy in this life and exaltation in the life to come, I pray in the name of Jesus Christ. Amen.

### ELDER CHARLES A. CALLIS

#### *Of the Council of the Twelve Apostles*

Softly beams the sacred dawning  
Of the great Millennial morn,  
And to Saints gives welcome warning  
That the day is hasting on.

Splendid, rising o'er the mountains,  
Glowing with celestial cheer,  
Streaming from eternal fountains,  
Rays of living light appear.

(John Jacques, "Softly Beams  
the Sacred Dawning")

#### CHRIST'S COMING THE HOPE OF THE WORLD

I do not believe that hope has bade the world farewell. I think, I firmly believe that in this huge, ugly mass of evil that is rolling and swelling there is some good, imprisoned temporarily; that this good is working towards deliverance and triumph.

This earth, according to the scriptures, is moving towards a glorious ideal. We believe that Christ will reign personally upon the earth and that the earth will be renewed and receive its paradisiacal glory. By prophets this glorious condition has long been foretold. Christ's reign on earth, when He will establish the millennium—and it will not be established before He comes—has been the consolation of martyrs and the hope of suffering saints. It is the hope of the world. The mission of this Church, I understand, is to preach the gospel, to prepare a people for the great millennial reign. This Church has been established and dedicated for that very purpose, and in his first visit to the Prophet Joseph, the angel Moroni told him that the preparatory work was about to commence, to prepare a people for that glorious event. We do not hope to convert all the world before the second coming of the Son of God, but through this gospel and the government that God has set up in the Church, it is our destiny, our bounden duty, to prepare a people to meet the Savior.

#### PREPARATION FOR THE MILLENNIUM

We talk, and justly so, of the greatness of our Priesthood quorums and all of our auxiliary organizations, and I would not for the world underestimate their strength and power and the great work they are



doing, but what about the home, what about the evident lack of parental control? Solomon said: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). If our people will obey the injunction of the Almighty and teach their children the principles of the gospel, not only by precept but by example, you are going to see a people such as the world has never before beheld, for the children brought up in righteousness will be fit to meet the Lord when He comes in power and great glory. This blessed millennium, the account of which shines upon the pages of holy writ—the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price—sounds as you read these pages regarding the millennium, like a trumpet calling us to preparation. If we are earnest and devoted in our duty to preparing a people for the millennium, you will not see liquor stores disfiguring our mountain valleys. The tremendous price paid for liquor in the valleys of Ephraim, it seems to me, is a warning, at least an indication, that the vision of our destiny has been somewhat blurred. I plead for stronger, more persuasive, more loving teaching in the homes of the Latter-day Saints.

Conditions during the millennium are going to satisfy the soul. Holiness will be triumphant, Satan will be bound, and men to a very large extent shall be relieved from temptation. The swords are going to be beaten into plowshares, and the spears into pruning hooks, and nations shall not learn war any more—

When the common sense of most shall hold a fretful realm in awe,  
And the kindly earth shall slumber, lapt in universal law.

#### LABORS DURING THE REIGN OF CHRIST

During the millennium we are not going to be idle. God forbid. Jesus Christ said in the Book of Mormon: "... for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever" (II Nephi 29:9).

As we are co-laborers with the Almighty, how can we indulge in the vain hope that we shall be idle during the millennium. No, we shall be co-laborers with Jesus Christ throughout all eternity. I am so grateful that the hopes and the fond desires of the saints concerning immortality and eternal life are voiced in the doctrines of the Church of Jesus Christ of Latter-day Saints. The Apostle Paul tells us that when the Savior comes to reign in power and in great glory, from the very headwaters of immortality there is going to flow a stream of immortality, for he says:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Wherefore comfort one another with these words. (I Thessalonians 4:16-18)

The Prophet Joseph, the solver of problems, the comforter of

humanity, told a mother who had lost a baby in death that in the resurrection when the Lord Jesus Christ appears, her baby would be resurrected and that she would have the joy, more joy than she could have had in mortality, in the resurrection, of rearing that baby, or the young child, young children, who have died, to manhood and womanhood.

Horace Greeley, one of the greatest editors that ever lived, lost a boy who was five years of age. He said: "Now, all that deeply concerns me is the evidence that we shall live hereafter . . . If I felt sure on the point of identifying and being with our loved ones in the world to come, I would prefer not to live long." Well, all that doubt is removed by obedience to the doctrines of the Church of Jesus Christ of Latter-day Saints.

#### PRESENT ADVERSITIES FOR OUR GOOD

We are told that when the Jaredites in their barges set forth for this land of promise, fierce and terrible tempests prevailed. The winds blew and they were in imminent danger all the while on that perilous journey. God sustained them. And we read that although these gales and tempests raged, holding destruction in their wake, that the wind was continually blowing toward the Promised Land. And these adversities through which we are passing, these terrible wars and all the horrible things that are prevailing, are in the power of God. He can stop them when He chooses, when His divine purposes are fulfilled. But let us not forget that through this sea of trouble, our adversities, the experiences through which we pass and which God will make work together for our good, if we will obey Him—all these are blowing us forward to the haven of rest, to a glorious future, to eternal life, and unitedly we join in John's loving response ". . . even so, come Lord Jesus." Amen.

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The hymn, "Now Let Us Rejoice" (William W. Phelps), was sung by the congregation, after which the benediction was pronounced by Elder Z. Reed Millar, President of the Boise Stake.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., Monday, April 5.

President David O. McKay, Second Counselor in the First Presidency, conducted the meeting.

### PRESIDENT DAVID O. MCKAY *Second Counselor in the First Presidency*

There are present on the stand this afternoon President Grant and his two Counselors, members of the Council of the Twelve, the Patriarch to

the Church, the Assistants to the Twelve, members of the First Council of Seventy and the Presiding Bishopric.

Elder Richard P. Condie will direct the music this afternoon, and Elder Wade N. Stephens is at the organ.

The opening song, "Come, O Thou King of Kings," will be sung by the congregation. Song Folder, number 12, hymn book, number 209.

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The congregation sang "Come O Thou King of Kings," (Words by Parley P. Pratt).

Elder H. Roland Tietjen, President of the South Sevier Stake, offered the opening prayer.

The congregation sang "Come Let Us Anew," (Wesley's collection).

## ELDER GEORGE F. RICHARDS

### *Of the Council of the Twelve Apostles*

I have enjoyed with you, my brethren, the spirit and instructions of this conference, and while I have been sitting upon the stand and realizing that I would be called at some session of the conference to speak, my mind has entertained a variety of thoughts and I wonder if I can bring to your mind some of these reflections in a way that will be appreciated and worthwhile.

I see in this large body of men a representation of the Priesthood and ministry of the Church of Jesus Christ of Latter-day Saints, and I realize, to some extent at least, what the responsibility of holding the Priesthood and being a minister of the Lord means.

### SACRED COVENANTS

When we embraced the gospel by baptism, by that act we covenanted that we would keep the commandments of God. When we received the Priesthood, by that act we covenanted to magnify that Priesthood, and when we received these various positions which grow out of the Priesthood, and which we as a part of the ministry have received, it has been usually with a promise on our part that we will magnify that calling to the best of our ability. That comes in the nature of a solemn covenant made before the Lord and His servants and should not be regarded lightly on our part.

### THE COUNCIL IN HEAVEN

I congratulate you and myself, brethren, on being engaged in the work of the Lord—the greatest and grandest and most glorious work in which man, angels, or Gods can be engaged. All that we know, all that we have heard that has come from our Father in heaven and from His Son Jesus Christ, pertains to the salvation of the souls of men. As the

Father walked and talked with His servant Moses, He explained to Moses, "... behold, this is my work and my glory—to bring to pass the immortality and eternal life of man" (Moses 1:39). Accordingly a council was called in heaven where the plan of man's salvation was considered, and Jesus, the First-born of the Father in the spirit, came forward with a proposal to do the will of the Father. Said He: "... Father, thy will be done, and the glory be thine forever" (Moses 4:2). He was chosen as the Savior of the world and by Him, under the Father, the world was created and made and all things therein. We sanctioned the plan of salvation and our resolves without a doubt were that we would abide by that plan in all particulars, that in the end we might be like our Father and dwell with Him in His kingdom; and the morning stars sang, and we, the sons of God, shouted for joy in this great plan, all looking toward the saving of the souls of our Father's children—all of us, for the Prophet Joseph tells us that we were all there in the Council of Heaven, that we saw the Savior chosen and appointed and the plan of salvation made, and we sanctioned it. Then it is not going too far, I think, to say that this is the noblest work in which even the Gods can be engaged. And what an honor it is, and we should so regard it, to be privileged to work with the Father and for the Father in the accomplishing of His purposes, looking to the saving of souls. I wonder if we fully appreciate this honor.

#### EFFECTS OF WAR UPON THE CHURCH

We are living in perilous times. Many of the Latter-day Saints are troubled in their minds, have great anxiety because of the war and because their loved ones—husbands, brothers, and sons—must of necessity engage in the war, many of whose lives have been lost and others are in jeopardy and in danger. We regard the cause as a just one. This country was given to us of the Lord. The constitution and laws of the country were given to us of the Lord. Our liberty and our freedom came from the Lord, and, where it is necessary, we must fight to maintain that freedom, and liberty, and peace. It is only reasonable to believe that the Lord intends that these things be preserved unto us, if only we will be worthy and keep His commandments. But there is trouble just the same, troubled hearts and minds, and the war has not only affected the individual members of the Church along with other people of the world to their sorrow, but also the Church of Jesus Christ of Latter-day Saints feels its effects. We can see its baneful effects in all the organizations of the Church. As we move among you brethren in the stakes of Zion attending the conferences, we note how the quorums of the Priesthood are disrupted, officers and members alike called into the service of their government, and the work is greatly hampered. Because of the rationing of rubber and of gas for our motor cars, the auxiliary associations of the young men and the young women do not have the attention which they heretofore had. The leading officers are not able to visit and associate with them and encourage and help them along as formerly.

I receive each month a report from the various temples of the work being done. Since the beginning of the war there has been a tremendous

falling off in the amount of temple work done in all the temples of the Church—a lamentable condition.

We receive a monthly report through the First Council of the Seventy of the missionary work in the stakes of Zion, and we observe that there has been a great falling off of accomplishment in that work.

Our elders are returning from the mission field in large numbers, but very few going into the field to replace them, and we wonder what the results are going to be. I wonder, brethren, if we are doing all we can to improve this condition in the Church.

#### SUGGESTION FOR CARRYING ON MISSIONARY WORK

I had the pleasure this last week of interviewing a returned missionary whom I set apart six months ago to go into the mission field for a short-term mission. He is seventy-three years of age, and this was the eighth mission for him. Every winter for eight years he has spent about six months in the mission field. He is not a wealthy man, he has no farm to return to, he has no business, but he informed me that he has an invitation from the mission president to return next winter; and he intends so to do if in the meantime he can earn enough money for his keep in the mission.

I am wondering, brethren, if in your quorums of the Priesthood, if in the stakes and wards of Zion, and possibly in the mission fields, there are not a number of men who are not needed in the service of their country, and women also, who could go upon missions for short terms. These will usually be men and women of experience, and I think we could get a number of them if we would like, and I feel we would have a forceful corps of missionaries in the missions of the United States if we were to adopt more fully this plan. I remember a number of years ago when the President of the Church called upon the people for volunteers for this kind of work. One of my sons who had ten or fifteen men working for him in his business, volunteered his services and turned his business over to one of his employees and went out into the mission field for six months and performed yeoman service, and at that time I think there were quite a number who responded to the call. I have not heard that the President of the Church has withdrawn the invitation to members of the Church to engage in that kind of service.

#### LOCAL MISSIONARY LABORS DURING WORLD WAR I

I had the honor during the World War of presiding over the European Mission. During that period missionaries had to come home. In the British Mission we were reduced at one time to seven missionaries from home. We found there women doing men's work as they are doing today, and we concluded that if they could do men's work outside of religious labor, they could do men's work as missionaries, and so we called women folk. We had as many as three hundred seventy-five lady missionaries laboring in Great Britain at one time, and we called young men, who were not old enough to bear arms, into the ministry with the promise that if they filled two years' mission faithfully and desired

to come to Zion, their fares would be paid the same as missionaries who came from Zion into the mission field. When I left that mission field, as I remember, we had twenty-three local men laboring, men of families, giving part-time service presiding over districts, and a wonderful work was accomplished. The tithing during nearly three years that I was in Britain nearly doubled itself, and the baptisms were almost as many as when we had seventy missionaries from Zion laboring in that country. While this was going on in Great Britain, a similar work was being done in Germany under the presidency of Angus J. Cannon, and in the Scandinavian countries under the presidency of Brother Christiansen. It can be done today, I think. I think Brother Clawson said on one occasion, speaking about the work that was done in those countries during the war, it was only because there was a war on, otherwise it could not have been accomplished. If that is the case, we have a war on now and the conditions are very similar, and I believe it can be worked out.

#### CONVERSIONS IN STAKES

Here at home in this stake missionary work I do not know whether these brethren are all aware that we have had more conversions in the stakes of Zion, according to our statistics, during the past few years than we have had in the mission field. There are people here to be converted, and it shows something of the activity of these stake missionaries.

I want to say that here in the Liberty Stake I have a daughter laboring as a stake missionary. She is 58 years of age, a grandmother, and her associate in that work is a lady almost as old. President Merz, the president of that mission, informs me that she is doing a good work. So why not have some of our elderly sisters called, who can be spared, and engage in this work? I think this is one way in which we can offset, perhaps, the disadvantages that come through this world war.

#### THE PURPOSES OF THE LORD TO BE ACCOMPLISHED

And now as a ministry are we doing our full duty—presidents of stakes, bishops of wards, quorums of Priesthood—are we seeing to it, as far as we have influence and authority, that those over whom we are presiding, are doing their duty? Brethren, I know that this work in which we are engaged is God's work. I am sure it will endure forever. No power can prevent its accomplishing its purpose, although it may be hindered temporarily. It is bound to succeed and truth is bound to triumph over error, and right over wrong. I know that God is at the helm, that He is our Eternal Father, that He loves us, that He desires our salvation, and He is glad to use us, weak though we are, in the accomplishment of that work.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence. (I Corinthians 1:26-29)

Weak as we are, with the help of the Lord we can accomplish His purposes. We can do nothing without His aid. He said to His disciples, "... Without me ye can do nothing" (John 15:5). I do not know that we are any stronger as a ministry than were the disciples of Christ, who could do nothing without His help, but with His help mighty works may be accomplished. It is a great honor and blessing to us, I say, to receive this Priesthood and authority, and be privileged to work with the Lord for the blessing and salvation of mankind.

May the Lord help us that we may be untiring in our work, that we may not lie down on the job, but that we may be valiant in the covenants which we have made with Him in faithfulness, and earn for ourselves eternal life in His kingdom, I pray in the name of Jesus Christ. Amen.

### ELDER SAMUEL O. BENNION

#### *Of the First Council of the Seventy*

I have been delighted, my brethren, to be in attendance at this conference and to have been able to partake of the spirit of the occasion. We have been fed with the bread of life. I can see great strength and power growing in the Church with every conference that I attend and I notice also in the stakes of Zion, a marked improvement. Everywhere there seems to be more attention paid to the work of the Lord.

The attendance at stake conferences is not so large as I would like to see, but undoubtedly that will come back when travel restrictions are removed and the opportunity presents itself again for the people as a whole to attend these gatherings.

#### PRESIDENT GRANT'S SERMON INSPIRED

Yesterday there was added to the words and books of the prophets of the Lord another chapter in the great plan of God, when the sermon of President Grant, read by President David O. McKay, was delivered to this conference. That was one of the most outstanding evidences of spiritual strength that I have witnessed in a long time. I thought of President Grant who has worn his body out with hard work; and yet I think I have not read anything in the prophets that was more penetrating and more fully alive as to the obligations of the human family and the membership of the Church than that sermon. I am so glad that this and other inspired addresses are to be printed that we may be able to read them and pass them on to the world. There will come a time when they will be placed in books, and future generations will have them to read because they came from God. That sermon came from our Eternal Father, that is my witness unto you this afternoon.

## IMPORTANCE OF MISSIONARY WORK

There never was a time in my experience, I think, when it was more opportune for us to do missionary work than at the present time. I have remembered all my life that little children, as well as older ones, have been taught to pray for the missionaries, that they might be able to seek and find those who were honest in their hearts. Today we have them coming into our midst by the hundreds. I do not know, and feel sure they do not realize, just why they have come here, but among them will be found many who will be led to investigate the gospel, and perhaps many of them will be baptized. It was only yesterday that I had the pleasure of riding with an officer at a nearby camp who is living in the city with a family of Saints. He said to me, "You know, when this war is over, and I am permitted to come back, I am going to move to Salt Lake City. I want to bring my wife here; I want to finish my time here in this country among this people."

I am sure an influence for good is being felt. The strength of this Church, brethren, does not rest upon the *number* of people in the Church, nor in the educational stand that it occupies, nor in its wealth; but is vested in the *quality* of its membership and in the individual testimony of its members. The desire to give of themselves for the good of others, to think and speak without fear, under the direction and power of God, and to live as they feel they should live, setting the right kind of example—this is the strength of the Church. Its members are proud to declare their position before the world. There is the power of God in this earth among His sons and His daughters, and its influence will be felt. It will be the thing that will prepare the world for the coming of our Lord and Savior Jesus Christ. This power and testimony will prepare the people to meet Him, for this is the Church and Kingdom of God on earth. I bear this testimony to you, in the name of Jesus Christ. Amen.

## ELDER JOSEPH F. MERRILL

*Of the Council of the Twelve Apostles*

First, brethren, may I make a brief report concerning the response to a request sent out to the chairmen of our No-Liquor-Tobacco committees in all the stakes of the Church late last summer and early in the fall.

## PASSAGE OF SHEPPARD BILL URGED

Many thousands of letters and names attached to petitions went to Washington addressed to their respective senators and representatives, urging the passage of what was known as the Sheppard Bill, which, if it had been passed, would have brought prohibition to the military reservations and camps and other places where the armed men of this country were serving. The bill failed. The opposition was too strong, but a great deal of good, I am sure, was accomplished. In what way? In the little town of Hollingwood in New Jersey, there was an army encamp-



ment established. It was a dry community that felt outraged at what was going on; so by a search of the records they found that in 1901 Congress had passed a law prohibiting the sale or bringing onto the reservations and military establishments of this country alcoholic beverages in any form whatsoever. But in 1933 the Congress of the United States declared that beverages containing not more than three and two tenths percent alcohol were not intoxicating. This law that was found to be already in existence did not mention mild beer, but it touched everything else of an alcoholic nature, stronger than 3.2%. So you read a few months ago that the War Department had by proclamation banned liquor in all its forms except mild beer from military reserves and camps, etc. In other words, the agitation to try to get the passage of the Sheppard Bill succeeded in unearthing what had already been done. So we have in effect in the United States the very thing that it was hoped that bill would accomplish, except for mild beer.

#### APPEAL FOR CONTACT WITH MEN IN SERVICE

Another thing: I am reading now a brief quotation from an article in a recent number of *Good Health*, which magazine, in my opinion, is standing valiantly, continually, and persistently for the principles of our Word of Wisdom to an extent that is not exceeded by any other publication in this country. This magazine said, and I read:

Army life tends to break down moral principles, unless they are firmly established. Removal of the restraint of home and business association, evil companionship which would be avoided in civil life, abundant temptation, and the recklessness nearness to death may bring, are among the reasons for this.

I read this, brethren, so that you will be reminded that we have time and again requested our Priesthood quorums that have members in the armed forces of the United States to keep in touch with them, to write letters to them, to provide a set-up in the quorum that shall insure a letter going forward at least monthly to those in the armed services. We heard a report that in one of the stakes this is being done by another agency; but I want to say to the Priesthood authorities in that stake, brethren, that does not release you of your responsibility. That work is not being done by the Priesthood quorums, by you brethren who have members of your brotherhoods away from home. We can bless them for what they are doing, but will you, too, please do that.

I am not going to enter into a discussion of the good that these letters can accomplish when they are written, but I am making this appeal again, that they shall be written from every quorum of Priesthood in this Church that has any of its members away in the armed forces of the country. We have advised also, and urged, that they keep in touch, quarterly at least, with the members of their quorums who are away from home engaged in defense industries of the country.

#### PRESENT DAY REVELATION

Now, brethren, there is a word or two I would like to say on another

topic, and I will introduce it by relating a little incident. A few years ago as I was conducting a class in the mission home, a young lady missionary arose and asked: "Brother Merrill, why do we no longer have revelation in this Church?" It was of course a very surprising question, but I am sure it was sincerely asked, and my answer was: "Sister, there is no time to discuss this; the hour is nearly up, but I say to you if you will go on your mission and give yourself sincerely, wholeheartedly to it, obeying the mission rules and regulations, and be obedient to the authority that presides over you, and live near to the Lord, you yourself before you return will know there is revelation in the Church; besides, you will know that the message that you carry is divine, and you will get that knowledge not because you hear others testify to it, but because you will get it as all others get it, if they really have it, through the channels of revelation direct from heaven."

What authority, brethren, have we for that statement? May I say that for the last five and a half years, since the present policy has been in operation, it has been my great privilege and my delight to interview hundreds of returned missionaries, and I find out from those missionaries by direct questioning that they have a testimony. All but two of them have said, "Brother Merrill, when I bore testimony, particularly toward the end of my mission, to the divinity of this work I was not expressing an ardent hope or earnest wish that this is the work of the Lord, I was saying what I really knew; yes, I know this is the work of the Lord," or words to that effect.

And you, my brethren, who are here this afternoon, if given the opportunity could, I presume, stand up right now and say that you too know that this is the work of the Lord.

I am not going to discuss the fact that there is revelation guiding the Church, but I want to speak of your responsibility as having received a personal testimony divinely given of the truthfulness of this work. I think, brethren, that that testimony places upon us a very heavy responsibility. It has been mentioned here by other speakers. What is this responsibility? We have been urged to encourage missionary work; we do it all the time, in all of our quarterly conferences, in all our contacts; we do it wherever we go. It is one of the great obligations placed upon the Church—that of engaging in missionary work. But there are two methods by which we may do it, by precept, as those are doing who are called to devote their time to using that method, and by example. But we are all called to use the method of example. And so, since we know this is the Lord's work (we bear testimony to that), I feel that we are obligated, absolutely obligated—if reason governs, if we are going to act rationally, if we are going to be true to our convictions—to live it; and if we do live it, we are all missionaries, every one of us, all the time. I think our boys who are in the armed services to the extent of twenty thousand or more from this Church, particularly those who have returned from foreign missions for the Church, are finding every day of their lives an opportunity to preach this gospel in a way, and perhaps a more effective way, and to greater numbers than they have ever had before.

There is one here and one there in a company of hundreds, and if they live as they have been taught, if they will be true to their testimonies, their influence for good will certainly be very great. And perhaps their influence and their example will be more effective in inviting inquiries and in leading to investigation than they have ever been in the mission field.

#### SATAN'S POWER A REALITY

But now, brethren, may I say that while we are obligated to live worthily we must not feel that it is an easy thing to do. Why is it not easy? Because we inherit weaknesses; we are living in a sinful world; we are powerfully influenced by our environment; and the temptations of the evil one all impose handicaps. And the evil one—Satan—to us is not a mere name, as it is to a very great majority of our Father's children here in mortality to whom the word devil, the word Satan, is a term that personifies evil, and everybody knows there is evil in the world. But to us Satan, or the devil, is the name of a real person, a man with a spirit body, and he is here on earth, cast out from heaven. And he has a myriad of helpers who are other spirit beings in human form and they are here to bring sin, sorrow, distress, and suffering, and destruction into the world; and they are doing it. Wherever the Saints are, I think the devil will try to be also. If he can overcome the Saints, he has all the world. He is trying in every way with the aid of experienced helpers and according to the intelligence he has to overcome the Saints. Satanic influences are likely to tempt us more or less every day, and in respects where we are weak making it hard for us to resist. But, my brethren, we are bound, I feel, by our testimony to resist, to overcome, to live as we profess. If we do that, we will inspire confidence, we will inspire respect among all of those whom we contact. So let there be no hesitation, no faltering, no excuses in our efforts to overcome temptations.

#### OUR OBLIGATION TO LIVE RIGHTEOUSLY

I spoke of weaknesses. What weaknesses do we inherit? Many of them. I will name one that all of us inherit to a greater or less amount—selfishness. We may all find an excuse for slipping or failure, if we try hard enough. And we can find an excuse for selfishness, expressed in these words: "Charity begins at home." Yes of course, charity begins at home; we take that for granted. Accordingly, I think of myself; I take care of myself before I think of you or do anything about helping you. I have heard time and time again from representatives of the general Welfare committee of the Church attending our conferences that one of the objectives of that great plan is to help us overcome our selfishness. But, brethren, I repeat, by reason of our testimony of the divinity of this work we are obligated, if we are honest, if we are rational, if we are reasonable, if we are true, we are obligated to live according to our professions, to our teachings. That obligation rests heavily upon all of us because we are leaders in the Church, leaders in the stakes and wards and quorums and branches of the Church. We must try so to live that in the sight of our Heavenly Father at any rate we are free from justifiable

complaint and criticism due to our conduct. We must not yield to temptations for wrongdoing. Whatever the influence, whatever the temptation, whatever the circumstances, we must stand true so that our lives will be as lights upon a hill. Now the Lord has given each of us, I think, a will power great enough, if used with His help, to live acceptably. But we must have His help. We can get His help if we seek it worthily and persistently. But if we do not seek it, can we get it? There is no promise. In His great sermon on the mount Jesus said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). But suppose we do none of those things? Then what are we promised? There is no promise at all. Seek the Lord is what we are commanded to do; seek Him worthily; seek Him in everything we have to do to get the strength, the courage, and the will to live as we teach, and to meet our responsibilities as they have been placed upon our shoulders in the positions that we have accepted, all along the way in the organization and set-up of the Church.

Now, brethren, I feel that any man who accepts a position of responsibility in this Church has not only himself to think about and try to live as the Lord would have him live as a private in the Church, but he has the responsibility upon his shoulders of looking after the welfare of others, and that is a responsibility that everyone before me this afternoon has—the responsibility of looking after the welfare of those who are committed to his charge. You officers of Priesthood quorums are responsible for the activities and everything that you can do to help them.

#### INDIVIDUAL RESPONSIBILITY

In this connection I want to say, however, that while no officer can be relieved of his responsibility to do his duty to those committed to his care, yet failure to do so does not justify the members of his charge in their failure to live according to the teaching and standards of the Church. Each individual will be judged according to his works. No one can justify his failures by accusing another of dereliction of duty. Each man has his free agency. He may serve the Lord or otherwise as he chooses. And while officers are duty-bound by their official responsibilities, so also are individuals obligated by their opportunities. The misdeeds of another cannot justify me in wrongdoing. Careless adults among us should look within rather than without for the causes of their indifference.

Yet I want to make this point: you and I can help the cause of righteousness very materially, every one of us, if we will live as we teach, as we profess. Then our lives will be as lights upon a hill, and others seeing our good works will have their tongues of criticism throttled, if not tied. It is particularly important that we be careful of our personal conduct, avoiding insofar as possible the very appearance of evil, for Satan, the liar and deceiver, is ever alert to use every excuse to inspire criticism among our Father's children.

Brethren, may the Lord help us to be worthy of His blessings, and may we stand true and faithful to our testimonies, to our teachings, to

our obligations, that the Lord may use us to the extent of our abilities to promote His work among our fellows, I pray in the name of Jesus Christ. Amen.

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Elder Richard Condie sang a solo, "O My Father" (Eliza R. Snow).

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

My brethren: I crave an interest in your faith and prayers for the short time that I may stand before you this afternoon. I hope that some thought that I drop may be helpful to some of us, otherwise I feel I would be a trespasser in occupying your time.

#### SACRIFICE BRINGS COMPENSATIONS

There have been many references made during this conference to our many brothers and friends and relatives who are wearing the uniform of their country, we think, in the defense of a very righteous principle. I heard a talk the other night by a prominent man, the theme of which was, every good thing comes to us by sacrifice. I have been thinking of it some since; for a long while I have been thinking of these young men. We already know that some of them are not coming back to us, and we have reasonable assurance that others of them will not. I have been trying to work out some way to determine what makes a full and complete life for a man, and I find it a difficult thing to measure. Some of us live a long, long while, and some of us not so long. Some of us whose life ends early may perchance render a greater service to our fellows than those who live longer.

We remember if we will read back through our history that there have been some very important sacrifices required at the hands of people of this Church in this dispensation. I remember reading that when the Lord saw fit to organize the Council of the Twelve and the Council of the Seventy in the Church, that before doing so He had organized what was known as Zion's Camp, a service which asked of every man in it that he should place upon the altar of sacrifice, if required, his life. It is true that most of the men who went out on that trip returned. Some few however did not. They died of sickness, not in actual combat. You will remember that the Prophet in vision saw their state and reported it as glorious. Out of that group was organized the Council of the Twelve and the first quorum of Seventy, and the second quorum of Seventy in the Church, tried, true men, every one, men who had offered their lives for their brethren. Fortunately this sacrifice was not required of them.

The Prophet Joseph Smith likewise, knowing full well what he was walking into, gave his life for the testimony that he had of this glorious work.

Now we have out representing us thousands of young men, some

of whom have a strong and virile testimony of the truth, and have been engaged in teaching peace to the world. The country now has called for their service and they go gladly and willingly in the spirit of sacrifice. Not one of them is going out as an adventurer, but is going in response to a call from properly constituted authority. Many of them may have their lives cut off prematurely, from our point of view, without having gained the blessings which come through marriage and fatherhood and other blessings that might come their way. I feel, brethren, that these young men who make this sacrifice will gain a blessing which will compensate them in every respect for everything that they may lose. I feel too that if some of them gather up some habits which we do not approve, that perchance their life's blood will wipe out the stain of it, and that God will take into account their wonderful sacrifice. No man can do more than offer his life for his fellows. Life is the most precious gift of man, and it is the greatest gift that can be offered in sacrifice.

If I had a son in this service, I think that thought would be a great comfort to me, that he was making the greatest sacrifice within his power for me and for you, for his brothers and sisters and for the generations of men unborn; for we believe, brethren, that this is a conflict between two ideals of government, one coming from God, the other from the devil, and it will be a fight to the death eventually between those two ideals, the safety of future generations resting only with the successful termination of this conflict on the side of justice and honor.

We believe, we know, that the principles that we defend are those of righteous government inspired by God, and I hope that those of us who suffer in this great conflict may gain some comfort in this thought.

#### SEVENTIES IN THE ARMED SERVICE TO RETAIN OFFICES

We are proud that we have in the seventies' quorums many representatives among this group. We are so proud of them that we refuse to allow those who are presidents in our quorums to be released from their responsibility for the simple reason that they are going into the service. We would like all of our stake presidents to take notice that that is our sentiment, and unless there be some other reason, that they do not recommend to us the release of the president of a seventy's quorum because he puts on the uniform of his country. We feel that he will be a better representative of the Church and that he will have a stronger anchor if we retain him in his position of trust and honor.

I pray that those boys may have the safeguard which comes from your continual prayers in their behalf, that the absolute minimum of sacrifice may be required at their hands. When God sent Abraham into the mount to sacrifice his son, he did not require it, and Abraham headed a large family of Israel, and from these men of whom this sacrifice is not required may come our rulers, our officers of the future. I pray that God may give them strength that in all they are called to do there may be no hate in their hearts, but only the promptings of duty and the spirit of sacrifice. God bless you. Amen.

## ELDER JOSEPH F. SMITH

*Patriarch to the Church*

Brethren: If one or two more whose names are Joseph F. are added to the list of General Authorities, general conference will make of me a total wreck. (Laughter)

As a boy I used to marvel when my father said that at the general conference he lost his appetite, and when he was called upon to speak, his arms, his elbows, and his hands went numb. I now look upon my father as a man of unusual fortitude. (Laughter) I have felt that I was in danger of imminent disintegration south of my Adam's apple.

I trust that the few moments that are mine shall not be spent in vain for you and that your faith will assist me to say one or two things which are of value.

## RESPONSIBILITY A SERIOUS MATTER

Six months ago in reporting the general conference, *Time* magazine, in its characteristic fashion, spoke of the Mormon Church, an organization of less than a million persons, as an organization which took itself very seriously as an international influence. The Salt Lake correspondent for *Time*, who I suppose wrote that article, wrote better than he knew, and I think that *Time* could immortalize itself no better than prophetically to hang upon the walls of its editorial offices those words in bronze.

The Church of Jesus Christ of Latter-day Saints does take itself seriously as an international power. The difficulty is that the members of the Church of Jesus Christ of Latter-day Saints do not take into sufficient consideration, the international importance of the Church of Jesus Christ of Latter-day Saints. I submit to you that concentrated under this famous dome there is greater potentiality, were it worthily used, than is to be found in the combined military commands of the warring nations, and, as we have heard time and time again during this conference, that is a great responsibility.

We do not take the Church seriously enough. Yesterday as Brother Peterson, as I recall, former president of the Norwegian Mission, was speaking—I think it was he who told the tale of finding a Sunday School that had been disbanded because the bishopric had gone pheasant-hunting—this large body of Priesthood was moved to mirth. I personally can find no vestige of humor in the fact that men holding the Priesthood and with responsibility to a congregation should disband it in order to break the Sabbath.

We do not take the Church of Jesus Christ of Latter-day Saints seriously enough. Here are gathered men who hold the Priesthood of Almighty God, and we have been told in no uncertain terms that where much is given much is expected and that we shall be held accountable if we fail to magnify the calling which is ours. It is essential that if we are to be intelligently obedient to the gospel, if we are intelligently to keep the covenants which every one of us has made, it is necessary for us to know what the gospel is and what those covenants entail, which

means that every one of us should be a student of the scriptures. Not only should he be a student of the scripture as that scripture is found recorded in Holy Writ, but he should be obedient to the scripture as it shall come from the constituted authority of the Church. Somehow it seems so easy to believe that the word of the Lord is printed in a book, but to some people it seems a little difficult when the word of the Lord comes from a living man.

#### THE WORD OF THE LORD GIVEN THROUGH THE HOLY GHOST

May I read just a word or two from a revelation that was given to Orson Hyde and some other missionaries:

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. & C. 68:4)

When Heber J. Grant, whom you have sustained, and I expect will again sustain before this conference is over, issues instruction as Prophet, Seer, and Revelator, that word should be scripture to us. It is the word of the Lord Himself through His prophet, and it may be that sometimes that advice is not exactly in accordance with our personal desires. It has never been the business of a prophet of God to tell people what they wanted to hear; it is the business of a prophet, and I imagine it is a very unpleasant business sometimes, to tell the people what the Lord wants them to know and to do, and we who hold the Priesthood should take the Church seriously enough to be obedient to the scriptures.

#### SUGGESTIONS AS TO KINDNESS

I have been impressed with the times during this conference that the importance of kindness has been stressed, and I heartily concur in those sentiments. It is necessary, however, if we are to be truly kind, for us to be intelligent, for us to be understanding. We hear frequently that we must not drive young men out of the Church because they take up smoking, which is quite true. You will remember Bishop Ashton's remarks yesterday. I think we should go a little further, however, and in being kind to these individuals, make it clear to them that in every case at least fifty percent of the isolation which they feel, and oftener than that a larger percent, is due not to the Church but to the individual who is not conforming.

I had an interesting conversation with a man from Washington not long ago, and he said he did not go to church any more because he did not feel comfortable; they did not make him feel at home; they preached about the Word of Wisdom, and he felt isolated; he felt that he was not welcome, so he stayed away. He had taken up smoking. I asked him if anyone had specifically said that he was not welcome. "No, no, but they preach the Word of Wisdom."

I said "Well, will you have us stop preaching the Word of Wisdom because you have taken up smoking? Shall we not be faithful to the



revealed word of the Lord because you have seen fit not to follow that advice?"

Eventually he admitted that the reason he did not feel at home was not a cold shoulder had been turned to him, but because he knew in his own heart that he was doing what he ought not to do.

I think many times it would be kindness to help people understand their own reactions. It is so easy to do the other fellow's thinking for him; it is so easy for me to think because I am not doing what is right, the other fellow is trying to pass me up. The greatest kindness that this body of Priesthood, and the Priesthood wherever it may be, can give to the world is, first of all, courageously to set an unwavering example of righteousness; and second, to bear testimony to the truth. There is no greater kindness which this people can give to the world.

Brethren, we should take the Church of Jesus Christ of Latter-day Saints as an international power more seriously. I promise you that there shall be no solution to our various problems; we shall continue to see the wise men of the world confounded and their wisdom become foolishness, because they suppose they know of themselves; we shall see no solution to our problems until the world starts to accept the Christ in deed, not in lip service; and it is your responsibility and my responsibility as members of the Church of Jesus Christ of Latter-day Saints to see that this word is spread by example as well as by precept.

God grant that we shall see our job, that we will not take our responsibility so lightly that we will look upon negligence as humor, but as tragic in these days, that this work may be the ultimate world leaven which it is destined to be, is my prayer in the name of Jesus Christ. Amen.

## ELDER STEPHEN L RICHARDS

### *Of the Council of the Twelve Apostles*

We have surely been blessed, my brethren, with excellent counsel and inspiring messages in this conference. When I contemplate the fact that within this historic building we have met in peace, we have not been disturbed, we have been able to concentrate on the high purposes to which our lives are dedicated; while all about us is turmoil and confusion, I feel deeply grateful for the blessings which the Lord has brought to us.

### OUR DUTY TOWARDS THOSE ENGAGED IN PRESENT CONFLICT

I believe that our course is well charted for us. There need be no confusion about the direction we are to take, and the destination we are to achieve. We are set to maintain the kingdom of God in this world, and all of our energy and our effort is directed to that glorious purpose.

It is true that we find ourselves at this particular time confronted with a necessity which deserves and demands our immediate attention. Our country is engaged in a war. We are citizens. We have the job of winning that war. It has heretofore been pointed out how essential it is to the preservation of liberty in the earth that we accomplish this

our immediate purpose and undertaking. I believe that we can make some real contributions to that end, and that we ought to make them.

In the first place, this war has to be financed. However much we may disagree with policies in vogue we must recognize that fact, and there devolves upon each one of us an obligation to do all that he can to provide the funds which are essential to supply our soldiers with the implements of war. When I think of what they suffer, the hardships through which they have to pass, as revealed by such arresting accounts as we have from Eddie Rickenbacker, for one I would not fail to give to each of these men the implements which he needs, the medicines that he requires, if it were possible for me to give them to him, and I think that each one of us is under obligation to subscribe to bonds, to contribute to various causes which are destined to help those in distress, and to be liberal, as liberal as our circumstances will permit.

### FREEDOM ESSENTIAL TO GROWTH OF CHURCH

In the next place, we are sending out our young men into battle sometimes, I feel, without having fully interpreted for them the issues at stake and the purposes for which they are expected to fight. I am sure that every soldier would receive encouragement and fortitude to enable him to bear his trials if he had a perfect understanding of why freedom and liberty are essential to the consummation of the great purposes of the Almighty.

We never could have begun this work in any country other than America. American freedom has furnished the environment in which and out of which the Church of Christ has grown and developed. The preservation of that freedom is not only essential for our civic rights, but it is essential also for the growth and ultimate consummation of the kingdom of God. In my humble judgment every soldier who consciously and conscientiously devotes himself to the preservation of that freedom is making a distinct contribution to the great work with which we have the honor to be identified.

I would like each one of our soldier boys to have the consolation in his hours of bitter trial that whatever he gives to the cause of freedom he gives to the cause of Christ, and I would like each one to know that as he enters into this great undertaking he does so with the blessing of the Priesthood of the living God. We did not create the war; we deplore it; but it is here; and it is essential that triumph come to the cause of freedom and victory. I, for one, feel a deep gratitude in my heart to every soldier for fighting my battle for my home, my country, and my religion.

### BELIEF IN ULTIMATE SPREAD OF CHURCH

Then we recognize that while we are helping to win this war it is essential that we make a contribution that will help to win a decent peace for this earth. Now, of course I do not know and I cannot state, and I do not know that anybody can state at this juncture, what kind of an organization may be set up for the establishment and the preservation

of peace in time to come, but I do know this one thing, that no peace will ever be lasting or satisfactory into which is not infused the spirit of the gospel of Jesus Christ, whose disciples we are. I recognize the fact that it seems a herculean and almost impossible undertaking for the few of us who constitute the Church of Jesus Christ of Latter-day Saints to be an important factor in giving the spirit of our Savior to the peoples of the world and those who preside over nations. I cannot understand myself just how it may be accomplished, but I know that if God wills it, it can be accomplished, and I believe that it will, and in the end when we see how it is accomplished, perhaps we will conclude that it was not such an impossible task after all.

When we think how, with the development of modern science the voice of one man can be magnified to reach all over this earth, and how a man's picture can be projected so that thousands can see it at one time, it does not seem to me within the realm of the impossible that a way may be provided by which about one-half of one percent of the population of this nation can influence the will and the judgment and the action of all the remainder. I believe that it can be done. I am sure that it can be done only with the aid of spiritual power and spiritual gifts, and that is what we most need at this hour.

#### PRIESTHOOD CARRIES POWER FOR RIGHTEOUSNESS

The power of the Priesthood is a spiritual power. We know that there is efficacy in it. We have seen its power manifest. We know, too, that these spiritual powers are not developed except through goodness and righteousness. We need today the great gift of discernment to be able to proceed with an intelligence and a wisdom that transcends our finite powers in the courses which we are to pursue. We need, too, personal influence which shall touch the lives of all with whom we come in contact and impress them not only with the seriousness of our undertaking, as so well explained by Brother Smith, but with the vitality of this undertaking for the welfare of this world. I believe that God can magnify the personal influence of a man so that it reaches out and touches the lives of others, and I have been constrained for many years to believe that if all the people of our Church were actually to keep the commandments, which President Grant has asked them repeatedly to do, they would develop individual personal power that would go out to the far corners of this earth and substantiate every doctrine that we teach and make an impression that could not be denied.

That is why individual life and living mean so much in the work that we seek to carry forward. Whenever our lives become inconsistent with our doctrine and our professions, that vitiates our influence, and every man of this Priesthood who does not have the strength of character to live according to the law which he knows to be right retards the work of God and the establishment of His kingdom.

My brethren, this is a day of consecration to the greatest and highest things that we have ever known in life. It is a day when our soldier boys give themselves, their service and their lives, if need be, to the

preservation of the heritage that we have received from the founders of our country, and it is a day when we of the Church must needs rededicate ourselves to its great mission. God will bring victory if we will lend ourselves to the great cause. I pray that we may have His Spirit to guide us always, in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

The closing song will be, "I'll Go Where You Want Me To Go, Dear Lord." The congregation will remain seated, and note particularly the last stanza, "I'll be what you want me to be."

After the benediction this conference will be adjourned until 7 o'clock this evening.

All who hold tickets are invited to the session tonight under the same conditions and entering at the same designated places.

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Singing by the congregation, "I'll Go Where You Want Me To Go" (Rounsell).

Elder ElRay L. Christiansen offered the closing prayer.

Conference adjourned until 7. p.m.

## SECOND DAY

### EVENING MEETING

Conference reconvened at 7 o'clock p.m., Monday, April 5.

President Grant was present at this session and presided. President David O. McKay, Second Counselor in the First Presidency, conducted the services.

J. Spencer Cornwall, Director of the Tabernacle Choir, led the singing, and Wade N. Stephens played the organ accompaniments.

There were present on the stand: President Grant, and his two Counselors, members of the Council of the Twelve Apostles, the Patriarch to the Church, the Assistants to the Twelve, the Presidents of the First Council of Seventy, and the Presiding Bishopric.

The congregation sang the hymn, "Praise to the Man" (William W. Phelps).

Elder Willard Ellis Bay, President of the Garfield Stake, offered the opening prayer.

Singing by the congregation, "O Say, What Is Truth?" (John Jaques).

## ELDER OSCAR A. KIRKHAM

*Of the First Council of the Seventy*

I do humbly pray that I may enjoy the spirit of the Lord. I bear my testimony to you in all the sincerity of my life that this is the work of the Lord.

## BOY SCOUT MEMORIES

This morning I had an assignment at the South gate to meet many of you brethren. While I was there, across the street marched a double column of young men going to be inducted into the army. While I have two sons that marched in a like column only a little while ago, and two more that may go in the months now coming, I must confess to you that the spirit of this occasion caused me to see other young men. I saw lads in Vienna; in Austria, bearing their testimony with such fervor before a group of Saints there that I was thrilled. I saw a boy from Hungary in a tent with representatives from seventeen nations present—all Latter-day Saint boys, and I heard him say, "When I go back and tell my mother and father that I was here at a meeting with the boys of seventeen different nations and they all bore testimony to the truthfulness of the divine mission of the Prophet Joseph Smith, there'll be only one answer from them—they will be in tears."

And I saw a thousand German boys that I've seen in, oh, many, many villages throughout the land, and I received a card just a few months ago from a lad in France that said, "Well, I'll be going up to the front soon. I may never see you again, but we shall never forget each other." Well, out of this tragedy there is only one answer.

## APPEAL FOR FAITH IN YOUTH

Dr. Kim, a great minister missionary to Tokyo, was there in 1923 when the great earthquake came. The people were anxious about his welfare and they began to send cablegrams to him until finally the word came back from Dr. Kim, "All gone except faith in God."

These are great days. Nineteen forty-three will never come again. Look at the headlines of this one day and realize what has happened. But it is a great day, and I want to look at it with faith and hope. I want to join my spirit in sincerity with these millions of young men whose inspiration and daring and power are perhaps beyond an equal in all history. These are the hours of destiny—these are the hours of greatness.

I was in an M.I.A. meeting just a few weeks ago where a young man sang an international hymn. I want to read you these words—this was the last stanza.

As sure as the sun meets the morning,  
And rivers go down to the sea,  
A new day for mankind is dawning,  
Our children shall live proud and free.

I want to join with that spirit. I do not want to feel that this is just another war and that the thing will be repeated over and over. I

want to lend my faith with the youth of this day that this job shall be faced and faced right. And I appeal to you brethren to join in that faith. Give them that uplift. Give them that true hope as I sincerely feel it for there shall be a new day. The young man who wrote the music to this song, the words that I have just read, wrote that famous Seventh Symphony, the greatest piece of realistic music that has ever been written, according to the world's critics, and it had its birth and its writings at the siege of Leningrad. And that is only in one field. If you dare to step over into science, yes, into many other fields, you would see a great world in the making.

God help us to give that faith to youth.

#### RESPONSIBILITY TO PREACH THE GOSPEL

Let me read these lines from Will Durant, one of our vigorous American philosophers.

We move into an age of spiritual exhaustion and despondency like that which hungered for the birth of Christ. The greatest question of our time is not Communism vs. Individualism—not Europe vs. America—not even the East vs. the West. It is whether man can bear to live without God.

Now, words from the Prophet Amos:

Behold, the days come, sayeth the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. (Amos 8:11)

A great trust is placed upon this body of Priesthood. We who are here this night, more than any other group in all the world, must answer that hunger. We must fulfill that word of the Lord.

God help us from this hour forth that we shall strengthen every stake mission; yes, double the number. The work is here to be done and what greater work is there to be done, and may I suggest that we begin to pray that that son who now fights may live to carry the word of peace to the world. Oh, God, help him that while he uses the sword he may also use the Word of God, I humbly pray in the name of Jesus Christ. Amen.

#### ELDER RICHARD R. LYMAN

*Of the Council of the Twelve Apostles*

Long years ago Abraham Lincoln said that "... our fathers brought forth on this continent, a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. Now," said he, "we are engaged in a great Civil War, testing whether that nation or any nation so conceived and so dedicated can long endure. ..."

#### TO ENDURE FOREVER

Today we are engaged in a greater war, a war that covers the whole earth. We are fighting on battlefields around the world for the sacred

purpose of demonstrating that, God being our helper, not only one nation, our nation, but that any and all nations "... conceived in liberty, and dedicated to the proposition that all men are created equal ..." shall not only endure long, but shall endure forever. That is the great cause and blessing for which we are fighting today. And using again the language of the immortal Lincoln, we have resolved that those heroes of the other world war who gave their lives and those of this war who make the supreme sacrifice "... shall not have died in vain. ..." We have resolved that "under God" the whole world "... shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth. ..."

#### BETTER DEAD THAN A SLAVE

Henry Van Dyke says

Oh, better to be dead  
With a face turned toward the sky,  
Than live beneath a slavish dread  
And serve a giant lie.

Stand up, stand up, my heart, and strive  
For the things most dear to thee!  
Why should we care to be alive  
Unless the world is free?

#### GIANT ROBBER'S WORLD-WIDE WAR

What he wrote then concerning the other world war and our flag applies to this world war and to our flag with even greater accuracy and force:

O fiercer than all wars before  
That raged on land or sea,  
The Giant Robber's world-wide war  
For the things that shall not be!  
Thy sister banners hold the line;  
To thee, dear flag, they call;  
And thou hast joined them with the sign—  
The heavenly sign, the victor sign—  
Of the stars that never fall.

All hail to thee, New Glory!  
We follow thee unfurled  
To write the larger story  
Of the Freedom of the World.

#### THE WHOLE WORLD FREE

On the very day the other war was ended, November 11, 1918, he wrote:

Oh, welcome home in Heaven's peace, dear spirits of the dead!  
And welcome home ye living sons America hath bred!  
The lords of war are beaten down, your glorious task is done;  
You fought to make the whole world free, and the victory is won.

How unfortunate that that thrilling and glorious achievement, thus so clearly and so dramatically stated, did not actually become a reality.

## A TEMPLE AND THE CENTER OF PEACE

When President Grant was in Europe a few years ago, the mayor of Geneva, Switzerland, took him and as many others of his party as the mayor's car would carry (seven as I remember it) and showed the members of that party the flowers, the parks, the mountain scenery, the loveliness of Lake Geneva, and many other of the attractions in and about that famous city, that great center of peace. President Grant the next day expressed the thought that somewhere among the hills surrounding that city, in that land of freedom and democracy, it would be fitting indeed for the Church of Jesus Christ to build a temple.

## OUR ALL UPON THE ALTAR

The mayor later also took the party through the historic municipal and national buildings of Geneva and showed to us, the members of the party, the many and impressive historic documents and other treasures which the people of Switzerland hold dear as we hold dear the original copies of the Constitution of the United States and our Declaration of Independence. Some twenty-one or twenty-two nations are held together in Switzerland by their love of independence and liberty much as our forty-eight states are held together. The elimination of war, that is, the preservation and maintenance of peace, is the principal aim of the officials and people of that great city and that little but great republic, Switzerland. They are endeavoring to secure for mankind in all the world that great blessing of peace and good will which Christ came so long ago to bring, that blessing for which all good Christian people around the whole world are so fervently praying during these terrible and trying times. It is for this great cause that the United Nations including our own beloved country are now unselfishly putting their all upon the altar of war. By force we have had thrust upon us this great conflict and, spurred on by our love of liberty, we, the United Nations, are making gigantic efforts to win.

## WILL WIN COURAGEOUSLY

The motto of our country is "In God we trust," and throughout our land we sing—

Long may our land be bright with freedom's holy light;  
Protect us by Thy might, Great God, our King.

With faith in God the Eternal Father to whom nothing is impossible, we have carried into this mighty and unparalleled struggle "the only flag in all the world that has never known defeat." God helping us we shall not only win, but however great the cost in tears, in blood, in human life, or in economic treasure, we shall win courageously.

And when peace finally comes and the war is ended, the following words of Van Dyke found in his poem entitled "Golden Stars," will apply as appropriately no doubt as they did when they were read for the first time at the Memorial Service held at Princeton University, December 15, 1918, just four days after the Armistice was signed. He said:



But many a lad we hold  
Dear in our heart of hearts  
Is missing from the home-returning host.  
Ah, say not they are lost,  
For they have found and given their life  
In sacrificial strife:  
Their service stars have changed from blue to gold!

### ONE TEAR, ONE WORD OF GRIEF

Listen to his expressions concerning the courage, the determination, and the daring of the mothers of these whose stars have changed from blue to gold:

O happy warriors, forgive the tear  
Falling from eyes that miss you;  
Forgive the word of grief from mother-lips  
That ne'er on earth shall kiss you;  
Hear only what our hearts would have you hear—  
Glory and praise and gratitude and pride  
From the dear country in whose cause you died.  
Now you have run your race and won your prize,  
Old age shall never burden you, the fears  
And conflicts that beset our lingering years  
Shall never vex your souls in Paradise,  
Immortal, young, and crowned with victory,  
From life's long battle you have found release.  
And He who died for all on Calvary  
Has welcomed you, brave soldiers of the cross,  
Into eternal peace.

Come, let us gird our loins and lift our load,  
Companions who are left on life's rough road,  
And bravely take the way that we must tread  
To keep true faith with our beloved dead.  
To conquer war they dared their lives to give,  
To safeguard peace our hearts must learn to live.  
Help us, dear God, our forward faith to hold!  
We want a better world than that of old.  
Lead us on paths of high endeavor,  
Toiling upward, climbing ever,  
Ready to suffer for the right,  
Until at last we gain a loftier height,  
More worthy to behold  
Our guiding stars, our hero-stars of gold.

### TO THEE NOTHING IMPOSSIBLE

This struggle is like that great war of long ago which was fought in heaven. And the cause for which we fight is the same, that is, liberty and freedom, the right of choice, for all the sons and all the daughters of God. However great the cost, this struggle must go on until we are victorious. These are trying days, terrible times. The agony on the part of the mothers and of the young wives of those soldiers who may be called upon to give their lives on the field of honor is not unlike the agony of the Master Himself in the garden of Gethsemane. It was under the trying conditions then surrounding Him that He exclaimed, "...

Father, all things are possible unto thee; take away this cup from me: . . . " (Mark 14:36). Three times He repeated this the most earnest, prayerful appeal that ever fell from His divine lips. The situation was so serious that ". . . his sweat was as it were great drops of blood falling down to the ground." The load He had to bear was so heavy that ". . . there appeared an angel unto him from heaven, strengthening him" (Luke 22:43-44).

#### PRAYER OF JESUS NOT ANSWERED

And was this His most earnest prayer answered? It was not. Then came the sublimest moment of His most remarkable life when He added, ". . . nevertheless, not my will, but thine, be done" (Luke 22:42). Thus, by enduring that great agony, the Savior took upon Himself the sins of all men that all men on condition of repentance might come unto Him.

#### FATHER, THY WILL BE DONE

And so with us. We, the United Nations, have put our hands to the plow, and this contest, on a world of battlefields, unparalleled as it is in magnitude and extent, we will win, however great the cost. And being followers of Jesus, the Son of God, and members of His Church, the Church of Jesus Christ of Latter-day Saints, let us do as He did at the time of His great agony, that is, appeal to our Heavenly Father in great earnestness and humility for the lives of our loved ones to be spared and for their bodies to be unharmed. But back of these earnest and humble prayerful appeals, let us, as best we can, be courageous and Christ-like. Back of all these appeals may we have, in some degree, that spirit Christ so gloriously exhibited during that sublimest moment of His life when to His most earnest prayerful appeal He added, ". . . nevertheless, not my will, but thine, be done" (Luke 22:42). Thus courageously and Christ-like, may we plunge with all our might into this greatest of all world wars, and by the power of God may we deserve to win, and by that same power may victory be ours with the least possible loss of blood, and the fewest possible number of tears, and of heartaches, I humbly pray.

#### PRESIDENT DAVID O. MCKAY

##### *Second Counselor in the First Presidency*

When Elder Joseph E. Evans, president of the French Mission, with his wife, was released to come home, France was an independent nation. A young man born in Switzerland into the Church was given the responsibility of closing the French Mission. He asked that he might marry his sweetheart who was a member of the Church in Belgium. Brother and Sister Chappuis had the responsibility of closing the French Mission, when the elders in Europe were brought home. Brother Chappuis is here tonight and we now invite him to speak a few minutes by way of reporting that Mission as a returned missionary, one of the presidents of the mission. Brother Gaston Chappuis, whose parents are still in Switzerland.

**ELDER GASTON CHAPPUIS***Former President of the French Mission*

Who am I to add to or retract from what has been said? Yet, brethren, I wish to add my humble testimony to the testimonies which have been borne thus far. I assure you I feel most humble. I never dreamed that I would occupy this stand. I felt very lucky to be allowed to be admitted to the Conference. I am sure, brethren, that the Lord will overrule the present tribulations for the good of the Saints.

**A REMARKABLE ESCAPE**

I will relate one or two instances to show you just what I mean. After the occupation of France and Belgium by the Germans it was my privilege to return to Belgium, there to visit my wife's folks and the Saints there. You know they are organized. There is a Belgium District, and there I had the privilege to talk to our district president, Brother Devigne. He was one of the Saints who left the City of Liege at the onslaught, to seek refuge in France, and while upon the highway in Belgium they were stranded and witnessed an aerial attack by Stuka dive bombers. Brother Devigne said to me: "I have never seen anything like it. Blood was as thick on the streets as water on a rainy day," and he testified to me that he knew that the Lord blessed him as well as his companions. When I reached Liege I heard some criticism about the good shepherd leaving the flock. Some of the brethren and sisters who had decided to remain censured the decision of this brother to leave as a refugee, yet he had spoken of it oftentimes before the war had overtaken Belgium and had invited all who wanted to, to join the party. I couldn't help thinking how much better this man was fitted to lead the Saints after he came back from such an experience, knowing, as he did that the Lord had spared his life—that the whole party got back safely, including a ten-months-old baby; that among this party was another brother who, in the face of death, had gone into a field to milk a cow so that the ten-months-old baby would be fed.

**REFRAINING FROM PARTAKING THE SACRAMENT**

Brethren, I testify to you that the Saints over there take their religion very seriously. I know of one sister in Paris who earns a modest living by selling second-hand things on what we call the "flea market," yet I don't know of a member who ever paid tithing more faithfully than that sister. After the occupation of France by the Germans, she consistently abstained from partaking of the sacrament, even to the very end, when she knew that she might not have the opportunity again for many years to come; she got up and bore her testimony on the very last day. She was born in Lorraine, by the way. She said, "Brothers and sisters, I can't do it. My heart is full of hate. I can't stand them," and she refused to partake of the sacrament. Now, I would that we could look at ourselves with the same attitude that this sister had before we partake of the sacrament.

## CONDITIONS IN EUROPE

Brethren, let me plead with you not to take anything for granted, even the food that is on your table. If I could only write to my parents in Switzerland or to my wife's parents in Belgium and tell them that we are rationed, as far as canned goods are concerned but that we can have plenty of fresh fruits and fresh vegetables and plenty of potatoes, they would think it was a joke. They would say, "What kind of rationing is that?" I can't help thinking every time I spread a little butter on my bread that I stood hours at a time to get four ounces of it in Paris.

Brethren, do you appreciate what America means to you? You have heard a lot about men offering their all for the cause of Democracy and Liberty; and yet, last Fall, in September, only fifteen percent of the electorate chose to cast their ballots at the primaries in this city. Sometimes it is easier to die for a good cause than it is to live for it.

You are chosen as members of your family to come and inhabit this land of Zion. I often say to myself, "Why was it I instead of my brother or sister, or someone else in my family, that was chosen to come to Zion? I have brothers over in Europe and they are just as faithful in the Church, possibly more so than I am. Why was it I? Why is it you of your ancestors' families that has been chosen to come to Zion?"

## PROMISED BLESSINGS REALIZED

Also, before closing, I want to bear you my testimony that I know that the power of God is with this Church, and I believe in revelation. Before I went on my mission I was set apart by Brother Joseph F. Merrill and he said, "We seal him against the power of the destroyer, he and all his substance." Having heard that same blessing pronounced upon other missionaries I thought, "Well it's just like a cliché, or probably, a routine expression." Yet I want to testify to you that I have seen those very words fulfilled to the very letter in France where all about us were suffering from the loss of a parent or some property or personal property, but we alone stood there and hadn't suffered either in body or mind or in our possessions, so much so that we almost felt ashamed to stand there comparatively happy while we witnessed so much suffering about us.

## CHURCH AUTHORITIES INSPIRED

I want to witness to you also that revelation is in this Church. Just as a matter of record I want to say that the Authorities of the Church were inspired when they took the missionaries out of Europe at the time they did. When they were first called home there was a lot of contention and discussion as to the wisdom of it. When I came home my fare cost three times as much as it would have cost when the elders were taken out; and it was only because of my knowledge of the language and also of German that I was able to get away as nicely as I did. It is my testimony that the power of God is with this Church, and I hope that we may all sense our responsibility and our privilege, and render thanks unto the Lord, for the Lord is displeased with us when we fail to show appreciation for his blessings. God bless you. Amen.

**ELDER GEORGE ALBERT SMITH***Of the Council of the Twelve Apostles*

I trust that I may have the benefit of your faith and prayers, that I may be led to say something that will be helpful, for I realize that the time is very precious when as many men are assembled as are here tonight.

There are thousands of things that might be talked about, but if I am blessed by our Heavenly Father the few things I may speak about will be those that are given to me while I stand upon my feet.

**THE SERIOUSNESS OF WAR**

The world is in a terrible condition. The references that have been made tonight and during this conference to the fact that many of our young men are away, some of whom may never come back, and some of our young women, too, naturally stirs in us a feeling that we want to **do our best**—not only that we determine that we will, but that we have the strength to do it. About a month ago we checked on my relatives in the Smith family, and there were more than seventy that were already enlisted, and since that time there are quite a number of others that have gone. We have been told here that we have approximately twenty-five thousand members of the Church that are now at the front or are preparing to go. This is serious for us, and while the papers are full of the successes of the allied forces, and we are told of the powerful guns and bombs that are being utilized against those who are opposing us, the fact remains that we are involved in a terrible struggle and that the implements of war on the other side may be equally powerful and equally effective against us. I do not feel the assurance that some have due to our physical strength when I realize that only one-third of the people of the world are likely to be on our side because of being Christians or believing in the divine mission of Jesus Christ. Two-thirds of the world have never accepted Christianity, and it wouldn't take very much to swing nations that are now quiescent, if I may use that word, to the side of those who are seeking to destroy the liberty that mankind is enjoying.

**FAITH OF LAMANITE YOUTHS**

I am thinking of the experience of the Nephites, when they were having their perilous troubles, and how just two thousand and sixty boys, striplings as Helaman called them, were brought face to face with men of experience and training in warfare, and they went forward without any question, and when they were gathered from the battlefield, everyone of them having been wounded, after a series of battles, two hundred of them having fainted from the loss of blood, not one had lost his life. When the question was asked, "How could you do it? How could you have the faith?" those boys, like the ones that are going out now, no doubt, eighteen years and a little older, smilingly remarked, "We knew, our mothers knew." (See Alma 57:19-22.)

I think that is one of the greatest tributes that has ever been paid to

motherhood—that in circumstances such as they were experiencing, when they were surrounded by enemies, they could train their children to have that faith in God that would carry them through and would bring them home without losing their lives.

I have been asking myself the question, “Have the mothers of Israel been preparing their sons?” Have they been teaching these boys that must represent us on the battlefield, that they too, can be preserved; that God will take care of them if they are in the line of their duty, and I want to say that if our mothers have, the fathers have much to be grateful for, because some fathers do not take much time to teach these children things like that in these days.

### DUTY TO MOTHERS AND WIVES

Tonight as I look at this great audience of men, more than 5,000, I realize the strength of the holy Priesthood; knowing that we are the representatives of divinity and that the men in this room have the power that comes from God to represent Him upon the earth. I know that, and at the same time I realize that there is a force in the Latter-day Saint homes where our wives and mothers and daughters are, and when it comes to faith in God and prayer it is equal to anything that the men may be able to muster. I fear that sometimes we neglect them. I wonder tonight if the men who are here, who have come to this great conference to worship God, who are here to be instructed under the influence of the spirit of the Lord—have left homes, left households in which there is a family of children besides the wife. I am asking myself the question, “How many of you who are here tonight, before you came here to wait upon the Lord, put your arms around the woman who stood by your side, the mother of your children, and told her that you were grateful that she would keep the home-fires burning when you couldn’t be there?” I wonder if we appreciate the daughters of God as He appreciates them. Do we treasure their virtues and their faith and their devotion and their motherhood as our Heavenly Father does?

Recorded in the Book of Mormon is the statement that He took a whole race of men to task because the hearts of their wives were broken by their carelessness, and their children who had grown up in their homes had lost confidence in them. These were the men of the Church that I am talking about, and the Lord reproved them and gave them to understand that unless they repented of their carelessness they need not hope for His blessings. So I want to say to this group of Priesthood tonight, praying is one thing and prayers are important, but living is the thing that will bring us power with our Heavenly Father. Living the gospel of Jesus Christ will give us influence with our fellows among the children of men. Keeping the commandments of God will give us strength and assurance that not anything else can give us.

I am glad that so many of the brethren can come to this conference, and I hope that when we go home from the meetings that are being held here, that each of us returning to the home that is so precious to us, and is all that many of us possess, that we will do so determined that with

the help of the Lord we will honor His daughters. We will treasure their love; we will be true to them and help them to do the things that they have to do when fathers and husbands and brothers are away.

I think that tonight there are no people in all the world who have such reason to be grateful as we. Realizing our privileges and opportunities I am thankful for my own experience, raised in a Latter-day Saint home; taught to pray at my mother's knee. My father spent years in the mission field; my mother eleven times offered her life to bring us into the world, and she gave her life day by day to train us that we might be real Latter-day Saints. And that's only one family. I am thinking of all these families that we represent—thinking of your parents and grandparents who came out of the world for the gospel's sake, who were willing to give all that they possessed that you and your children and your children's children might not be betrayed by the cunning craftiness of the adversary, to turn away from righteousness and partake of the things that our Heavenly Father has forbidden us to touch.

#### COMMENDATION FOR TABERNACLE BROADCAST

These are some of the thoughts that have been going through my mind during this great conference as I sat here upon the stand and listened to the voices of these servants of the Lord who have been commissioned divinely by God to represent Him and who have been teaching us and feeding us the bread of life while we have listened to their words. I am grateful for the great Tabernacle organ and choir that broadcast from this building each Sabbath day. For years they have been delighting the world with hymns of praise that our Heavenly Father has blessed us to enjoy, and along with it have gone sermonettes that have touched many hearts. I have had many people ask who is that man who makes the announcements at the Tabernacle broadcast? And I suppose Brother Evans has received hundreds of letters of commendation for his contribution. What he says is brief, but it is what he thinks the Lord would have His servant speak on His holy day.

#### RIGHTEOUSNESS GIVES STRENGTH

Now, brethren, we will soon be away from here. You will go to your field of labor and I to mine. We will mingle with the Latter-day Saints and with those who are not members of the Church, and I say to you that, if we would have influence with those that we are going to see when we leave here, we must have the power of God to witness unto them that we are what we pretend to be. Being a member of the Church and holding the Priesthood will not get us anywhere unless we are worthy. The Lord has said that every blessing that we desire is predicated upon obedience to His commandments. We may deceive our neighbors, and we may deceive ourselves with the idea that we are going through all right, but unless we keep the commandments of our Heavenly Father, unless we bear worthily this holy Priesthood that is so precious, we will not find our place in the celestial kingdom—we will not find our association and companionship with the wives and daughters who have

not had the Priesthood, but who have measured up and have kept the commandments of God and lived righteous lives.

There are many men in this Church who have no male representatives. Our beloved president who sits here tonight has no sons, but God has blessed him with wonderful wives and daughters, and they have honored him and have held up his hands and supported him and sustained him. Other men on this stand have been blessed with large families who have joy in doing the things that the Lord wishes them to do and bring honor and credit to the Church with which they are identified. They are your brothers and sisters and mine. How grateful we ought to be that our lot has been cast under such favorable conditions. It doesn't make any difference how strong our armies, if we are outnumbered by those who do not believe in God. It doesn't make any difference how powerful the engines of destruction we prepare, they might be destroyed by that which may be brought against us by the enemy, but if we have the confidence of our Heavenly Father, if we have His love, if we are worthy of His blessings, all the armies of the world cannot destroy us, cannot break down our faith, and cannot overcome the Church that is named for the Son of God.

Read in the nineteenth chapter of II Kings how Sennacherib the Assyrian king sought to overthrow Jerusalem. Hezekiah, the king who represented Israel pleaded with the Lord for deliverance while Sennacherib mocked him, saying, "Don't think that your prayers to your God can help you. Every place that I have been and taken already, they have been praying. You are helpless," and the next morning a large part of the Assyrian army was found dead upon the ground, and Jerusalem had been preserved by the Lord. He is our strength, brethren, your Father and mine, the Father of all; if we will only be worthy He will preserve us as He did Helaman's sons, and as He preserved Daniel from the lions, and the three Hebrew children from the fiery furnace, and six hundred thousand of the descendants of Abraham when he brought them out from Egypt under the leadership of Moses and drowned Pharaoh's army in the Red Sea. He is the God of this universe. He is the Father of us all. He is all-powerful and He promises us protection if we will live worthy of it. Let me read you a paragraph of the very first section of the Doctrine and Covenants wherein He says:

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

What a pitiable thing it would be if that ended there, for we can see the power of the adversary in the world and the destruction that is being wrought by those who are his emissaries; but, continuing, the Lord says:

And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon . . . the world.

What a promise, but it is all conditioned upon our righteousness,



not on anything else, not upon our wealth nor our strength in numbers, not upon our isolation from the world, but upon our righteousness.

#### A TESTIMONY OF GOD'S BLESSINGS

In conclusion, I want to bear my testimony to you, my brethren. First I thank the hundreds of you who have made it possible for me to carry on as I have, while standing at the side of my associates in the leadership of the Church to encourage our people and their neighbors to keep the commandments of God, and tonight, when I think of the condition of the world and realize that the only place where there is any semblance of peace is the land that we live in, and with the promise of God that He will be with—not the members of the Church, I don't interpret it that way; not the men who hold the Priesthood necessarily, I don't interpret it that way—He will be with His Saints who are worthy to be called Saints, and His power and protection will be over them until their life's labors are completed. I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God as I know that I live. I know that the Priesthood that is held by you brethren is divine; that you are representatives of Deity and that if your lives conform to the desires of our Heavenly Father concerning His Priesthood, all power in heaven and earth cannot prevent you from gaining the blessings that God has said He would bestow upon those who keep His commandments. Let us love one another. Things have been said here about kindness during this conference. If there ever was a time when we needed to be kind, it is now. If there ever was a time when we needed to be patient, it is now, and if we would keep one of the commandments of God that He said was second to the greatest, we will love our neighbors as ourselves. When we do that, they will not be made sorrowful because of any conduct of ours. I am thankful to you for your companionship. I thank my brethren of the General Authorities of the Church, with whom I am so closely associated, for their kindness to me. I thank our beloved President, who, in his advancing years, continues to encourage us to be faithful and bear witness of his knowledge that God lives, that Jesus is our Savior and Joseph Smith was a prophet raised up by the Lord. You have heard these testimonies many times and the testimonies of others who are here. You have heard the testimonies of those that have already gone to their reward. These are true my brethren. These testimonies are not idly spoken or carelessly given. They are the truth.

Knowing that in the not-far-distant future the man who is talking to you now will have to stand before God and answer for the deeds done in the body and the words spoken here, knowing that, and realizing the seriousness of misinterpreting or misrepresentation, with joy and gladness and with love I bear you my testimony, that the Gospel as taught by the Latter-day Saints is the power of God unto salvation. This is my witness and I bear it in the name of Jesus Christ our Lord. Amen.

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The Men's Chorus of the Tabernacle Choir sang "Jesus, Lover of My Soul."

**PRESIDENT DAVID O. McKAY***Second Counselor in the First Presidency*

When we listen to such harmony as that to which you have just been listening we can understand why the Lord sent with the angel the heavenly host, "praising God and saying, Glory to God in the Highest, and on earth peace, good-will towards men."

May I take this opportunity to thank these brethren not only for their presence and inspirational singing tonight, but for their former service during this conference.

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

My brethren: I believe perhaps I have never had a more trying time than that which confronts me now. We have been hearing about the war, its purposes, and our part therein. I have the misfortune of remembering a little history; the most of my mature life has been spent dealing with the relationships of nations. I wish the picture were as clear and certain to me as it has been drawn, either as to its issues or its outcome.

I am not going to preach a sermon tonight, brethren. There are some things that I thought it might be well to run over with you. They deal largely with our temporal affairs, though not wholly so. I come to you in deep humility. I do not think I ever felt weaker.

**HELPS FOR MEN IN THE SERVICE**

We have over on State Street, as all you presidents of stakes and you bishops know, a missionary home, or a home for the L.D.S. service men. We have housed therein a committee which is trying to act as a liaison group between the soldiers and you brethren. I want to speak briefly about the work of that committee and ask your further help.

Before doing that, I should like to get a few facts. Will all those who saw service in the uniform of their country during World War No. I stand on their feet. (Several hundred arose.)

Thank you, brethren. If I might say so, I also was then in the service.

I would like all those who have sons now in the army to stand on their feet. (As many as a third of the audience arose.) Please remain standing. I should like to add to that number all those who have grandsons in the service, and add to that all those who have sons or grandsons who are subject to be called into service. Will you all stand, please. (About two-thirds or three-fourths of the audience came to their feet.)

Thank you, brethren.

President Grant has now in the service, or due for induction into the service, including his grandsons-in-law, eighteen men.

This war business is going to be felt very keenly by us.

Away back in October we sent out word to the presidents of stakes

telling them that we were going to print some literature to be distributed to the boys. We have had printed the Book of Mormon, this is one of them (holding it up to view), which they can carry here in their breast pockets. We have also had printed a little book we call *Principles of the Gospel*, that is founded on the *Compendium*. It will not be quite so large as this Book of Mormon. We have printed enough so that they can be distributed to every one of our boys who is in the service.

We asked each of you presidents of stakes to send in the names and addresses of the men in the service from your stakes, securing the same from the parents, through the bishops. That was in October. Ten stakes have not even acknowledged the receipt of the instructions. We have no word from them. All told, 239 wards and 42 branches have made no return whatever. The returns that have been made have been, frequently, so imperfectly made out that it is almost impossible to work out just what the names are, but more particularly just what the addresses are. Now, we are going to send to you brethren, you presidents of stakes, as many copies of this Book of Mormon and of the *Principles of the Gospel* as you have indicated you have boys in the service from your stakes.

We are going to ask you to see that they are mailed out to those boys to those addresses. We shall probably send along a form and ask you to write out a new statement regarding the boys, showing their addresses, their names, and so on. It is very difficult for those who are compiling these names to be sure that you have correctly stated the facts about them; the difference between "sen," and "son," is not always observed, and other like inaccuracies are there.

Now we have also prepared a directory, giving the locations of all of our chapels and churches throughout the United States, in England, and in Australia. We would like you presidents of stakes to call at the L.D.S. Home for Service Men, 41 North State Street, just above Eagle Gate, before you go home, and get enough copies of those directories so that you can give one to each of your boys in the service, and we ask you to distribute them through the bishops, so that the bishops can give one to each parent who has a son in the service.

When you send us these names, we send them out to the mission fields, and out in the mission fields where the camps are located, the mission presidents have districted the areas, to aid them in getting in touch with your boys. The directory will help the boys to get in touch with their Church.

Brethren, I do not believe it is necessary, after what has been said tonight, to urge upon you the importance of sending us these names, to urge upon you the importance of seeing that every boy—your boy and everybody's else—has a copy of these books. They will need all they can get from these books, to help them live righteously.

We have all sorts of letters from the boys in the fields telling us of the work which they are doing. We have asked them to organize themselves into Mutual Improvement groups, and carry on their religious activities. We have had two or three letters from a boy in North Africa

—that is all we know about him as to his location—but he tells us that they hold sacrament meetings, administer the sacrament, that they preach, that they try to sustain one another, build up the faith the one of the other.

Now, brethren, please pay attention to this. Get your directories before you go home. We will send you copies of the books with instructions. Then will you please send back to us the new lists corrected, so that we can forward them to the missions.

Send out your books to your boys; give them all the help that you can, and that act plus your letters and your prayers, will be about all you can do.

### TITHING

Now I want to thank the brethren of the Church, for their response in the matter of tithing. Brother Grant thanked you in his opening message. I would like to tell you two or three facts about tithing. One is that 95½ percent of all the tithepayers in the Church pay less than \$200 per person, which is 67 percent of the total tithing. Thus the tithing is paid by the moderately circumstanced and poor of the Church. And while unnecessary, I can add to the assurance given you by President Grant, that he regards these funds as trust funds of the highest character, that he is authorizing their expenditure for nothing but Church purposes, and while at the moment we seem to have plenty of money, we are trying to guard it as carefully as we know how, because it is expected that the time will come when we shall have use for it, if it shall then be worth anything.

Brother Marion G. Romney read to us yesterday from some of the early instructions sent out by the First Presidency covering the question of so-called pensions, doles, or gratuities. You remember on one occasion the Savior talked about the duty running between parents and children, and based it upon that statement in the Decalogue, "Honor thy father and thy mother." It would be a grievous thing, brethren, if any of you, or if any of us, were to cast off our parents on the State.

The Church is prepared, with your help and assistance, to take care of those who need such assistance, and if any of the Saints have cast their parents off, see if you can not get them to take them back and administer to their wants themselves, and if they need help in this, let them go to the bishop and get it in the right way.

Think of it, brethren, casting off the mother that bore and nursed you, the father that begot you, letting the State care for them—and there are such cases.

If we shall hold ourselves together, if we shall work shoulder to shoulder, if we shall rise to the dignity of our Priesthood, and assume the obligations which God has given to us, we will care for our own; and we can do it. Do not be lulled to sleep by any such false religious, or governmental, or social slogan as that the State owes to every man a subsistence. "In the sweat of thy face shalt thou eat bread" (Gen. 3:19).

### WELFARE FUNDAMENTALS

Now about the Welfare. We have always regarded the Welfare

as being set up for the needy; and when we have spoken of the needy we have thought of those who did not have enough to eat or to wear; but there is a new group of needy coming now—those who will need help to carry on their work—whether they be farmers or merchants, or industrialists. In the good old days when I was a boy we used to change work. You men out in the country know all about that, and those who are as gray as I am have been through it.

Brethren, the man who has a crop that needs harvesting is just as much in need as anyone else. See to it that your Priesthood quorums are so organized that that need may be cared for, and do not push off this work upon the Chamber of Commerce. It is your responsibility.

For several years we have been talking about Welfare gardens. Remember, we began that some time ago, long before Victory gardens were thought of, and we urged you that if you could not get a garden spot for yourself, that you get together in groups, that you raise what you needed, and having raised it, that you then "process" it, as it is now called. Now, with all the earnestness that I possess, I urge this course upon you again. I do not know how serious this food shortage is, but I do know this: We cannot feed the world, feed ourselves, fight the world, and furnish arms and ammunition for the world, and still live. I know what the situation is around here, because I am in a position where I have to know.

I want to say something more: Up to this time your home-processed foods have not been touched. You have not had to count them. Of course in principle it is a little difficult to see the difference, on the one hand, between the man who, foreseeing and trying to forestall a future shortage, went out into the market a year or two or three years ago and bought and stored foodstuffs, and, on the other hand, the man who for the same purposes went out and raised his food and then did his own processing. If they can ration what is yours that you bought, by the same token they can ration what is yours that you raise. Now, you might have that in mind, too. Your own processed foods will probably be the last thing that will be touched, but you had better have it in mind that it may be rationed if not actually taken.

However, I can see no other wise course but to raise all that you can. Waste nothing. Try to help others who cannot raise their own. Process enough to keep your family, and then if you have to surrender it, you have done your part, and the judgment and responsibility for the result will rest upon somebody else.

I would like to say something about another point. Ever since the Welfare Plan began, we have been urged to try to do a great number of things. Times such as these make men prolific in theories; they are filled with wild ideas. One of the most difficult things that we have had to do is to stick to our knitting, to see that we did not get off into lines of activity which we could not successfully carry on, because the Church—do not forget this, brethren—the Church must not fail!

Some of the brethren are anxious to begin cooperatives. We are quite willing that they shall go forward in any plan of that kind that they

themselves determine, but we ask you to remember that it takes a merchant to run a cooperative; just anybody cannot do it. It involves great and difficult problems in credit—credit to friends and credit to neighbors, who may be good or bad risks. But go ahead with your cooperatives if you wish, if you feel you are set up for it. But please remember cooperatives are not part of the Welfare Plan. That plan has to do with the caring for the wants of those who are in need and distress, not in saving money or making money for groups.

I would like you to give most careful consideration to these things which I have named. There are one or two other points that I want to mention.

### SOCIAL PROBLEMS

From the foundation of this Church, almost, we have regarded marriage as one of the holiest relationships into which we enter, marriage for time and eternity, a home here and a home hereafter. Now, you can only be married that way in the temple, and only those who are worthy members of the Church may go into the temple. No one else enters there. The rite is performed for no one else but worthy members.

Long experience has shown that marriages between our young people and young people not members of the Church do not, as a rule, work out happily. In the great bulk of cases, the opposite is the result. These mixed marriages cannot be performed in the temple.

Furthermore, we stand for a single standard of chastity for boys and the girls. We look upon unchastity as a sin next to murder.

For these reasons we have from the very beginning discouraged indiscriminate social minglings between our young people and young people who, as we have coined the phrase, "are not of us."

We are now called to sacrifice our sons. I did not ask you to rise, but I am sure there are many men here who have lost sons. I lost a son-in-law, as dear to me as my own son. Almost the first explosion at Pearl Harbor took him. But the point I wish to make is that because we have to sacrifice our sons is no reason why we should sacrifice our daughters.

Every consideration of faith, principles of right living, Church doctrine, and Church standards, require that we should guard, as we would guard our lives, the chastity of our girls. There are all kinds of influences at work to break down these standards. I was told the other day that we have a new phrase, that young girls who smoke and drink and may be doing other things, talk about "new Mormons" as distinguished from the "old Mormons." I wish to say to them that those who abandon the standards and principles of the Church are not Mormons at all.

But we must all be "old Mormons." We are all a little bit too sensitive to the praise of others. We are too eager that people shall say sweet things about us. We must go forward, whether people praise us or censure us. We must guard the chastity of our girls no matter what anyone says about it.

## TO THE YOUNG WOMEN OF THE CHURCH

I want to say something to the young girls of the Church, and as it is a difficult subject, I have written down what I wish to say.

Your brothers, your sweethearts, your young husbands are in the armed service of their country. They went away with pledges of devotion and loyalty to you, pledges that they would keep themselves sexually clean. You are hoping, praying, and expecting that they will keep their pledges to the letter. You made counter pledges orally or in your hearts. You expect them to keep their pledges: they expect you to keep yours. Either violating the pledge, has no right to expect its observance by the other.

Furthermore, you young women and girls, whose loved ones are in the service, expect them to keep themselves pure in mind and heart as well as in body. You expect them to remember that the Lord said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28); and that in our day He has added: "If any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear" (D. & C. 63:16). That they may be free from this sin of the heart, you expect them to keep wholly clear from social associations with bad companions, men or women. You expect them to forego those light or frivolous amusements or recreations that might lead to this sin,—you expect this notwithstanding they are subject over repeated periods of time to the hazard of immediate death itself, periods which give rise to the imperative need for intervals of relaxation and diversion so that reason may retain her throne and insanity be kept off.

All this you expect of them.

May they not rightfully expect as much of you? May they not justly expect that you too will remain free from bodily sin not only, but from this sin of the heart as well? May they not expect that if they who are subject to the horrors and misery of war, subject to the stress and strain of mortal combat, often hand to hand, that if they, to remain pure and clean, shall stay in camp away from the social diversions that bring temptation, that then you who are living in the peace and quiet and security of home and parents and friends will give up the frivolities of social relaxation in order that you may surely keep yourselves clean and pure for them? Surely your sacrifice is as the molehill against theirs as the mountain. Putting it at the lowest price, just good sportsmanship would require this much of you. Memory of the plighted faith would demand it.

I urge you young women and girls to remember that in the schedule of crimes, unchastity comes next to murder. Do not subject yourselves to its penalty. The Lord has said: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

## THE GREAT PARADOX

What a tragic spectacle man is showing to his God today. We have rightly boasted for nearly a hundred years that in this, the Last Dispensation of the Fulness of Times, the Lord was pouring out His inspiration and

His blessings upon all the world, unlocking to His children secrets that never were dreamed of by the ancients, giving them powers and dominions over the forces of nature, bringing under subjection almost the universe. Look at what the last century has given us in art, literature, science, discoveries, for our blessing and advancement. God gave all this to us to bless us. And then consider that now, in this terrible hour, every device, every invention, every discovery God gave us to bless us is being used to destroy one another in one of the most barbarous wars of all time. God will not hold guiltless those responsible for this holocaust.

God give us strength and power to resist evil. You brethren here, the governing authority of the Church, have almost infinite power in your hands, if you will but reach out and magnify your calling and live righteously. The brethren today have time and again told you of your responsibilities. Personally I always think of the responsibility I have; it helps to keep me at least reasonably humble. But think also of the power that you have, the power to bless, the power to heal, the power to do all the things that the Lord wants done. The Lord will hold us responsible for the exercise of that power. May He help you, I repeat, to magnify your calling. May you be able to bring to the people in the times that are to come, comfort, and consolation. May He help you to build up their faith, increase their testimonies, develop their knowledge, so that you may really honor His Priesthood, exercising the full functions thereof.

May God bless us always, I humbly pray, in the name of Jesus Christ. Amen.

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The congregation sang the hymn, "Do What Is Right."

Elder Joseph E. Beard, President of the Summit Stake, offered the closing prayer.

Conference adjourned until 10 o'clock Tuesday morning, April 6.

## THIRD DAY

### MORNING MEETING

The sixth and concluding session of the Conference was held Tuesday morning, April 6, at 10 o'clock.

#### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

This is the sixth session of the 113th Annual Conference of the Church of Jesus Christ of Latter-day Saints. President Grant who is present and presiding at this meeting has requested that I conduct the exercises.

Others of the General Authorities present are the two Counselors



in the First Presidency, members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, the Presidents of the First Council of Seventy, and the Presiding Bishopric.

The congregation is made up of the officers in the stakes, wards, and quorums, and others invited as heretofore announced in the public press.

Through the courtesy of Radio Station KSL the proceedings of this meeting are being broadcast. It will be necessary, therefore, for the information of the radio audience, to make some announcements which to you here assembled might seem unnecessary.

Elder J. Spencer Cornwall will direct the music, and Elder Frank Asper is at the organ.

Before the song I desire to suggest that all Stake Presidencies who have not yet made arrangements with the General Authorities regarding your regional conferences to be held April 11th and April 18th will please come forward after the close of this meeting and meet your respective appointees to the conferences.

The congregation joined in singing the hymn, "God Moves in a Mysterious Way," (Words by William Cowper, Music by Evan Stephens).

Elder Bryan L. Bunker, President of the Moapa Stake, offered the opening prayer.

The congregation sang the hymn, "Did You Think to Pray?" (Words by Montgomery, music by George Careless).

## ANNUAL REPORT

Elder Joseph Anderson, Clerk of the Conference, read the Financial and Statistical Report, also Report of Changes, as follows:

### THE EXPENDITURES BY THE CHURCH FOR THE YEAR 1942

#### *Stake and Ward Purposes:*

For the erection of meetinghouses and for ward and stake maintenance expenses .....\$1,841,671

#### *Missionary Work:*

For the maintenance and operation of missions, and for the erection and purchase of places of worship and other buildings in the missions..... 916,771

#### *Education:*

Expended for the maintenance of the Church school system..... 819,173

#### *Temples:*

Expended for the maintenance, operation, and construction of temples ..... 292,774

Tuesday, April 6

Third Day

*Hospitals:*

Expended for the erection and maintenance of hospital buildings (Included in Church Welfare program)..... 9,446

*Relief Assistance:*

For direct aid in the care of the needy and other charitable purposes, including hospital treatment (From tithing funds only. Included in Church Welfare program)..... 307,483

TOTAL .....\$4,187,318

Which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of stakes and wards, mission activities, for the maintenance and operation of Church schools and temples, for hospital buildings and relief assistance.

## CHURCH WELFARE PROGRAM

Church membership, stakes and missions ..... 917,715  
Amount of voluntary fast offerings and welfare contributions:

## In wards:

Fast offerings .....\$ 568,547  
Welfare contributions receipted for by bishops..... 87,564

## In missions:

Fast offerings .....\$ 32,923

Total (all expended for relief) .....\$ 689,034

Disbursed to the needy by the Relief Society for direct assistance in their homes and for general welfare purposes, such as surgical appliances and preventive and corrective health work ..... 94,128

For carrying on the general, welfare, and educational program of the Relief Society ..... 371,442

Expended from the tithes for general and local relief..... 202,771

Expended directly by the Church Welfare Committee..... 104,712

Expended for the hospital care of the sick in addition to the amount reported disbursed from the tithes..... 84,916

Total .....\$1,547,003

30,822 persons received assistance during the year—which is an average per month of..... 2,568

Merchandise produced by the Welfare program disbursed by stake and regional storehouses.....\$ 334,529

The extent to which the welfare program is meeting the requirements of the bishops in caring for the needy is indicated by the following percentages:

FOOD	
Program-produced .....	67.8%
Cash purchases .....	32.2%
CLOTHING	
Program-produced .....	54.3%
Cash purchases .....	45.7%
FUEL	
Program-produced .....	77.7%
Cash purchases .....	22.3%
Bushels of wheat stored in Church-owned elevators .....	329,596
Average fast offerings and welfare contributions per capita in wards .....	\$1.08

#### SUMMARY OF CHURCH BUILDING PROGRAM

Expended for the erection, improvement, and furnishing of:

Ward and stake buildings .....	\$ 875,193
Mission buildings .....	134,741
Temple buildings .....	141,655
Institutes and seminaries .....	19,578
Hospital buildings .....	5,499
Other buildings .....	28,166
Amount raised locally for building improvements .....	853,474
Total .....	\$2,058,306

In addition to the foregoing, the Church hospitals expended from hospital funds the following amounts for the erection and enlargement of buildings and the purchase of equipment: Thomas D. Dee Memorial Hospital, \$58,517; Dr. W. H. Groves L. D. S. Hospital, \$12,773; Idaho Falls L. D. S. Hospital, \$42,583. Total, \$113,873.

#### STATISTICS

Number of stakes December 31, 1942—143 (at present time the same); 1,128 wards and 114 independent branches, or a total of 1,242 wards and branches in the stakes of Zion. There are 38 missions in the Church.

#### CHURCH MEMBERSHIP

Stakes .....	754,826
Missions .....	162,889
Total .....	917,715

## CHURCH GROWTH

Children blessed in the stakes and missions .....	23,808
Children baptized in the stakes and missions .....	14,475
Converts baptized in the stakes and missions .....	11,547

## MISSIONARIES

Number of missionaries who received training in the Missionary Home .....	643
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## SOCIAL STATISTICS

Birth rate per thousand .....	34.3
Marriage rate per thousand .....	19.4
Death rate per thousand .....	6.0

### CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE—1942

*Special Appointments:*

Mrs. Belle Smith Spafford, editor of *The Relief Society Magazine* was appointed as second counselor in the General Presidency of the National Woman's Relief Society, succeeding Mrs. Donna D. Sorensen.

Milton Bennion appointed general superintendent of the Deseret Sunday School Union with Dr. George R. Hill as 1st counselor and A. Hamer Reiser as 2nd counselor.

General Music Committee reorganized with Tracy Y. Cannon, Chairman, LeRoy J. Robertson advanced to 1st assistant to succeed the late George D. Pyper, J. Spencer Cornwall named new 2nd assistant and treasurer.

*New Mission Presidents:*

John Q. Adams appointed to succeed Wilford W. Emery as president of the Samoan Mission.

Lorin F. Jones appointed to succeed David F. Haymore as president of the Spanish American Mission.

Edward L. Clissold appointed president of the Japanese Mission, succeeding Jay C. Jensen, deceased.

*New Mission Organized:*

Navajo-Zuni Mission organized February 27, with Ralph William Evans, Shiprock, New Mexico, appointed as president.

*New Temple President Appointed:*

Edward L. Clissold appointed to succeed Albert H. Belliston as president of the Hawaiian Temple.

*Stake Presidents Chosen:*

Elmer A. Graff chosen president of the Zion Park Stake, to succeed Claudius Hirschi.

George Christensen chosen president of the Rigby Stake, to succeed Hyrum T. Moss.

J. Doyle Jensen chosen president of the Lost River Stake, to succeed Victor D. Nelson.

*New Wards Organized:*

South Seattle Ward, Seattle Stake, formed by a division of the Queen Anne Ward.

Mission Park Ward, Pasadena Stake, formed by a division of the Rosemead Ward.

*Independent Branch Made Ward:*

Terreton Ward, North Idaho Falls Stake, formerly Mud Lake Branch.

*New Independent Branches:*

Basis Branch, Moapa Stake

Topaz Branch, Deseret Stake

Port Orchard Branch, Seattle Stake

*Dependent Branches Made Independent Branches:*

Bloomfield Branch, Young Stake

Reseda Branch, San Fernando Stake

*Ward Name Changed:*

Pocatello 7th Ward, Pocatello Stake, formerly known as the North Pocatello Ward.

*Ward Made Dependent Branch:*

Garcia Ward, Juarez Stake—dependent on Pacheco Ward.

*Ward Discontinued:*

Diamondville Ward, Woodruff Stake, membership annexed to Kemmerer Ward.

*Independent Branches Discontinued:*

Gannett Branch, Blaine Stake, records transferred to Hailey Branch.

Sun Valley Branch, Blaine Stake.

*Independent Branches Transferred to Mission:*

Part of the Burdett Branch, Lethbridge Stake transferred to Western Canadian Mission.

Edmonton Branch, Lethbridge Stake transferred to Western Canadian Mission.

*Those Who Have Passed Away While in the Service:*

President Jay C. Jensen of the Japanese Mission, died January 31, 1943 after having served about 3 years.

Bishop Phillip Harrison Hurst, LaCienega Ward, Inglewood Stake, died December 22, 1942 after having served about two years.

George D. Pyper, General Superintendent of the Deseret Sunday

School Union, died January 16, 1943 after having served as superintendent 9 years and counselor 26 years.

Bishop Oleen Alder Jensen, Glendale Ward, Oneida Stake, died December 26, 1942 after having served about 14 years.

Bishop Roscoe W. Evans, Eugene Ward, Portland Stake, died March 17, 1943 after having served about 4 years.

James Peter Christensen, Patriarch of the Bear River Stake, died March 23, 1943.

#### *Obituaries:*

Elder Nephi L. Morris, former President of Salt Lake Stake.

J. Frank Ward, former bishop of the Emigration Ward, Liberty Stake and a member of the general committee of the Church Welfare Program, died October 22, 1942.

Serge F. Ballif, Sr., former president of the Swiss-German Mission, died November 17, 1942.

James W. Paxman, former Patriarch of the Granite and Highland Stakes, died January 10, 1943.

Lars Peter Oveson, former bishop of the Cleveland Ward and former President of the Emery Stake, died January 5, 1943.

Thomas L. Woodbury, former president of the Tahitian Mission, died December 31, 1942.

### REPORT OF THE CHURCH AUDITING COMMITTEE

Elder Orval W. Adams read the following report of the Church Auditing Committee:

March 30, 1943

President Heber J. Grant and Counselors  
47 East South Temple Street  
Salt Lake City, Utah

Dear Brethren:

Your Committee has reviewed the 1942 annual financial report of the Church of Jesus Christ of Latter-day Saints. We are happy to report that the Church is in a stronger position financially than at any other period of its history, a condition made possible only through the voluntary contributions of the tens of thousands of its devoted members—most of them of small means.

The Church has held to its policy of not running in debt; it has ample funds for its normal activities; it has given no mortgages on any of its properties and no mortgages are outstanding. Its position would seem safe short of a drastic inflationary unsettlement, which could carry everything down. This we believe can be, and we devoutly hope will be averted.

It is readily apparent to the Committee that Church funds are regarded as a sacred trust and are being, as they have always been, ad-

ministered prudently by the sustained authorities for the carrying on of the work to which the Church is dedicated.

Respectfully submitted,

ORVAL W. ADAMS

A. E. BOWEN

GEORGE S. SPENCER

H. H. BENNETT

*Church Auditing Committee*

## GENERAL AUTHORITIES OF THE CHURCH SUSTAINED

President David O. McKay, Second Counselor in the First Presidency, presented for the vote of the Conference the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present, as follows:

### GENERAL AUTHORITIES OF THE CHURCH

#### FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

#### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

#### COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Sylvester Q. Cannon

Harold B. Lee

#### PATRIARCH TO THE CHURCH

Joseph F. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

#### ASSISTANTS TO THE TWELVE

Marion G. Romney

Thomas E. McKay

Alma Sonne

Clifford E. Young

Nicholas G. Smith

## TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

Richard L. Evans

Oscar A. Kirkham

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop

Marvin O. Ashton, First Counselor

Joseph L. Wirthlin, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

## CHURCH BOARD OF EDUCATION

Heber J. Grant

J. Reuben Clark, Jr.

David O. McKay

Rudger Clawson

Joseph Fielding Smith

Stephen L. Richards

Richard R. Lyman

John A. Widtsoe

Adam S. Bennion

Joseph F. Merrill

Charles A. Callis

Franklin L. West

Albert E. Bowen

Frank Evans, Secretary and Treasurer

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISORS

M. Lynn Bennion

J. Karl Wood

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams

Albert E. Bowen

George S. Spencer

Harold H. Bennett



## TABERNACLE CHOIR

Lester F. Hewlett, President ; J. Spencer Cornwall, Conductor :  
Richard P. Condie, Assistant Conductor.

## ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Wade N. Stephens, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widtsoe	Nicholas G. Smith
Albert E. Bowen	Antoine R. Ivins
Marion G. Romney	John H. Taylor
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
Alma Sonne	Joseph L. Wirthlin

General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Robert L. Judd, Vice-Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Mark Austin	William E. Ryberg
Clyde C. Edmunds	Stringam A. Stevens
Sterling H. Nelson	Howard Barker

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President  
Marcia K. Howells, First Counselor  
Belle S. Spafford, Second Counselor  
with all the members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent  
George R. Hill, First Assistant Superintendent  
A. Hamer Reiser, Second Assistant Superintendent  
with all the members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
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## ELDER ALBERT E. BOWEN

*Of the Council of the Twelve Apostles*

Recently I picked up a national magazine in which a contributor, after noting the muddled state of thought about the needs of the near future of the world, asserts:

Our need, of course, if we are to have peace after the war, is a passion for humanity and for the interests of humanity as predominant over all lesser interests whatsoever.

Very naturally he proceeds from that premise to this conclusion:

## RELIGION A POTENT FACTOR IN WORLD PEACE

It should be obvious, after what we saw in the last war and what we are already seeing in this war, that peace can never come out of war itself. If it comes at all, it must be in spite of the war and not because of it, and from a source altogether remote from its influence. I find no such source except in religion itself. For religion has this passion of which I speak.

That statement might not be so arresting if it stood alone. But it does not. It is merely typical of assertions coming to be of almost daily occurrence. Scarcely do we pick up a reputable magazine nowadays that we do not find in it somewhere declaration of the view that in the precepts of religion are to be found the principles and in religion itself is to be found the spirit upon the adoption and practice and influence of which alone the hope of the world for peace and order must depend.

This poses for religion a tremendous task and the question at once arises how this task is to be accomplished. It means that somehow religion must come to have a dominating influence in shaping the policies

and practices of governments, for, of course, it is the civil governments which control in the waging of war and the fashioning of peace. How is religion to get in?

There is another manifest implication in the premise, namely, that religion has not been performing its rightful office, or the conditions which call for its intervention would not obtain. Does it have the power to do what is suggested and, if so, why has that power not been exercised?

I shall have in mind the Christian religion as I proceed to consider these questions.

In the first place, if religion is to be a potent factor in shaping the conditions of peace, it must have a medium through which it expresses itself—a mechanism of implementation. Of itself it is a spiritual ideal. But as a passive ideal, religion is of little value. It must carry its message; it must get itself accepted, for it comes to fruition only as its precepts come to dominate the lives and actions of men individually and in their collective relationships. To be effective it must incorporate itself into an organized body. That body is the Church. That is the medium through which religion has implemented itself in any civilization. And may I add in passing that so far as I know, no civilization has ever developed that did not rear itself upon the religion of the people.

If then, the influence of religion is, as postulated, the only source of hope for a world of peace, and if religion is made effective through the organized body called the Church, then it would seem that there is indicated for the Church a place of transcendent importance in the shaping of the future of the nations. This would seem to demonstrate the folly of saying that the Church has no concern with the civil institutions of the day. If it is not concerned with them, then it cannot carry into them the influence which it is its business to foster. Furthermore, the Church lives and operates within the domain of civil governments and to a degree under their control. Its members are so controlled. People and institutions, too, are always influenced and modified and more or less molded by the thought and feeling which dominate the society in which they live, particularly the prescriptions of governments. We are caught up and held in the web of their practices and habits. With such powerful agencies in the shaping of our lives and affecting its own destiny, the Church must be concerned. I am not unmindful of the fact that many people profess the conviction that no Church is necessary; that religion is a thing of the spirit affecting the inner life of the individual; and that it has nothing to do with the affairs of the political society commonly spoken of as the state.

#### DEMOCRACY A THING OF THE SPIRIT

That objection is not so formidable as it sounds. So is democracy a thing of the spirit. It does not consist in frameworks such as constitutions and presidents and legislatures and statutes and judicial bodies and enforcement officers. You may have all these completely democratic in form and not have a democracy at all. But no one would argue from this that you could have a living democracy without them. The essence

of democracy—its spirit—is by itself an intangible ideal, inert and unfruitful, even though it burn in the hearts of individual men. Put that flaming spirit, that throbbing, pulsating ideal into a mechanical organization comprising a constitution which defines the limitations on the powers of government; write into it a bill of rights which protects the individual against invasion of his guaranteed privileges by governmental authority; let it provide for the making of laws to which all agree to render obedience; give it an executive authority to carry those laws into effect; set up a tribunal to interpret the laws and resolve disputes between man and man and between citizen and government, and it will carry a nation triumphant from a narrow fringe on the seashore across six thousand miles of continent, plant towns and cities by the way, set up in them local governments by consent, establish schools, rear industries, subdue the earth and give to one hundred million people more of creature comfort, more of individual self-respect, more of the recognition of human dignity, more independence of action and consequent self-reliance, more liberty of thought and freedom of action than were ever before known to any people during the period of recorded history.

As the political framework is to the spirit which is democracy, so the Church is to religion.

So much for the means by which religion is to get itself into governments. Please notice that I have not said, nor do I believe, that the Church should try to manage the government.

#### POWER OF CHURCH WIELDED IN WORLD HISTORY

I am now prepared, purely for convenience, to use the word church interchangeably with the term religion as I proceed to ask: Does religion have in it the power to do what it is suggested that it alone must do?

The best answer I know to that question is that in times past it has already done it. Given the same conditions there is no reason to assume that it cannot do it again. It must, of course, be at once admitted that the Church, as the agency through which religion makes itself effective, is greatly weakened for its task by lack of unity within itself.

Jesus, the fountain source of the religion of which we speak, selected some disciples and taught them His message. Then He told them to go out and spread it everywhere. Shortly after He left them, on one day, through the zeal and fervor of their conviction, they added to their body by baptism three thousand souls. Ignoring the commands of the chief rulers, they continued their teaching, filling Jerusalem, so it was charged, with their doctrine. To all interdictions Peter answered, "We ought to obey God rather than men."

In defiance of the proscriptions of the emperors, the Church projected itself into the very heart of the empire, and by the third century had raised itself from a position of despised ignominy to the position where its worship had been accepted by the majority of the people of the empire, and it had won for its members religious toleration, the right to hold public office, and for itself the restoration of its previously confiscated property. It was ever in the forefront of the struggle against tyranny

and oppression. Through the long black night of the Dark Ages, the Christian Church kept the flickering torch lighted and fought the long, hard battle for the rights of man. The Christian religion, embodied in a physical organization, led certain dissenters to Holland; it took them across the Atlantic and gave strong leadership in fashioning the institutions that here grew up. What we have lately heard so much talked of as the American system could not possibly have been conceived in materialism. It was the solution of the problem of the age and was born of the travail of the spirit fostered and kept animate by the Christian Church.

#### CAUSES FOR WANING OF RELIGIOUS INFLUENCE

We are now prepared to ask why the Church has lost its former position of influence and leadership. It would require a volume to answer that question. I have neither the time nor the sweep of learning needed for the task. I can venture only a conclusion which, to my comfort, I find to be fortified by the opinions of others, more capable than I, who have given consideration to the subject. The limits of time compel me to an over-simplification.

The conclusion is that the teachers of religion, the Church itself, have weakened in their own conviction of the ultimate truth of the doctrines their creeds professed. Being without conviction, they have not taught with the voice of authority, and their following has floundered in uncertainty. The causes are many and complex, among them, no doubt, being the profound changes that have resulted from the extending of the frontiers of learning and consequent changes in habits of living and measures of value. In external settings there has probably been a greater transformation in one generation than in a thousand or two years preceding. It was brought about largely by the tremendous strides in the physical sciences giving man such undreamed-of mastery over nature. It paved the way for the glamorous industrial age, the age of invention and mechanization and production, which has literally revolutionized the conditions of physical existence. Tools and gadgets and mechanisms assumed a dominant place in the life of the nation, and we came to regard them as of first consequence to our welfare. We came to be so obsessed with the importance of material acquisitions that our vision of spiritual values was almost completely obscured. Man himself became inflated out of all proportion in his assumptions of self-sufficiency. He looked at the work of his own hands, and he called it good. He believed that he held the key to the mastery of the world, and that by his own power he could create a state of being according to his own heart's desire. Bigger and better and greater and more were the goals of his ambition. Through the discoveries of science and its methods of investigation, many ancient notions were found to be untenable; old errors were revealed, theories exploded; and it was believed that anything which laid claim to intellectual respectability must be able to meet the test of the scientific method. Science and industry deal with objects and materials. Their fruits are materialistic, and the idealistic, intangible things of the spirit fell to

low esteem. Religious teachers forgetting the teaching of the Master that life is "... more than meat, and the body than raiment" (Matt. 6:25); forgetting that their mission was to discern and preserve spiritual values; tried to accommodate their teachings to the mood of the time and to give them validity by submitting them not only to the scientific test, but, more basely, to the test of the habits and practices and likes of their adherents. They developed or tried to develop what might be called a theology of the flesh instead of the spirit. Thus science and the practice of the market place prescribed the conditions of religious teachings and the teachers themselves instead of being inspired interpreters of spiritual values became the mere echoes of the men of science and of their industrial contemporaries. As an editorial writer has phrased it:

The Christian leadership has passed from the hands of the Church to the hands of the active and practical laity—the statesmen and educators, the columnists and pundits, the scientists and great men of action. And this is only another way of saying that there is no true Christian leadership at all.

And as a parting warning he declares:

So far as the record goes, the American people would do as well by their souls to follow the advice of the industrial leaders as to follow the advice of the spiritual leaders.

Thus the flock is leading the Shepherd. \* \* \* So long as the Church pretends, or assumes to preach absolute values, but actually preaches relative and secondary values, it will merely hasten the process of disintegration. We are asked to turn to the Church for our enlightenment, but when we do so we find that the voice of the Church is not inspired. The voice of the Church today, we find, is the echo of our own voices. And the result of this experience is disillusionment. . . . This is a profound and absolute spiritual disillusionment, arising from the fact that when we consult the Church we hear only what we ourselves have said. The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral, like that the economists talk about that leads into depressions. But in this spiral there is at stake, not merely prosperity but civilization.

There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear his voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place.

This is a scorching indictment. But the words are not mine. They are the words of one profoundly moved by the confusion and bewilderment of the times, and crying aloud for help, one who recognizes that the Church must not follow and relay what others say, be they high or low, but must lead by declaring the voice of God. I have not used these words for the purpose of bringing under rebuke any church or any teacher of religion. Neither has anything that I have said been with that intent. It will be clear to you that I have used the term Church in its all-inclusive sense and not in reference to any particular church. Nor has my purpose been to raise any quarrel with or to depreciate the value of the glorious discoveries of science, or the industrial benefits that have been born of them.

Indeed science itself has become rather humble, if it has not always been so. Its great exponents seem rather generally to recognize, as Mr. Longmuir's recent broadcast to the American Academy for the Advancement of Science shows, that in the field of human behavior, which is, after all, the chief factor in government, science has very narrow limitations. For guidance in that we must look elsewhere.

I do not say that the Church could have prevented the wave of self-sufficiency and arrogant pride and gross materialism that has swept over the land. I think that probably arose from forces beyond its control. But the mistake of the church lay in its abandonment of its own convictions and its docile acquiescence in the flouting of spiritual realities and in its failure to hold fast to its faith in the reality of a living God, the well-spring of all religion, and without whom there can be no religion.

We have tried getting along without God and religion, and we see where it has brought us to. We have tried following more or less blindly the scholars, the writers, the men of affairs, and the political leaders, and we view with consternation the sorry plight to which they have brought us. The universal cry for spiritual regeneration gives the Church another chance to save the world and humanity, and offers a basis for hope.

#### TRUE FAITH THE WAY OF PEACE

The early Church made its phenomenal advancement and attained its great influence because those who bore its message believed devoutly in it. My purpose in speaking of these matters is to urge upon you who are gathered here—the members of our own faith—the leaders in your respective stations, to teach without wavering implicit faith in the living God who shapes the course and destinies of nations and who has revealed and does reveal the way of life which alone can lead to peace on earth and good will among men. There will be no enduring peace unless and until men accept the way of the Lawgiver of the universe. It is for us to try by every power of persuasion we possess to get men and nations to adopt that way and to stand resolutely against every influence and power which tends to lead away from it. I yield to no man in love of country and devotion to it. I have spent much of my life studying its history and its institutions. And I say that the demands of patriotism never require us to endorse what is not morally right.

It is for us not to be deceived by slogans and smart sayings but to put the teachings of the Savior of the world above all other teachings and make them the standard by which we measure all acts and plans for action, that His righteousness might be made fruitful in the earth.

May God grant us the power and the wisdom to do it, I pray, in the name of Jesus. Amen.

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A vocal solo, "Teach Me to Pray," was sung by Harper Stoneman.

## ELDER JOSEPH L. WIRTHLIN

*Second Counselor in the Presiding Bishopric*

The weak things of the world shall come forth and break down the mighty and strong ones. (D. & C. 1:19)

## THE DEVELOPMENT OF THE CHURCH

One hundred and thirteen years ago on this day, April 6, Joseph Smith, a young man twenty-five years of age, met five other young men in the humble home of Peter Whitmer in Fayette, New York, and according to divine instruction organized the Church of Jesus Christ of Latter-day Saints. Its membership now numbers 917,715.

It has missions, stakes, wards, and branches in practically every city of any size or consequence in the world. It has developed from a local organization to one of international proportions. Its missionaries have carried glad tidings of great joy to the races of men for over a century. Its officers and teachers number a quarter of a million, serving willingly, without thought of, or desire for, compensation. A great missionary system has been developed which affords the opportunity of missionary service to some two thousand two hundred young men and women each year. A religious educational project has been set in motion which involves one university, three colleges, thirteen institutes, and one hundred and eight seminaries, manned by three hundred sixty full-time teachers, and provides religious education for thirty-five thousand young men and women. Seven temples are now in use for the performing of ordinances for the dead and the living, and an eighth is soon to be dedicated and opened. A Welfare plan has been worked out designed to assist those in distress, anticipating, however, that those receiving assistance shall contribute of their energy and time on a production project. This program has in operation agricultural, manufacturing, and processing projects, to provide food, fuel, clothing, and shelter. A wheat storage program is sponsored by the General Authorities and the Relief Society of the Church wherein three elevators are now used to store approximately four hundred thousand bushels of wheat against a day of need. Hospitals, a boys' home, in addition to a great religious, cultural, and recreational program sponsored by the auxiliary organizations of the Church are all developments that have taken place in the last one hundred thirteen years. The Church of Jesus Christ of Latter-day Saints is an organization that is not in financial bondage to any man or set of creditors.

## THE APPEARANCE OF HEAVENLY BEINGS TO JOSEPH SMITH

Joseph Smith declared to the world that the Father and the Son appeared to him in answer to the prayerful inquiry, which of all these



religious organizations was the one designated as the Church of Jesus Christ. He was forbidden to join any of them and three years later a divine personage calling himself Moroni appeared to him, telling Joseph that the Lord had assigned to him a great and marvelous work and that his name would be had for good and evil among the nations. A record of the ancient inhabitants who formerly lived upon the American continent, inscribed on plates of gold, was entrusted to Joseph Smith for translation and publication to the world, for within its covers the Gospel of Jesus Christ in its pure and complete form would be found.

John the Baptist, the forerunner of the Christ nineteen centuries ago, again appeared, bestowing upon Joseph Smith and Oliver Cowdery the Priesthood of Aaron, which gave to these men the authority to preach the gospel of repentance and to administer the ordinances of baptism by immersion for the remittance of sins. Peter, James, and John appeared later to Joseph, conferring upon him the Melchizedek Priesthood or the Priesthood after the order of the Son of God, authorizing the conferring of spiritual blessings and privileges upon the faithful. Other divine personages appeared, those who had lived in former dispensations. Moses returned, bestowing the keys of the gathering of Israel upon Joseph; Elias gave him the dispensation of the gospel of Abraham; Elijah the prophet appeared, bestowing upon Joseph the authority to inaugurate the work for the dead. Joseph Smith received direct revelations from on high, instructing and directing him in the restoration of the Gospel in its fulness and in organizing the Church exactly as it existed in the days of the apostles, with Jesus Christ as the chief cornerstone, with apostles, prophets, evangelists, high priests, seventies, elders, bishops, priests, teachers, and deacons. All of these offices in the Priesthood of God existed according to Biblical authorities in the days of the apostles and were restored through Joseph Smith which effected a complete restitution of the Church organization, which is recognized by the world's foremost authorities on organization as being the most perfect of its kind on earth today.

Who was Joseph Smith? Whence came this man? He was the son of a farmer, born in the backwoods of Vermont, with no opportunities for scholastic attainments or personal development from an academic viewpoint, persecuted and prosecuted by foes and even by officials of the law who should have protected him. He lacked the riches of the world, without friends or prestige of those in high places. Will his declarations and claims stand the X-ray of a minute analysis? This analysis can be made from four viewpoints: first, comparison of Joseph Smith's claims and achievements with other great religious leaders; second, the fulfilment of prophecy and revelation; third, the authenticity of the Book of Mormon; and fourth, his leaving all of his works, the Book of Mormon, Doctrine and Covenants, Pearl of Great Price, revised Bible, for future critical study, and in this he stands alone.

## MARTIN LUTHER'S CONTRIBUTION TO THE WORLD

First permit me to compare him with Martin Luther, a great, courageous and sincere man who was born under very humble circumstances—the son of a miner—one of the steppingstones to the restoration of the Gospel. His father and mother were devout and religious people. Martin Luther's mental ability won for him recognition of an individual wealthy enough to finance his scholastic training. He soon received the degree of Master. Influential church authorities became interested in him and the office of priest was bestowed upon him. He held the chair of philosophy in the University of Wittenberg. Later he received the degree of Doctor of Theology. Shortly thereafter he became involved in a bitter controversy with the authorities of the church over the proposed sale, of indulgences and courageously affixed his ninety-five theses on the door of the Cathedral known as Schloss Kirche (Castle Church). He was excommunicated, his life was endangered, but there came to his rescue German princes and noblemen. Hence during a period of forced exile, he translated the Bible into the German language, declaring the Scriptures should be free and open to all men. He demanded general reformations of the dominant church, stating, "I am deeply interested in so purifying every church that all men may worship God as they see fit. As to organizing a new church, I have neither the desire nor the authority to do so." But nevertheless there came into being a church bearing his name and in whose declarations of faith are found many of the doctrines of the church he bitterly opposed. His greatest contribution to his people and to the world was the doctrine of religious freedom and the translation of the Scriptures into the tongue of his people. It is interesting to observe that although he read, studied, and translated the Bible word by word from cover to cover, he failed to see, understand, or advocate the Gospel of Jesus Christ as it is therein recorded. In the process of his translations I have often wondered what his reaction was concerning such Scripture as the following: Malachi, Chapter 4, verses 5 and 6:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

## LIGHT UPON THE SCRIPTURES GIVEN THROUGH JOSEPH SMITH

Joseph Smith, unlearned of men, chosen by God, had the interpretation, for Elijah appeared to him and gave him the keys that had turned the heart of the children to their fathers, inaugurating the Gospel of salvation for the dead.

I wonder what the thoughts of Martin Luther were as he paused over the statement of Ezekiel, Chapter 37, verses 16 and 17:

Moreover, thou son of man, take thee one stick, and write upon it, For

Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand.

And again the meek of the earth received the interpretation of this Scripture when Moroni appeared to the boy Joseph Smith and four years later entrusted to his care a record inscribed upon the plates of gold, giving the record of Joseph and Ephraim and all the house of Israel, combining the stick of Judah, or the Bible, and the stick of Joseph, or the Book of Mormon, as one witness for the Lord and His Son Jesus Christ.

I wonder what the emotions of Martin Luther were as he read that scripture of Amos which indicated that a great apostasy was to take place as predicted in the book of Amos, Chapter 8, verse 11:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: . . .

And again there is a prediction in the first chapter of Paul's epistle to the Galatians, verse 6:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.

The answer was given to the fourteen-year-old boy in the woods of western New York when the Lord declared, "They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (See Isaiah 29:13, and Matthew 15:8.)

Martin Luther no doubt carefully perused the scriptures which had to do with the restitution of all things as recorded in chapter 3, verses 19 to 21, of the book of Acts:

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

In Revelation, chapter 14, verse 6, we read:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

And again the humble prophet of the Lord received the actual interpretation in the reality of the visits of Moroni and other divine personages whereby the everlasting Gospel was restored for the benefit of all nations, kindreds, tongues and peoples.

Martin Luther declared, "As to organizing a new church, I have neither the desire nor the authority to do so." Joseph Smith had no personal desire, but under mandate of God proceeded to organize

the Church of Christ. Martin Luther recognized the fact that he did not possess the authority to do so. Through the restoration of the Priesthood, Joseph Smith had the authority from on high to again inaugurate among the children of men the plan of salvation as given to the world by the Savior, and again to authorize men to act as His servants to bestow upon the Lord's children all of the blessings involved in the ordinances of the Gospel plan as was done in former dispensations. Luther's translation of the Bible sustains wholly the doctrines and ordinances of the Gospel as restored to the earth by the Lord through Joseph Smith.

#### THE TEST OF PROPHECY

The second viewpoint is the test of prophecy and revelation. Time but permits pointing out to you a few of the many prophecies made by the Prophet Joseph. I draw your attention to section 87 of the Doctrine and Covenants, verses 2 and 3, a revelation given to the Prophet December 25, 1832, wherein the Lord revealed to His servant:

The time will come that war will be poured out upon all nations, beginning at this place. For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and then war shall be poured out upon all nations.

Is it not singular that this man, with few opportunities in life from a scholastic and statesman's point of view, would declare twelve years before his death that such an event would take place, which event actually occurred twenty-nine years after the prophecy was given to the world, when the Confederacy fired upon Fort Sumter and Great Britain became involved? Thus prophecy was fulfilled, which statement is borne out by the facts of history. There is only one answer to the question, whence came this advance information to Joseph Smith? It came to him from the Lord, as a revelation.

Section 97, verses 22 and 23, affords provocative thinking:

For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it? The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come.

The question arises, what is meant by the Lord's scourge, a "scourge to pass over by night and by day, and the report thereof shall vex all people"? As we observe the events that are occurring in the greatest war of all time, the scourge spoken of by the Lord might well be squadrons of flying fortresses raining death and destruction upon people, cities, armies, battleship fleets, the merchant marine—by day and by night. Think, if you will, of London, Coventry, Rotterdam, Stalingrad, and now Berlin. Surely the inhabitants of warring nations are sorely vexed by the passing of this scourge over them

by day and by night. Again I submit the question, from whence did Joseph Smith receive the information that such an event would take place? There is but one answer—his own—a revelation from the Lord.

Consider section 61, verses 14, 15 and 16:

Behold, I, the Lord, in the beginning blessed the waters; but in the last days, by the mouth of my servant John, I cursed the waters. Wherefore, the days will come that no flesh shall be safe upon the waters. And it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart.

An examination of daily events upon the oceans of the earth might well indicate that the days are here when no flesh shall be safe upon the waters. Hundreds of thousands of tons of shipping have been sent to the bottom of the sea, involving the loss of thousands of lives. Again the question comes to our minds, how was it possible for Joseph Smith in 1831 to forecast a situation in the future wherein the waters would be unsafe for man? His answer is the only one—a revelation from God, given to His servant.

Joseph Smith was among the first American religionists to declare the Constitution of the United States came into being because God suffered its establishment. Read the words of the Lord to the Prophet Joseph found in section 101, verse 77:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles.

May I be permitted to digress long enough to say that any member of this Church or any citizen of this great republic that advocates the idea that the Constitution of the United States should be relegated to the past is on dangerous ground, for such a proposition destroys one of the fundamentals upon which true religion and democratic government are founded, namely the principle of free agency. Free agency, so far as the Church of Jesus Christ is concerned, is the foundation upon which the whole Gospel plan was formulated in the pre-existent world.

The Word of Wisdom also stands as an example of prophecy and revelation, God's law of health, sustained by modern-day science, which in the days of the Prophet had done but little work from a scientific point of view as to what was good and not good for man physically.

From the point of view of prophecy, compare Joseph Smith's declarations with the statement of Mosiah found in chapter 8, verses 17 and 18:

\* But a seer can know of things which are past, and also things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known. Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings.

## A PROPHET'S RIGHT TO SPEAK FOR THE LORD

Have men ever stopped to consider that of all the great ecclesiastics since the days of Christ and His apostles, there has been but one who used the term, "Thus saith the Lord"? Joseph Smith, speaking directly for the Lord, was the first one who had this right. He spoke for the Lord as did Moses, Jeremiah, and Ezekiel.

Third, the authenticity of the Book of Mormon should be given consideration. Historians, men of science, and doctors of religion over a period of one hundred thirteen years have made a most critical analysis of the Book of Mormon, failing to find inconsistencies or contradictions in the doctrines of Jesus Christ, in history or geography. In fact, research work in Central and South America accumulated since the martyrdom of the Prophet sustains the Book of Mormon as to its origin. More than that, men can know for themselves through study and humble supplication before the Lord, that the Book of Mormon is indeed of the Lord. Moroni, the last writer in the Book of Mormon, leaves with the reader this promise:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (Moroni 10:4)

## THE WORKS OF JOSEPH SMITH OF ENDURING QUALITY

The fourth viewpoint—as someone has declared—Joseph Smith left all his works, the Book of Mormon, Doctrine and Covenants, Pearl of Great Price, revised Bible, for future critical study. He stands alone in this. Joseph Smith, unlearned in the ways of men, neither disillusioned nor spoiled by the theories or science of men, was selected and foreordained before the creation of the world to bring forth the Gospel of the Lord Jesus Christ for the second time, hence his works will stand forever and ever. This is the only answer to Joseph Smith and his work. Possessed neither of friends nor wealth, without the protection of kings and noblemen, with no opportunities of worldly training, yet regarding him and others one noted American, Fred W. Shibley, declared, "What the country and the world needs today is a resurgence of the philosophy taught by Confucius, Jesus, and Joseph Smith. Otherwise we will have an appalling period of human decadence." Josiah Quincy declared, "It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question like this: 'What historical American of the 19th century has exerted the most powerful influence upon the destinies of his countrymen?' and the answer may be Joseph Smith, the Mormon prophet."

It is intensely interesting that Fred Shibley and Josiah Quincy, men not of Joseph Smith's faith, would classify him with the greatest of teachers, Jesus Christ and Confucius, and give him a place among

the world's and America's greatest. As Moroni declared to Joseph Smith, his name would be had for good and evil among the nations. Today it is had for more good than evil.

A few years ago I stood in old Carthage Jail, and walking up the stairs to the room occupied by Joseph and his friends and standing there in meditation, the thought came to me, suppose Joseph, in the last moments of anguish, facing certain death, had confronted the blood-thirsty Carthage Grays with this statement: "I am an imposter. I did not see the Father and the Son. The Book of Mormon is of my own creation." The Carthage Grays would have responded with one voice, "Joseph, return to Nauvoo. We promise to permit you to live in peace."

#### AUTHORITY RESTS WITH SUCCESSORS TO JOSEPH SMITH

Joseph Smith could not make any such statement for, said he, "I saw the Father and the Son, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God and come under condemnation," and rather than deny his testimony to the world, he sealed it with his blood, which is in accordance with the Scripture found in Hebrews, chapter 9, verse 16, "For where a testament is, there must also of necessity be the death of the testator."

With the death of Joseph Smith, what happened to the mantle of authority and the keys that he held? They were in the possession of the Council of the Twelve, as the revelation of the Lord to the Prophet indicates, the Twelve are equal in authority to the First Presidency (D. & C. 107:23, 24). The Council of the Twelve, through revelation and inspiration selected Brigham Young. From the martyrdom of the Prophet Joseph until the present day, all of his successors have been so selected and today the same mantle of authority rests upon the shoulders of President Heber J. Grant and the same keys are vested in him for the furtherance of the work of the Lord until the second coming of the Redeemer.

#### THE TRUE EXPLANATION

There is but one answer to Joseph Smith, and the answer is found in his story, his life, and his achievements. It is also found in the lives of those who have accepted the Gospel of the Lord Jesus Christ and have been blessed with a testimony of its divine origin. Joseph Smith should not be a man of mystery to the world, but a true servant of God, for as the Savior declared, "... By their fruits ye shall know them" (Matt. 7:3).

I am grateful for the witness with which the Lord has blessed me, convincing me beyond all doubt that Joseph Smith was an apostle of the Lord Jesus Christ, a prophet, seer, and revelator, and through him God's greatest gift to man has been made available to all who accept His teachings. This gift is known as the gift of salvation, and there is no greater gift.

Joseph Smith, a humble, unknown farm boy, as Peter was the lowly fisherman—and yet in the hands of God he became the mightiest and the greatest in this, the dispensation of the fulness of times, for he definitely reaffirmed the actual existence of the Father and His beloved Son Jesus Christ. Yes, “the weak things of the world shall come forth and break down the mighty and strong ones.” May our obedience to and compliance with the Gospel of the Lord Jesus Christ as restored through His instrument, Joseph Smith, increase our testimonies of Joseph Smith’s divine calling, I humbly ask, in the name of Jesus Christ. Amen.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

“I said to the man who stood at the gate of the year, ‘Give me a light that I may tread safely into the unknown,’ and he replied, ‘Go out into the darkness, and put your hand in the hand of God. That shall be to you better than a light, and safer than the known way.’”

#### COMMENTS ON WORDS OF KING OF ENGLAND

Those words were quoted by the King of England in an Empire Broadcast shortly after Great Britain entered the present world conflict. I presume the thought that he intended to convey to his subjects was that they should humble themselves and in supplication and in faith approach their Heavenly Father for divine guidance and His protection. And it was well that they be so counseled, for our Heavenly Father is concerned about all His children and desires that they “. . . believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6).

#### THE VOICE OF THE SHEPHERD

To the Latter-day Saints in this troublous day, when the perils of the earth are round about us, it is well that we take stock as to how we may approach Him and what may be our blessings. The Savior Himself spoke of the Comforter, which He said would guide into all truth, would bring all things to our remembrance, would show us things to come, and would teach us all things whatsoever the Lord our God had commanded. But there was another thing that has been spoken of by the scriptures, another guiding light that I should like to call to the attention of the Latter-day Saints at this time. The Savior enunciated this principle in the beautiful parable in which He spoke of Himself as the shepherd, the sheepfold as His kingdom, and the sheep as His people. These were His words:

... and the sheep hear his voice: and he calleth his own sheep by name, and he leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. (John 10:3, 4)

The Apostle Paul said:



There are, it may be, so many kinds of voices in the world, . . .  
Therefore if I know not the meaning of the voice, I shall be unto him  
that speaketh a barbarian, and he that speaketh shall be a barbarian unto  
me. (I Corinthians 14:10, 11)

So we may in this day distinguish among the babble of voices that  
are to be heard on every side, the voice of the true shepherd, that we  
be not found to be barbarians in the day of our need for direction and  
guidance. The Apostle Peter declared that way when he said:

#### PROPHECY CONTINUES IN PRESENT GENERATION

We have also a more sure word of prophecy; whereunto ye do well that  
ye take heed, as unto a light that shineth in a dark place, until the day  
dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private  
interpretation.

For the prophecy came not in old time by the will of man; but holy  
men of God spake as they were moved by the Holy Ghost. (II Peter 1:  
19-21)

This thought agrees in substance with that declared by the Prophet  
Amos, when he said:

Surely the Lord God will do nothing, but he revealeth his secret unto  
his servants the prophets. (Amos 3:7)

Those secrets have been revealed in this day, when in our generation  
the Lord to the Prophet Joseph Smith said:

Wherefore, I the Lord, knowing the calamity which should come upon  
the inhabitants of the earth, called upon my servant Joseph Smith, Jun.,  
and spake unto him from heaven, and gave him commandments . . . (D.  
& C. 1:17)

Just as the Prophet Joseph was called, so have been called Brigham  
Young, and every one who has presided in the Presidency of this Church,  
down to President Grant, President Clark, and President McKay, who  
today occupy the high place as the mouthpieces of God in directing this  
people.

We as a people seem to be willing to accept many of the ancient  
prophecies as having been literally fulfilled but when we see prophecies  
fulfilled in our own day we are prone to question and to express some  
doubts. As the Master said, ". . . A prophet is not without honor, but in  
his own country, . . ." (Mark 6:4) and he might have added, "Save in his  
own time."

#### NEED FOR CHURCH WELFARE PLAN

I should like to bring to you some observations for just a few  
moments. Today I am in a reflective mood because we at this conference  
are celebrating the seventh anniversary of the inauguration of what has  
been styled the Church Welfare program. Coming on a train from the  
east last fall, I read from an editorial in the *Chicago Tribune* wherein  
editors were commenting upon an article that had been written by a  
prominent educator in the *School Review*, a publication of the Depart-

ment of Education of the University of Chicago. This educator's statement in that *Review* was a very doleful picture of what was to happen to us after the present World War had finished. He spoke of the loss of world markets, the difficulties in finding adjustments for the millions who had been thrown out into war industries, and for the returning millions of our boys from the armed services. He spoke of the desperation, the frustration, and the futility of many of those thus found in the toils of that readjustment period. And then he said, "The only vocational group which will not immediately suffer are the farmers; they can raise what they need." Then he suggested that we need prepare for what was in store by teaching farming as a compulsory subject, to get hold of a piece of land, that those provided with farming skill should be able thereby to keep the "wolf" from the door. And so he goes on.

That set me thinking, because the voice of the Lord was declared back in 1894, in October of that year, by that man whom we sustained then as the prophet, seer, and revelator unto this Church. He said:

So far as temporal matters are concerned we must go to work to provide for ourselves. The day will come, as we have all been told, that we shall see the necessity of making our own shoes and our own clothing, and providing our own foodstuffs, and uniting together to carry out the purposes of the Lord. We will be preserved in the mountains of Israel in the days of God's judgments. I therefore say unto you, my brethren and sisters, prepare for that which is to come. (Wilford Woodruff—Weber Stake, October 8, 1894)

The voice of the Lord was again heard in 1936, when again we were told by our leaders that there should be a production of all the things needed by those who would otherwise be unable to provide for themselves. For seven years the Church has been schooled in the methods of production and distribution. Storehouses have been established—eighty-six of them today—grain elevators have been erected and yet in the face of all that anxious, feverish activity that has been directed by the Presidency of this Church, there have been contrary voices, there have been contrary philosophies of spending ourselves into prosperity; we have had a subversive economic program; we have had subsidies and controls of every kind that seemed to work at cross purposes with that which the prophets of the Lord were guiding us to do.

The spirit of all this Welfare activity throughout the Church and the meaning of all this preparation seemed to have found expression in a dedicatory prayer offered by one of the Presidency of the Church in August of 1940 when the elevator down on Welfare Square was dedicated. Here was a statement from that beautiful and inspired dedicatory prayer:

May this be an edifice of service, a contribution of love, and as such we dedicate it to thee and ask thy blessings to attend all who may have contributed to its erection, and all who may contribute to the keeping of these bins filled with the wheat *which is considered necessary to be preserved preparatory for the judgments that await the nations of the earth.* (David O. McKay, August, 1940)

## THE SAINTS INSTRUCTED TO PRODUCE AND STORE

Then came 1937. The voice of the Lord again spoke through His mouthpiece from this place to Israel. Individuals were told to go beyond Welfare production, putting storage in their own places sufficient for a needed supply. Oh, there were some who sat back in that day, just like the scorers who sat in the house of Lehi's dreams, and pointed fingers of scorn at the Latter-day Saints who heeded that call, and came to a point after the declaration of war when all such were dubbed as hoarders, and were accused of being unpatriotic to the great urge that was being made of this great American nation. But shortly after that finger of scorn was pointed and those epithets were thus hurled, we had a letter from a state consumer officer in connection with the O.P.A. office who asked the Church to stimulate its membership to produce and to store, to do the very thing that for five and six years the Church had actually been doing under the direction and by the counsel of the leadership of this Church.

Again there came counsel in 1942, a change was made.

We renew our counsel, said the leaders of the Church, and repeat our instructions: Let every Latter-day Saint that has land, produce some valuable essential foodstuff thereon and then preserve it; or if he cannot produce an essential foodstuff, let him produce some other kind and exchange it for an essential foodstuff; let them who have no land of their own, and who have knowledge of farming and gardening, try to rent some, either by themselves or with others, and produce foodstuff thereon, and preserve it. Let those who have land produce enough extra to help their less fortunate brethren. (Message of First Presidency, April, 1942)

It was as though they knew fully a year before the present rationing program was inaugurated that there had to be a change from the previous activity if we would be sustained in this time. Let me ask you leaders who are here today: In 1937 did you store in your own basements and in your own private storehouses and granaries sufficient for a year's supply? You city dwellers, did you in 1942 heed what was said from this stand? Did you go out and procure that land a year ago in preparation for that which came last fall in the way of a rationing program? If you didn't, you find yourselves now rather anxious about the present situation, because land this year is much more difficult and much more costly to obtain.

I remember something else that was said. It was declared also from this pulpit that the interpretation of the vision of Pharaoh by the boy Joseph when he saw the seven lean and the seven fat kine—or the reverse, the seven fat and the seven lean kine—coming up out of the water, was not without parallel in our own day. Of this parallel our leaders reminded us in these words: "We have had seven fat years," (and this marks the end of the seventh year since the inauguration of the Welfare plan). "We are warned that scanty days lie ahead." As I have thought of that statement of the brethren, I have wondered if we may see a shadow also in the fact that the eleven brothers who were unguided by the spirit of the Lord were forced to come to the one pro-

vident brother who listened to the word of God. I wonder if we are likewise to see that parallel in Israel today.

#### WISDOM SHOWN IN INSTRUCTIONS AS TO TRAVEL

Yes, there were some other things. May I just speak of one more? On January 17, 1942, a letter was sent out to all the Church urging and instructing that they discontinue stake meetings; to restrict the travel by stake board members, to cut down on other activities where otherwise they would not be able to conserve. And when you remember that all this happened from eight months to nearly a year before the tire and gas rationing took place, you may well understand if you will only take thought that here again was the voice of the Lord to this people, trying to prepare them for the conservation program that within a year was forced upon them. No one at that time could surely foresee that the countries that had been producing certain essential commodities were to be overrun and we thereby be forced into a shortage.

#### CALLING OUT OF MISSIONARIES

Yes, you remember when the missionaries were taken out of Europe a few years ago, there were many who sat in the scorers' seats who said: "Why, that is silly. During the last World War we did not have all the missionaries taken out." But those who thus spoke forgot that Brigham Young had voiced the word of the Lord some years ago when he said:

Do you think there is calamity abroad now among the people? . . . All we have yet heard, and all we have experienced is scarcely a preface to the sermon that is going to be preached.

Now, mark you this:

When the testimony of the Elders ceases to be given and the Lord says to them, "Come home; I will now preach my own sermons to the nations of the earth." All you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquake, hail, rain, thunders and lightnings, and fearful destruction.

And it is a matter of record that hardly had the last missionary been called home until all hell seemed to break loose in Europe, in veritable fulfillment of the prophecy that had been given. When likewise the missionaries were called from the island missions of the sea, we heard the same clamor, criticising these brethren because they were doing things that seemed to some members of the Church to be not necessary, and yet we see the great wisdom displayed in what already has been done.

#### LESSON FROM LIFE OF MOSES

I think we could learn a lesson from the story that we read in the book of Exodus (17:6-13), in the life of Moses the prophet. You will recall that Amalek had come upon Israel, and Joshua was commanded by Moses to go out with his army. He said to Joshua, "I will stand upon the

mount with the rod of the Lord in my hand, and you go fight the battles of Israel." And as long as he stood with his hands upraised Israel prevailed against the enemy, but his hands became heavy and he could not hold them up, and when he would drop his hands, the enemy prevailed over Israel. And so they sat him upon a rock upon the Mount, and Aaron and Hur stood holding his hands upraised, that Israel would prevail in that terrible day.

That also is not without its shadow today and its lesson to Israel. Here sits today on this stand the man as President of this Church who holds in his hand the rod of the Lord; he is sitting upon the mount, and as long as his hands are upheld by obedience to his direction and his counsel, Israel will prevail against her enemies. But whenever we come to a time when we allow his hands to fall, and we as the Priesthood of the living God fail to uphold his hands, just in that day we may expect our enemies to come upon us and to destroy us.

#### SECURITY IN FOLLOWING ADVICE OF LEADERS

I was down in Kelsey, Texas, last November, and I heard a group of anxious people asking, "Is now the day for us to come up to Zion, where we can come to the mountain of the Lord, where we can be protected from our enemies?" I pondered that question, I prayed about it. What should we say to those people who were in their anxiety? I have studied it a bit, I have learned something of what the Spirit has taught, and I know now that the place of safety in this world is not in any given place; it doesn't make so much difference where we live; but the all-important thing is how we live, and I have found that security can come to Israel only when they keep the commandments, when they live so that they can enjoy the companionship, the direction, the comfort, and the guidance of the Holy Spirit of the Lord, when they are willing to listen to these men whom God has set here to preside as His mouthpieces, and when we obey the counsels of the Church.

When a decision has been reached by the presiding councils of the Church and a majority in these councils has decided on a certain policy, and then there comes a minority voice contrary to that majority decision one may know with a surety that that minority voice is not speaking the will of the Lord. I tremble when I think of the truth of that statement. I am greatly concerned when I now sit in one of the presiding councils of the Church, and remember that in days gone by there have been those who have fallen by the way because they went out in contradiction of the majority decision of that body. And so that places before you a safe guide. Should there be those, even though in high places, who may come among you not speaking the policy of the Church as declared by these men whom we sustain as the prophets of the living God, the Church may know that those who thus speak are not speaking the mind of the Lord and the voice of the Lord and the power of God unto salvation.

God help us to follow the light. May we be guided unerringly through this day of grave uncertainty, that we may be kept upon Zion's hill and be not strangers and barbarians to the work of the Lord, but

may be ones to listen to him who is our shepherd, whose voice we know, I humbly pray, in the name of the Lord Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

Brethren: The 113th Annual Conference of the Church of Jesus Christ of Latter-day Saints is now drawing to a close.

#### TEACHINGS OF THE CONFERENCE

In this Conference you men who hold responsible positions as Stake, Ward, and Quorum officers have represented the entire membership of the Church. During these six sessions the General Authorities of the Church have set forth impressively and clearly the paramount need that the Gospel of Jesus Christ permeate the hearts of men, and that the Spirit thereof direct the nations of the world. The standards and ideals of the Church have been set forth most sincerely and impressively. Earnest appeals have been made to all members, and particularly to the young men and women, that they subscribe their lives in conformity with the standards and ideals of righteousness. Impressively the Authorities have urged you men to be real guides, leaders and exemplars to the membership of the Church and to all men.

Now in conclusion, brethren, I repeat the words of the Lord to the Priesthood of His Church: "Wherefore now let every man learn his duty, and to act in the office in which he is appointed in all diligence. He that is slothful and will not learn his duty shall not be worthy to stand, and he that shows himself not approved, shall not be counted worthy to stand."

#### BLESSINGS INVOKED

God bless you, brethren. God bless the membership of the Church throughout the world. May His peace be with our brethren and sisters over in the war-torn countries; be with them in the islands of the sea, and our brethren who are there presiding, that the Spirit of the Almighty might be with them under all conditions to comfort them and guide them.

God bless our boys who are at the front, fighting for freedom, offering their lives that this world may again have peace. May the Lord's comforting influence be with the parents whose boys have already made the supreme sacrifice. May these parents and loved ones know that no bomb can end the life of one who thus offers himself; it may silence his heart beats, but he lives because man is immortal. May our soldier boys so live that no matter what comes to them, they may have in their hearts the eternal truth that "he that liveth and believeth in Christ shall never die."

#### SYLVESTER Q. CANNON ABSENT BECAUSE OF ILLNESS

You have noticed that one of the Twelve has been absent from this

Conference. Elder Sylvester Q. Cannon has, on account of illness, been unable to meet with us. We pray that the comforting influence of the Holy Spirit will be with him, with Sister Cannon, and with other loved ones who are now administering to Elder Cannon's needs.

God help us all so to live that we may be truly worthy of the trust that God has placed in us, I pray in the name of Jesus Christ. Amen.

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The closing song was by the congregation, "God Be With You," (Words by J. E. Rankin, music by W. G. Tomer).

The benediction was pronounced by Elder Roy B. Burnham, President of the Young Stake.

Conference adjourned for six months.

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The musical exercises at the Sunday morning session were by the Tabernacle Choir, J. Spencer Cornwall, Director.

The music of the Tabernacle Choir and Organ Broadcast, and also of the Church of the Air Broadcast, was directed by J. Spencer Cornwall. Organ presentations and organ accompaniments for these broadcasts were by Alexander Schreiner, the spoken word by Richard L. Evans.

The congregational singing was directed by J. Spencer Cornwall and Richard P. Condie.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,  
*Clerk of the Conference.*





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# DANIEL HANMER WELLS

## AND EVENTS OF HIS TIME

By Bryant S. Hinckley

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OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*October 1, 2 and 3, 1943*

With Report of Discourses



Published by the  
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# The One Hundred Fourteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

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The One Hundred Fourteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the great Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 1, 2, and 3, 1943.

Sessions of the Conference were held at 2 p.m. Friday, 10 a.m., 2 p.m. and 7 p.m. Saturday, and at 10 a.m. and 2 p.m. Sunday.

Through the courtesy of Radio Station KSL of Salt Lake City, the proceedings of the Conference, with the exception of the Saturday evening meeting, were broadcast for the benefit of the general public.

President Heber J. Grant was present and presided at the Friday afternoon session, also the Saturday morning and Sunday morning sessions. President J. Reuben Clark, Jr., First Counselor in the First Presidency, presided at the other sessions in President Grant's absence. President David O. McKay, Second Counselor in the First Presidency, conducted the services at all of the sessions.

Owing to conditions incident to the War emergency, the general public were not invited to attend the Conference. Those present consisted of the following:

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

*The Council of the Twelve Apostles:* George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, A. E. Bowen, Harold B. Lee, Spencer W. Kimball, and Ezra T. Benson.\*

*Patriarch to the Church:* Joseph F. Smith.

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

---

\* President Rudger Clawson of the Council of the Twelve passed away June 21, 1943. Elder Sylvester Q. Cannon of the Council of the Twelve passed away May 29, 1943. Elders Spencer W. Kimball and Ezra T. Benson were sustained at this Conference to fill the vacancies in the Council of the Twelve caused by these deaths.

Friday, October 1

First Day

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans, and Oscar A. Kirkham.

*The Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

#### OTHER AUTHORITIES AND OFFICERS PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, assistant.

*Members of the General Committee,* Church Welfare Program.

*Superintendency* and male members of the General Board of the Deseret Sunday School Union.

*Superintendency* and General Board of the Y.M.M.I.A.

*Genealogical Society General Board.*

*Commissioner, Seminary Supervisors,* and members of the Church Board of Education.

*Temple Presidencies.*

*Presidencies of Stakes,* former Presidencies of Stakes, former Presidents of Missions, Patriarchs, High Councilmen, Presidencies of High Priests quorums, Presidents of Seventies quorums, Presidencies of Elders quorums, Bishoprics of Wards, Presidencies of Independent Branches in organized Stakes, Presidents of Dependent Branches in organized Stakes, and Presidents of Stake missions.

## FIRST DAY OPENING SESSION

The first session of the Conference was held in the Tabernacle Friday afternoon, October 1, at 2 o'clock.

### PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

We are all happy, at the opening of this Semi-Annual Conference to greet our beloved President who is here on the stand, presiding at this session. At his request I will make the announcements and conduct the exercises.

This is the fourth General Conference of the Church to which, because of war conditions, attendance has been restricted to official representatives of the Priesthood. And still the world-wide struggle continues! Let us pray that when the strength of the enemies of true government is exhausted, and victory crowns the efforts of the Allies, that people throughout all the nations will turn their hearts toward righteous-

ness, and live and direct legislation more nearly than heretofore in conformity with the teachings of the Prince of Peace.

There are present on the stand this afternoon the members of the First Presidency, the members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, the Presidents of the First Council of the Seventy, and the Presiding Bishopric; and in the congregation: stake, ward and quorum officers as heretofore announced in the public press.

Through the courtesy of radio station KSL proceedings of this meeting are being broadcast. It will be necessary, therefore, for the information of the radio audience, to make some announcements which you here assembled might deem unnecessary.

Elder Richard P. Condie will direct the music, and Elder Wade N. Stephens is at the organ.

We shall open this meeting by the congregation singing, "Come All Ye Sons Of Zion."

Following the opening song, President Royal J. Murdock of the Utah Stake, will offer the invocation.

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The congregation sang the hymn, "Come All Ye Sons of Zion."

Elder Royal J. Murdock, President of the Utah Stake, offered the invocation.

Singing by the congregation, "Zion Stands With Hills Surrounded."

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## AUTHORITIES OF THE CHURCH SUSTAINED

The General Authorities and General Officers of the Church were sustained at the opening session of the General Conference this afternoon.

The names were presented to the conference by President David O. McKay and received the unanimous vote of the assembled priesthood leadership, as follows:

### GENERAL AUTHORITIES OF THE CHURCH

#### FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

#### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George Albert Smith

## GENERAL CONFERENCE

First Day

## COUNCIL OF THE TWELVE APOSTLES

George Albert Smith	Joseph F. Merrill
George F. Richards	Charles A. Callis
Joseph Fielding Smith	Albert E. Bowen
Stephen L. Richards	Harold B. Lee
Richard R. Lyman	Spencer W. Kimball
John A. Widtsoe	Ezra T. Benson

## PATRIARCH TO THE CHURCH

Joseph F. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Marion G. Romney	Alma Sonne
Thomas E. McKay	Clifford E. Young
Nicholas G. Smith	

## TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	John H. Taylor
Antoine R. Ivins	Rufus K. Hardy
Samuel O. Bennion	Richard L. Evans
Oscar A. Kirkham	

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
 Marvin O. Ashton, First Counselor  
 Joseph L. Wirthlin, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

## CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay,	Joseph F. Merrill
Joseph Fielding Smith	Charles A. Callis
Stephen L. Richards	Franklin L. West
Richard R. Lyman	Albert E. Bowen
Frank Evans, Secretary and Treasurer	

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISORS

M. Lynn Bennion  
J. Karl Wood

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor,  
Richard P. Condie, Assistant Conductor.

## ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Wade N. Stephens, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widtsoe	Nicholas G. Smith
Albert E. Bowen	Antoine R. Ivins
Marion G. Romney	John H. Taylor
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
Alma Sonne	Joseph L. Wirthlin
General Presidency of Relief Society	

## GENERAL CONFERENCE

First Day

## GENERAL COMMITTEE

Henry D. Moyle, Chairman  
 Robert L. Judd, Vice-Chairman  
 Harold B. Lee, Managing Director  
 Marion G. Romney, Assistant Managing Director  
 Mark Austin                                 Sterling H. Nelson  
 William E. Ryberg                         Stringham A. Stevens  
 Clyde C. Edmunds                         Howard Barker  
                                                       Roscoe W. Eardley

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President  
 Marcia K. Howells, First Counselor  
 Belle S. Spafford, Second Counselor  
 with all the members of the board as at present constituted

## DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent  
 George R. Hill, First Assistant Superintendent  
 A. Hamer Reiser, Second Assistant Superintendent  
 with all the members of the board as at present constituted

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
 Joseph J. Cannon, First Assistant Superintendent  
 Burton K. Farnsworth, Second Assistant Superintendent  
 with all the members of the board as at present constituted

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President  
 Helen Spencer Williams, First Counselor  
 Verna W. Goddard, Second Counselor  
 with all the members of the board as at present constituted

## PRIMARY ASSOCIATION

Adele Cannon Howells, President  
 LaVern W. Parmley, First Counselor  
 Dessie G. Boyle, Second Counselor  
 with all the members of the board as at present constituted

## CHANGES IN CHURCH OFFICERS

Changes in Church officers, in Stake, Ward, Mission and Branch organizations since the last April Conference were presented by Joseph Anderson, Clerk of the Conference.

*New Mission Presidents:*

Joseph Quinney, Jr., appointed to succeed David A. Smith as president of the Canadian Mission.

Thomas C. Romney, appointed to succeed John F. Bowman as president of the Central States Mission.

David I. Stoddard appointed to succeed Leo J. Muir as president of the Northern States Mission.

Heber Meeks, appointed to succeed William P. Whitaker as president of the Southern States Mission.

Graham H. Doxey, appointed to succeed James P. Jensen as president of the East Central States Mission.

David A. Smith, appointed to succeed John H. Taylor as president of the Temple Block Mission.

*New Temple Presidents:*

Lewis R. Anderson appointed to succeed Robert D. Young as president of the Manti Temple.

El Ray L. Christiansen appointed to succeed Joseph Quinney, Jr., as president of the Logan Temple.

David Smith appointed president of the Idaho Falls Temple.

*Stake Presidents Chosen:*

A. Reed Halverson chosen president of the Smithfield Stake, to succeed Alfred W. Chambers.

Thomas M. Wheeler chosen president of the new Sugar House Stake.

Archie Johnson chosen president of the Uintah Stake to succeed Hyrum B. Calder.

Elton L. Taylor chosen president of the Carbon Stake, to succeed George E. Jorgensen.

Abel S. Rich chosen president of the Box Elder Stake, to succeed Hervin Bunderson.

George Harold Holt chosen president of the North Davis Stake, to succeed Arnold D. Miller.

C. Lloyd Walch chosen president of the Union Stake to succeed George Ariel Bean.

Joseph Harold Mitchell chosen president of the Mt. Graham Stake, to succeed Spencer Kimball.

*New Stake Organized:*

Sugar House Stake, organized May 16, by a division of the Highland Stake, and consists of the Bryan, Edgehill, Emerson, Sugar House, Wasatch and Mountain View wards.

*Friday, October 1**First Day**New Wards Organized:*

Imperial Ward, Highland Stake, formed by a division of the Stratford and Highland Park wards.

Park Avenue Ward, Highland Stake, formed by a division of Stratford Ward.

Granger First Ward, Oquirrh Stake, formed by a division of the Granger Ward.

Granger Second Ward, Oquirrh Stake, formed by a division of the Granger Ward.

Mountain View Ward, Sugar House Stake, formed by a division of the Parleys Ward, Highland Stake, and a portion of the Edgehill Ward, Sugar House Stake.

Fairmont Ward, Granite Stake, formed by a division of the Forest Dale and Nibley Park wards.

Marlborough Ward, Granite Stake, formed by a division of the Richards and Hawthorne wards.

Ogden Twenty-ninth Ward, Ogden Stake, formed by a division of the Ogden Eighth Ward.

*Wards Disorganized:*

Shumway Ward, Snowflake Stake—made dependent on the Taylor Ward.

Abraham Ward, Deseret Stake—membership annexed to Sutherland Ward.

Adamsville Ward, Beaver Stake—records stored in Stake office.

*Independent Branches Organized:*

Avondale Branch, Phoenix Stake.

Carmichael Branch, Sacramento Stake.

Terrace Branch, Weber Stake.

Lone Star Branch, Blaine Stake.

Owyhee Branch, Weiser Stake.

Cortez Branch, Young Stake.

*Wards Made Independent Branches:*

Kline Ward, Young Stake.

Rockport Ward, Summit Stake.

*Independent Branch Discontinued:*

Ophir Branch, Tooele Stake.

*Independent Branch Made Dependent Branch:*

Carson City Branch, Reno Stake.

*Independent Branches Combined:*

Clifton-Morenci Branch, Mt. Graham Stake.

*Those Who Have Passed Away While in the Service:*

President Rudger Clawson of the Council of the Twelve, died June 21; served as an Apostle since October 10, 1898, and was President of the Council of the Twelve since 1918.



Elder Sylvester Q. Cannon of the Council of the Twelve Apostles since April 14, 1938, and former Presiding Bishop, died May 29, 1943.

May Green Hinckley, General President of the Primary Association since January 1, 1940, died May 2, 1943.

President Joseph Quinney, Jr., of the Canadian Mission and former Logan Temple president, died September 13, 1943.

Robert S. Hillier, Second Counselor in Presidency of the Summit Stake and former Bishop of the Hoytsville Ward, died July 7, 1943.

Bishop Vyvyan B. Clift, Arlington Ward, Los Angeles Stake, died September 4, 1943, after having served about three years.

Bishop B. Franklin Birtcher, Globe Ward, St. Joseph Stake, died September 4, 1943, after having served about 14 years.

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*President McKay:* Up to eleven o'clock this morning we were greatly in hopes that President Grant would give his message in person, but the doctor advises that he refrain from addressing you on this occasion. At President Grant's request, therefore, I now read his message.

### PRESIDENT HEBER J. GRANT

It is not thought safe by the doctor for me to make a talk of any length at the conference, so I have decided merely to thank the Saints for their faith and prayers in my behalf, and to assure them I am gaining a little all the time. I hope that by the next conference I may be able to address the Saints at greater length.

### ARCHITECTS OF OUR OWN LIVES

I have decided to have read to you what I desire to say, and also to add what I said at a meeting a number of years ago, as follows:

"If you want to know how to be saved, I can tell you: It is by keeping the commandments of God. No power on earth, no power beneath the earth will ever prevent you, or me, or any Latter-day Saint from being saved, except ourselves. We are the architects of our own lives, not only of the lives here, but the lives to come in eternity. We ourselves are able to perform every duty and obligation that God has required of men. No commandment was ever given to us but what God has given us the power to keep that commandment. If we fail, we, and we alone, are responsible for the failure, because God endows his servants, from the President of the Church down to the humblest member, with all the ability, all the knowledge, all the power that is necessary, faithfully, diligently, and properly to discharge every duty and every obligation that rests upon them, and we, and we alone, will have to answer if we fail in this regard."

### THE SOLDIERS REMEMBERED IN PRAYER

As it was during our meeting last April in our Annual Conference, so today we have thousands of our young men in the armed forces of the warring nations.

Constantly I pray that the Lord will bless each and every one, and that he will help each of them to live in accordance with the principles of the Gospel, so that he may have a claim to the blessings of the Lord to the full extent that accords with his wisdom. I pray that, so far as it accords with the providences of the Lord, each of them may be preserved from accident, sickness, and death, to return in due course to his loved ones. I pray God to help them to stand up under the terrible strain which they must meet. I appeal to the Lord to bring the war to an end at the earliest possible date.

#### SYMPATHY EXPRESSED FOR PARENTS

Constantly my heart goes out in the deepest sympathy for the comforting influence of the Lord to be given to the fathers and mothers of the sons who are in the war at the present time. May the comforting influence of the Spirit of the Lord be given to them in carrying their burdens, and to bring solace to their yearning hearts.

I am praying with all my heart and soul for the end of this war as soon as the Lord can see fit to have it stop, and am earnestly praying for the influence of the Spirit of the Lord to be with all who have loved ones in the war.

I pray that the spirit of peace and of increased faith may pervade all the homes of the Latter-day Saints, and with all the power and authority I have to bless, I invoke God's blessing upon the Church as a whole and upon the honest in heart everywhere.

#### PRESIDENT J. REUBEN CLARK, JR

*First Counselor in the First Presidency*

My Brethren: With you my heart has rejoiced at the love and the blessings which have just come to us from our respected, honored, loved, and revered president, Heber J. Grant. May the Lord vouchsafe to him for many years to come those blessings of life, strength, vigor of mind and body which he shall require to perform the duties and obligations that rest upon him.

We thought that perhaps at the beginning of the conference before we return to the more highly spiritual levels to which President Grant has raised us, that it might be well for me to make a few observations regarding the temporal affairs of the Church—what one might call its semi-business affairs.

#### CHURCH FINANCES

I should like in the first place to say that we of the General Authorities return unto the Saints our deepest gratitude for their faithfulness in the payment of tithes. The largest tithing in the history of the Church up to that time came in 1941. In 1942 our tithes increased over fifty percent over 1941. Thus far in 1943 our tithes have increased over 1942 by more than fifty percent.

The Lord has blessed the people in their crops, and he is continuing to bless them. While I do not personally advocate the payment of tithes

on the theory that if you pay your tithes the Lord will give you more money, I do earnestly urge upon you the payment of tithes, and a full tithing, because thereby you will have greater joy than through any other temporal activity in which you may engage.

We thought perhaps you would like to know something about the way in which the tithing is spent.

You will recall that the history of the Church, as far as its financial operations are concerned, may be roughly divided into four periods: That which antedated the great revelation given February 9, 1831; that which went on from then until June of 1834; that which went forward from June, 1834, until July 8, 1838, and then from July 8, 1838, until the present time.

The first period down to February 9, 1831, was not marked by any systematic plan of Church financing. The Church was young and few in numbers, but certain great principles were established at that time regarding the expenditure of the funds, all of them looking to the care of the poor and the building of the Church.

#### THE UNITED ORDER

On February 9, 1831, at Kirtland, the Prophet received the first great revelation on the United Order. We find other revelations bearing upon that subject, the more important concerning it (though it was touched upon in many of the others) are sections 42, 51, 56, 70, 72, 78, 82, 85, 90, 101, and 105. The United Order has not been generally understood, and I think that I may repeat here again what I said on another occasion: that the United Order was not a communal system. It was an individualistic system. Every man was to own his own property. He was required, however, to give the surplus thereof for the benefit of the poor and for the building up of the Church. The United Order and communism are not synonymous. Communism is Satan's counterfeit for the United Order. There is no mistake about this and those who go about telling us otherwise either do not know or have failed to understand or are wilfully misrepresenting.

The Lord tried us for three years to see if we could not set up the United Order; we could not. So then at Fishing River on June 22, 1834, following the dissolution of Zion's Camp, the Lord told us that we should give up the United Order and that he would not reestablish it until Zion was redeemed, and that time has not yet come.

Between that time, June 22, 1834, and July 8, 1838, we again had no regular financial system.

On July 8, 1838, the Prophet prayed: "Oh Lord! show unto thy servant how much thou requirest of the properties of thy people for a tithing." In response to that prayer the Lord gave the revelations now incorporated in the Doctrine and Covenants as sections 119 and 120. In the revelation printed as section 120, the Lord said:

Verily, thus saith the Lord, the time is now come, that it [the tithing] shall be disposed of by a council, composed of the First Presidency of My Church and the bishop and his council, and by my high council [the Twelve]; and by mine own voice unto them, saith the Lord. Even so. Amen.

## TITHING ADMINISTRATION

Accordingly the tithing is now administered in the following way:

Under the direction of the First Presidency a budget is drawn up, as nearly as may be at the first of the year, which includes all of the proposed expenditures of the tithing. This budget is the result of the careful consideration of the departments which are responsible for the expenditure of the funds.

This budget is then taken before the Council on the Expenditure of the Tithing, composed, as the revelation provides, of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. This council considers and discusses the budget so submitted, approving or disapproving, as the case may be, individual items, but finally passing the budget.

The approved budget as it comes from that meeting is then turned over for its expenditures to a Committee on Expenditures, composed of the First Presidency, three members of the Council of the Twelve, representing that council, and the Presiding Bishopric. This committee then passes upon and authorizes the expenditures of the tithing. So that there is a complete check upon all of the tithing which is paid into the Church. None of it is expended except upon the approval and authorization of this committee.

## WELFARE PROGRAM

I would like to say a little something now about the Welfare program. The first move made by the First Presidency in the Welfare program was made in August of 1933, a little over ten years ago, when the First Presidency asked you presidents of stakes and bishops to make a survey. This you did and your reports came in to the First Presidency. Because of its great importance the matter was then taken under advisement and consideration for three years. Then in 1936, the plan was put into operation.

At the time it was put into operation, we called attention to the fact that while its immediate purpose was the caring for the poor, and only temporarily caring for them so far as the individuals were concerned, yet that back of and behind that service there were other considerations, among them being that we should rehabilitate temporally and spiritually those who received the assistance. It was also determined that the principle of help should be the actual need of the individual or family; there was not to be a fixed, uniform amount for each person. Also, in so far as it was practicable, everyone should work for what he received, if he were well.

That program has gone forward in a very remarkable way, and literally thousands have been helped and many families have been so rehabilitated.

But there was another element involved in it, and that was based upon the Savior's principle announced in the Sermon on the Mount, "It is more blessed to give than to receive." And the history of the Welfare movement shows that there has come into the Church an ever-increasing spirituality because of the giving which has been incident to the carrying on

of the Welfare work. That giving has been not alone a giving of money or provisions or clothing or fuel, but a giving of manual labor, and of all the contributions the latter has perhaps brought the most of a feeling of common brotherhood as men of all training and occupation have worked side by side in a Welfare garden or other project.

Our achievements for this year in the Welfare program and in the activities connected therewith, have been greatly beyond our dreams.

We have now under cultivation in the Church in connection with Welfare projects some 14,578 acres of land. I think all of this is farmed by voluntary, gratuitous labor.

We have established in connection with the Welfare work 90 bishop's storehouses.

We have set up 65 canneries.

There are in the Church, under the Welfare program, 598 livestock projects, and there are under the direction of the quorums 157 such projects. We have established many manufacturing and processing plants, of which Priesthood quorums have established 30 and other establishments 294.

We do not know just how many families have been rehabilitated in the sense that they have been established in business of some sort of farming, but it runs not far short of 1200.

#### SUPPLEMENTARY CANNING

This year, as you know, we have provided that the canneries should be used by ward groups who might wish to put up fruit. This was done in accordance with the expressed approval of the proper governmental agencies. The figures of what we have done this year through the Welfare plan, through the group canning activities, and through the home processing of fruits and vegetables, are, I think, remarkable.

In group canning we shall have put up during this season 1,253,000 cans. In Welfare canning we shall have put up 849,000 cans, the two together making 2,102,000 cans.

But that is only the beginning. As careful an estimate as we can make indicates that in the wards and stakes, not including the missions, the Church families have put up and have stored in their cellars 42,625,000 cans, or a grand total for the wards and stakes and the Welfare of 44,727,000 cans. We believe that if we included the canning done by Church families in the missions, the total number of cans of fruits and vegetables which we shall have in these three ways brought into storage for the next year, will approximate, if not exceed, 50,000,000 cans. This represents over 1,000,000,000 points.

For this tremendous achievement, the greatest that has come from a unified Church effort in a generation, the most credit and gratitude is due to the sisters of the Church who have done all the home canning as well as the bulk of the canning for the Welfare program and the ward groups. We ask these sisters to receive the heartfelt thanks and congratulations of the whole body of the Church.

Thus we have shown something of what we can do if we set our

minds thereto. Furthermore, it should be understood that the home canning has processed much, if not in greatest part, the products of home and group gardens, and of fruits that would otherwise have been wasted. The public supplies of green vegetables and fruits have not been seriously drawn upon.

In the use of all this material we should remember that it should be used carefully and without waste. Furthermore, in so far as we may be permitted so to do under governmental regulations, we should be prepared to remember during the coming winter our neighbors who may be in need.

I am sure we have now demonstrated in this Welfare program, and in the more or less ancillary home canning, in what has heretofore been more or less on an experiment, what we can do, we of the Church, if we set our minds and our hearts on carrying out the admonition of our prophet in becoming self-sustaining.

#### SPIRITUAL DIVIDENDS

This group canning has brought to us this blessing which far outweighs any other that is incident thereto. From all over the Church we hear that it has brought into the wards, where it has been carried on, a feeling of unity, a feeling of brotherhood, or respect for our brothers and our sisters—a desire and willingness to help one another, that we have rarely, if ever, equaled in the history of the Church before.

You will remember that the Lord told his disciples, on the evening of the Passover and thereafter, in His great prayer, that they must be one, and that He expected His people to be one. They must be unified. In our day He has said: "Except ye are one ye are not mine." Therefore, this spirit of unity which this work has brought to us has carried us far along the road which the Lord laid down for us to follow.

It is my prayer that the Lord will bless us, that He will help us still further to unify our efforts—help us to live in peace and quiet and contentment as among ourselves. May He give us the power that we may go with Him, as He said we might, and abide with the Father and Him, I humbly pray in the name of Jesus, Amen.

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Vocal solo by Albert Eccles, "Fear Not Ye, O Israel," (by Dudley Buck).

*President McKay:* We shall now hear from Elder Spencer Kimball, one of the two men whom you have sustained as new members of the Council of the Twelve.

We pause at this moment. President Grant has just withdrawn from the meeting.

**ELDER SPENCER W. KIMBALL***Of The Council of the Twelve Apostles*

My beloved brethren, this is the great day of my life. I have seen hands raised many times in my life, but never have they meant quite so much as they meant today when you raised your hands to sustain and support me.

**EXPERIENCES RELATING TO CALL AS AN APOSTLE**

I feel extremely humble in this calling that has come to me. Many people have asked me if I was surprised when it came. That, of course, is a very weak word for this experience. I was completely bewildered and shocked. I did have a premonition that this call was coming, but very brief, however. On the eighth of July, when President Clark called me I was electrified with a strong presentiment that something of this kind was going to happen. As I came home at noon, my boy was answering the telephone and he said, "Daddy, Salt Lake City is calling."

I had had many calls from Salt Lake City. They hadn't ever worried me like this one. I knew that I had no unfinished business in Salt Lake City, and the thought came over me quickly, "You're going to be called to an important position." Then I hurriedly swept it from my mind, because it seemed so unworthy and so presumptuous, and I had convinced myself that such a thing was impossible by the time that I heard President Clark's voice a thousand miles away saying: "Spencer, this is Brother Clark speaking. The brethren have just called you to fill one of the vacancies in the Quorum of the Twelve Apostles."

Like a bolt of lightning it came. I did a great deal of thinking in the brief moments that I was on the wire. There were quite a number of things said about disposing of my business, moving to headquarters, and other things to be expected of me. I couldn't repeat them all, my mind seemed to be traveling many paths all at once—I was dazed, almost numb with the shock; a picture of my life spread out before me. It seemed that I could see all of the people before me whom I had injured, or who had fancied that I had injured them, or to whom I had given offense, and all the small petty things of my life. I sensed immediately my inability and limitations and I cried back, "Not me, Brother Clark! You can't mean that!" I was virtually speechless. My heart pounded fiercely.

I recall two or three years ago, when Brother Lee was giving his maiden address as an Apostle of the Lord Jesus Christ from this stand, he told us of his experience through the night after he had been notified of his call. I think I now know something about the experience he had. I have been going through it for twelve weeks. I believe the brethren were very kind to me in announcing my appointment when they did so that I might make the necessary adjustments in my business affairs, but perhaps they were more inspired to give me the time that I needed of a long period of purification, for in those long days and weeks I did a great deal of thinking and praying, and fasting and praying. There were conflicting thoughts that surged through my mind—seeming voices saying:

"You can't do the work. You are not worthy. You have not the ability"—and always finally came the triumphant thought: "You must do the work assigned—you must make yourself able, worthy and qualified." And the battle raged on.

I remember reading that Jacob wrestled all night, "until the breaking of the day," for a blessing; and I want to tell you that for eighty-five nights I have gone through that experience, wrestling for a blessing. Eighty-five times, the breaking of the day has found me on my knees praying to the Lord to help me and strengthen me and make me equal to this great responsibility that has come to me. I have not sought positions nor have I been ambitious. Promotions have continued to come faster than I felt I was prepared for them.

#### BLESSINGS RECEIVED FROM OBEYING A FORMER CALL

I remember when I was called to be a counselor in the stake presidency. I was in my twenties. President Grant came down to help to bury my father, who was the former stake president, and reorganize the stake. I was the stake clerk. I recall that some of my relatives came to President Grant, unknown to me, after I had been chosen, and said, "President Grant, it's a mistake to call a young man like that to a position of responsibility and make an old man of him and tie him down." Finally, after some discussion, President Grant said very calmly, but firmly, "Well, Spencer has been called to this work, and he can do as he pleases about it," and, of course, when the call came, I accepted it gladly, and I have received great blessings therefrom.

A few days ago one of my well-to-do clients came to me and said, "Spencer, you're going away from us?"

"Yes," I said.

"Well, this is going to ruin you financially," he continued. "You are just getting started well; your business is prospering. You are making a lot of money now and the future looks bright yet. I don't know how you can do this. You don't have to accept the call, do you?"

And I said, "Brother, we do not have to accept any call, but if you understand the Mormon way of life, those of us who have been reared in the Church and understand the discipline of the Church, we just always do accept such calls." And I further said to him: "Do you remember what Luke said, '... for a man's life consisteth not in the abundance of the things which he possesseth' (Luke 12:15), and all the bonds, lands, houses, and livestock are just *things* that mean so little in a person's abundant life."

#### PREDICTIONS MADE IN PATRIARCHAL BLESSINGS

It is strange how many things can go through one's mind in such a very short period when he is under strain and stress. I have heard of how people, when they were drowning, could see everything that had ever happened to them—especially the errors of their lives—and I have gone through that experience many times during these eighty-five endless days of emotional stress. Each dawn I seemed to expect this—which



seemed such an impossible dream—to dissipate into vague nothingness, as my other dreams have, but reassurance came that it was real.

There are a few things that came to my attention recently which strengthen me and in which you might be interested—particularly with reference to two patriarchal blessings and one prediction or prophecy made by my father. This was made known to me only a week ago. In preface to the first of his statements I will read a line or two from his patriarchal blessing given to him by Patriarch John Smith back in 1898. He said to my father: "Andrew Kimball, . . . thou shalt have the spirit of discernment to foretell future events and thy name shall be handed down with thy posterity in honorable remembrance from generation to generation." And then Brother Hatch, another patriarch said: ". . . for thou art a prophet and came upon earth in this dispensation to be a great leader."

#### A FATHER'S PROPHECY

Just the other day one of my brethren came into the office to talk to me intimately and confidently. After closing the door, he said, "Spencer, your father was a prophet. He made a prediction that has literally come to pass, and I want to tell you about it." He continued, "Your father talked with me at the corral, one evening. I had brought a load of pumpkins for his pigs. You were just a little boy and you were sitting there, milking the cows, and singing to them as you milked. Your father turned to me and said, 'Brother, that boy, Spencer, is an exceptional boy. He always tries to mind me, whatever I ask him to do. I have dedicated him to be one of the mouthpieces of the Lord—the Lord willing. You will see him some day as a great leader. I have dedicated him to the service of God, and he will become a mighty man in the Church,' "

I say this, not in the sense of boasting, but in humility and appreciation. It came to me as a great surprise when first I heard of it the other day. I knew my father was prophetic, and some day I hope to be able to tell you some of his many prophecies which have been literally fulfilled.

#### PROMISE MADE TO MOTHER

And then when I was clearing out the files, getting ready to move up to Salt Lake, I came across my mother's patriarchal blessing, given to her by Brother James M. Works when she was a young woman of twenty-four years. She had only one child—and when you remember that this one child passed away and none of her other ten children were born at this time, this prophecy will seem all the more remarkable to you. The patriarch said, among other things, "Sister Olive Woolley, . . . thou shalt be numbered among the mothers in Israel and shall raise up a numerous posterity to the joy of thy husband. They shall grow up to become mighty men and women in the Church and Kingdom of God. Thy sons shall be stars of the first magnitude in thy crown and shall be healthy, strong, and vigorous in helping to direct the purposes of God in this last dispensation."

I have read this many times in my life, but I had never noticed before: "Thy sons shall be stars of the first magnitude." And again, it humbles me exceedingly. I feel that the Lord in calling me to this work has fulfilled the promise of His servant.

#### COMFORT FOUND IN SCRIPTURES

In these long weeks since July eighth, I can tell you that I have been overwhelmed and have felt that I was unable to carry on this great work; that I was unworthy; that I was incapable because of my weaknesses and my limitations. I have felt many times that I was up against a blank wall. And in that interim I have been out in the desert and in high mountains alone, apart, and have poured out my soul to God. I have taken courage from one or two scriptures which constantly came to my mind and of which people continued to remind me. One was from Paul and as I felt so foolish, small, and weak, I remembered that he said: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; . . . that no flesh should glory in his presence." (I Corinthians 1:25-29.)

When my feeling of incompetence wholly overwhelmed me, I remembered the words of Nephi when he said: ". . . I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (I Nephi 3:7.) I want to tell you that I lean heavily on these promises, that the Lord will strengthen and give me growth and fit and qualify me for this great work. I have seen the Lord qualify men. In my Church experience I have helped to make many bishops. I have seen them grow and prosper and become great and mighty men in the Church; men who were weak and men who were foolish, and they became strong and confounded the wise, and so I rely upon that promise of the Lord that he will strengthen and empower me that I may be able to do this work to which I have been called.

As I read the scriptures about the Apostles of old, I found them starting out in their ministry with much less strength and they increased in might and power. I found Paul saying toward the end of his career: "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation." (Romans 1:16.) And though Peter had had many experiences with perhaps some doubts, and misgivings, and he had not always shown the strength of his later years, but after the resurrection of Christ, when asked by Him who He was, Peter, testified, "Thou art the Christ, the Son of the living God." (Matthew 16:16.)

#### APPRECIATION EXPRESSED

I appreciate deeply the unparalleled honor that has come to me. I

shall do my utmost to show my appreciation to my Lord and my brethren by being a faithful servant. I am grateful for the opportunity of working with these honored and great men of the Authorities toward whom I have always had almost a worshipful devotion. I glory in the opportunity to serve the people of this Church, to share their disappointments and sorrows, and their joys and achievements.

I know that this is the Church and Kingdom of God. It has been a part of me. Whenever it has prospered I have gloried in it. When it was criticized, it has hurt me, for it seemed a part of my very being. Every fibre in my body bears witness that this is the Gospel of Jesus Christ in its fulness. I testify to you that this is the work of God, that Jesus is the Christ, our Redeemer, our Master, our Lord, and I bear testimony to you in all sincerity and in deepest humility, in the name of Jesus Christ. Amen.

*President McKay:* Elder Ezra T. Benson, whom you have sustained this day as the junior member of the Council of the Twelve, will now speak to you.

### ELDER EZRA T. BENSON

#### *Of The Council of the Twelve Apostles*

My beloved brethren of the Priesthood, my heart is filled to overflowing with gratitude as I look into your faces this day—a day which I shall never forget.

I am grateful beyond my power of expression for the blessings which have come to me, and particularly for this great honor that has come to one of the weakest of your number. I love this work. All my life I have had a testimony of it and a love for the leaders of the Church and for the Priesthood of God. I know that it is true and no sacrifice is too great for this wonderful work in which we are engaged.

#### CALL CAME AS SURPRISE

My brethren, I must confess I had no premonition of this call, even of the shortest duration. When passing through Salt Lake and stopping over here, just between trains, enroute to Colorado on the 26th of July, President McKay indicated that the President of the Church wanted to see me a few moments. Even then such a thought as of being called to this high and holy calling never entered my mind. It was only a few minutes later that President Grant took my right hand in both of his and looked into the depths of my very soul and said: "Brother Benson, with all my heart I congratulate you and pray God's blessings to attend you; you have been chosen as the youngest Apostle of the Church."

The whole world seemed to sink. I could hardly believe it was true, that such a thing could happen, and it has been difficult since for me to realize that it is a reality.

## APPRECIATION EXPRESSED FOR BLESSINGS

Brethren, I appreciate more than words can tell my membership in this Church, the Priesthood which I bear, and the blessings which have come to me through that Priesthood. I thank the Lord for my heritage, for my parents, my grandparents, and my great-grandparents who have seen fit to give their all to help in the establishment of this the kingdom of God upon the earth.

I am grateful to you, my brethren, for the messages of love and confidence which have come from all parts of the Church, and I am grateful for the hundreds of messages that have come from the friends of the Church outside our membership. They are a testimony to me of the love which the people of the world have for the leaders of this Church. I have received messages even by long-distance telephone, clear across this continent, for no purpose but to extend congratulations and commendations for this high and holy call that has come to one of their friends.

## ASSOCIATION WITH PRIESTHOOD

It has been my glorious privilege to be blessed with wonderful opportunities in my life. But my happiest days have been those spent with the Priesthood and the membership of this Church.

They extend back to my boyhood days in my little country ward in southern Idaho, mingling with the Saints there, and then in the mission field, back to the Franklin Stake, and then on into the Boise Stake in Idaho, then for a year in central California, and then to Washington, D. C. My greatest joy and my great happiness have been those hours mingling with the Saints and with the Priesthood of God. Truly I have had precious privileges. The Lord has provided wonderful opportunities for me to associate with people not of our faith. I have sat in the councils of the great and the mighty in the nation's capitol. I have watched them struggle with the problems which face us as a nation. I have the confidence and the love of many men in high places.

I know something of the honors which men can bestow, but I know that there is nothing that can compare with the honors which come to us as servants of the Lord through the Priesthood of God.

## A HAPPY ASSOCIATION

May I be pardoned if I refer to a recent trip during which time I passed through this city and during which time this great call was announced. I had been holding a series of meetings with cooperative and agricultural leaders throughout the southwest, in California, and in the intermountain states. While in California, I spent Saturday afternoon and Saturday night at the home of the president of the organization with which I am associated, the National Council of Farmer Cooperatives. This man is a national figure. He was a member of the Federal Farm Board during President Hoover's administration. He is a friend of our people. When my fifteen-year-old son and I bade him and his good wife good-bye on Sunday morning, with one of his men who was driving us to Bakers-

field, he called me to one side and said: "We know you've had opportunities to go elsewhere, but we want you to stay with the cooperative movement. All you need to do is name your figure. Don't become disinterested. We want you to continue." I said, "Mr. Teague, I have no desire to leave the fine group of men with whom I have been associated during the past four years. I love the cooperative movement—I believe in it. It squares with my philosophy of life, my religious philosophy."

Then only a few days later this call came. I called this man on the telephone from Grand Junction, Colorado, and said, "Mr. Teague, the Church has called me to a more important work," and then I indicated what the call was, and this good man said, "With all my heart I congratulate you." From that day until this, there have been nothing but words of praise and congratulations to me personally, but particularly for the Church and its fine ideals and standards and the type of manhood which it turns out into the world.

#### THE GREATER CALL

I carried in my pocket as I went through Salt Lake a note to call to my attention a matter which I proposed to discuss with some of the Brethren. I had had an opportunity for almost a year to go elsewhere at a figure that shocked me, running into tens of thousands of dollars, an offer to go into the active management of a great cooperative corporation. It would mean leaving the Washington Stake, and I had hoped to have an opportunity to confer with the leaders of the Church. But now there was no need of conferring, for in the meantime this call came, a call greater than any call that can come from men—that can be offered by the men of the world.

My brethren, I am grateful for it. I know my own limitations, my own weaknesses, and I tremble as I contemplate the great responsibilities and obligations which this call entails. But I am grateful to know that I will be associated with the best group of men in all the world. More than anything else, besides my desire to maintain my testimony, I desire the love and confidence of the Priesthood of this Church, and I pray the Lord to give me strength that I may merit that love and confidence.

I leave with you my testimony. I know that God lives. This is His work. He has again spoken from the heavens with a message for the entire world; not for a handful of Latter-day Saints only, but for all our brothers and sisters, both in and out of the Church. May God give us strength to carry that message to the world, to live the Gospel, to maintain the standards of the Church, that we may be entitled to the promised blessings, I humbly pray, in the name of Jesus Christ. Amen.

#### ELDER MARVIN O. ASHTON

##### *First Counselor in the Presiding Bishopric*

I once heard of a man who put on his tombstone, "I expected this, but not so soon." (Laughter.)

I hope that these brethren who have just spoken won't think for a

minute, speaking of this commodity we term "humility," that they have a monopoly on it. After about eleven or twelve such occasions as today some of us still feel as weak as we did when we gave our maiden conference speech.

#### APPRECIATION FOR NEW APOSTLES

Seriously speaking, and to be right frank with you, I had something I was going to try to say provided I was called on. We generally expect it. That seems to be the program. After the impression made on all of us by our two new Apostles, I cannot resist laying aside what I was going to say and express appreciation of them. They are splendid men, and I want to sing their praises. I am speaking particularly of their humility. I am sure that when the call came to these two men from those who have a right to call, there went an "Amen" all through this Church. There is a combination here today of decided ability and humility. These are the characteristics that your mother and my mother tried to instil in us since we were old enough to stand bracing ourselves against their knees. I glory in such men, men of initiative, men of vision, and yet humility. I have yet to see a man who excelled at all in leadership—real leadership—that did not have those qualifications.

May the Lord bless these fine men. May we have the good sense to support them not only with our prayers but also in every way that it is our responsibility as members of this Church. And may we so rededicate ourselves always. We have some problems ahead of us and they are going to be big ones. Let us get back of our leaders and say "Amen" to the splendid vision of their leadership. May the Lord bless us. Amen.

#### ELDER RICHARD R. LYMAN

##### *Of The Council of the Twelve Apostles*

The last message of Jesus the Son of God before His ascension into heaven was, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) Carrying out this great and important injunction proclaimed by Him who is the Prince of Peace, the King of kings and Lord of lords is the prime business of this, His Church, the Church of Jesus Christ.

And while, because the whole world is at war, we cannot at present continue to carry our gospel message abroad, I am glad to report that the work at home in our stake missions is going forward with ever increasing efficiency and success.

These missions, now a little more than six years old, were in good operating condition before our foreign missions had to be closed. This work is done under the direction of the First Council of the Seventy in accordance with the instructions of that modern revelation which says:

The Seventy are to act in the name of the Lord, under the direction of the Twelve . . . in building up the church and regulating all the affairs of the same. . . . (D. & C. 107:34.)

## TWO TASKS

Two tasks have been assigned to our stake missionaries: To bring into activity those Church members who are inactive, and to carry the gospel message to those who are not members of the Church. You Church officials will be glad to know that this stake missionary system, in these six years, has brought more than twenty-four thousand inactive Church members into Church activity. This means an average of four thousand per year, more than three hundred per month, or ten persons per day. And in addition it has brought into the Church by conversion and baptism more than thirteen thousand, an average of more than two thousand per year or nearly two hundred per month.

And these happy results have not been accomplished without genuine missionary effort. About eight thousand missionaries have held more than fifty thousand cottage meetings, they have distributed thirty-nine thousand volumes of the standard works of the Church, and they have spent one and one-half million hours in this unselfish missionary labor. Thus you see our neighbors in the stakes and wards of the Church are opening their doors and their hearts to hear the gospel message we have to present.

## TO MAKE FRIENDS

Our aim is to make friends. Our missionaries are told that whenever they make an enemy they have made a mistake. Ours is a gospel of gentleness and love and peace. These workers are instructed not to argue, but with a humble and prayerful heart to discuss, with those only who are interested, the fundamentals of righteous living. By their efforts to teach others, these faithful workers strengthen and fortify themselves in their own high ideals and standards. The constant and earnest teaching of Christian virtues impresses upon them the importance and the value of living in conformity with the ideals and standards of the Church. The high degree of spirituality enjoyed in real missionary work brings into the hearts of the missionaries a reassuring knowledge, testimony, and certainty concerning the restored gospel message which only the light and inspiration of heaven can bestow.

Our missionaries are humble men and women. Except in rare instances they are not trained theological scholars. Their conduct, their ideals, and their standards of living may in many instances be as effective as factors of conversion as are the words which they speak.

## MUST ENDURE FOREVER

The simple, straightforward manner in which they live, teach and preach, you must admit, is the method of Christ Himself. And the gospel we teach today is also the same gospel that Christ Himself taught. The message has not changed. Being the truth, it cannot change; it will, it must, endure forever.

However great the joy and the satisfaction which come into the souls of those who are converted, and into the souls of those who are brought into Church activity, these are not greater than is the joy that fills the

hearts of the missionaries themselves, for, as the good book, the Bible, says, they have burning within themselves that "peace of God which passeth all understanding." (Philippians 4:7.)

The aim of the missionaries is to teach their neighbors the great plan of salvation and the restored gospel, the sacredness of human personality, and the brotherhood of man.

#### APPEAL TO OFFICIALS

I appeal to you stake presidents and bishops and to your counselors also to select as stake missionaries men and women who have strong personalities, pleasant persistence, a thorough knowledge of the gospel, and the fire of a testimony burning in their souls. And I appeal to you not to take these strong characters out of the Seventies quorums or out of your stake missionary force without giving most careful consideration to the effect such changes will have on this the most important activity of the Church.

Two examples will illustrate what I mean by selecting as missionaries those who are able, who are filled with faith, and who are intensely devoted to the work.

#### A GREAT MISSIONARY

An extremely active and greatly loved patriarch told me that when as a young man he thought his time was too valuable and himself too busy to go into the mission field, at a time in his life when he did not have enough of the unselfish gospel spirit to make the necessary contribution of his time and his money in order to carry the gospel message to others, there came into his life a great missionary.

While thus living a more or less selfish life, he said he was sitting on the porch of his mother's home in southern Utah when out of the dusk and the dust of those early pioneer days came a team and one-seated buggy and stopped in front of that home. Out of the buggy stepped a member of the Council of the Twelve. After instructing the driver to find feed for the horses and to be back at five a.m. to continue the journey, this member of the Council of the Twelve took a seat on that porch by the side of the young man and began to name reason after reason why this able young fellow should make the necessary sacrifices in time and in money in order to make it possible for him to go into the mission field. Reason after reason was given, appeal after appeal was made to the young man as the hours of the night sped on. Ten o'clock came and eleven, and the determined preacher of the gospel continued his labor. One o'clock came and two and three, and four, and finally five, and this mighty converter of men, without having removed his hat or his shoes, told the young man good-bye, walked out to his buggy, and drove away. The persistence, the faith, the testimony, and the pleading of this great missionary, in whose soul was a throbbing testimony of the divinity of the message he was presenting, and the "good-bye and God bless you" that accompanied his final handshake started the young man to thinking so seriously that soon the



real gospel spirit entered into his heart and soul, and he went into the mission field.

#### A MOST VALUABLE EXPERIENCE

That missionary work, done in the days of his youth, said this gray-haired patriarch, was the greatest and most marvelous and valuable experience that ever came into his life. This patriarch, whose labors on earth were completed some years ago, has left a large family of devoted unselfish workers for righteousness, all of whom might have been indifferent and selfish but for the efforts, continuing all night long, of this intensely interested missionary. The fine and faithful family of this deceased patriarch is a rich reward for the sacrifice he made in time and money to preach the gospel, and to do his utmost to live in accordance with its high ideals.

#### POVERTY AND CRIME

The other case: In a stake conference recently I quoted the words of the late President Charles W. Eliot of Harvard University to the effect that alcohol is the chief cause of poverty, the crime, and the misery of mankind. And at the close of the conference in which I had appealed to the people to come forward and render missionary service, especially to help those who unfortunately have the liquor habit, a man came forward and enthusiastically extended his hand exclaiming: "Give me the name of a man who has the liquor habit!" This good brother then explained that the gospel had come into his life only a few years before when he himself was a helpless drunkard. It was the gospel of the Master, he said, which so transformed him that he succeeded in overcoming the drinking habit. And with an outburst of enthusiasm he said, "Give me the name of a man who drinks. I'll meet him in the morning before he begins his day's work. I'll go to him at noon and with him I'll eat my lunch. And when his day's work is done, I'll take him by the hand, I'll lead him by the liquor store, and I will take him to his own home a sober man. Gladly will I do this," said he, "with the hope that I can be helpful in teaching the gospel to him, which gospel will enable him to overcome this habit. I stand ready to do my utmost to help to bring into his life the same joy that giving up the liquor habit has brought into mine."

#### THE GREATEST MESSAGE

You who are here assembled, officers of the Church of Jesus Christ, know that nothing the Church has to do can transcend in importance the preaching of the Gospel of Jesus Christ. Its great message is to be carried to all of the people of the world; it is to be preached to the rich as well as the poor, to the educated as well as to those who have had little opportunity to go to school, to all mankind everywhere in preparation for the coming again of our Lord and Savior Jesus Christ; and this great work can be accomplished successfully only by a generation of unusual men and unusual women. I appeal to you, therefore, to call into this stake missionary service those who are best qualified to present the joyful

message, those who can work effectively, those who are themselves genuinely converted and who have burning in their souls an unceasing testimony of this great work.

### YOU ARE CALLED

And as a servant of the Lord, one whose duty it is to assist in this great major work, this mighty missionary undertaking, I say to you in the language of the revelation that came to us through the Prophet Joseph Smith, "You are called to cry repentance unto this people," and do not forget that "if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me," says Jesus, the Son of God, "how great shall be your joy with him in the kingdom of My Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (D.&C. 18:14-16.)

For these many reasons I appeal to you officials of the Church, therefore, to do your utmost to get into the stake missionary service and to retain in this missionary service those who are the most able and who are the most genuinely converted, that the preaching of the gospel of charity, of love, of forgiveness, of peace, and of the brotherhood of man may go forward effectively. May you and may we all aim to do this. I pray humbly in the name of Jesus Christ, our Lord. Amen.

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

We wish the radio audience might see this large congregation of members of the Priesthood of the Church assembled here as representatives of the entire membership.

We commend you brethren for your response to the call to attend this great Conference.

All will join in singing, "Creation Speaks With Awful Voice," Song Folder No. 26. At the request of Brother Condie we should like you to sing the two stanzas just as he will lead us and then repeat the last two lines of the second, the fourth and the sixth stanza. This is because we have adopted a tune that will be familiar to you all. Everybody please join in singing, "Creation Speaks With Awful Voice," to the tune "Sweet Hour of Prayer," *Hymn Book*, page 354.

At 7 o'clock this evening there will be a Welfare meeting held in the upper room, second floor of the Young Building, just opposite the Temple East. Those who are invited to this meeting are all Regional Chairmen, all Presidents of Stakes and all affiliated with any Regional groups. Of course all members of the General Committee and the advisors to the Committee and the General Authorities who can, should arrange to attend that meeting. That is at 7 o'clock.

At 7:30 there will be a meeting of the Bishops in the Assembly Hall, Bishops' Counselors, Chairman of Stake Committees for Aaronic Priest-

hood over twenty-one, Stake Presidencies and High Councilmen are invited to attend. You will be admitted by ticket.

After singing, the benediction will be pronounced by President Lorenzo Wright of the Maricopa Stake.

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Singing by the congregation, "Creation Speaks With Awful Voice."

Elder Lorenzo Wright, President of the Maricopa Stake, offered the closing prayer.

Conference adjourned until Saturday, October 2, at 10 a.m.

## SECOND DAY

### MORNING MEETING

Conference reconvened Saturday morning, October 2nd, at 10 o'clock a.m.

#### PRESIDENT DAVID O. McKAY

##### *Second Counselor in the First Presidency*

This is the second session of the 114th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. President Grant who is present and presiding at this meeting has requested that I conduct the exercises. Others of the General Authorities who are present are the two Counselors in the First Presidency, members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, the Presidents of the First Council of Seventy, the Presiding Bishopric and representatives of the Stakes, Wards and quorums as heretofore announced in the public press. Nearly every Stake in the Church is represented.

Through the courtesy of radio station KSL, the proceedings of this meeting are being broadcast. Some of the announcements, therefore, which will be made from the pulpit will seem unnecessary to you present but will be a guide to those who are listening in.

We are pleased to announce to you here this morning that through the courtesy of the City Commission those who are in attendance at this Conference may park their cars today and tomorrow all around this block. There are meters on the south side of the Tabernacle square, but you need not pay attention to them today and tomorrow; in other words, the north side of South Temple Street may be used for parking just the same as the other sides of the Tabernacle.

Elder J. Spencer Cornwall will conduct the music for this session, Elder Frank W. Asper is at the organ.

All will please join in singing, "We Thank Thee, O God, For a Prophet," Song Folder, page No. 13.

The congregation sang the hymn, "We Thank Thee, O God, For A Prophet."

Elder Charles E. Rowan, Jr., President of the Provo Stake, offered the opening prayer.

The congregation joined in singing "Sweet Is The Work."

## PRESIDENT DAVID O. McKAY

### *Second Counselor in the First Presidency*

And they shall also teach their children to pray, and to walk uprightly before the Lord (D. & C. 68:28.)

This command leaves no question as to the responsibility of parents to teach their children—a responsibility too frequently shifted to the shoulders of the Church, public schools, and officers of the law.

### FOUR ESSENTIAL BULWARKS

In the present worldwide struggle to defeat cruel, ambitious war lords in Europe and in the Far East there are four essential bulwarks, viz.:

1. *The Battle Front* where men in uniform are facing the enemy in death-dealing conflict.

2. *The Essential Industries Front* where men and women are furnishing tanks, airplanes, bombs, bullets, and all necessary war equipment and weapons for their sons, brothers, and sweethearts fighting on land, on sea, and in the air.

3. *The Agricultural Front* upon the success of which depends not only the morale, but the very life of our armed forces, and the subsistence of millions of non-combatants.

4. *The Home Front*—stabilizing force of the world in war and peace.

### THE BATTLE FRONT

This morning, as during several months past, the battle fronts seem to be progressing favorably for the Allies. Many lives are being sacrificed it is true. The very flower of young manhood is being crushed under the wheels of the juggernaut of war, but there is now no alternative but to push relentlessly forward until the murderous dictators are apprehended, and their ruthless power and subversive doctrines forever overcome.

### WAR INDUSTRIES

The stupendous accomplishments of the United States industries in the short space of two years in building ships and airplanes, manufacturing munitions, and in shipping supplies to allied countries, are little short of miraculous—a record unparalleled in the history of the world!

### AGRICULTURISTS

Farmers, horticulturists, and dairymen are putting forth herculean efforts to hold their line. However, man-power has been so depleted on

this front that farmers by the thousands have had to work twelve, fifteen, and even eighteen hours a day to mature and garner the much-needed crops. They have been greatly handicapped, too, by depreciating and non-replaceable machinery. Reinforcements should be sent to this production line. Young men of draft age now in uniform and who know something about farming should be assigned to raise more food. Increased acreage, more products, and better distribution are crying needs of the hour. Yet notwithstanding handicaps, the United States farmer and stockmen are carrying ably and heroically their responsibility in this great struggle.

#### THE FAMILY

Not so confidently nor so praiseworthy can we speak of the fourth essential bulwark. The Home Front seems to be cracking! It is of this I am going to speak this morning.

Out of the homes of America go the future citizens of the republic. Upon properly ordered households and the uplifting moral atmosphere of home life depends more than upon any other phase of the social life the happiness of the human family. *Home*, not the state, is the natural protector of childhood. *Parents* more than teachers, more than officers of the law, are the molders of children's moral natures.

One of the foreboding indications of the weakening of the Home Line is the waning influence of parenthood as shown in the increasing delinquency among the young. Too many parents seem to be neglecting to teach their children "to walk uprightly before the Lord." A few weeks ago Inspector Rolf T. Harbo of the Federal Bureau of Investigation, told national officers, chairmen, and state presidents of the National Congress of Parents and Teachers that "Delinquency among girls under 21 has risen 64% in the first half of 1943"; and "this increase comes on top of an increase of 95% for the year 1942, and in contrast to a general decrease in juvenile delinquency for boys under 21. They blame the rise of youthful crimes on the breakdown of family ties, the irregular working hours of adults because of the war, with the resultant lack of supervision, the gangs of juveniles formed for unwholesome acts, and a general laxity on the part of adults."

In Utah, as well as throughout the United States, delinquency, particularly among young girls, is increasing. The report of the juvenile court of this city for 1942 shows an increase of 38.5% over 1941. Among young girls sex offenses total up 53.5% in 1942 over 1941, up 95% over last year, and up 200% since Pearl Harbor. Fifty-two percent of the delinquents are from broken homes!

For much of this delinquency, we must hold parents responsible. True, the wisest parents sometimes lose control of one or more of their children. Secret indulgences in sinful practices, false teachings, and ideals inculcated by pseudo-philosophers, sometimes counteract wholesome home influences. Even the Lord Himself had one-third of His family on one occasion reject the divine Plan of Salvation. But after recognizing all this, the fact remains that "Homes are the nursery of all domestic virtues,

and without a becoming home the exercise of those virtues is impossible." McCulloch in *Home, the Savior of Civilization*, says:

During the first twelve years of a child's life he is in school 3,240 hours; in Church and Sunday School 416 hours; in the home, not counting 12 hours for sleep daily, 52,560 hours. In other words, the child, during the first twelve years of his life, spends sixteen times as many waking hours in the home as in school, and puts one hundred twenty-six times as many hours in the home as in the Church.

Since it is during those early years in one's life that character is largely made, it is not difficult to see the relative value of the educative process in school, Church, and home. If the child's home life is neglected or impoverished during this period, it is absolutely impossible for the school or Church, or any other institution to compensate for this fatal loss . . . .

Of all the factors that enter into the environment of the child, or of anyone else for that matter, the home is by far the most powerful, so much so that one may say that home either makes or mars character. The child from the day of his birth, for at least twelve years, is so dominated by the influences of home, whether good or evil, that he is absolutely helpless to resist them. What a heart-moving responsibility, then, rests upon parents to see to it that the home influences are all that they should be.

How apt, then, the divine admonition, "And they shall teach their children to pray, and to walk uprightly before the Lord."

#### RESTRICTED FAMILIES

Another and very ominous indication of the cracking up of American homes is the decreasing birth rate. In the *Reader's Digest* for October there is an article which states that "in the United States at large 42% of the married women have no children whatever or only one child."

That in the United States at large "approximately only one-third of the married women have a sufficient number of children to keep the population of the country even at a stationary level."

That in the United States at large "the urban birth rate has fallen so shockingly low that all American cities of one hundred thousand and over would, in three generations, or one hundred years, fall to one-third their present size if left without accessions to their populations outside."

That in the United States at large "the professional classes in American cities are reproducing themselves only sixty percent."

That "in many local areas conditions are even far worse. Note, for instance, the city of Chicago. More than half its families have no children whatever—to be exact 534,125 out of its 842,578 families are without a single child of their own. And there are many American cities that have even a worse birth rate than Chicago . . . .

"The one large group of people that remains least affected by the scourge of artificial birth control is our rural population. Were it not for them America would already be headed down the speedy slopes of decline."

Seeking the pleasures of conjugality without a willingness to assume the responsibilities of rearing a family is one of the onslaughts that now batter at the structure of the American home. Intelligence and mutual consideration should be ever-present factors in determining the coming of children to the household. When the husband and wife are healthy, and free from inherited weaknesses and diseases that might be transmitted with injury to their offspring, the use of contraceptives is to be

condemned. Prime Minister Winston Churchill, March 21, 1942, said in a broadcast to the world:

One of the most sombre anxieties which beset those who look ahead is a dwindling birthrate in thirty years. Unless present trends alter, a smaller working and fighting population will have to support and protect nearly as many old people. In fifty years the position will be still worse. If this country is to keep its high place in the leadership of the world and to survive as a great power that can hold its own against external pressure, our people must be encouraged by every means to have larger families.

Former president of the United States, Theodore Roosevelt, said:

The severest of all condemnations should be that visited upon wilful sterility. The first essential in any civilization is that the man and woman should be the father and mother of healthy children so that the race will increase and not decrease.

The Census Bureau on January 31, 1941, declared:

If the present birth and death rates continue, the non-white population of this country will, in the long run, increase at the rate of about seven percent per generation, while the white population (including the Mexicans) will decrease at the rate of about five percent per generation.

The principal reason for marriage is to rear a family. Failure to do so is one of the conditions that cause love to wilt and eventually to die.

#### DIVORCE INCREASE

Another indication of the weakening of the Home Front is the increasing rate of divorce. At the beginning of this century (1900) there were in the United States 75 divorces per 100,000 population; 41 years later there were 200 per 100,000 population. Today here in the United States there is one divorce out of every 6.37 marriages. Out of every one hundred couples married in this country, twenty are wrecked on the shoals of divorce. It is reported that in about half of these, children are affected by the decree.

It is pleasing, brethren, to note, that the divorce rate in the Church including civil and temple marriages is only one-half that generally throughout the United States. The temple marriages fall way below that.

Except in cases of infidelity or other extreme conditions, the Church frowns upon divorce, and authorities look with apprehension upon the increasing number of divorces among members of the Church.

A man who has entered into a sacred covenant in the House of the Lord to remain true to the marriage vow is a traitor to that covenant if he separates himself from his wife and family just because he has permitted himself to become infatuated with a pretty face and comely form of some young girl who flattered him with a smile. Even though a loose interpretation of the law of the land would grant such a man a bill of divorcement, I think he is unworthy of a recommend to consummate his second marriage in the temple. A separation because of infidelity is another matter.

When we refer to the breaking of the marriage tie, we touch upon one of the saddest experiences of life. For a couple who have basked in the

sunshine of each other's love to stand by daily and see the clouds of misunderstanding and discord obscure the lovelight of their lives is tragedy indeed. In the darkness that follows, the love sparkle in each other's eyes is obscured. To restore it, fruitless attempts are made to say the right word, and to do the right thing; but the word and act are misinterpreted, and angry retort reopens the wound, and hearts once united, as two dew-drops that slip into one, become torn wider and wider asunder. When this heartbreaking state is reached, a separation is sought. But divorce is not the proper solution, especially if there are children concerned. Far better to follow the wise admonition of William George Jordan:

Life is too short and love too great to sacrifice one hour through pettiness. What matters it whose the fault or whose the forgiveness? It is a very poor brand of personal dignity that dares to throw its desecrating shadow between them and the joy of reconciliation and new bonds of love.

When the realization of the waning of love comes, the two should seek to forget for a moment the differences, the saddening changes, the cemetery of dead memories and buried emotions, and try to get back somehow to some common ground of unity and understanding. They should seek to gather together the trifles of sacred things not yet lost. In the thought of these there may be a vitalizing flame of old love flashing out from the dull gray of the ashes that will burn away the dross of discord and misunderstanding.

Love is the most valuable cargo on the ship of life. It is the greatest thing in this world, and the only thing that will make the next worthy of the living. The ebb-tide of love is the saddest thing in a true individual life. It is a life's folly to let love die if aught we can do will keep it real and living.

#### WHAT SHOULD BE DONE TO STABILIZE HOME LIFE

1. Instruct the youth of both sexes that the foundation of a happy home is laid during pre-marital days. Keep the spring of life pure by conforming their youthful lives to the single standard of morality. When that is done, the bride comes to the man she loves a stainless, priceless jewel. He in turn receives her not as a cheat, but as a man who can meet his bride on the high plane of moral integrity.

I know there are people in the world, some perhaps who are listening to what I am saying, who consider such an ideal old-fashioned, behind the times! They dub those who entertain such ideas as "reactionaries," "stand-patters," and "anti-progressives," etc. Well, all I can say is that nature herself is "old-fashioned," as old as love itself; for since history began man has wanted the woman he loved to be his and his alone. But aside from this, the couple who come to each other in the eyes of the Creator, as true lovers should, have no hidden secrets to break forth at a future time to cause embarrassment and perhaps to destroy the temple of love that has been in process of building for years.

2. Teach the young people that marriage is not merely a man-made institution, but that it is ordained of God, and is a sacred ceremony, and should receive their gravest consideration before they enter upon a contract that involves either happiness or misery for the rest of their lives. Marriage is not something which should be entered into lightly, terminated at pleasure, or ended at the first little difficulty that might arise. The least young people can do is to approach it with honest intentions of building a home that will contribute to the bulwark of a noble society.



3. The ceremony should be consummated not in secret but in the presence of friends and loved ones. Let the marriage be solemnized as far as possible at the place of residence, which will minimize the evils of runaway marriages. For members of the Church, the temple should be the chosen place in which this sacred obligation is assumed. For the future of Latter-day Saint homes, young men and young women should so live that they will be worthy to consummate their union for time and all eternity in the House of the Lord. Regarding this any intelligent person who believes in the persistence of personality after death, in the immortality of the soul, will recognize at once that love, the divinest attribute of the soul, will also persist. Death cannot dissolve the union founded by love when that union is sealed by the power of the holy Priesthood. Couples having sealed upon them the blessings of the new and everlasting covenant may continue in joy and exaltation throughout the eternities to come.

Under the present stress and commotion of social and political groups today, because of the exigencies and horrors of war, the Home Front may seem to be somewhat unstable, but the divine institution of marriage must and shall be saved.

#### CONCLUSION

Would you have a strong and virile nation?—then keep your homes pure. Would you reduce delinquency and crime?—lessen the number of broken homes. It is time that civilized peoples realize that the home largely determines whether children shall be of high or low character. Home-building, therefore, should be the paramount purpose of parents, and of the nation.

One of our boys in Australia who was in those terrible battles in North Africa writes of his feelings upon returning home as follows:

It was the most joyful experience I can ever recall. Hours before we sighted the Australian coast, the ship's decks were crowded by returning soldiers looking for that first glimpse. I shall never forget that great thrill which came over us all when dimly through the distance we first saw land and home. Gosh! how we did roar and cheer! There were about 22,000 troops in the convoy and you could hear the cheering coming across the distance which separated our ships. My!—after three and one-half years of roaming about the battlefields, living like nothing on earth, it was really good to be home again! As we neared land I couldn't help getting a lump in my throat. I think almost every hard-bitten soldier felt the same as I did, especially as we realized that we were the lucky ones to return. There were many of our fine boys who stayed behind forever!

There are a million men and more on the battle fronts offering their lives in defense of the ideals of liberty vouchsafed by the constitution of the United States. They are praying and fighting for the preservation and permanency of the homes they left behind.

It is the duty of everyone to strive to make it possible that no soldier now dreaming of a happy homecoming may return only to find a broken home or its ideals shattered by the sinful indulgences of a member of the family.

One of the highest ideals of life is to keep secure and free from sorrow the homes of the Church and of the nation.

**ELDER OSCAR A. KIRKHAM***Of the First Council of the Seventy*

With the inspiration of the past and of the present and facing the greatest opportunity for missionary work in the history of the Church, it becomes our duty to think seriously, make definite preparations, and be ready to accept and enjoy the call of tomorrow which will soon come to many to take the revealed word of the Lord to a weary and sorrowing world where men's very souls are being tried.

**METHODS OF EARLY MISSIONARIES OF THE CHURCH**

Our early missionaries thrill us with their stories of faith, courage, sacrifice, and devotion.

It has been revealing to me to know that the gospel word and the story of the Prophet Joseph Smith has been told by our missionaries in Iceland, Finland, India, Malta, West Indies, China, Siam, Russia, and in many of the far-away islands of the seas as well as in the well-known countries of the world.

Here are words from a few of the old diaries of the missionaries of yesterday:

I quote, "The law of God to us was to go without purse or scrip. We put some Books of Mormon and some clothing into our valises, strapped these on our backs, and started on foot, relying on the Lord for preservation and blessing."

"Our way," said another, "was miraculously opened, that we might have means to pursue our voyage."

And another: "In the name of Jesus Christ we went forth healing the sick, restoring the lame, and opening the eyes of the blind. The honest in heart flocked by hundreds to the standard we reared."

"We were hailed with songs and shouting and other tokens of joy."

"After a long and hard voyage," said another, "the first thing we did was to ascend a mountain and offer prayers of thankfulness and ask for guidance in our work."

"I resolved," said one brother, "to start on my mission to England, which seemed a painful duty for me to perform—to have my family go into the wilderness westward, and I turn and go the other way. Later, however, in England, I learned they were one hundred and twenty miles out of Nauvoo, all well and rejoicing in the gospel."

"And then," said one, "the cholera had broken out on the boat. Henry went on the upper deck, called upon the Lord in the name of Jesus Christ and in the power of the Priesthood rebuked the destroyer. The one person that had the disease died, but no other people on the boat were afflicted."

These and many like stories which you might tell give us the inspiration of the missionaries of yesterday.

**COMMENT OF A MILITARY LEADER**

Today their grandsons and great-grandsons in foxholes, on battlefields, in hospitals, and in army camps and on the seas are bringing to their

companions and friends the same story of comfort and inspiration.

"Give me the soldier," said one of our military leaders, "who has faith in God. He has no fear. Once he knows the cause is just, then all hell can't stop him . . . What we need here," said he, "is more Mormon missionaries and better mechanics."

But tomorrow when this terrible conflict is over, then we shall have our greatest challenge. For our Lord has said, "Blessed are the peace makers, for they shall be called the children of God." And the only peace that shall endure will be that built in the hearts of men.

#### FAITH IN GOD BRINGS PEACE

In the Gospel of St. John, 14th chapter, verse 27, we find this promise: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

To have faith in God and a testimony of the divine mission of the Prophet Joseph Smith—these great truths hold the secret of abiding peace.

How humble, prayerful, and thoughtful we should be as we face this great task, this opportunity to do so much good.

One has said:

Lord, make me a channel of thy peace  
That where there is wrong I may bring the  
spirit of forgiveness,  
That where there is doubt I may bring faith,  
That where there is sadness I may bring joy,  
For it is by giving that one receives;  
It is by self-forgetting that one finds.

#### FUTURE MISSIONARY WORK

Begin now for your mission tomorrow. The Lord is blessing many of you with greatly increased incomes. Set aside a definite amount for missionary service, and then if you are worthy and the call comes, you will be ready to enjoy the greatest experience of your life—an ambassador of the Gospel of Jesus Christ. Let us be humble, and prayerful, and study the word of the Lord. Tomorrow will soon be here.

May the Lord add his blessings I humbly pray, in the name of Jesus. Amen.

#### ELDER RICHARD L. EVANS

*Of the First Council of the Seventy*

I made a call at President McKay's office yesterday morning to assure him that I would be grateful if he would consider the broadcast tomorrow morning as my share of the time of this conference, but President McKay, as you know, is a man of firm resolution, and so here I am this morning.

## ADVICE REGARDING GOING TO LAW

I have appreciated very greatly this morning, President McKay's remarks concerning the home front. That which I have in mind concerns the home front also, very closely. I have had in my files of broadcast prospect material for the past two years or more, a text from First Corinthians out of which I have been trying to evolve a broadcast comment. Part of it was presented last Sunday, and part of it hasn't evolved as yet. The text is from Paul:

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

Nay, ye do wrong, and defraud, and that your brethren. (I Corinthians 6:5-8.)

This seemed to tie in with another statement which, among others, was more recently invited to my attention by Dr. G. Homer Durham from the utterances of President John Taylor:

If people could live without going to law, society would be greatly benefitted, and individual pockets suffer less.

That comes from the *Nauvoo Neighbor*, July 2, 1845. Somehow or other the two seem to tie in together with another statement from Corinthians:

In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. (II Corinthians 11:26.)

And another one from Proverbs:

Debate thy cause with thy neighbor himself; and discover not a secret to another. (Proverbs 25:9.)

## INSTRUCTIONS ON HOW TO SETTLE DIFFICULTIES

These are all by way of preface, brethren, to a plea that if we have differences that we settle them among ourselves through the various agencies and organizations and procedures which the Lord has given us. I quote again from John Taylor:

Then the teachers, who are helps to the priests, whose duty it is to go among the people and talk to them on their duties—not like so many parrots, but full of the spirit of God—and where there may be difficulties to settle, and it is not within the power of the teachers to satisfactorily adjust them, report them to the bishop, who sits as a common judge in Israel and to adjudicate all such matters. If thy brother offend thee, go and say to him, "Brother, you have done so and so, and if he will not listen to you nor ask forgiveness for the offense he has given you, take another man with you—one whom you think has influence with him, and one whom you think he will listen to—and let him talk. And if the offending person will not listen to him, report him, to be dealt with according to the order of the Church. And if he continues obdurate and stubborn, then he does not belong to us.

Let us always feel like operating together for the good of each other and for the kingdom we are identified with. (*Journal of Discourses*, 19:142.)

If men have differences, they should try to settle them amicably among themselves. But if they cannot do this, let them take the first steps as directed in the Church covenants; let them come together as brethren having a claim upon the Spirit and power of God which would attend them if they lived their religion, and then, provided the priests and teachers did their duty and were filled with wisdom and the spirit of their office and calling, so ninety-nine cases out of every hundred might be satisfactorily settled without either troubling the bishop's court or the high council. (*Journal of Discourses*, 19:53-54.)

The organization of the Church is after the plan that exists in heaven and according to the principles that God has revealed in the interest of His Church upon the earth and for the advancement and rolling forth of His kingdom. We start in with the teacher and with the priest, whose duty it is to know the position of all the members in their several districts. If they do their duty they will know really and truly the position of all those who come under their charge. Their duty is very simple. What is it? They are to see that there is no hard feeling existing in the breasts of the Saints one towards another; that there are no dishonest or fraudulent acts, no lasciviousness or corruption, no lying, false accusations, profanity, or drunkenness; and that the people call upon God in prayer in their various households—the father and mother and children, and that all perform their various duties and do right . . .

And while God has organized His Church upon the earth after the plan that exists in the heavens, it is for the various officers in the Church to fulfill the duties devolving upon them, acting in all kindness, long-suffering, and mercy before the Lord, yet with justice and judgment that the law of God may be honored, that the principles of righteousness may be exalted, that the workers of iniquity may be ashamed, that the meek may increase their joy in the Lord, and the poor among men may rejoice in the Holy One of Israel; that righteousness and truth may prevail among the people of God; and we may act not in name only, but in reality as the Saints of God without rebuke in the midst of a crooked and perverse generation. (*Journal of Discourses*, 23:216-218.)

If I violate any law of the Church, bring me up for it. If anyone else does, bring him up for it. But don't go sneaking around backbiting and misrepresenting. Let us act as men, at least, if we won't be Saints. But we should be true to our calling and profession and honor our God. (*Journal of Discourses* 24:233-35.)

The further a difficulty spreads, brethren, the more bitterly intrenched does it become, and the greater is the cost in time and in money and in feelings—sometimes even in the disaffection of our families, which is an experience that has been repeated altogether too many times. In the words of Paul—in the words of John Taylor—settle your difficulties among yourselves, if you have them. Don't worry about the lawyers. They have plenty to do without becoming embroiled in differences among brethren, and the court dockets are crowded. Settle your differences among yourselves. I hope we haven't any Zeezroms in the Church, of whose kind it was said:

. . . because they received their wages according to their employ, therefore, they did stir up the people . . . that they might have more employ, that they might get money according to the suits which were brought before them. (*Book of Mormon*. Alma 11:20.)

If we have any such I hope they are not making a living at their profession.

## INCIDENTS REGARDING PRESIDENT JOHN TAYLOR

Speaking of John Taylor, I would like to digress a moment to give you one or two other statements of his, one particularly to show the uses to which he put humor.

A smart young man had just returned from college, and at the table he wished to show his parents what extraordinary advancement he had made. "Why, father," says he, "You can hardly conceive of the advance I have made."

"Well, my son," says the father, "I am sure I am glad to hear you say so, and I trust you will make a great man."

There happened to be two ducks on the table for dinner, and this young man proposed to give his father a specimen of his smartness.

"Now," he says, "You see there are only two ducks, don't you?"

"Yes," answered the father.

"Well, I can prove to you that there are three ducks."

"Can you," says the father, "that's quite extraordinary, really. How can you do it?"

"Well," says the son, "I will show you. That's one?"

"Yes."

"That's two?"

"Yes."

"Well, two and one make three, don't they?"

"Quite so," says the father. "It is very extraordinary, and to show you how much I appreciate it, I will eat one of these ducks, and your mother will eat the other, and we will leave the third for you." (Laughter.)

And then, says John Taylor, speaking out of the nineteenth century:

Some of our "financiers" have made this kind of discovery, but when it comes to the practical thing, they, like the boy, have got to fall back on father's duck or mother's duck! (*Journal of Discourses*, 20:164, 165.)

"Do I talk plainly?" says John Taylor. "God expects me to talk plainly. I have not come here to daub you with untempered mortar, but I tell you the truth."

I have spent many hours the last year and a half with the lofty thought and strong language of John Taylor. I am sure that you are going to enjoy studying him in the priesthood quorums of this Church in the year to come.

In conclusion a thought of great comfort from the same source:

There may be circumstances arise in this world to prevent for a season the order of God, to change the designs of the Most High, apparently, for the time being. Yet they will ultimately roll back into their proper place—justice will have its place and so will mercy, and every man and woman will yet stand in their true position before God . . . (*Journal of Discourses*, 1:222-223.)

## PRESIDENT GRANT'S LENGTHENED SERVICE

We have had great leaders, brethren. We have the President of the Church with us today. I was reminded last night that he has served longer among the General Authorities than any other man who has served since the restoration. On the sixteenth of October of this year, as I recall, President Grant will have served as one of the General Authorities for sixty-one years. The longest term of service prior to this, I believe, was

that of Wilford Woodruff, fifty-nine years. From Joseph Smith to Heber J. Grant, such wisdom and counsel as has been read here, and as is found in each of the utterances of these brethren, are a safe guide to the current conduct of our lives.

May God be with President Grant, and help us to appreciate the privilege of a living leadership with divine authority and inspiration to direct us through all the difficulties of our day, and help us to be wise enough to live in accordance with those counsels, I ask in the name of the Lord Jesus Christ. Amen.

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Elder William Harper Stoneman sang a solo, "Calvary" (Rodney).

### ELDER MARION G. ROMNEY

*Assistant to the Council of Twelve Apostles*

Brethren, I have been greatly impressed with a passage of very modern scripture. You will find it on page thirty of the *Message of the First Presidency*, delivered in this tabernacle on October 3, 1942. It follows a survey of Satan's present efforts to destroy the people of the earth, and reads:

#### STRENGTH IN UNITY

In the midst of this welter of lying and deception, of woe and misery, of death and destruction, of violent disorder and threatening chaos, the only saving forces on earth are the eternal principles of the everlasting Gospel of Christ and the rights and powers of the Priesthood of Almighty God. We of this Church stand as the sole possessors of these mighty forces which we have for our own blessing, salvation, and exaltation, not only, but also we hold them in trust for all mankind.

It seems to me that standing thus as God's representatives in the earth, charged with the responsibility of carrying the banner of righteousness in the mighty conflict now raging between truth and error, we are under great responsibility to be one, for we fight against tremendous odds, and we need all the strength we can get.

United we are strong. We have great strength as a unit. The programs we have undertaken as a Church have been accomplished magnificently.

#### EVIDENCES OF UNITED EFFORT

I call to mind the building of the Nauvoo Temple. The Saints were poor. The securing of the money for the purchase of the materials they used required sacrifices beyond any that we have been asked to make in recent times. They knew that as soon as the building was completed and they had received their endowments therein, they would have to abandon it. Still they held to their purpose, though they had to complete the construction with a sword in one hand and a trowel in the other. That building is gone, but the monument erected in the hearts of the builders shall live forever as a testimony to their faith and unity.

The missionary work of the Church is another example of what can be done when the people are united. It is one of the marvels of the age to all who are acquainted with it. Today, one foreign mission is being manned by a single small stake.

The erection of the grain elevator on Welfare Square in this city is a further evidence of what can be done with united effort. When the erection of that structure was in contemplation, it was stated by one of the consulting engineers that the building could not be erected without a skilled crew, and that it would take such a crew between fourteen and fifteen days to pour the cement for the bins. The cement was poured in eight and one-half days, almost wholly by an unskilled force of volunteer Welfare workers.

The production of the annual Church Welfare budget is another demonstration of what this Church can do.

It is my conviction that since we are engaged in the Lord's work, we can accomplish everything He wants us to do if we will but be united.

Can we not be so in all things? The answer is obvious and certain. We can, but there is only one way, and that is for each one of us to find out what the Lord wants done, and then for all of us to proceed together with energy to do it.

Unity never comes while each man charts his own course and walks in his own way. The Lord made this very clear in the first section of the Doctrine and Covenants, when He marked such a practice as one of the reasons for the calamities which he saw coming upon the inhabitants of the earth. He said:

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth.

And the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people;

For they have strayed from mine ordinances, and have broken mine everlasting covenant;

*They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall. (D. & C. 1:13-16.) [Italics author's.]*

This message was intended for all the world, as the Lord says, and now for nearly one hundred and twelve years the Lord's servants have been carrying it to the world, explaining that the cause of all this strife, trouble, and wickedness is that men rely upon the counsel of their fellow men and trust in the arm of flesh and walk in their own ways after the image of their own gods, rather than seek the true and living God to establish His righteousness.

I repeat that the only path to unity is to find out the will of the Lord, and then follow it. The way to find it out is, first, to be humble. We must not be hard of heart. We must assume our proper relationship to our Father in heaven, recognizing that in His infinite wisdom He knows what



ought to be done. Therefore, we should be willing to subject our personal opinions and actions to His will.

#### UNDERSTANDING OF THE GOSPEL COMES THROUGH STUDY AND PRAYER

In this attitude, we should learn what His will is by a study of His word, as given in the standard works of the Church and through the living prophets. This study must be made in faith, and prayerfully. We should ask the Lord to help us comprehend the Prophet's words and understand their application to us.

As an illustration of this approach, I call your attention to some Book of Mormon history. You will recall that Father Lehi had a dream, in which he saw the tree of life, the fountain of water, the iron rod, and the large and spacious building, and that when he told his sons about it, they did not understand its meaning. Nephi had such a desire to know what it meant, and such faith that the Lord could make it known unto him, that he was caught away into a high mountain and given its interpretation. When he returned to the tent of his father, he found his brothers disputing as to the meaning of the words of their father, and they were hard to understand in the wisdom of men, for Nephi says that his father spoke "many great things unto them which were hard to be understood, save a man should inquire of the Lord." His brothers, being hard in their hearts, had not inquired of the Lord, saying that the Lord "maketh no such things known unto us." Then Nephi said:

... How is it that ye do not keep the commandments of the Lord? How is it that ye will perish, because of the hardness of your hearts?

Do ye not remember the things which the Lord hath said? If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you. (1 Nephi 15:10-11.)

#### INDEPENDENCE THE AIM OF THE WELFARE PLAN

One of the activities of the Church which is being given great emphasis at this time is the Welfare work. If I understand the counsel of the brethren correctly in connection with this program, we must become a self-sustaining, independent people. This means that the Church members, individually and as a body, must become independent of direct public relief of all kinds.

We have done a magnificent work in our production program and in many other Welfare activities. What we need to do now is to become united as one man in our determination to accomplish this great objective of independence. This we can do by understanding and following the advice of the brethren and the instructions issued from the headquarters of the Church.

It seems to me that there is no greater threat today against our fundamental institutions than that of losing our independence. It is a sad fact that in Utah in 1942, when industrial payrolls were up 270% over 1936, the public welfare expenditures were up 282% over 1936. It is possible, in the Church Welfare way, to free every member of the Church of Christ

from the necessity of accepting direct relief from any public agency and to make all, except the permanently disabled, self-sustaining.

I accept this Church as the way of life, not only in the interpretation of theology, but in the social and economic phases of our lives, and I expect that through this Welfare program the Church shall point the way to the solution of economic problems, so that in the future a falling world can point to it as a light on the hill which has solved its economic problems in the midst of chaos.

God help us to become united in our understanding and in our efforts to accomplish this great objective, I humbly pray in the name of Jesus Christ. Amen.

### ELDER GEORGE ALBERT SMITH

*President of the Council of the Twelve Apostles*

I trust that I may be favored of the Lord in what I shall say, to the end that you may be edified and that the time that I occupy may be profitably spent. It is a remarkable experience to stand here and face an army of men, and realize that each of these men possesses divine authority. No other place in the world, no other group in the world, holds the authority of the holy Priesthood as you do.

#### CAUSES OF PRESENT CONDITION OF THE WORLD

It is oftentimes a source of exceeding distress to me to know that our brothers and our sisters are in the world, many of them, seeking to destroy those who are opposing them on the field of battle. It seems that at different periods of the world's history, those who have been faithful in keeping the commandments of God have been compelled to defend the ideals that they have received from our Heavenly Father. Today those who have gone out from among us are not only representatives of the government of the United States but they go out also believing that it is their religious duty to defend the liberties of the nation that our Heavenly Father established for us to enjoy.

It does seem strange that after hundreds of years of access to the holy scriptures comparatively few people are familiar with the fact that what is occurring now is in fulfillment of predictions of men who, like you, have held the Priesthood. The philosophies of men vary and change. The truths of God are fundamental and never change. Today this world is facing destruction because after not only hundreds of years but thousands of years the sons and daughters of the living God have failed to conform their lives to His kind advice.

One of the prophets told us that the Lord God would do nothing but He would reveal His secrets to His servants the prophets. In other words, the world would not be taken by surprise if they paid attention to the leadership that the Lord provided. So we look down over the vista of time, to the days of Noah when the Lord warned the people of what would occur, and they apparently paid no attention, for out of the seeming mul-

titudes that dwelt upon the earth, only eight souls were saved from destruction, yet all had been told how they might be preserved.

#### WARNINGS OF ANCIENT PROPHETS

The Lord warned Tyre and Nineveh and Jerusalem and Babylon, and other cities, that unless they repented and turned to him they would be destroyed, and of those cities, Nineveh was the only one that turned immediately to the Lord when the Prophet Jonah warned them of impending danger. The king and people clothed in sackcloth and sat in ashes without delay, and the Lord permitted the destruction that was promised to pass by.

The Lord told Abraham that his seed should go into a strange land, that after four hundred years they would return with great possessions. He did not tell him how it was going to be brought about. He did not tell him that Joseph, one of his descendants, should be sold into slavery in Egypt and because he kept the commandments of God should have communication with the heavens and preserve the great nation where he was living at the time. **Abraham was not told that.** He was not told that the great Pharaoh would recognize a humble Hebrew who was taken out of prison to interpret his dream. Abraham was not told that the family of Joseph would be brought to Egypt in order to be preserved, that they should become a mighty multitude, and after a period of time, four hundred years, six hundred thousand people, approximately, came out of Egypt and wended their way through the wilderness into the Promised Land. It was not a matter of guessing. It was a matter of knowledge on the part of God and He gave the information to Abraham.

Think how anxious the Lord was to save the cities of the plains, Sodom and Gomorrah. Abraham pleaded repeatedly with the Lord, asking that they be spared for the sake of the righteous. He kept reducing the number until he came down from fifty to ten righteous people. The Lord said that if in these cities ten righteous could be found, the cities would be saved. But not ten righteous persons could be found and the cities were destroyed, as they had been warned by a servant of the Lord that they would be because of wickedness.

It was a strange thing that in the days of Isaiah the Lord revealed to him that the greatest of all the nations in the earth should be humbled, and He gave the name of the man, Cyrus, whom the Lord referred to as His anointed, and told Isaiah that Cyrus would overthrow Babylon and rebuild Jerusalem. The prophet had said that Jerusalem would be in bondage seventy years. It was just seventy years when Cyrus gathered together and took back to Jerusalem the Jews who had been taken captive to Babylon. Cyrus took artisans and skilled men and the vessels that had been stolen from the temple by those who had lived in Babylon and went back to rebuild Jerusalem.

It was not very long after that until the Jews who would not repent were punished because they would not listen to the Lord. And then again, after the coming of our Lord and Master, Jesus Christ, they would not

receive His Gospel and they would not repent. This time Jerusalem was not only overthrown but was destroyed and her temple was razed until not one stone was left upon another.

All these things were revealed to the prophets of God. And so we might go on now speaking of Babylon, and how the Lord told of the establishment of the various kingdoms that should succeed, by giving the king, Nebuchadnezzar, a dream, and then by using Daniel, who was there as a captive to interpret the dream of the king. The prediction had been made that certain things would occur, and one kingdom should follow after another, and it was so fulfilled. It took hundreds of years to fulfil the prediction. One of the remarkable parts of the interpretation was that in the days of the kingdoms that should grow out of the Roman Empire, the God of heaven should set up a kingdom. A little stone was to be cut out of the mountain without hands, and the God of heaven would set up a kingdom.

Daniel was a prophet of God, and he was a prophet because he kept the commandments of God. I would like you brethren who are here today to take this message with you. Daniel observed the teachings of God with his companions, with reference to the kind of food and drink they should have, and refused to accept the food that was served upon the king's table. He kept the Word of Wisdom, and the result was that he, with his three associates, who also kept the Word of Wisdom, of all those that were captives, received the inspiration of the Almighty and their own lives were not only preserved, but they were also permitted to tell what should occur.

#### THE PROMISES OF THE LORD FULFILLED

Now, in the days of the kings that grew out of the Roman Empire, the kingdoms were partly strong and partly broken, and the God of Heaven did set up a kingdom, for in the year 1830 he established His Church here upon the earth. That did not come by accident—it did not come by surprise. It had all been predicted—all these things that are contained in the Old and New Testaments, and many others that I am not trying to mention. I am trying to call your attention to the fact that when the Lord speaks, what He promises has always been fulfilled.

Well, now, has He promised us anything today? Read your scriptures. Not only the Old and New Testaments, but turn to your Book of Mormon. See how the Lord has fulfilled His promises—how the Nephites, because they refused to accept the teachings of God—refused to sustain those who presided over them by authority—were wiped from the face of the earth. That was not done without a warning; they knew it would come, and they were told, across the mighty ocean, of the coming of the Savior, what would occur when He came, and what would happen when He was crucified. The Lord kept these things in the minds of His people who were prophets and who paid attention. All over this land there was destruction because the people were not righteous.

You may follow the record, and you will discover that such things have never happened to a people who were keeping the commandments

of God. The destruction has come to those who were failing to pay attention to what the Lord desired. This nation was raised up in order that men might worship God according to the dictates of their conscience—this nation of which we are a part. God raised up the very men who prepared the Constitution to declare to us our privileges and our liberties. It was not an accident. Those things were recorded beforehand. In the Book of Mormon He announced the coming of Columbus, and of the Pilgrim fathers, from the old world, those who came here to worship God.

#### PREDICTIONS OF A MODERN PROPHET

All these things had been made known beforehand, and then, in the case of the Latter-day Saints, when they were in distress in Nauvoo and were being harassed by their enemies, the Prophet of God told them that they would be driven from their homes—and that they would come to the tops of the Rocky Mountains where they would become a mighty people. What did they know about the Rocky Mountains? What was there in the Rocky Mountains that they should come to? Not anything but what God had prepared. That prophecy was fulfilled, and you are my witnesses that it was fulfilled in that the Latter-day Saints today are a mighty people in the midst of these great mountain valleys.

Another prediction of our times that was fulfilled, was when the Lord revealed to the Prophet Joseph Smith that there would be a civil war in this country and told him exactly where it would begin, at the rebellion of South Carolina. How did the Prophet Joseph know, nearly thirty years before it occurred, that it would start in South Carolina? He knew because the Lord knew and told him so. So from the beginning, through Noah, and all down through the line of prophets the power to communicate with the heavens has been with those whom God has raised up and prepared. The people have been taught, and they have been warned, and most of them have been recreant to the warning, the result being that great destruction has come upon the children of men.

Now, in our day we are warned, in a revelation to the Prophet Joseph Smith, that unless we are more righteous than those who are receiving destruction at the present time in many parts of the world, we, too, must lose our birthright and our opportunity and be destroyed here in the flesh. We will not be justified by saying we are living as well as other people. That is not sufficient, my brethren. We have a special destiny if we live for it. That destiny is to live here upon this earth when it becomes the Celestial Kingdom, where God our Heavenly Father and His Son Jesus Christ will be our King and our Lawgiver. We know these things, and the world does not know them. So it is not sufficient that we are doing as well as most of the people in the nation. Unless we are keeping the commandments of God and living worthy of the blessings of our Heavenly Father, we will not receive those blessings.

#### SALVATION THROUGH KEEPING THE COMMANDMENTS

Now that is not said with any feeling of unkindness and harshness.

From the depths of my soul I wish that we ourselves could see our own danger. There are many people among us who are pleasing to our Heavenly Father because they are keeping the commandments of God. There are many people who are not members of the Church who are seeking to keep the commandments of God as they understand them. All these will receive blessings in proportion to their faithfulness. But in preparation for the Celestial Kingdom, to obtain an inheritance here when this shall be that kingdom, the Lord Himself has given the rules and regulations. Yet, I fear there are some among us who are so thoughtless as to have the idea that they will decide for themselves, contrary to the Lord's advice, what they will do and yet expect to receive an inheritance in the Celestial Kingdom, but they are doomed to disappointment. The Master said:

Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. (Matt. 7:21.)

Why are we prevented at the present time from doing as we have done for years, to bring all our people who can come to the tabernacle? Because the people of the world have transgressed the laws of God; because the people of our nation have disappointed the Lord and have refused His blessings, so many of them.

Then, right here among us, in our own homes, in the organized stakes of Zion, there are those who have had the hands of the servants of God laid upon their heads and been confirmed members of the Church, and many of them have received divine authority, and today what would they do if the Savior were to come? What would we do? Are we prepared for the coming of our Lord? I hope we are preparing, because we need to be prepared.

And so today, as one of the humblest among you, I feel with all my heart to invoke upon you the blessing of our Heavenly Father. You who are leaders in the organized wards and stakes of Zion, and some in the mission fields, I pray that you may have the wisdom to see the truth and to understand it and to live as the Lord intends that we should live. I say to you, destruction is not far away and only on the condition that we will observe the laws of God and keep His commandments have we the promise that He will preserve us. It is in our power to repent as it was in the power of the people of the city of Nineveh. When they were about to be destroyed, they repented and were preserved. Unless the people of this land that we live in, repent of their infidelity and wickedness and turn to the Lord, his judgments will overtake them. I do not say that with harshness or unkindness, but because the Lord Himself has said it, and it is your duty and mine to let our light so shine that all these people that we can contact will know and understand that God lives and that this is His footstool, and our title to an inheritance here shall only be obtained by honoring Him and observing His laws, and keeping His commandments. All these things are made plain to Latter-day Saints. It is our duty to divide the information with others of our Father's children.

## ADVICE OF PRESIDENT GRANT UNHEEDED

We are fortunate today to have the servant of the Lord who presides over the Church, the mouthpiece of the Lord to us, sitting in our midst. There are thousands of people who would walk any distance they were able, in order that they might see the face and touch the hand of the Prophet of the Lord, and yet there are many of our own people who disregard his council. From this very stand he pleaded with us not to repeal the Eighteenth Amendment to the constitution of the United States. He didn't speak as Heber J. Grant, the man. He spoke as the President of the Church and the representative of our Heavenly Father. And yet in a state where we could have retained what we had, there were enough Latter-day Saints, so-called (some of them hold positions in the Church, or did at that time), who paid no attention to what the Lord wanted, ignored what He had said through his prophet, and what is the result? Such delinquency as we have never known is in our own community today, and the sons and daughters and grandchildren, and in many cases the fathers and mothers, who defied the advice of our Heavenly Father and said "We will do as we please," are paying the penalty and will continue to do so until they turn away from their foolishness and desire with all their hearts to do what our Heavenly Father desires us to do.

Now, I hope that I am not saying things in a way that might make you feel that I am angry with anybody. I have no such feelings. My heart is warm and tender toward the sons and daughters of God; I am grateful to have such companions as I have in this Church and some wonderful friends outside of it—men and women with whom we are seeking to share the Gospel of Jesus Christ.

## TESTIMONY AND ADVICE

Today I stand here as one of the humblest among you, grateful for the blessings that have been bestowed upon me, thankful for the knowledge that this is God's work, and in conclusion I would like to bear my testimony that I know, as I know that I live, that the God of Abraham, Isaac and Jacob is at the helm. This is the true Church and it bears the name of His Beloved Son who named it. His servants have the power, and they have bestowed upon you, my brethren, a portion of divine authority with the belief that you will qualify, with the hope that you will measure up, and when I say "you" I mean all of us. Are we going to disappoint our Heavenly Father? Are we going to let our own homes go to pieces and our families forsake the truth while we trifle with our opportunity? Are we going to live like the world, because it is popular? Or are we going to do as the people of Nineveh did—turn from the foolishness of man to the wisdom of God and prepare ourselves for eternal life in the Celestial Kingdom? That is what He offers us. That is what each of us may enjoy if we will, and I bear you witness that this is true and pray that our Heavenly Father will help us to cleave to the truth that insures exaltation and eternal happiness, in the name of Jesus Christ, our Lord. Amen.

**ELDER W. AIRD MACDONALD***(Former President of the California Mission)*

I feel very humble, my brethren, in occupying this brief moment in this great Conference. I am thrilled to be present again with President Grant. It was my great opportunity while serving in California to be closely associated with him during his visits there and I want to bear testimony here that he is the prophet of the Lord. At a time when he was stricken and when medical science said there was no hope for him, and as he lay in the hospital he detected our anxiety and concern. I recall the morning when we visited him there when in that calm assurance of faith he said: "Don't worry, the Lord has made manifest to me that I shall recover and I shall walk out of this hospital." It has been three years since that time and we are privileged to still enjoy his inspired leadership. I am grateful for this opportunity this morning to see him again and to witness before you our loyalty and appreciation of his great leadership of the Church.

I want to bring you the testimony of the outside world: Recently the President of the College of the Pacific at Stockton, California, paid a visit to your city and for two weeks he mingled among you. He returned amazed at the great work that is being accomplished here by the great Church that has set up an ensign to the world, and when talking to a minister of another protestant church said, "I was absolutely flabbergasted at what I found in Salt Lake City. You know, Dr. Long, there were seventy-three churches, and they all held services on Sunday evening—Seventy-three churches in one city, and we can't get one church filled in our city here."

That is the testimony of those who come among you. I appeal, to you, my brethren, to continue to keep the commandments of the Lord, for you are an ensign to the world, and the world is coming here to learn the ways of the Lord.

I am grateful for the opportunity that has come to me to serve in this Church, and I am thrilled with the new call that has come to me to serve with the men in the Service who I believe have a great heritage come to them through being the men who shall go before and make preparation for the coming of the Son of Man. I believe I see out of this great conflict, that this great army of freedom shall go in the might of the Lord and shall prepare the way so that the world might be ready to receive the King of Kings when He shall come. These young men who shall wear the uniform of this great army of righteousness that shall prepare the way like John the Baptist in the Meridian of Time, have a great responsibility and a great honor. I believe they go out as missionaries, these few, forty thousand among seven million, to be the light to the world and to prepare the way; and, by their lives, living among their buddies, to preach the gospel of Jesus Christ. I see a greater opportunity before them to preach the gospel than the missionaries have had in the mission field, who have spent most of their time trying to find men who would listen to them. Now, in the privacy of their own barracks, to their own buddies they can



preach the gospel many times without even saying a word. And so I appeal to you brethren who stand in responsible positions in the stakes and wards of Zion from whence our young men have gone into the Service, to let it be a distinct honor to your ward and stake that these are your representatives in the great army of righteousness. See to it that your membership and your families and the parents of these boys do not bother them with the petty things on the home front. They have all they can do in learning the great problems they have in their great work. I appeal to the parents to write encouraging letters to their boys and not to trouble them with the petty things at home.

I bear testimony to you that this is the work of the Lord, and I pray that we as a people may be worthy of the great responsibility that is ours in being a light to the world, and so living our religion and so being faithful to our teachings that our lives may be exemplary and that other men, seeing our good works, may be led to glorify our Father in Heaven. I pray God to bless us and to bless our beloved President that his life may be prolonged upon the earth and that we may enjoy his inspired leadership. Help us all to be faithful and true, I pray in the name of Jesus. Amen.

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The congregation joined in singing the hymn, "Lord Dismiss Us."

Elder Silas L. Wright, President of the Montpelier Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY

### AFTERNOON MEETING

The third session of the Conference convened at 2 o'clock p.m., Saturday, October 2nd.

#### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

We are now ready to begin the third session of the 114th Semi-Annual Conference of the Church.

All of the General Authorities are present, except President Grant, who feels that it is not wise to be here this afternoon. He was here all the morning as you know. He has the love and faith and prayers of the Priesthood here assembled, for his continued health and improvement.

The other General Authorities are present, also the Officers of Stakes, Quorums and Wards as heretofore announced. Attendance is restricted as it has been heretofore during the last three Conferences because of the exigencies of war.

The proceedings of this meeting will be broadcast over station KSL. We will make only such announcements as may be necessary for the audience listening in to keep in touch with the procedure.

Elder J. Spencer Cornwall will conduct the music, and Elder Frank W. Asper is at the organ.

The congregation will now join in singing, "Come Listen to a Prophet's Voice," number 27 in the Song Folder, 68 in the *Hymn Book*, 166 in your small books.

The congregation sang the hymn, "Come Listen To A Prophet's Voice."

President Heber Moon of the Duchesne Stake offered the invocation.

The hymn, "Jehovah, Lord of Heaven and Earth" was sung by the congregation.

### ELDER GEORGE F. RICHARDS

#### *Of the Council of the Twelve Apostles*

Dear brethren: For some time I have anticipated this experience and with a great deal of anxiety. I have seen in my mind a large congregation of intelligent leading men of the Church, men holding the Priesthood and important offices in the Church, whom I would be expected to lead in intelligent and profitable thought in matters pertaining to our eternal welfare. In thinking what I might say that would be appropriate I have thought that, as this is a General Conference of the Priesthood of the Church, I might speak on the importance of the Priesthood in the great scheme of man's salvation with the hope that it might lead to greater faithfulness in magnifying the Priesthood.

#### THE IMPORTANCE OF THE PRIESTHOOD IN THE CHURCH

Priesthood is power and authority of God delegated to man to speak and act for Him in the work of salvation. We are all candidates for the blessing of eternal life and exaltation and have been from the beginning, and in the end I am sure we will be satisfied with nothing less than a fullness of glory, but these blessings cannot come to us without the exercise of Priesthood. It matters not how much faith we may have, how sincere our repentance, we can enter the Kingdom only by baptism and confirmation, and these ordinances have to be administered by the Priesthood. This really places the Priesthood on a par in importance with our membership in the Church. We might ask, do we fully appreciate our membership in the Church, and do we fully appreciate the Priesthood? There are other ordinances of supreme importance that we must receive if we would obtain eternal life and exaltation, for example, the endowments as ministered in the house of the Lord. In these endowments we are informed that they are to prepare us to enter the Celestial Kingdom. There we receive knowledge and information which with faithfulness on our part are intended to

admit us into the kingdom, knowledge that is received from no other source and without which we may never enter the Celestial Kingdom. Those ordinances are administered in the power and authority of the holy Priesthood. Do we see the importance of the Priesthood which we have received?

There are other blessings—the new and everlasting covenant of marriage, administered by the authority of the holy Priesthood entitling faithful men and women to receive that covenant, if they are true and faithful, to some of the highest and most glorious blessings that our Father has for His faithful children. A man may not attain to the goal of his existence, eternal life and exaltation, without himself bearing the Melchizedek Priesthood. He may not receive the endowments until he has first received the Priesthood. Nor can he have a wife sealed to him for time and eternity without his first having received the Priesthood. These facts make the Priesthood of equal importance with all these other ordinances of the Gospel and with salvation itself.

#### OBLIGATION RESTING UPON THE PRIESTHOOD

Every man that has received the Melchizedek Priesthood has received the oath and covenant of the Priesthood which the Lord has revealed and which is recorded in the eighty-fourth section of the Doctrine and Covenants by which He covenants with the Lord that He will magnify that Priesthood. You and I, all of us, have received that oath and covenant, and the Lord on His part covenants to give to us all that He hath.

If by bearing this Priesthood and magnifying it before the Lord, we may have all that our Father possesses, eternal life and exaltation in the Celestial Kingdom, what more can He offer as inducement and reward for magnifying the Priesthood?

Brethren, these important offices which we hold that grow out of the Priesthood, afford us an opportunity to magnify the Priesthood. I may say that when we magnify these offices, we magnify the Priesthood, and if we fail to magnify these offices we have accepted, we fail to magnify the Priesthood.

#### OPPORTUNITIES NEGLECTED

There are in the Church today, according to statistics, something like thirty-five thousand men over twenty-one years of age who hold some office in the Aaronic Priesthood who have never received the Melchizedek Priesthood. Some of these men may have become disgruntled over some little thing that might be overcome if we would take up a labor with them, inquire into their feelings, manifest a little love toward them and an interest in their eternal welfare.

Some seem never to have appreciated the Gospel which they have received. They have gone as far as they care to go, apparently, lying down on the job. This we do know, that these men never having received the Melchizedek Priesthood, have not received their endowments. They have not been married according to the new and everlasting covenant.

They are living with their wives and rearing their children outside of that covenant, having married their wives for the duration of their mortal lives. Such men are in danger of losing their wives, their children, and their salvation. The Prophet Joseph Smith has left of record this statement that when God offers a man knowledge, or a blessing, and he rejects it, that man is damned. We have here shown that the Priesthood is a blessing of the highest type and degree, and the Lord offers it unto the men of his Church if they will qualify, through faithfulness, to receive it. Our boys are taken when twelve years of age and are given an office in the Aaronic Priesthood and ordained deacons that they might assist the Church, that they might learn to appreciate and magnify the Priesthood, that they might prove themselves worthy of advancement, and at the age of fifteen, if they have been worthy, they are entitled to a further ordination in that Priesthood to that of a teacher, and after two years of experience as a teacher, at seventeen they are entitled to receive the ordination of a priest. And then, at nineteen years, if the boy has proved himself all along the line to be true and faithful, he is entitled to the ordination of an elder in the Melchizedek Priesthood. Here lies a great responsibility, one of many resting upon the bishopric of this Church, to see that that boy be not neglected and allowed to go on to be more than twenty-one years of age without his having the privilege of receiving the Melchizedek Priesthood and its attendant blessings.

#### COVENANTS ENTERED INTO ARE SACRED

There is another class of people in this Church. We have no statistics, so far as I know, to determine how many, but I am sure a great many who have gone a little farther than these adult members of the Aaronic Priesthood in that they have received the Melchizedek Priesthood. They have been privileged to go to the temple and get their endowments and have a wife sealed to them and then they have neglected all their religious duties and responsibilities, disregarded their vows and covenants that they have entered into in a most sacred way and in sacred places, and seem to have no interest in their religion. The wives of these men, notwithstanding they have been sealed to their husbands for time and eternity, do not always remain with them through time and eternity. Sometimes divorcements follow because a man has not kept his covenants, is not living his religion which, to his wife, is the dearest thing in the world, and complications arise, and she secures a divorce. Another good man comes along later and courts her, wants her for eternity as well as for time. She, knowing that he is a worthy man, wants him for eternity also, and she applies to the President of the Church for a cancellation of the sealing to her husband that she may be sealed to this man, and that is often given. I suppose that the President of the Church has the evidence in each case that justifies rendering a decision in favor of the woman. If the children are old enough to decide for themselves and they elect to be sealed to their mother and their stepfather, it is permitted and the dead man loses his wife, and his children. And where there is no divorcement in a case of this kind, if the man is altogether unworthy of the woman, and of the Priesthood

and blessings that have been sealed upon him, and he should die, that woman may get a cancellation of the sealing and be sealed to another man. Now, there are some of these adult members of the Aaronic Priesthood, and some of these who have received the Priesthood endowments and sealings and have been unworthy. Now this, by way of warning to these people. I do not wish to censure. That is not my prerogative, but to indicate the way of life and salvation and what the remedy is for these men, whether they have received the Priesthood and temple blessings or not, to live happily in their homes and make their wives and families happy, and live their religion, and then if a man has had a wife sealed to him and dies under those conditions the President of the Church is under obligation to protect his rights in the matter.

#### SEEKING AFTER THE NEGLIGENT

Now brethren of the Priesthood, do we seek work that may be done? Do we really love these, our brethren, who are among the unfortunate as members of this Church, so as to go out after them in love, in humility, kindness, pleading, helping them to see the better way of life? Elder Lyman, in his talk here yesterday made very impressive the work that is being done in the stakes of Zion by the stake missionary work. He reported thousands of men who had been inactive who had been brought into activity. May the good work go on as well as the conversions being made of good men and women who have not been members of the Church because they have not been taught and invited to become such.

The ward teaching work is another means by which these men might be reached, and toward those who have received the Priesthood, the quorum of the Priesthood to which they belong, and the presidencies thereof have a great responsibility. With all these agencies and the individual effort which the Lord requires of us, every man to his neighbor, he that is warned to warn his neighbor, is it possible that we cannot bring these members of the Church into activity that the Lord may have their help? He needs it. The conversions made here in the stakes of Zion in recent years are greater in number than have been made in the mission fields in the same period of time. They are here to be converted. Would that all these inactive members were brought into activity. Something for us to do, brethren of the Priesthood. May the Lord help us to do it well and faithfully, I pray in the name of Jesus Christ. Amen.

#### ELDER JOHN H. TAYLOR

##### *Of the First Council of the Seventy*

I trust, my brethren that the Lord will bless me so that I may contribute at least a bit to the thoughtfulness of this conference.

#### THE HERITAGE LEFT BY THE PIONEERS

The other day a man came into the office, we began to talk about the Gospel of Jesus Christ and our families. This man's grandfather and his parents were among the early pioneers of the Church. They had made

every necessary sacrifice in order to come to this country in the early pioneer days. In talking with the man I found that he hadn't been doing the things that ought to be done. He had not been quite faithful to the principles of the Gospel of Jesus Christ, nor had he lived up to the privileges that were his as a member of the Church of Jesus Christ.

After talking with him, this thought came to me: These pioneers of ours, our fathers and mothers and grandparents, have been gathered from all the nations of the earth. It was not such an easy thing to leave the advantages of their homes and their country. They had made considerable sacrifice in order to come. Many of them had abandoned good positions and wealth, and all that they owned, in order that they might come to the valleys of the mountains to worship the Lord. They were honest people. They had the characteristic of playing fair with all men. They taught that it was necessary to be good citizens and to keep the laws of our government which would enable them to live more righteously and help them to enjoy freedom in this great land of ours. They had an abiding sense of modesty and decency, and protected themselves and their own and everyone else, that out of life might come the finest things possible. They were willing, when arriving here, to be sent out in the various places to build up other sections. They were obedient not only to the laws of their land but obedient to the laws of their Church. They had the loyalty that made them steadfast to the prophets, seers, and revelators, and the men who presided over them. In every way, they seemed to be willing to do the things that ought to be done. I am quite sure that they had faults, but they were few compared to their many splendid qualities.

Their love of the Gospel, their desire to be obedient, their desire to go to Church, their desire to honor the Priesthood which had been given to them has been handed down to us as a heritage. The pioneers measure their success in life by their ability to give to their children a heritage that eventually, if cherished, would lead them back into the presence of God, the Eternal Father.

I wondered as I talked to the man and after he left me, just what we as Latter-day Saints are doing with our precious heritage, a heritage paid for with so much toil, service, faithfulness, and in many instances sacrifice of life that those who followed after might live just a bit finer and better.

#### OBLIGATION OF PRESENT DAY LATTER-DAY SAINTS

I am wondering whether we are feeling that it is quite as necessary to follow the heritage that has to do with the Gospel of Jesus Christ as we do the heritage that has come to us, to succeed in a material way, and to make money. While this ability is a valuable and important one to receive from our parents, it is not worth while if we lose the other heritage of being splendid and decent and kind and honest. There is no higher compliment that we can pay to those who gave us our heritage than in using it in establishing ourselves upon the earth in righteousness and laying up treasures in heaven and thus becoming worthy to be with our parents after we have finished our lives here upon the earth.

We know the story of Jacob and Esau. The birthright didn't seem to be so important to Esau, and so the birthright came to another. Sometimes it seems to me we get the idea that because we have been born in the Church all the blessings that God can give to us, such as good health and good brains and many other fine things naturally belong to us. But these gifts are valuable and helpful only as we make use of them. It seems to me, brethren, that as fathers we are responsible for laying such a splendid foundation and getting into the hearts of our children in such a way that after we pass on, they will consider the Gospel of Jesus Christ the finest heritage that we could have left them to enable them to be helpful as they labor here on the earth and to keep them safe until they find their way back into the presence of God, their Eternal Father.

As we live our lives, I hope and pray that all of us will not be satisfied to be merely born in the Church. There is no royal road to learning, neither is there a royal road into the presence of God, the Eternal Father. Whether they be our children or somebody else's children, gaining salvation and attaining God's kingdom is totally dependent on the type of life each one lives as he spends his time here upon the earth.

May we not lose our parents because of our unfaithfulness. May the Lord be good enough to us that we shall not lose our children because of our lack of teaching or training or love or sympathy or tolerance; but may they remember us because of our good works, and the principles of righteousness which we have placed in their hearts, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

### ELDER CHARLES A. CALLIS

#### *Of the Council of the Twelve Apostles*

God of our fathers, known of old—  
Lord of our far-flung battle line,  
Beneath whose awful hand we hold  
Dominion over palm and pine—  
Lord God of Hosts, be with us yet,  
Lest we forget! Lest we forget!

#### PATRIOTISM COMMENDED

With you I am very much gratified that Utah went over the top in the bond sale, and that the nation over-subscribed the government loan. This shows that patriotism is not dead and that the love of pleasure does not predominate the spirit of sacrifice. Every American should do all he can to frustrate the wicked ambition of those who would rather rule in hell than serve in heaven. Brethren, we must not boast: we are not yet out of the woods. Our hope is in Jehovah, the Lord of Heaven and earth. He will not fail us. With God we can do everything that is right; for if he be with us who can be against us?

#### A LESSON FROM THE BEES

Now, may I turn your attention for a moment to some other matters. In the morning paper, a day or two ago, Mr. Belliston, the head of the

honey industry of this state, requested the people to sow clover in the barrow pits, and on the sides of the road, that the honeybees might be provided with the proper food and consequently make better honey. This is excellent advice.

I was in Miami years ago. The president of the branch had several beehives. I said, "Brother Newbeck, have you a lot of honey now?" He said, "Yes." "Is it good honey?" "No," he said, "it is not." "Why?" "Look over yonder," he said. And I beheld a bottling plant; there were scores of boxes covered with syrup. The bees had become lazy. Instead of flying out into the fields and extracting the nectar from the flowers, they lighted upon these boxes and fed upon this syrup; consequently the honey wasn't much good.

I am wondering if we are sowing clover. Are we providing the proper food for our children? I do not mean physical food. We are a well-fed nation; but we are not grateful enough to the Almighty. In the careful rearing of children we are building a mighty republic.

#### HOLDING COTTAGE MEETINGS SUGGESTED

Alexander Cairns said that there was such a thing as "wasting our sorrows." We have been deprived of some Church privileges, we think, because of this war. It seems that there are wards in Zion where Sunday evening meetings are dispensed with because of the inconveniences caused by shortage of gas, etc.

In each of such wards the bishop could have at least twenty or twenty-five cottage meetings on Sabbath evenings. This would provide for young and old rich spiritual food. In attending such meetings they would not be in places to feed on stuff that does not form character nor develop the qualities of true manhood and womanhood. If we would hold these cottage meetings and praise the Lord in worship and in song, behold there would be manifested in the lives of the young people increased Church activity and more spirituality.

The Sunday School is the most powerful—it is the greatest spiritual auxiliary organization in the Church. Fathers and mothers would do well to go with their children to Sunday School. There, in that divinely founded institution, the children are given proper spiritual food to develop a nobility of character, manhood, and womanhood which will endure forever.

Sometimes we think that in counseling our boys and girls, it is like pouring water on a duck's back.

#### ALMA'S CONVERSION

We read in the Book of Mormon the story of Alma. He and the sons of Mosiah were going around trying to destroy the Church. An angel stopped them by the way. For three days and three nights Alma suffered the pain of a damned soul. He was racked with the pains of hell. While he was praying, while he was in this distress, this agony, for he seemed to have touched the bottom of hell, he remembered the words of his father, the father who prophesied that Jesus Christ would come into the



world and redeem mankind. And as Alma thought of this holy being (no man can think of the Lord Jesus Christ without being a better man) he pleaded with Jesus, and prayed to Him. Then his pain, his torment, his guilty conscience subsided, and into his life there came an exquisite feeling of peace and love and joy.

#### HOME INFLUENCE POTENT

In the home a father's voice and counsel, the mother's law will be more effective than if they were given outside the home. I plead for a greater parental control, benevolent of course, persuasive, kind, and loving, because, "Come along, come along, is the call that will win." If the homes are provided with this parental control, with good reading matter, with the magazines of the Church placed on the table where the boys and girls can read them, I want to say to you that parents are going to have much more ease of heart, much less concern. I plead with you all to see what food your children are feeding upon. Provide them with that nourishment which will make them faithful members of the Church, good members of society, and great citizens of this glorious republic.

In the mission field young men have come to me and said: "Brother Callis, the words and counsel of my father, which I had forgotten before I came on a mission, have come to me in times of peril and distress, and they have built me up and steadied me and made me a better missionary.

God help us all, my dear brethren, to see that our children are fed the words of God, to go with them to Sunday School, for our faith is refreshed, renewed, stimulated by observing the external ordinances of the Gospel, such as the sacrament and other holy things.

I bear you my testimony, the youth of Zion will respond to example. Bid them go with you, love them, you fathers. Keep close to your boys, be chummy with them, associate with them. Mothers, make your daughters feel that you are their best friend on earth and teach them to come and confide in you.

God help us all to fulfil our righteous obligations and to be worthy earthly parents of that immortal soul which God has trusted to your care and of which you have charge, I humbly pray in the name of Jesus Christ. Amen.

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A vocal solo, "My Hope is in the Everlasting"—Stainer, was sung by Elder Richard P. Condie.

#### ELDER RUFUS K. HARDY

##### *Of the First Council of the Seventy*

As always, I stand before this Church in these great gatherings with a sense of adoration, realizing, as I do, through the study of its history from its commencement, God's blessings upon it.

## LABOR IN THE CHURCH BRINGS COMPENSATION

I think frequently as I meet with groups of the Priesthood, and particularly today, that this is like unto the great organized corporations, and you the governing body in its Priesthood are the directors thereof.

I reflect upon the temporal remuneration which you receive, and in contrast to this the great results which come from your untiring efforts. I am reminded also of the sacrifice which so many of you have made and are making; you men whom I associate with and know, you who have walked virtually barefooted for the advancement of God's work in your mission fields and yet, out of it all you come home, go into business, and devote thereafter a good portion of your profits and earnings back into this Church, to this great institution which God has established, never again to be taken from the earth. So, I marvel and constantly give praise and homage to each member of the Priesthood of this Church.

I am grateful indeed for the kindness and consideration which you fine presidents of stakes have given to me as I come into your midst.

I am fully aware that we perhaps are the best paid board of directors that God has on earth, and if each one of us were asked, nothing could be given Him which in the slightest degree could compare with the compensation which God has given him for the unselfish labor and interest he has shown in God's great work.

## INSTRUCTIONS TO EARLY DAY MISSIONARIES

You know that in the beginning when this Church was young, extremely young, nearly all the membership of it had a great urge to proclaim its message, and a very restless feeling to go out to do something. They could not remain inactive, and, so, they kept the Prophet Joseph Smith very busy answering their questions, particularly the question which arose in the hearts of so many men:

For many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. (D. & C. 15:4-5-6.)

You will find as you read the Doctrine and Covenants say from, I think, the 12th Section on throughout this great volume of scripture that in almost every instance the answer was the same.

Leave thy house and home, except when thou shalt desire to see thy family;

And speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing. (D. & C. 19:36-37.)

One after another of the brethren received that answer, and they all went forth to do God's bidding and to receive God's commendation, and from that start, to the present time, the Church has grown through this great and marvelous system of missionary activity unequalled anywhere.

## A LABOR TO BE PERFORMED AT HOME

Now, we find in our own midst here at home situations which call for additional help, situations which have been so eloquently and beautifully spoken of today. The touching of the hearts of the young, and turning of the minds of those who are innocent and free into channels which will bring back the results which we here desire in the Church.

You all have had the experience of meeting these situations. It was my experience to contact recently on one of our unfrequented streets a very little child, perhaps three years of age, with streaks down its face where the teardrops had run, who couldn't talk plainly, with another child but a year or two older, left to guard it. I had gone to ask for a certain person. No one was home. The parents were at work and these children left alone. You will understand what I mean when I say that this little one came and hugged me by the knees, and looked at me with the most intelligent and imploring gaze, hungering for parental love and attention. I can't forget, and never shall, but I do remember God's words which I have written here to quote accurately:

But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;

Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me;

For it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers. (D. & C. 29:46-48.)

I think these things which God requires at our hands can't be fully realized until we have performed our duty and come with clean hands concerning this younger generation which is here among us.

Francis Thompson wrote this about a child:

Know you what it is to be a child? It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism. It is to believe in love, to believe in loveliness. It is to believe in belief. It is to be so little that the elves can reach and whisper in your ear. It is to turn pumpkins into coaches and mice into horses, lowness into loftiness and nothing into everything, for each child has its fairy godmother.

## CHANGING CONDITIONS IN HOME LIFE

Well, in our day, we see many changes. We have relegated to the scrapheap the sayings of yesterday. We make fun of the old horse and buggy days.

We have more or less gone from that most beautiful commodious home with a few acres of choice land around it where we played as boys, where there came joyous gatherings in the evening to that house, and where the hospitality of parents and children made it a blessed joyful place of dwelling and retreat. We live now in apartment houses where five hundred live in the same house, and yet we don't know any of them. God says this:

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

But I have commanded you to bring up your children in light and truth. (D. & C. 93:38-40.)

And again, inasmuch as parents have children in Zion [where we are] or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. (D. & C. 68:25-26.)

### DUTY OF STAKE MISSIONARIES

I am acquainted with this great body of men who go forth to teach the beautiful Gospel of Jesus Christ—I speak now of our stake missionaries, and I do earnestly plead with them that they will put forth an extra effort, not alone to those who belong to this Church, but to those with whom they constantly come in contact who are not members of the Church; to devote some of their time and attention to the children, those choice diamonds from heaven which God has given us, that they may be taught in the truth, for in this generation of which I speak the coming glory and grandeur of this nation must be through the growth and development of the children, in paths of virtue and righteousness, and that their hearts and energies be centered in “light and truth.”

God bless us, I pray, and give us this understanding that the children may be helped by our efforts and I ask it in Jesus’ name. Amen.

### ELDER THOMAS E. MCKAY

*Assistant to the Council of the Twelve Apostles*

While at luncheon today with my family, there was a lull in the conversation, and one of my daughters remarked that she hoped daddy would be called upon in this afternoon’s session, so he could quit worrying and “join with us in conversation.” [Laughter.]

### APPRECIATION FOR CONFERENCE MEETINGS

I trust, my brethren, that I shall be inspired and guided in what I say this afternoon. It seems to me that at each general or stake conference that I attend I sense more keenly the great responsibility resting upon those who are called upon to speak, and I confess that I do worry, and the habit, I fear, is getting worse instead of better as time goes on.

I appreciate the opportunity, however, of meeting you fine brethren here and especially in your stakes, and am very thankful that we can still meet in this great historic building, even if it is under some restrictions. I hope with you that the time will soon come when these restrictions will be removed, that natural conditions will prevail and we can again have our wives, mothers, and sisters meet with us.

## EUROPEAN MISSION CONDITIONS

I am very happy for the privilege of again reporting briefly on conditions existing in the European missions. As far as we can learn, our members are still carrying on in each of the twelve missions that comprise the European group. There are now about thirty-two thousand members. We are still able to correspond with the British, the Palestine-Syrian, the South African, the Swedish, and the Swiss missions. However, our letters to Switzerland are all returned stamped "Service suspended—returned to sender." But we do get mail from Switzerland. We were very happily surprised a few weeks ago to receive several copies of a new book from Basel, Switzerland. Brother Max Zimmer, the acting mission president of the Swiss mission has translated the series of lectures by Elder Joseph Fielding Smith, given about two years ago. These were printed in the Church section of *The Deseret News*, and Brother Zimmer has translated them into the German language and had them printed.

We still get letters and reports regularly from the French-Swiss district. A very successful district conference was held at la Chaux de Fonds, May 16, where special tribute was paid to Brother Henry Chappuis, president of the Lausanne Branch for many years, who died February 18. He is the father of our Brother Gaston Chappuis, and another son is at present presiding over the Basel Branch in the Swiss Mission; another son is a major in the Swiss army. A fine new hall has been secured for the Geneva Branch.

By way of Switzerland, we also received rather surprising news, that a member of our Paris Branch, a young lady, is singing leading opera roles in France and Switzerland. So they are still carrying on in Paris.

We received, also via Switzerland, the sad news of the recent death of Sister Aurore Horbach, of Liege. All the missionaries who have labored in Liege will remember her and her husband who was president of that branch for years, and also mission translator until the time of his death in 1935. He translated the *Articles of Faith* into French, and also many of our hymns.

Letters and reports continue to come quite regularly from the Palestine-Syrian and the South African missions. *Cumorah's Southern Messenger*, the sixteen-page monthly publication of the South African Mission would be a credit to any mission.

Through the assistance of the Red Cross correspondence department we have heard recently from Denmark—Copenhagen. This message came just last week. It was dated June 24th:

Dear President McKay:

We send greetings to you and the Church. We are all well and safe. Write, if possible.

Sincerely,

Orson B. West

A similar message has also been received from the Netherlands Mission. When we left Europe, the headquarters were at The Hague, but

Saturday, October 2

Second Day

this message just received last week comes from Utrecht, and was dated April 12, 1943:

Holland Church all well. Live in beautiful home at Utrecht.

(Signed) Jacob Schipaanboard

#### EXCERPTS FROM LETTERS FROM SWEDEN AND DENMARK

Very interesting letters and very complete reports are still received from the Swedish Mission although they are censored by both the English and the Germans; from these letters we hear indirectly from the Norwegian and the Danish missions. The following are excerpts from the last letter dated August 5, 1943:

I hereby forward the statistical and financial reports for the months of June and July. We read with interest about the conferences you have held and happy that they were so blessed in results. I am particularly thankful to our Heavenly Father that we also, in our country, have been able to hold our meetings and conferences. June 23-27 we held our great M.I.A. conference in Goteborg, with participants, both old and young, from many different places in our land, thus further fortifying the singular unity and love existing among the Saints in the mission.

Participants from Finland and Norway in our midsummer conference had been announced, but permission to travel abroad was refused them, which we very much regretted.

This is interesting:

The Danish mission has published a book entitled *The Truth About Mormonism*, by Reed Smoot, in the reviews of which many newspapers have printed a great deal about the Church, a copy of the picture of the Prophet Joseph Smith in the book having even accompanied some of the write-ups.

It has come to my knowledge that relatives of a former missionary to Denmark, by name of Homer P. Andersen, had received information that in a raid over Germany, Andersen had been forced to make a landing, and was interned. He was well and not suffering for anything. He had asked his relatives in Norway to forward greetings to the parents, which commission I carried out by sending a letter to Hans P. Andersen, 326 West First South Street, Logan, Utah. I hope that that communication has reached them.

I have received deplorable information from Norway that their mission periodical, *Lys Over Norge*, which under normal conditions was issued semi-monthly and later was retrenched to a monthly issue, has by order of the trade department been discontinued altogether. It is also now clear to me that a great need of provisions exists and that the aged, especially, are hard hit. I have therefore decided to go to Oslo, if permission can be had for traveling abroad, to personally find out what can be done. Presumably the Church here in our country must try to organize some source whereby our members in the Norwegian mission can be assisted. I believe President McKay will agree with me that we must try to do something to help them.

#### BRITISH ANNUAL DISTRICT CONFERENCES

In the British Mission they have just concluded their annual district conferences, and I quote:

Never have we experienced a greater evidence of unity and faith among our members, and the Spirit of the Lord has been present in rich abundance at every conference. An annual missionwide Priesthood conference has also been held. The sixty brethren present will never forget the three-day conference attended by the marvelous manifestation of the Spirit of the Lord.

## MESSAGE FROM BOY OVERSEAS

May I also take this opportunity of reading just two paragraphs from a letter from one of our boys in the service received by his parents. He has been overseas nearly three years, much of the time in countries belonging to the European Mission:

When we joined up I resolved to come back the same way I left. I have been away nearly three years, and I am still going to return home the same. I have no difficulty in keeping the Word of Wisdom. I do not swear and have never had any need to do so. I still say my prayers and have had them answered many times. I have been lucky to always have companions and friends who are clean in habits; some smoke but know that it is not good for them and try to quit. You have always taught me at home to have clean habits, read good literature, associate with people who have high standards. You have always shown me the way (not just told). My ambition has always been to live so that you would be proud to call me your son, as I have always been proud of you, my parents.

I miss the Church a great deal. The principles taught in the Church have always been a great source of comfort and satisfaction to me. I always know that I have a Higher Aid as long as I live in accordance with His teachings. I know that the Church of Jesus Christ of Latter-day Saints is the true Church. I have always endeavored to show to others by my actions, as well as by my teachings, my sincerity.

That letter, brethren, is typical of thousands of others that are received by parents whose sons are in all parts of the world serving their country, fighting for the perpetuation of "man's free agency"—the same principle for which we fought in our pre-existent state. The leader of that rebellion and his followers were defeated and cast out of heaven and they are here on earth still fighting truth, determined to deprive us of our free agency. We here at home must not let our boys down—forty thousand of them in all parts of the world. Let us wholeheartedly get behind every movement that would hasten the victory in this "war against wickedness."

## A PLEA FOR LOVE IN THE HOME

And may I suggest in closing that during these unsettled, uncertain conditions, where all—not only those in uniform, but also those of us at home, are under a strain, that we be more tolerant, show a little more kindness and tenderness, and consideration towards our wives and children, and our neighbors. We are liable if we are not careful in an unguarded moment to say or do things that we otherwise would not do or say. So let us guard our tongues, never say an unkind word to our loved ones in the home. When I speak of *unkind* words I am reminded of "The Old Settler's Story," written around the theme contained in these words:

Boys flying kites haul in their white winged  
birds,

But you can't do that when you're flying  
words.

...  
Thoughts, unexpressed, may sometimes fall  
back dead,

But God Himself can't kill them when they're  
said.

So let us never say unkind words. "Kind words are sweet tones of the heart." I love that song very much.

Let us oft speak kind words to each other,  
At home or where'er we may be,  
Like the warbling of birds on the heather,  
The tones will be welcome and free;  
They'll gladden the heart that's repining,  
Give courage and hope from above;  
And where the dark clouds hide the shining  
Let in the bright sunlight of love.

Oh, the kind words we give  
Shall in memory live—

(And so will unkind words in memory live—do not forget that.)

And sunshine forever impart;  
Let us oft speak kind words to each other,  
Kind words are sweet tones of the heart.

May the Lord help us, brethren, to carry out in our lives the thoughts expressed in those words, and follow the admonition of our Savior to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself," I pray in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

Brother Wilford W. Emery will be our concluding speaker. He recently returned from presiding over the Samoan Mission. He was told by a physician several months before he left that he should leave that climate, or the affliction that had come upon him might become permanent. The Authorities of the Church sent him a cable for him to leave on the first boat, but he answered: "My duty is here, I will leave after the work is properly turned over to my successor." I repeat, that is an illustration of the faith and stability of our missionaries.

### ELDER WILFORD W. EMERY

*(Former President of the Samoan Mission)*

My brethren: I am happy with you to be here in this session of our great Conference. I bring you greetings from Samoa. The saints in that mission are vitally interested in the work of the Lord. They love God. They try to the best of their ability to keep His commandments.

In 1940 Sister Emery and I went to Samoa at the call of the First Presidency to preside over that mission. One of the first instructions received after arriving in the mission field was to send all the missionaries home; send them home in as large groups as possible; send them home on American boats; use my own discretion as to whether I send my family home or not, but for the present the mission president was to remain.

It was quite a shock to all the elders. They didn't want to go home. They wanted to stay in the mission field. They had learned to love the



people. They loved the work that they were engaged in and they wished to stay the full length of time, but we also desired to obey the counsel and advice of our Authorities, and so the elders were sent home. The way was opened up to send them home. In the beginning there were no boats to send them over to American Samoa where they could catch a large steamer for America. The boats that were running were filled up with passengers but when I made my wants known to those in charge they gladly pulled off passengers to make room for our missionaries to return home. After that was done I received word from the Tongan Mission, from President Dunn, asking me to arrange for passage for ten elders from the Tongan Mission. I again went to the authorities in charge of the boats and they again were kind and pulled off ten more passengers from their boats to make room for these ten Elders from Tonga. I thought it was quite wonderful for them to do this. If they had not done so, our elders would not have been able to return when they did.

There was a lot of fear felt at that time. The Saints mourned, they felt bad, they felt that the work of the Lord was going to die out. They said, "We can't possibly carry on without Elders from Zion." I told them in meetings that we held with the Saints that they could carry on with the help of the Lord, they could do everything. I said to them, "I believe that this in a way will be a great blessing to you. You will not rely so much upon the Elders but you will rely more upon the Lord." They agreed to try to do the best they could.

We have three districts in the mission, fifty-five branches all presided over by native elders, and they are carrying on the work of the Lord. In every branch there is a Sunday School established, also a Relief Society organization, and those people are carrying on the work of the Lord just as well today as they were when the white elders were there with them to assist them. They are relying more upon the Lord and are seeking His advice and counsel and His assistance. Baptisms have kept up just the same I believe in the last three years we were there. Four hundred seventy-five people were baptized into the Church. Tithes increased. In 1940 seventeen hundred and some odd dollars was paid as tithing. In 1941 the tithing more than doubled that of 1940, and in 1942 the tithing reached ninety-nine hundred and some odd dollars. Almost ten thousand dollars was paid by the Saints in that mission as tithing in 1942, greater than in any other four years of the history of the mission, showing that those people have faith in the work of the Lord.

The Saints are doing their best to keep the Word of Wisdom. They have many trials at the present time. I don't think it is news to you, but there are thousands and tens of thousands of Marines in Samoa, and those Marines taught the natives how to use tobacco and cigarettes. Boys and girls and little tots were smoking who never smoked before. So, in a way the Marines have taught the people bad habits. In another way it has been a blessing to the people. It has brought much money into the country, and our people have been obtaining some of it and are putting it aside so that after the war they will be able to go to Laie and enter the temple there and receive their blessings and their anointings. The people are

full of faith. They have great faith in the healing ordinances of the gospel. Whenever there are any sick among them they call in the Elders. The Elders anoint them and pray over them and they are healed.

I don't know whether it would be wise for me to take up a moment of time to relate one or two instances, but I would like to. There was a young man very, very sick, I don't know what his affliction was, but he became as it were possessed. He became raving mad, so that he had to be held down, night and day, by strong men. Three and four men at a time had to hold him, and that continued for at least three weeks. I didn't know a thing about this until a certain day a couple came in and said, "President Emery there is a young man who is very sick. We have raised him since he was a little child. After he married he has been living in a village where his wife's folks live. They are not members of the Church, but this young man is. We are interested in him, and we know that if you will go and give him a blessing he will become well. He is a raving maniac at the present time."

I agreed to go and visit him and give him a blessing. I took a native elder with me and we anointed him and blessed him, and he immediately became well. He sat up and talked to us rationally, the first rational words he had spoken in three weeks. The people were amazed and they were also very, very happy and thankful for they had been nursing him night and day for these three weeks.

One afternoon a telephone message came from the hospital, asking me to come to the hospital and give a young woman a blessing. She was in great pain and great suffering. I went to the hospital. I tried first to obtain a native elder to go with me, but none was available. They were all at their work. I went to the hospital and entered a large ward, apparently a maternity ward. There were many beds in the room, all occupied by women who had recently become mothers. There was one bed there occupied by a young woman. They told me then that she had been suffering for four days. She had been in labor pains for four days, but did not seem to have strength to give birth to her child. They asked if I would give her a blessing. I did so, then immediately excused myself and went out, got in my car and drove home. The next day one of our good Relief Society women came in and said, "President Emery, I was present yesterday when you gave that young woman a blessing. You didn't see me, but I was there. I want to tell you that before you reached your car, the young woman gave birth to her baby. All is well with the baby and with the mother, and the people there in that room marveled and they said, 'Well, what kind of power is it that President Emery has, that all he has to do is to come in here, lay his hands on a woman's head and she has strength to bring forth her baby?'" They marveled greatly.

Now, I could go on and tell many stories of this kind. The gospel is true, brethren, and the work of the Lord is progressing in those far-off islands

I pray that God's choicest blessings will be with you. God bless you. Your souls are precious in his sight. May we ever keep this in mind. May we do our full duty always, I pray in the name of Jesus Christ. Amen.

## PRESIDENT DAVID O. McKAY

### *Second Counselor in the First Presidency*

This is probably the only opportunity we shall have to call attention to a special drive that the Government is now making in the collection of scrap salvage from October 1st to November 15th. This scrap is vitally needed and will be moved when placed in piles. The necessity of having such a drive at this time was brought about by a shrinkage of scrap inventory in the nation. Seven million tons of scrap is the healthy inventory that must be maintained in order to guarantee steel mills and production lines to continue uninterruptedly. In the last two months this inventory has fallen from the desired seven million tons down to some five and one-quarter million tons. Almost fifty times as much steel is needed in this war as compared with the last war, and at the present time scrap salvage is furnishing 55% of the finished steel product, 45% coming from the virgin ore. The largest factor in not being able to make steel out of 100% iron ore is the time factor. Fifty percent of the time necessary to fabricate the finished steel product from iron ore is saved by the use of salvage. If we had to depend upon iron ore alone for steel, it would require twice as many blast and open hearth furnaces and twice as many men to load and unload and work in the mills. We do not have these facilities available, so, therefore, the job of furnishing 55% scrap salvage to help make the finished steel product is the responsibility of all volunteer salvage committees throughout the State and Nation. This is merely a matter of thrift and economy and gathering the things that are going to waste.

Here are two items which those listening to the radio should properly take note of: Used household fats, a critical war material due to the glycerine content which is needed in explosives and medicines.

Only five States have reached their quota since the collection started eighteen months ago. Utah has reached its quota of 80,500 pounds in May, June, and August; in July they ranked first place on the number of pounds contributed per dwelling.

Another item: Tin cans. One of the most effective methods of collecting tin cans set up in any State is now operating in Utah through co-operation of the merchants, trucking and beverage and bottling companies who are collecting many tons per month.

The other day there was placed in the office of the First Presidency a little thing called a "syrette." It is now designated as "Angels of Mercy," for they help save the lives of thousands of our fighting men. This is a tiny morphine hypodermic syringe about the size of the first joint of one's little finger, as big around as a lead pencil. At one end is a hollow needle covered with plastic, to be torn off when used. It looks like a baby toothpaste tube, with a needle at one end. The infinitesimal pouch is made of soft tin, and when the needle is inserted near a wound and the tube pressed, a single dose of pain-relieving morphine is injected. A wounded soldier can make bearable the hours before arrival of any help by use of the "syrette" in his kit. The tin reclaimed from two tin cans is needed to make one "syrette."

I think it is appropriate to call the attention of the people to this present drive, so that your waste material hanging around the farms and out in the streets may be piled up and properly taken care of as herein outlined.

Tomorrow morning will the former Mission Presidents who are in attendance kindly occupy these seats at the left of the rostrum. Some of you may be asked to occupy a few moments, giving us a picture of conditions in the country in which you have been laboring recently.

The congregation will now join in singing, "I'll Go Where You Want Me To Go," Song Folder, number 23.

After the benediction this conference will be adjourned until 7 o'clock this evening in this building.

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The congregation joined in singing the hymn "I'll Go Where You Want Me To Go."

Elder Edwin L. Murphy, President of the Moon Lake Stake, offered the closing prayer.

Conference adjourned until 7 o'clock p.m.

## SECOND DAY

### EVENING MEETING

Conference reconvened at 7 o'clock p.m., Saturday, October 2nd.

The Tabernacle Choir male chorus was in attendance and furnished special musical numbers.

#### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

We will open this meeting by singing, "O Say, What Is Truth?" page 2 in the Song Folder, page 71 in the small *Hymn Book*.

Brother Spencer Cornwall will direct the music, and Elder Alexander Schreiner is at the organ.

Many of you brethren will be pleased to know that though we are not on the air tonight, KSL has been thoughtful enough to extend a direct wire to President Grant's home, and he is listening in to these exercises.

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The congregation and Tabernacle Choir male chorus joined in singing the hymn, "O Say, What Is Truth?" (John Jaques).

Elder Arthur C. Brown, President of the Millard Stake, offered the invocation.

The Tabernacle Choir male chorus sang "Pilgrim's Song" (by Tschaiakowsky).

## BISHOP LEGRAND RICHARDS

*Presiding Bishop of the Church*

It is a real pleasure to have the privilege of attending this conference. Last night most of you were present at the bishops' meeting in the Assembly Hall, and while we were together two and a half hours, we only covered a very small portion of the program in which you bishops, particularly, are as much interested as are we.

## THE AARONIC PRIESTHOOD PROGRAM

I thought tonight I would like to say a few words about the Aaronic Priesthood program of the Church. I am very grateful for my assignment to labor with the young men and for the fine work that is being done by the bishops and their associates in their behalf. I feel we have a program that really is effective.

I have no thought of criticism for the past, but in trying to follow our program of a record of every boy, and a monthly boys' leadership meeting, where the bishopric sit at the head and with them those who are interested in the care of the Aaronic Priesthood in the wards—the Mutual, and Sunday School officers, who also are charged with the responsibility of working with the same age group—it seems to me that we have been able to keep closer in touch with the boys.

For instance, through this program we found in one ward thirty-three boys between the ages of twelve and twenty-one who held no Priesthood. Another ward had twenty. When the bishop discovered this, he was as much surprised as anyone could be. He had never checked before.

When visiting a stake recently, it was reported to me that a son of one of our recent General Authorities had never been ordained, even to the office of a deacon. When his own son was to be ordained, the bishop asked him if he held such Priesthood that he could officiate, and he had to apologize and tell the bishop that he had never even been ordained a deacon. A time had been set, but for some reason he could not come, and no one followed the matter up to find out why.

Only this week I learned that one of our present General Authorities was not baptized until he was fifteen, because there was no checkup in the ward. We now have a program whereby every boy is being looked after—and we are trying to consider the boys more individually rather than in groups. It is my impression that we will come to a day in the Church when our greatest achievements will be through individual work.

## INDIVIDUAL WORK WITH BOYS

In our work this winter with the Aaronic Priesthood, we are studying in the teachers' training course, Dr. Stott's book, *How to Win Boys*, and the author paraphrases a statement of the Master as he went along the Sea of Galilee and gathered to himself the fishermen, saying, "Come, and I will make you fishers of men"; Dr. Stott says, "Come, and I will make you fishers of boys."

Then he indicates that all over the world there are literally thousands and tens of thousands of boys, waiting to be caught, if we only use the right kind of bait.

In a demonstration of a boys' monthly leadership meeting in a stake recently, one of the brethren in reporting a visit he had made to a home said: "You'll never get John into his Priesthood meeting on Sunday morning so long as there is snow on the mountain so he can go skiing." After the discussion was ended and no solution was offered to get John off the mountain, I said to the bishop, "Bishop, are you going to leave John out on the mountain skiing on Sunday mornings?"

We have a feeling that there should be sufficient genius of leadership in this group with the bishopric at the head assisted by their helpers in the Aaronic Priesthood, the M.I.A., and Sunday School workers, that when they pool their wisdom, certainly they can find the kind of bait that will bring John off the mountain on Sunday morning.

There are some of us, I fear, who have the feeling that there are only a few that will be saved. I am not unmindful of the fact that the Savior said, "Strait is the gate and narrow is the way," but I also remembered that in the 76th section of the Doctrine and Covenants, the Lord indicates that He will save all the works of His hands, except the Sons of Perdition, and I have never been able to feel that the sons of Latter-day Saint fathers and mothers born under the covenant, are likely to be so classified. They are born heirs of all the gifts and blessings of the Gospel of Jesus Christ. So, as far as I am concerned, I believe if we will do our duty, with the help of the Almighty, we need not fear that any of our boys will be lost.

Now, when we gather them in, it is very important that we have something for them. They want to be fed, and I think besides teaching them their duties in the Priesthood, one of the greatest things we ought to have in mind is to try to plant in their hearts a testimony of the Gospel of the Lord Jesus Christ.

### A TESTIMONY OF THE GOSPEL OF GREAT WORTH

My experience in the Church has taught me that the most powerful motivating thing I know of in this world is a testimony of the Gospel. Possessing it, men and women will do anything; they will make any sacrifice. When we listened here yesterday to the testimonies of Brother Kimball and Brother Benson, whom we sustained as new members of the Quorum of the Twelve, both indicated that they were making financial sacrifices. I had the privilege of attending Washington Stake conference a week ago last Sunday with President Benson, and he told me of some of the financial offers that had been made to him. I took occasion before the people of the stake to compliment them on the honor that had come to them in the call of their stake president, but I assured them that Brother Benson would make great financial sacrifices, but God granted unto the children of men blessings that were worth far more than money, and reminded them of when Peter and John went to the temple and at the gate thereof found a man who had been a cripple from his youth, and when he asked alms at their hands, Peter said: "Silver and gold have I

none, but such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." And immediately the cripple's feet and ankle bones received strength, and he walked into the temple with Peter and John.

You do not buy gifts like that with money. They are the riches of heaven, that come through faith and a testimony of the Gospel of the Lord Jesus Christ.

Recently I read the new book by Brother Hinckley on the life of President Daniel H. Wells, and I was greatly impressed with the power of his testimony. When he saw the Saints move toward the West, although he was not a member of the Church and at that time possessed much property and a wife who was opposed to the Church, and a son, he had to make a choice to cast his lot with the Saints or remain with his wife and son and his property. He left his property to her, and left her and the boy behind, going on with the Saints; and the Lord multiplied unto him because of his sacrifice, and that because of his testimony of the Gospel.

You and I know, as we have witnessed on every side, particularly in our ministry in this Church, how marvelously people sacrifice, and how willingly they do it when their souls are touched with a testimony of the Gospel.

#### WILLING SACRIFICES

I think of a little woman in our ward. We as a bishopric approached her and her husband, who was not a member of the Church, and asked them if they were in a position to send their son on a mission. We said, "We don't know whether you have any rich relatives who can help you"—we knew they were of meager circumstances—but we said, "The boy is worthy to go, and we would be proud to have him represent our ward."

By that time tears were trickling down the little mother's face, and she said, "Bishop, if you will send my boy on a mission, I'll see that he has the money if I have to work every day he is gone to keep him in the mission field."

When living in California, I passed a bakery night after night on my way home from work and saw one of our good sisters in her little bakery uniform clerking while she kept two of her sons in the mission field.

I would like to see this testimony planted in the hearts of our boys and our girls, and I want you to know that I know boys can have a testimony of the Gospel, even in their youth.

#### THE PROMISE OF SPIRITUAL GIFTS

A statement reached us at the Presiding Bishop's office a few days ago from one of our educators who in teaching a Sunday School class made this statement: "I don't know whether it would be proper for us to teach our young people to read *Leaves from My Journal*, by Wilford Woodruff, for fear they might expect similar spiritual experiences, and be disappointed."

I wonder if there are really very many Latter-day Saints who would

be afraid to promise unto the youth of Zion the spiritual gifts and blessings that God, the Eternal Father Himself, has promised.

We cannot offer our young people the Bible as the word of God, or the standard Church works, and believe only a small portion of that which is written therein.

After the Savior was resurrected, He commissioned His disciples to go into all the world and preach the Gospel to every creature, and then he promised them spiritual gifts and blessings as a result of their faith. I find nowhere in all Holy Writ where the Savior ever rescinded the promises He made unto those who would accept His Gospel.

On the day of Pentecost, the Spirit of God was poured out like cloven tongues of fire, and Peter, representing the apostles, spoke until men were moved upon and smitten in their hearts, and said: "Men and brethren, what shall we do?" And Peter, the mouthpiece of God upon the earth, replied:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38, 39.)

I want you to know that as far as I am concerned, that promise has been made good in my life, and I have faith it will be made good in the lives of my children and their children, unto the latest generation, if they have faith in God and are willing to keep His commandments.

Then I remind you that in the last chapter of the Book of Mormon, Moroni writes at some length on this subject. He tells of the marvelous gifts of the Holy Ghost, and says that by the power of the Holy Ghost might we know the truth of the words contained in that book, for "by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:5.) Then he warns us that we deny not the gifts of God, and enumerates them and then adds that these gifts shall never be taken away as long as the world shall stand, except according to the unbelief of the children of men.

Closing that historic record with that promise, I feel we ought to live to anticipate and expect the gifts of the Spirit of God. . . . I was in this tabernacle when Wilford Woodruff told—and I think it was his last public address—how marvelously the Lord had led and guided and inspired him, and how we would not have Bishop So-and-So, if he had not heeded the promptings of the Spirit of God not to take the company of emigrants on the boat down in New Orleans, how that by the inspiration of the Spirit he arose in the night and moved his team and wagon just in time to escape the falling oak that had stood there all those years, etc.

That made an impression upon my life. I would like my children impressed with that kind of inspiration, spiritual power, spiritual gifts. Now, as I look back over my life, I want to bear testimony to you, my brethren, here this night, that the Lord has been kind to me, and I have had evidences enough all through my ministry to know that the sweetest thing in this world that I know anything about is the companionship of the Spirit of God, and the gifts and blessings that come by virtue of the same.



## A KNOWLEDGE OF GOD COMES THROUGH HIS SPIRIT

It is my testimony that when you read the words of the Master that "this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent," (John 17:3) you are not going to know Him just because you read about Him in books; you are going to know Him because you have partaken of His Spirit and of his power, and you have been lifted up until you know there is a power in this world so much greater than yours that it leaves no room for doubt.

We should remember the words of Paul when he said that the things of God are understood by the Spirit of God, and the things of man are understood by the spirit of man, and the natural man understandeth not the things of God, for they are foolishness unto him. We do not want natural men teaching our boys in the Aaronic Priesthood; we want men of God, who have faith in God and faith in His promises, and faith in spiritual gifts and spiritual power.

You brethren do not need to be afraid to promise your children or the youth of Zion that the blessings and gifts of the Holy Ghost will be theirs if they will live for them. You do not have to fulfill these promises. God, the Eternal Father, who made them, will fulfill them. And when they have a testimony and spiritual conviction in their souls, you do not need to worry about your boys or your girls, no matter where they go.

God bless you, in the name of Jesus Christ. Amen.

## ELDER SAMUEL O. BENNION

*Of the First Council of the Seventy*

I am delighted, my brethren, to be in your midst tonight, and to have attended the Conference today and yesterday. It has been a great pleasure, for many years, to attend these Conferences, and to listen to the instructions of the Lord's servants. In our organizations, both of men and women, I am sure we have leaders who are divinely called, and I have heard their testimonies many times; they have strengthened mine, that this, beyond any question, is the work of the Lord.

## ADMINISTRATION AND RESULTANT THOUGHTS

There are a good many things in the plan of salvation that have not yet been made clear, but which some day will be revealed. I had an experience this past summer, of administering to a child six days old, in a hospital. I had never before administered to a child; I have blessed many children, but never had administered to any. This child had to undergo an operation, so the doctor had sent it to the hospital. The mother had asked that I should be called to administer to it.

I could find no one in the hospital at that time to go with me, and so it became necessary to perform the ordinance alone. I saw that little infant lying there, just six days old; it had never taken any food, it could not digest it, and something had to be done. So I administered to the child. And this remarkable thing happened: it was unable to cry, it was

so weak, yet it opened its eyes when I administered to it, and looked at me with as much intelligence as any person I have ever seen in my life. Now, this is the truth I desire to point out: I do not know just how the transition is made, but I knew this much as I administered to that child, that six days before it had been a fully grown spiritual man, and that it was fully grown when this earth was made. And I remembered, too, that the Savior of the world, Jesus Christ our Lord, was born as was that child, with a fully matured spiritual body but in the physical form of a babe.

This vital truth is made plain in the incident recorded in Third Nephi. That great prophet was crying unto the Lord for help to control and lead those rebellious people who had turned away from the promises of their fathers. He was wondering when the time of the Messiah's coming should be—that event which Samuel the Lamanite had predicted should take place, and he was crying unto the Lord in mighty faith, when a voice came unto him saying: "Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world . . ." (III Nephi 1:13.)

On the morrow he was born in that stable in Judea, and cradled in a manger, even as I saw this little infant that I administered to lying in the hospital.

#### CHRIST'S PRE-MORTAL POSITION

This is one of the things we do not fully understand. But the Christ made this world, there is no question about that. It was he who established his Father's work in the days of Adam; who gave the Law unto Moses; who brought the children of men, anciently, to a realization of His divine plan; and it was He who established His people in this land upon which we live, long before He came into the world, in the Meridian of Time.

I do not know how this earth was made, only I know it was not made of nothing; it was made of material substances. In a revelation to Joseph Smith the Prophet, we are given to understand that to those who are faithful at the Lord's coming, He will show how He made the world. That is one of the things that will come to our knowledge if we keep the commandments of God—this and many other great and marvelous truths.

#### RESPONSIBILITY OF LEADERSHIP

This congregation of men here are representatives of our Eternal Father in the earth. You hold positions of trust, spiritually and financially. You uphold the leadership and are the leadership of the Church. You are the men who establish faith in the hearts of the children of men, and I know that you have a testimony of the gospel. This work is growing and the work of God is being built more firmly than ever before. I do not know just what the end of the present conflict will be, or how far it will reach, but in the end I know that the democracy established in this land will survive, and it will govern and rule, for the Lord established His Church here, nevermore to be thrown down, nevermore to be disorganized, but to be in the earth when He should come in the day of His

wrath and in the day of his fulfilment of His promises and His pledges unto the children of men.

He will come to His own; He will come to His people, unto the men who hold His Priesthood, the power to act in His name.

#### COURAGE OF THE PIONEERS

Now, we are facing problems, I think, that we have never faced before, at least in the history of my time. I have been actively engaged for the past thirty-nine years, and I have never seen conditions that confront us as they do now. When our pioneer fathers came down these canyons in 1847 and later, they came into this barren country, a country most forbidding. It was no wonder that some of the women folk cried, as my grandmother cried when she saw the land that she had to live in after the pilgrimage across the plains. She had left her home in England, where she had enjoyed life; she did not join the Church until she came to this country, but she came with her husband or she would have been left behind. That was the mandate.

She wept when she saw this country, and I want to tell you, my brethren, the men and women who came into this country found it a hard place in which to live. They struggled day and night and all the time, to gather something to eat and clothing to wear. Many of them went hungry. But they weathered the storm of adversity and they established in the valleys of the mountains the greatest commonwealth that can be found in America. They were courageous men and women.

#### PERILS FACING YOUTH OF THE PRESENT

Now then, the thing that confronts us all is the conditions that exist today. What changes have come! Today our boys and girls can secure employment at salaries they have never before heard of. Many of them, who have been reared in homes where they have been taught to pray, where they have had wise guidance by parents who loved them, and where they listened to them because they had not seen the outside world—these boys and girls, today, many of them, have left their homes and have come to the larger centers by the hundreds, yes, by the thousands. They are getting more money than they had ever dreamed of, and they are spending it. There are hundreds of young people in this country right now, who, because of this increase in wealth, are not able to control themselves, and are drinking and using tobacco and ruining their lives.

To save them is the duty that confronts the Priesthood of this Church at the present time and most seriously, in my opinion. There should be nothing left undone. You have to persuade these boys and girls; you cannot drive them. Dictators try to do that, but those who follow our Lord and Savior's example must lead men and persuade them by kindness and love unfeigned. We must hold our youth—thousands of them born under the eternal covenants of our Eternal Father. They are the ones we must reclaim. We must not allow them, if it is possible, to be led away.

## OUR DUTY TO MAKE KNOWN THE TRUTH

This work with our youth is closely allied to our larger obligation—missionary work. There is nothing like it in all the world. As the blood is the life of the flesh, so is missionary work the life of this Church, and if you take it away, there is no Church.

This is the Church and Kingdom of God that was established by the Savior who came to this earth in the Meridian of Time, who performed His mission and died that we might live. It is the work of God; I know that our Eternal Father appeared to Joseph Smith, His son, and said unto him, "Joseph, this is my beloved Son. Hear Him."

As a result of that visitation came this great organization, the Church, which will go on to perfection until the Christ comes again. There will never be a time when you and I will have so big a part to play as we do today. This is your day, it is my day, it is the time for men to prepare to meet their God, and to establish the principles of eternal truth in the hearts of the children of men.

I pray the Lord to bless you, in the name of Jesus. Amen.

## ELDER JOSEPH F. SMITH

*Patriarch to the Church*

In humility and with full appreciation of my immediate responsibility, and with complete awareness of my own weakness, I call upon my Father in Heaven to direct my thinking for a few moments and to grant me profitable utterance.

## THE BINDING POWER OF TESTIMONY

In the past thirty-six hours we have had eloquent evidence of the power of Mormonism. As I have sat through these sessions, considering the personnel of the General Authorities, I have been greatly impressed with the wealth of background and secular training that they bring to this work, men who, before their calling, were bankers, business men, farmers, laborers, engineers, chemists, dentists, attorneys-at-law, schoolteachers. All of them with varying secular background, yet all of them unitedly bound together with one thing—a tremendous testimony of the truth of Mormonism! Every one of us was moved with the testimonies of Brother Kimball and Brother Benson yesterday.

I have been impressed with how many times the necessity for loving one another has been mentioned in these sessions.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself (Matt. 22:37, 38.)

## DIVINE GUIDANCE NECESSARY IN CIVIL GOVERNMENT

There is a certain disposition among a good many people, and some of our own faith are not entirely free from it, to criticize any pulpit ut-

terance which dwells on major current issues. There are those among us who suspect insidious political intent, if, from the pulpit, even so much as mention of government is made, but religion is of no value whatsoever if it deals only in platitudinous generalities.

We are the children of God, literally. That being the case, God's word should be uppermost in our minds in trying to bring about worthwhile government. Until we as a people in particular, and the sons and daughters of God in general, realize that our civil governments will be failures so long as they are not based upon divine guidance, so long will we continue to have strife, conflict, and bloodshed.

#### THE KINGDOM OF GOD BASED UPON LOVE

We are facing a time when, unless men repent and accept in very deed the Gospel of Christ, we shall see revolution in our own country. "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets."

Until we can be big enough, individually, to love our neighbors, and together love each other, we shall fail. That has some pretty practical and definite applications. It means, for one thing, that men who call themselves employers and men who call themselves laborers must get together and work together and love one another, literally. So long as we have on the one hand employers who are motivated only by profit, and who, for their profit, are willing to exploit labor at any cost, and so long as on the other side of the fence we have men who call themselves laborers, and who band themselves together, and make unjust demands at any cost, so long as we have groups like these fighting each other, we have no hope for establishing the kingdom of God upon the earth.

Class hatred is growing, even within the confines of our own country. While many were inclined, a while ago, to laugh at the "zoot suit" riots, they were but symptoms of basic social disease. We must learn to love one another. Successful government will be impossible without it.

This body of Priesthood, together with all others holding the Priesthood, has a tremendous responsibility in persuading men to work together. The magnificent material accomplishment of fifty million cans of food, that President Clark has told us about, is of less importance in my estimation than the brotherhood, the increased love for one another, that has resulted from people getting together and working shoulder to shoulder.

#### PRIESTHOOD GIVEN BECAUSE OF WORTHINESS

Not long ago in one of our council meetings, President Clark called attention to the fact that there had just been called to the office of the Patriarch in a certain stake a man who was a janitor. President Clark pointed out that there was an evidence of the strength of Mormonism—a job that is looked upon by the world as a lowly job, and yet among the Latter-day Saints a man so employed, because of his righteousness and his integrity, could receive the patriarchal Priesthood, and even the men and women who enjoyed the cleanliness of the building which he cared

for would go to him in reverence and respect for their patriarchal blessings.

### JUST CRITICISM HELPFUL

When we can love one another, we will be well on our way to the solution of our problems. It is well for us not to be led astray by words. Calling a government democratic, does not make it so, any more than calling a man a villain makes him a scoundrel. We need vision. It is so easy to denounce without judgment.

The other day one of our young men, in most vitriolic language, was denouncing the bureaucracy of our present government, and someone asked him, to his great embarrassment, what a bureaucrat was, and he did not have the slightest idea, but in his home he had heard bureaucrats denounced. Now, that sort of uncritical denunciation is foolish.

It behooves us, as men holding the Priesthood, to examine governmental procedures and if those procedures result in the general good, if those procedures are compatible with the Gospel, the Lord's word, it is our business to foster them, and if necessary fight for them, just as it is our business to examine governmental procedures, and where we find them out of harmony with the Lord's word, to fight against them, no matter what high-sounding names those procedures may be given.

Brethren, let us not be discouraged because we are what is called a minority. What is a minority? The Latin has a motto, *multum in parvo*: "Much in small space." In the field of biochemistry it has been proved that one part of adrenalin—one of the endocrine secretions—in 100,000 parts of water, will cause certain live tissue to react. In statistical terms that one part in 100,000 is a minority.

Jesus of Nazareth, in terms of the census, was a pitiful, almost a ridiculous, minority; but Jesus the Christ, the Son of God, is the greatest power we know, before whom ultimately every knee shall bow. Let us not be discouraged by the specious argument that we are of relatively little moment because we are a minority.

### POWER IN THE PRIESTHOOD

We have the Priesthood of Almighty God, and if we are righteous and magnify it, and exercise it, there is no limit to what we can accomplish in the way of good, no matter how great are the mere numbers arrayed against us.

I pray that we may magnify the Priesthood, that we may have vision, that we may not be led astray by mere names, that we shall be able intelligently to examine governmental procedures, and that bringing our judgment to the matter of government, we shall have wisdom and unusual discernment in selecting men for office who will stand for government that is compatible with the gospel.

I have not heard of it, but I hope that in some of our international conferences the men who are our leaders are big enough to get down on their knees and ask for divine guidance. I have not heard that it was done at Casablanca; I have not heard that it was done at Washington; I have

not heard that it was done in Quebec. It may have been. I hope it was. But when we can have men who realize that the solution to our problems must be in terms of the word of the Lord, then shall we have just government; then can we fight a just battle.

We can exercise great influence. This little numerical minority must be the leaven which leavens the lump of the world. It is our responsibility. Where much is given, much is expected. God grant that we can live up to our responsibility, I pray, in the name of Jesus Christ. Amen.

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Selection by the Tabernacle Choir male chorus, "Discovery" (by

### ELDER LEVI EDGAR YOUNG

#### *Of the First Council of the Seventy*

As I have looked over this audience, and all of the congregations that have been present in this great tabernacle the past two days, my feeling has been that some people are not far from the kingdom of God.

#### GRATITUDE EXPRESSED FOR LOCAL MISSIONARY WORK

We have heard, and heard rightly and beautifully, about the missionary effort that is being put forth to teach the people of the world something new, something deep, something of truth about the kingdom of God, and I want to take this opportunity to thank the presidents of stakes, and all the bishops of wards for their faithful support and help in spirit and in prayer for the work that is being undertaken by all the missionaries of the stakes of Zion. It is a great work in which they are engaged, and they are unafraid. You missionaries who are present at this conference, remember, please, that you are in the service of God; and all the sacred scriptures—and the scriptures are great and many—have been entrusted to you to study, to think about, and to teach.

#### A SACRED CALLING

Yesterday we heard beautifully expressed the admonition of Jesus Christ to His disciples to go forth and preach the Gospel unto all people, and that causes us to recall the words of the Lord that have been written by the Prophet Joseph Smith:

And the voice of warning shall be unto all people, by the mouths of My disciples, whom I have chosen in these last days. (D. & C. 1:4.)

You are called to go forth to learn, and to teach, and to bear your testimonies, which are sacred. And when you do bear your testimonies, it is the depths speaking unto the depths of people's souls.

Above the door of the School of Music at Harvard University are these words: "To charm, to strengthen, and to teach, these are the three great cords of might." Remember, my fellow missionaries, the words of a prophet of old when he said:

We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old . . . For they got not the

land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favor unto them. (Psalm 44.)

You must awaken, strengthen, teach all people, and with your faith in the Lord securely fixed, you will be able to reach the hearts of those people with whom you speak. It is truth and sincerity that are called for today, and you have the power to say: "In the name of Jesus Christ of Nazareth, rise up and walk." You are called to do service. You are servants of the Lord.

What a great thing it is to say to people, "We believe in God, the Eternal Father." Think of it! The Creator of heaven and earth and the stars, the Father of all things, our Father and our God. "And in Jesus Christ," the Redeemer of the world, Christ the King, our Lord, who died for us that we might have life eternal if we will but work out our own destinies by Him. "And in the Holy Ghost." What a sacred message you and I carry to the world!

#### VISITORS AT TEMPLE SQUARE IMPRESSED

Before any of you were admitted to these grounds this morning, I met a lady and gentleman just outside the gate and because of their desire to see the flowers, trees, and buildings, I had them admitted with me, when I explained something of the history of the temple and tabernacle, the sea gull monument, and the monuments of Joseph and Hyrum Smith. The conversation was soon over, when the gentleman said: "I take it that you are a Mormon. We are Lutherans. I have often wondered what you people believe."

You see, there was a family with certain ideals of life, as I had my ideals of life. The very spirit of the surroundings gave them a feeling of reverence, for they so expressed themselves. Said the lady: "What noble buildings to be created by the pioneers of your state. Only good people could build such houses of worship."

Now, my brother missionaries before we can teach, we must get on common ground, with that love that has just been spoken about, with that genuineness of understanding of the human heart. This man said, "I am a Lutheran."

I had the pleasure of saying to him, "I remember what Luther taught his people when he said: 'I believe it takes the truth of the heart and soul to understand the truths of God.'"

He replied: "I believe that." And continuing, he said, "You are a great admirer of Luther?"

"Yes, very much so." I will not go into detail, for my time is up, but when he went through the gate he turned to me and said: "And I want to say to you, friend, that I am an admirer now of Joseph Smith, who, you say, is a prophet of God."

You see, we came on common ground, and he felt happy that we found something good in his belief, and I felt happier that he found something noble in mine.



God bless you, and let us all remember that we are missionaries of God, declaring the Gospel of His kingdom, that it may be lodged in the hearts of men. I have a humble testimony of this great work of God that has been revealed in these the last days through prophecy, of those servants who have been near to God and have spoken for him and His holy word. God bless you all, I ask, in the name of Jesus Christ. Amen.

### ELDER ALBERT E. BOWEN

#### *Of The Council of The Twelve Apostles*

We talk about a great many of the departments of the Church, of its various organizations, and quorums, but we have often neglected to mention one of the very important and influential departments that it sustains. I refer to the Department of Education.

#### LIVING OF GOSPEL BRINGS BETTER TEMPORAL CONDITIONS

This people has always been a people that believed in the enlightenment of its members. Wherever the gospel has been carried by the missionaries of this Church, there has been an endeavor to raise the level of knowledge and understanding of its members. When our emissaries have gone to the islands of the seas, they have built schoolhouses, they have taught the natives, they have tried to let light into their minds, and have tried to make them better. In every way they have tried to improve the spiritual, mental, and temporal conditions of peoples they have gone among.

We could not be satisfied, as a people, with our ideals, to remain unacquainted with the learning of the day. We could not be satisfied to be classed among the ignorant, and neither would it conduce to our general temporal welfare if we did that.

The farmer is a better farmer if he knows something about the science of agriculture. We have conquered pests; we have saved millions through the learning that our people have acquired. You men sitting here do not have to think back very far to remember the day when your sugar factories could not run because a little insect destroyed the beets. Those insects were conquered because men came to learn how to produce a seed that would yield a beet that could resist the onslaught of this little pest.

Great acres of the land of this state have been brought into fertility and have produced the wherewithal to sustain life, because certain chemists studied in their laboratories and learned the secret of making these lands productive, and of producing the kinds of seeds that would thrive in our climate.

#### IMPORTANT OBJECTIVES IN EDUCATION

We believe in learning. Every time I have to do anything, I know that I could do it better if I only knew more. The limit of my power is the

limit of my knowledge and understanding; if I can extend the scope of these, I can grow in power, because truly, knowledge is power.

But we would not at this time have set up schools in the Church to teach some of these things that I have been talking about. There were times in our earlier history when all the educational advantages offered were those that were fostered by the Church. With the growth of the state in population and wealth, it has assumed the responsibility now for a great deal of that kind of instruction.

But there are other things that ought to go side by side with these elements of learning that I have been talking about. It is an interesting observation, the cycle through which our thoughts have run and the way the pendulum has swung from one end of the arc to the other, respecting what constitutes a proper education. We have the old scholastics, who dealt in the classics, and who spent their time in philosophical discussion, dealing with the meaning and purpose of life and man's relationship to the universe, rather than with what we have in this day come to regard as the more practical training.

Then we came upon a period when we thought it was more important in our educational system to prepare men to make a living and so education came to be supposed to have as its purpose the training of men in the art of making a living. We gave training in the crafts, in the trades, and now a good many of our educators are looking over the field and are saying: "We have lost something." They suspect that we have laid too much emphasis upon these so-called practical things. And so we are veering around again now to the notion that the classics should be taught, that men should be concerned more with the intangibles; that education is a business of cultivating the heart and soul of man, rather than training him in the mere business of providing food.

#### EDUCATION AS A TEACHER OF MAN'S RELATIONSHIP TO GOD

While the pendulum has been swinging from one extreme of educational theory to the other, the Church has had a fairly stabilized view combining the virtues of both. The basic conception upon which our system is elaborated is found in section 88 of the Doctrine and Covenants, from which I now read:

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms. . . . (D. & C. 88:78, 79.)

As I interpret that scripture, it admonishes us in our educational system, first to make sure that we do the things for which the classicists have so strongly contended, namely to teach men in the art of living,

and particularly living the highest philosophy rather than to make education the mere instrumentality for getting their bread and butter. The first business of education is to establish a proper understanding of man's relationship to the universe in which he lives, and to the God who created it. Those are the things which are essentially laid down here, in the first verse that I have read.

Following upon that is given us a latitude wide enough to accommodate the most vaulting ambition. There is nothing from which we are barred. The whole wide world of knowledge is open to us, and we are invited to enter in and make it our own. It is this combination of purpose and attainments which the educational system fostered by the Church is intended to carry out.

We have scores of teachers in our seminaries and our institutes, carrying on the teaching of the eternal values to supplement what is taught in the other schools alongside of which they are placed. And at Brigham Young University at Provo, standing at the head of the system, we hope we may train the men that will be the peers of any men who come out from any institutions of learning in all this broad land.

#### INFLUENCE OF GOOD TEACHERS NEEDED

Something has been said of the sacrifices which the Authorities of the Church make in accepting the positions that come to them. These teachers make their sacrifices, too. The amount of time and energy which they devote, and the intelligent effort they put forth in order to qualify themselves, would, turned into other channels, be vastly more remunerative.

Anyone who has the intelligence to make a good teacher has enough intelligence, if he wanted to direct it in commercial channels, to become vastly more successful financially. I cannot develop the ideas here, for want of time, that I would like to develop, but I would like to make this plea to you leaders in the wards and stakes of the Church: That you induce the parents of the children to make use of these opportunities that are afforded them in the seminary system and the institute system of the Church and, for those qualified, in its university.

There is no use of our building buildings and manning them with teachers, unless students fill the halls. We are living in a day when the influence and power of those men, specialized in their training and understanding, is needed to assist in the matter of development of character and the nurturing of a living faith in our boys and girls, if we will just put them under the influences that are provided for their convenience. Above all a conviction concerning the purpose of life and their own eternal destiny realizable through righteous living and conformance to laws of God should be given to the youth of our time.

May God bless these teachers in their unselfish efforts, their earnest devotion, and their untiring endeavors to make the kind of men and women of our boys and girls that we would like to have them be, I pray in the name of Jesus. Amen.

## ELDER JOSEPH F. MERRILL

*Of The Council of The Twelve Apostles*

Brethren, we were informed that these meetings, except this one, would be on the air, so I prepared accordingly. But since this meeting is off the air I shall speak extemporaneously rather than from notes prepared on another topic.

A number of thoughts have passed through my mind during the sessions of this conference. There are two or three of them that I would like to speak about, extemporaneously. They have been suggested by things that were said here. When I attend a conference out in the stakes, and am the senior authority, I always ask to speak last; then I do not have to think about what I am going to say, because there have been so many good things and so many inspiring things said, that all I need to do is to say amen to what has preceded, and perhaps proceed to elaborate a little on some phase of what has gone before.

So I am doing that at this meeting. I can say a hearty amen to what has preceded. But the thought I have in mind is that we have had called to our attention the teaching of the gospel. I think the teaching of the gospel as we proclaim it goes forward under two great divisions, precept and example. Our missionaries go out into the world. They represent both divisions. They teach by precept, they teach by example.

## MYSTERIES DEFINED

Now as to precept, I believe it is extremely important to confine our teaching to fundamentals. On this matter may I say I am strongly influenced, have been influenced for a considerable number of years, by the attitude of the late President A. W. Ivins. When we teach by precept, he said, we should confine our attention to things that are fundamental and leave mysteries alone. And, on asking what he would call a mystery, he said:

Suppose I read a passage of scripture; suppose you read it; suppose other brethren read it, and then we are asked what we think it means?

If our understanding is not essentially in agreement, that passage belongs to the realm of the mysteries. We should leave it alone, because the Lord has not revealed it in sufficient clearness and detail that we all understand it alike.

And therefore, it is your duty, the First Presidency ask you to make it your duty, to see that in our Church system of education, within the field of religion, at any rate, that mysteries be left alone.

He used to give me these admonitions when I was in the office of Commissioner of Education.

So in our meetings, in our circulars, and whenever we had opportunity to contact our teachers, we delivered that message. And in our lessons also we tried to confine them to those things that were fundamental, those things that are necessary for us to understand while here, in order that we may properly govern our lives to comply with the commandments of the Lord, as they effect us, both in our faith and in our daily conduct.

I have carried that message ever since, to all the teaching groups that

I have contacted, and to the missionaries in the field. I never meet a group of missionaries engaged in any religious teaching without in some form or another conveying that message to them.

President Ivins said, with respect to mysteries :

You know, as I know, that even our high priests' classes sometimes get to the hairpulling stage because each insists that his particular interpretation is the right interpretation. The result is that by delving into the realm of mysteries an immense amount of damage is done in this Church all the time.

I think I know something about the truth of that, because I have known cases where such has been true. It is something that has been, I think, a handicap to the development of our faith, and it is still a handicap.

#### TEACHING OF FUNDAMENTALS ESSENTIAL

Now, of course we have many classes in the Church. We have a number of organizations that carry forward classwork, and that classwork relates to our principles, to our doctrine, and to our practices. We are inclined, greatly inclined, my brethren, to leave the fundamental things, the essential things alone, or pass over them lightly because we think if we have an opportunity to exhibit some type of superior intelligence, or superior wisdom, or we have a clearer insight than our brethren, it is therefore a privilege for us to enlighten these brethren from our points of view. Well, those points of view, I tell the missionaries, are not applicable in teaching the gospel to the world.

I am asked a question: "What does this mean? How do you interpret it?" And I proceed, if I do as some of our people attempt to do, to tell what I think, and the questioner is not satisfied. He then asks another missionary and still another elder. But he is not satisfied with the answers because they do not agree. So he comes to the conclusion, "None of you know what you are talking about," and instead of having his faith developed in the fundamentals and essentials of our religion, he is cooled toward us.

I am a strong believer and advocate of the admonition that in our classwork, in our quorums, in our Sunday Schools, in our M. I. A. classes, and in all other gospel teaching classes, we confine our teachings to the essential things, the things that we understand, because the Lord has revealed them, either in our standard works, or through the mouths of the First Presidency of this Church, so plainly and clearly that we can accept and understand them alike. These things we may call fundamentals. But when we get beyond them I think we are getting on dangerous ground.

#### IMMORTALITY FOLLOWING PRESENT LIFE

Now, brethren, we are going to live a long, long time. We are not born to die. Of course in this state of our existence we shall not tarry long, but we are going beyond. We are immortal. We came from an immortal parentage, and we shall continue on and on and on.

In this connection, I remember something that President William R. Harper of the University of Chicago said at one of the commencement

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exercises—though there they call them convocations—in the month of June, 1897. I do not know what led him to say it, but I remember that in effect he said:

I do not want to go to the Christian heaven. I do not want to sit around the throne of grace with a crown on my head and sing praises forever to my Redeemer. I want to go to a sphere where I can continue my work, where I can continue to grow in knowledge and understanding and intelligence.

"Well," I thought, "brother, you want to go to the Mormon heaven."

Well, yes, we are going to live a long, long time, and many of the things, that we would like to know, we will have an opportunity to learn, when we pass beyond this sphere, if we are willing to comply with the conditions for advancement. Now, of course, we are not going to come into the possession of knowledge and greater wisdom and understanding without effort. We are not made that way. That is not the way the Lord has planned. Yet we are taught that "as God now is, man may become." How may man become like God? By working, advancing, growing, increasing, by his efforts, and he will have a long, long time in which he can continue those efforts.

So, we needn't be discouraged if we don't learn everything here. It is impossible, of course.

#### TEACHING BY EXAMPLE

Now, there is another phase of this teaching I want to speak about, and that is the teaching by example. So far as we are concerned—those of us who are in this meeting—I think we ought to hold that method of teaching constantly in our minds: We teach by example.

You know it is said, and I think truthfully by many people, "I'd rather see a sermon any day than hear one." I think that is true, and we are called upon to teach—and that is what I tell nearly every returned missionary whom I interview in my office—we are called upon to teach every day of our lives by this method of example. I tell the returned missionaries whom I interview that they are released for the moment from the precept method. When will they be released from the method of example? Of course they say, "Never." That is true, not as long as they are fellowshipped in this Church, at any rate.

For most of us, I think, the example method is a far more effective teacher than our precept method. We are called upon, therefore, to live in harmony with our faith, with the principles of the gospel, with the teachings that the Lord has revealed to our understanding, which, if we will follow, will eventually lead us back into His presence.

Yes, brethren, we do know that we should love one another, we do know that we should teach the two great commandments by example as well as by precept, and we cannot effectively teach the second great commandment unless we live the Golden Rule. We must do unto others as we would have others do unto us. And a test of whether we are doing it or not, is just to imagine that we are in the other fellow's shoes and he is in ours. When we are in his shoes, how would we like to be treated?

Well, if we can reason and practice it in fairness, I think we can adopt a method of living that will not be very far from living the Golden Rule. Of course, we cannot live it completely, I think, because we are in a world of temptations, we are in a world of evil, and we are strongly influenced by what other people do and what they say, what they think, how they act, behave, and so on.

Again, we all inherit weaknesses from our forebears, to indulge some of which, from our point of view, from the Lord's way of life, is definitely sinful. Well, by reason of these weaknesses, the influence of the world, and the temptations of the Evil One, all of us find it so difficult to live fully and completely according to our teachings and standards, that we do not quite succeed. But anyhow, we are obligated to do our best to do it, particularly all of us who are here. I think perhaps every man in this meeting could stand on his feet and say, "Yes, I do know that the Lord lives; I do know that this is His work; I do know that the Priesthood of the Lord Jesus Christ has been given to us."

Well, if we can speak that positively—and certainly if we speak positively we are speaking according to our knowledge—we are obligated, brethren, to pay particular attention, I think, to the method of teaching by example.

It is so easy to be misunderstood that we must avoid the very appearance of evil, because if we do not, what will some of our people do? What will some not of us do? Well, they will charge us with delinquency, and while of course our principles and the Lord's way of life are absolutely independent of what I do, or what anyone of you does, the fact is that what I do and what you do, by reason of our positions of leadership, has great influence upon our brethren and our sisters, upon our fellow men.

I feel, therefore, that we are obligated, whether we like it or not, to deny ourselves some indulgences that, perhaps are not particularly sinful, but the example of which would be bad. We must remember our obligations. We have these brethren and sisters, some of whom are weak. They are ours. We are our brothers' keeper, and they are looking to us for guidance. They are looking to us as examples. I think we might remember continually that we are obligated to teach by example, and therefore we must deny ourselves of what many indulge in.

#### THE GOLDEN RULE A DAILY GUIDE

Now, among the greatest of these things that we need to keep in mind is this matter of the Golden Rule, this matter of the second great commandment. And so there must be love in our hearts, not only for one another whom we contact daily, but love for all our fellow men, because we are all children of our Father in Heaven, both in the spirit and in the flesh; and therefore the members of the human family are one hundred percent brothers and sisters, and I think a proper interpretation of loving our neighbors extends to the entire human family. Therefore we are obligated to love them, we are obligated to serve them to the extent of our opportunities; and we can serve them greatly, not by words of mouth alone, but by the example that we set.

The Lord help us, brethren, to be true to our obligations, to live according to our teachings, and to seek his guidance, because without it we shall make mistakes, serious mistakes, we shall fail many times, but if we can only enjoy the companionship of the Holy Spirit, which we may obtain if we fulfil the conditions necessary to get it, then we can teach acceptably, both by precept and by example, which may the Lord help us to do, I pray, in the name of Jesus Christ. Amen.

### **PRESIDENT DAVID O. McKAY**

#### *Second Counselor in the First Presidency*

In your behalf, brethren, I express to the members of the Tabernacle Choir Male Chorus appreciation for their inspirational selections. They have, with the speakers, contributed to a very upbuilding and instructive session.

After the singing and benediction, this Conference will be adjourned until ten o'clock tomorrow morning. You will have only from 9 a.m. to about 9:50 a.m. to get into your places in the tabernacle. The broadcast will begin promptly at 10 o'clock, and all members should be in their seats if possible ten minutes before that hour—no later than 9:55 a.m. Admission as usual will be by ticket. Please bring your Song Folders with you.

We have had a number of messages sent up to us during these sessions, and undoubtedly there will be some tomorrow. Will you please call at the Bureau of Information if you are anticipating any messages, or call there if you have any indication, either from this pulpit or otherwise, that you have messages awaiting you. We shall not have much opportunity and shall not have the time to make many announcements.

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The congregation and Tabernacle Choir male chorus joined in singing the hymn, "Abide With Me."

Elder Carl D. Greenhalgh, President of the Santaquin-Tintic Stake offered the closing prayer.

Conference adjourned until Sunday morning, October 3, 10 a.m.

## **THIRD DAY**

### **MORNING MEETING**

Sunday morning, October 3.

#### **TABERNACLE CHOIR AND ORGAN BROADCAST**

During the period from 10:00 to 10:30 a.m., the regular Sunday morning nationwide broadcast of choral and organ music and brief spoken comment was presented. This program was presented by the Taber-



nacle Choir and organ broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

(The organ and choir broke into "Gently Raise" singing words to end of second line, from which point choir hummed for announcer's background to end of verse.)

*Richard L. Evans:* With the passing of another seven days, once more we beckon your thoughts unto the hills, as music and the spoken word are heard again. From Temple Square in Salt Lake City, Columbia presents the Tabernacle choir and organ in the 742nd nationwide performance of this traditional broadcast, now in its fifteenth consecutive year.

The Tabernacle choir is conducted by J. Spencer Cornwall. Dr. Frank W. Asper is at the organ.

*Richard L. Evans:* We begin with a hymn of America. The arrangement is by the conductor, and among its immortal words are these: "Confirm thy soul in self-control, thy liberty in law." The choir sings "America the Beautiful."

(Choir sings "America the Beautiful"—arranged by Cornwall)

*Richard L. Evans:* As we introduce the solo voice of the Tabernacle organ we hear the music of an unspoken "Prayer." It is one of the compositions of Dr. Frank W. Asper, who now presents it.

(Organ presents "Prayer"—Asper)

*Richard L. Evans:* There comes to us now from Temple Square a choral arrangement of one of the Nineteenth Century writings of Robert Goldbeck, in which the composer has let his thoughts reach out to hear and to record what seemed to him to be the music of the "Angelic Choir." His offering is titled, "Awake, thou soul of mine, awake and hear angelic choirs." The incidental solo is by Jessie Evans Smith.

(Choir sings "Angelic Choir"—Goldbeck)

*Richard L. Evans:* From the organ of the Tabernacle we hear recalled now one of the hymns of George Careless, written on a text by Isaac Watts: "He Died, the Great Redeemer Died."

(Organ presents "He Died the Great Redeemer Died.")

*Richard L. Evans:* "At even, ere the sun was set, the sick around the Master lay. Lo! In what divers pains they met! And with what joy they went away! Once more 'tis eventide, and we oppressed with worldly cares draw near. What though our paths we dimly see! We know and feel his peace is here." This "Prayer at evening" by Georg Josephi comes down to us from the Seventeenth Century and is recalled by the men's voices of the Tabernacle Choir.

(Men sing "Prayer at Evening"—Josephi)

*Richard L. Evans:* As we near the close of this hour from Temple Square we turn to a text from Isaiah and the Psalms, around which Men-

delssohn wrote the closing chorus of the "Elijah." "And then shall your light break forth as the light of morning breaketh . . . Lord, our Creator, how excellent Thy name is in all the nations! Thou fillest heaven with thy glory!"

(Choir presents "And Then Shall Your Light Break Forth"—Mendelssohn)

*Richard L. Evans:* This Sabbath hour from the crossroads of the West is ended. Until we beckon your thoughts again unto the hills, may peace be with you this day—and always.

This concludes the 742nd nationwide performance of this broadcast from the Mormon Tabernacle on Temple Square, presented by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

As the voices of the choir and the organ fade away within these walls, so will they return again at this same hour next Sunday, over Columbia stations from coast-to-coast, continuing the fifteenth year of this traditional broadcast from Temple Square.

The singing of the Tabernacle choir was conducted by J. Spencer Cornwall, Dr. Frank W. Asper was at the organ. The spoken word by Richard L. Evans.

### PRESIDENT DAVID O. MCKAY

#### *Second Counselor in the First Presidency*

We are now convening the morning session of the third day of the 114th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. President Heber J. Grant is present and presiding and he has requested that David O. McKay conduct the exercises. The proceedings of this Conference are being broadcast from station KSL. All the General Authorities are present on the stand, also in the audience are the stake, ward, and quorum officers, as heretofore announced through the press and otherwise.

Elder J. Spencer Cornwall will direct the music, Elder Frank W. Asper is at the organ.

Our opening song "An Angel From On High," a trio, will be sung by the Tabernacle Male Chorus and Choir, and the congregation will join in the chorus. The words are by Parley P. Pratt, music by Tullidge. You will find it in the Folder No. 33.

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The Tabernacle Choir (with the congregation joining in the chorus), sang the hymn, "An Angel From On High," (Words by Parley P. Pratt, music by Tullidge).

Elder Wilford A. Beesley, President of the Salt Lake Stake, offered the invocation.

**PRESIDENT DAVID O. McKAY***Second Counselor in the First Presidency*

The radio audience will be interested to know that notwithstanding the attendance at this conference has been restricted to the officers already named, with the exception of a few seats in the tabernacle in the northeast part of the tabernacle the entire auditorium is filled with representatives of the Priesthood.

**ELDER STEPHEN L RICHARDS***Of The Council of The Twelve Apostles*

I would like to use the limited time available to me at this conference to broadcast a message to the youth of the Church of Jesus Christ of Latter-day Saints. These young people are not with us in our meetings. Restrictions on travel and other war necessities not only prevent their attendance, but have also hindered the functioning of the several organizations of the Church which are devoted principally to the care and education of the youth. For two years now no general conferences of the young peoples' organizations have been held and these groups have had but limited opportunities to meet in stake capacities. I want them to know, however, that they have not been forgotten and that the Church is now as always most ardently devoted to their welfare and advancement.

**PROVISION FOR CARE AND TRAINING OF YOUTH**

I believe it is safe to say that no organization has ever made more ample and adequate provision for the care and training of youth than has the restored Church of Christ. Since its organization it has devoted a very major portion of all its efforts to the education and development of children in the home, the school, and the Church. And not only has it provided almost unparalleled opportunities for their education but it has also placed upon youth responsibilities that have seldom, if ever, come to young people of comparable age. This has come about, in part, through the unique organization of the Church, and, in part, through the universal concept of its membership that everyone, old and young alike, who secures a knowledge and testimony of the restored gospel thereby becomes a potential missionary for the dissemination of the truth to all mankind.

Another most unusual circumstance supporting this concept is that all the young men of the Church, almost without exception, have been ordained to the holy Priesthood. Beginning at twelve years of age, all boys of good moral standing pass through three gradations or offices of the Priesthood by the time they reach the age of nineteen, and before they reach their majority nearly all of the young men of the Church come to hold the higher or Melchizedek Priesthood, which is the Priesthood after the order of the Son of God. It is needless to say that these offices of Priesthood bring to the boys obligations and opportunities for service. Through divine revelation there have come specific duties for each order of Priesthood and these duties entail a devotion, a discernment, and wis-

dom that might well become men of far more mature years. So that the Priesthood duties of boys within the Church are not trivial; they call for and promote manliness; and they fully support the premise that the youth can make large contributions to the support of the work of God.

#### RESPONSIBILITIES CARRIED BY THE YOUNG

The history of the Church is replete with such contributions. The Prophet Joseph was but fourteen when he received the first heavenly vision which initiated the work of the restored gospel. He was seventeen when he received the revelation of the coming forth of the Book of Mormon. He was twenty-one when he was given the plates for translation, and he had not long passed his twenty-fourth birthday when he caused to be organized the restored Church with its marvelous institutions and a sizable part of the great body of theological doctrine and principle that has undergone the scrutiny of more than a century without discovering a single error in the fundamentals he announced. He lived only fourteen years after the Church was organized and died at an age young enough to have been included within the present draft of young men for military service.

The Prophet's associates in beginning the work of the Church were, with but few exceptions, very young men. Brigham Young, John Taylor, Wilford Woodruff, and Lorenzo Snow, who became presidents of the Church, assumed responsibilities very early in their lives. George A. Smith, grandfather of our present president of the Twelve, was only twenty-two when he was ordained to the apostleship, and our beloved President Grant was not yet twenty-six.

The missionary work of the Church has been carried on principally by young people. For many years the average age of missionaries did not exceed nineteen, and latterly it has scarcely been above twenty until the war made impossible the sending of more young men. The missionary labors of the young people of the Church are too well known to require much comment. I believe that their work measured in terms of devotion to a cause, expenditure of available time and means, and proportionate numbers of the whole group engaged, has fed, if any, counterparts in all history. What these young missionaries have accomplished in bearing God's word to the world would require volumes in the telling, and the appreciation of their efforts in the joy they have brought to the hearts of men, women, and children the world over is of a depth and a nature never to be told. Thousands upon thousands who are the beneficiaries of their unselfish Christ-like ministry rise up all over the land to call them blessed, and generations to come will look back upon them as the source of the most enduring happiness they will ever know.

#### OBLIGATION TO THOSE IN ARMED SERVICES

I cite these things in the hope of making my young friends in the Church more conscious of the part they have to play in this great work of the latter-days. I am cognizant of the fact that the young men of military age are not now available for Church service as they otherwise would be. I must address my remarks chiefly to the boys of pre-induction

age and to the girls. These constitute a large group in the Church, and to them I would like to make a special appeal.

I also acknowledge the necessity of making the fullest possible contribution to the war effort and the country's service. We are impelled, not only by the circumstances, but by our sense of obligation to our own and other boys who are fighting the country's battles to give them the fullest possible cooperation and support in every way in which it is possible to help them. But while this is war and it is probably a good time, as someone has suggested, "to adjourn politics," it is no time to "adjourn" religion. We have a definite obligation to our soldiers who bear the brunt of this terrific ordeal to help preserve the worth-while things for which they are fighting—liberty, morality, and justice, and to try to make the country and the world worth their sacrifice and effort.

I don't need to argue with you, young men and women of the Church, that the true religion of Jesus Christ is essential to make the kind of world which the thoughtful, high-principled, young men of the Church and of America are fighting to establish. You know that they want to come back to a decent society that has not been ruined by crime and moral perversion. You know that they want to come back to sweethearts and girls yet to be sweethearts who are worthy of their fidelity and devotion, and worthy to be true mothers in countless homes yet to be established, and you know that they want to come back to wholesome education, to good opportunities for making a living, and to mothers and fathers and brothers and sisters and dear friends whom they prize more than anything else in the world, and of whom they proudly boast as being the finest, the sweetest, and the most exemplary of all people in the earth.

Now, my first appeal to you young men and women is not to disappoint these gallant fellows who have gone to defend your liberties and the things you prize most. They are counting on you, and I think an enemy bullet would not hurt your soldier brother more than information telling him that in his absence his sister had forsaken the high ideals that he ascribes to noble womanhood, or that his brother had been a cad and lacked the courage and manhood to maintain standards of truth and honor. Young folk, you cannot, you will not, be guilty of such treason against your fighting brothers.

Is it not treason to betray the cause these soldiers support; to turn liberty into licentiousness, to mock the God of the land, to violate the high principles upon which the republic was founded? In the long run could any traitor do more damage than those who violate the sanctity of home, the purity of womanhood, and otherwise corrupt the morals and honor of our national life? You are to live in this country and with society longer than some of us, my young friends. It will be a great source of regret to you, for all your lives to come, if you do not make it a good and decent place to live in.

#### FUTURE MISSIONARY WORK

Now, I do not wish to dwell on the gloomy side of the picture. There is unfortunately much discouraging information and statistical data which

might be presented, but I pass over these items because I indulge the confidence that when my young friends of the Church come to realize the opportunities that lie ahead of them they will devote themselves to making preparations for the future. It is of these opportunities and this preparation that I wish to speak briefly.

Every young man and many young women of the Church can look forward to missionary experience. The Church is essentially a missionary Church, its chief objective being to proclaim and establish the gospel of Jesus Christ among men. As I said before, foreign missionary work has been carried forward largely by young people. At the present time very few young missionaries are in the field and in the course of a few months almost none will be left. It is possible that a good many young men who would, except for military service, have been available for missions, may never now have that opportunity. Upon their return from the war many will take on family responsibilities and be unable to leave their homes for missionary service. In these circumstances, we must look to the group to whom I now speak—young men of pre-draft age and some of our young women, to be our principal missionaries in the near future. I most earnestly hope that this group will prepare themselves for the service. In this preparation I see three chief items which I shall mention.

#### PREPARATION FOR MISSIONARY LABORS

First, young men and young women should make financial preparation. Many are now receiving high wages. I know of nothing better to do with any excess money than to save for a mission. Such purposeful saving will accomplish several things. It will deter excessive spending. It will reduce the temptations which come with excessive spending. It will establish thrift habits. It will retard inflation. It will put purpose into earning, and it will ultimately bring great blessings to many people. From the reports which have come on young people's earnings, I feel warranted in saying that many hundreds of missions could be totally or partially financed by a consistent practice of saving for that purpose.

In this respect, I should like to reinforce counsel which has long been given to parents to pay their debts and put their houses in such financial order that they can contribute to the proclamation of the gospel and the support of missionaries. I well remember numbers of families in the days of economic stress whose bondage in debt and financial difficulties made impossible this worthy attainment for many a Latter-day Saint home.

It is readily conceivable that after the war the Church may have need for and opportunities to use far more missionaries than it has heretofore maintained in the field, although previous numbers have been very great. New fields of labor may be opened and a more kindly reception offered our missionaries in many parts of the world. Some influences which have heretofore made our entry into countries and among people almost impossible may be broken down. I feel that the opportunities of the future may tax our missionary resources to a much extended limit. May all be prepared when the day comes.

The next item that I urge is education—education to expound the

true principles of the mighty cause we have the honor to represent. This education comprehends school learning, gospel understanding, and spiritual development. Boys and girls who contemplate a mission should neglect no opportunities which their facilities afford to acquire good study habits and as much knowledge of history, man, and the universe as they can possibly secure.

I wish to lay stress on the knowledge of gospel doctrine and principle which every missionary should possess. It is true that with the adaptability of youth many missionaries secure a good working knowledge of the gospel after they reach their mission fields. Unfortunately, however, a good deal of time most valuable to the missionaries and those whom they serve is lost in so postponing gospel education. With the facilities which the Church maintains, this equipment could be had before the missionary leaves home. If he would avail himself fully of opportunities offered in Priesthood quorums, Sunday Schools, Mutual Improvement Associations, and other activities, he could if he would, be prepared to present the distinctive messages of the restored gospel clearly and impressively before he reaches his field of labor. He could have practice, too, in the exposition of the gospel, for he would be welcomed into the ranks of those who carry the gospel to our neighbors within the stakes of Zion. Such education and practice would save thousands of dollars expended for missionaries' maintenance during the learning period of their mission. On this matter of gospel education, I should like to ask a question. Will the election, which we are told each one of God's children is to make as to whether or not he will receive the gospel of Christ, be binding upon the one who makes it unless the principles of the gospel have been adequately presented to him clearly and understandingly? I know of no way to secure a presentation that will suffice except through preparation and testimony.

#### TESTIMONY NECESSARY TO SUCCESS IN MISSIONARY WORK

That brings me to the final item in a missionary's equipment—testimony and spiritual influence. Before missionary experience is attained it may be difficult to establish these essentials in the minds and hearts of youth. I shall have to get my young friends to take the word of those who have had opportunity to observe the missionary process, that the spiritual influence of the missionary is the most important converting factor at his disposal. Now spiritual influence is the product of disposition and living. No one ever acquires it who does not want it and live for it. It is in reality the spirit of God manifest through man. We often call it testimony because it is characterized by a deep and abiding conviction of the existence of God and the truth of his gospel. It is the expression of perfect faith and a sincere love for God's children. If our young people could but know its worth, I am sure they would strive for it.

#### HAPPINESS IN WHOLESOME LIVING

To secure spiritual influence is not a joy-killing operation. It is a mistake to think that it robs youth of the zest and beauty of young life.

It puts only one limitation on all the aspirations and desires of youth, and that is to do nothing that is not good. Experience, as well as divine principle, has taught us that there is no enduring happiness except in goodness, and the Church seeks only the lasting happiness of its young people, as well as the old.

So I say to my young friends everywhere—enjoy the happy days of youth. Live life joyously, beautifully, unmarred by the ugliness of sin. Show to the world what good, wholesome living will do for the oncoming generations. Demonstrate your gratitude for good homes, loving families, and great opportunities and prepare for happy days ahead when the army of liberators shall have won the victory and broken down the barriers so that you may go forth as an army of peace and good will to invade the countries of the earth and take to men everywhere the pure, restored gospel of the Lord Jesus Christ. God keep and preserve you for that great and holy mission, I humbly pray in Jesus' name. Amen.

### ELDER JOSEPH FIELDING SMITH

#### *Of the Council of the Twelve Apostles*

Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. (I John 4:1.)

#### PURPORTED SPIRITUAL MANIFESTATIONS

It has only been a few weeks since I was approached at a stake conference by a good brother who said there was a gentleman there who had a very important message that he wished to present to me, and would I please give him an interview. So the interview was arranged. This man stated that he had been visited by one of the three Nephite disciples, and he told me a very fantastic story. After listening to it patiently until he had finished, I said to him, "If you have had a vision or manifestation, it is your duty to keep it to yourself; it is not for the Church, and I advise you not to repeat it." I hardly think that was the counsel he was seeking.

In the past few months I have received a number of communications from various parts of the Church, from good, honest-thinking people who have made inquiry regarding some purported visions and dreams which are being circulated in all parts of the Church. These inquirers wish to know what my judgment is concerning these purported visions. We have also had certain individuals traveling among our people, prevailing on some of the bishops to let them hold meetings where they could relate to the people their remarkable experiences which they claim to have had. They have on their own responsibility held cottage meetings and invited the people, and some have been foolish enough to go and listen to these stories as they have been told.

Now, I think it is wrong for any bishop or anyone else to invite these people who profess to have had a dream or a vision, or some kind of manifestation, into a meetinghouse, or even into the homes and gather the people in to listen to these presentations. In my judgment it is contrary to the teachings of the Church. When John said, "Believe not every spirit,



but try the spirits," he did not mean that we should spend our time accepting or encouraging every wind of doctrine, but that we should prove every doctrine by the revelations of the Lord; by those principles of eternal truth which have been revealed for our guidance. We have certain standards which have been accepted and by which we are to be governed.

#### REVELATIONS FROM THE LORD THE STANDARD

If I should say something which is contrary to that which is written in the standard works of the Church, and accepted by the Authorities of the Church and approved by the Church generally, no one is under obligation to accept it. Everything that I say and everything that any other person says must square itself with that which the Lord has revealed, or it should be rejected.

Paul said, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." (I Cor. 14:1.) Well, this counsel is very good; but do we understand what Paul meant by the gift of prophecy? When the angel appeared to John on the Isle of Patmos, and he appeared in glory, John fell before him upon his knees and was about to worship him, but the messenger said to John:

See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. (Rev. 19:10.)

The Prophet Joseph Smith has said that every member of the Church should be a prophet, meaning, of course, that he should have that testimony of Jesus and keep himself in perfect accord with the Spirit of the Lord so that he could recognize truth and the Lord could reveal the truth to him, so that he might comprehend it. Every man in the Church has the right to receive revelation for his own guidance, but not for the guidance of the Church. Back in the very beginning, when the Church was only a few months old in this dispensation, certain individuals arose claiming to have had manifestations and visions for the Church, and they led some of the members astray. There was a woman by the name of Hubble who claimed to have revelations, and some of the members of the Church listened to her. One of the eight witnesses of the Book of Mormon, Hiram Page, began to have manifestations, and he was able to have influence over others. He persuaded some of the Whitmers and even Oliver Cowdery, to accept the things that he proclaimed. The result was that the Lord had to give a revelation correcting all of this sort of thing, but before it was corrected the Prophet had a difficult time to get some of his brethren to understand that what had been given by Hiram Page, and Mrs. Hubble, and others, was not of the Lord.

#### THE LORD SPEAKS THROUGH HIS PROPHETS

In that revelation, which was given in February, 1831, the Lord said this:

O hearken, ye elders of my church, and give ear to the words which I shall speak unto you.

For behold, verily, verily, I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you to receive commandments and revelations from my hand.

And this ye shall know assuredly—that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him; for if it be taken from him he shall not have power except to appoint another in his stead.

And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments;

And this I give unto you that you may not be deceived, that you may know they are not of me.

For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed. (D. & C. 43:1-7.)

This ought to be clear enough for us all. If the Lord has a revelation or a commandment to give to His people, it is going to come from the head, and when someone else comes among the people professing to have revelations and to give commandments we can test that matter very readily. We do not have to go into any details or make an extended examination of the claims, there is no need of any investigation whatever, because the Lord has given us the key as a law to the Church by which we are to be governed.

#### SEEK FOR THE BEST GIFTS

Now, again, in another revelation which was given a short time later, in March, 1831, the Lord said this:

But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given;

For verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do; that all may be benefited that seek or that ask of me, that ask and not for a sign that they may consume it upon their lusts. (D. & C. 46:7-9.)

In conclusion, I will say that I agree with Paul, that prophecy is a wonderful gift, one that should be sought, for the gift of prophecy is the gift of revelation and may be received for the personal guidance of each member of the Church. I also think that the gift of discernment is a gift everyone should seek, so that we may not be deceived. If we have the spirit by which we can discern the hearts of men, and the doctrines of men, and interpret the inspiration of the Lord, then we shall not be deceived. Again the Lord has said, "And whoso treasureth up my word shall not be deceived." This does not mean merely the reading of the word, but that we put it into practice.

May the Lord bless us, I pray, in the name of Jesus Christ. Amen.

*President David O. McKay:* We are happy, we are blessed with having the Tabernacle Choir with us this morning. This famous organization will now sing: "Lend Thine Ear to My Prayer," (Archangelsky). (The Choir then sang "Lend Thine Ear to My Prayer.")

## ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

My brethren, I am full of fear and apprehension as I face this large audience of Church leaders. I have been deeply touched, as you have, by the stirring messages which have come to us in song and in sermon. I have been trying to summarize the messages which we have received, and as I have done so, the words of Jesus have come to my mind with force and persistence:

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4:4.)

The Master's words never grow old and trite. They come with the freshness of today, and are never outworn and obsolete. They are always vital and timely. I have seen men grow wealthy and influential in worldly things and at the same time grow exceedingly poor in spiritual things. I do not discount material achievements, but deplore the acquisition of such power and influence at a loss of the higher goal in life.

In 1846, Brigham Young stood on the fringe of the great western desert. He looked to the eastward and saw the cities abandoned by the Saints. He jotted down in his diary a statement something like this:

Our homes, our orchards, our farms, our schools, our churches, our temples, and our public buildings, we leave as a monument to our patriotism, our toil, our devotion, our industry, our integrity, and our honesty of purpose.

And he might have added, "our faith."

With Brigham Young first things came first. He knew there were things, even more important than lands and homes and worldly comforts, things like freedom, the right to worship, the right to grow and develop under the inspiration and guidance of Christian ideals. What better testimony could he give of their integrity and their faith? Here was the workmanship of their own hands. Here were the fruits of their labors, the results of their strivings and sacrifice and struggle. All of it they placed on the altar rather than compromise, and rather than forsake their standards and the guiding principles which sustained them.

I read an article recently, written by George E. Sokolsky and appearing in *The Deseret News*. He discusses the Bible as a guide to human progress. Said he:

I am sure that one of our major difficulties, and when I say "our," I mean the whole of mankind, is that we have lost guidance, moving rapidly without compass, for the man without guidance lives in a vacuum, nothing has come before and he can find no road to the future. I turn to the wisdom of the ages, and find there a transcendent comfort, for those who would destroy are a multitude, but the builder is often and wearily alone.

The wisdom of the ages to which he refers is the holy Bible. History has proved that humanity needs guidance and enlightenment. Without guidance man is a law unto himself. He falters and fails. There are signposts everywhere, but men, in their eagerness to pursue their own course, pass them by. God knows His children. He has made provision for their safety and their security. Christ's gospel is the beacon light to guide humanity. It points the way of salvation. It has come to earth in its fulness to lead the children of men back to God. The true end and felicity of man lies in the enjoyment of God's favor, and His saving power.

Joseph Smith brought to light a great revelation given to Abraham of old. "We will prove them herewith," said God to Abraham, "to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; \* \* \* and they who keep their second estate shall have glory added upon their heads forever and forever."

Divine guidance for a wise and holy purpose is thus assured to Abraham and his children to the latest generation. One of the most powerful sermons ever delivered by man was preached by Peter to the Jews on the day of Pentecost. It was persuasive and convincing and touched deeply the hearts of the listeners. They were pricked in their hearts and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" It was a cry of despair and remorse, an appeal for enlightenment. Said Peter:

... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2: 38-39.)

May we heed the counsel and the guidance which we receive as members of Christ's Church, I pray, in the name of Jesus Christ. Amen.

### ELDER HAROLD B. LEE

*Of the Council of the Twelve Apostles*

#### PIONEER LABORS

When our Pioneer fathers came to this semi-arid country they settled on the mountain streams without the benefits of which they could not have made their homes or established communities. They organized themselves into irrigation companies in order that the water so vital to their welfare might be properly distributed, each man receiving shares according to his need. They builded ditches and canals; they constructed reservoirs to hold back the spring run-off for late summer use. They gave special attention to the securing of culinary water that they might have from the mountain springs the purest of the water for human use. They were aware of the fact that if they carried this water long distances in open ditches there was danger of pollution; that disease and epidemic

might result, unless there be a special care given. With that in mind they safe-guarded the channels, and later constructed pipe-lines that were placed below the level of the ground to protect from heat and frost. To enjoy the benefits of this system, it was necessary that they work together, each man receiving an assessment which he was expected to pay either in labor or in money, and for the maintenance of such a system each was required to pay his annual dues. Those who refused to accept such obligations were penalized by the company's refusing to deliver the water that they were therefore not entitled to.

#### GOSPEL ESSENTIAL TO SPIRITUAL LIFE

Just as water was and is today essential to the physical life of those who settle in this country, just so is the gospel of the Lord Jesus Christ essential to the spiritual life of God's children. That analogy is suggested by the words of the Savior to the woman at the well in Samaria, when He said: "... whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.)

Great reservoirs of spiritual water, called scriptures, have been provided in this day and have been safeguarded that all might partake and be spiritually fed, and that they thirst not. That these scriptures have been considered of great importance, is indicated by the words of the Savior, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39); and the experience of the Nephites being sent back to procure the brass plates which contained the scriptures so vital to the welfare of the people. The use of those scriptures was suggested in the statement of Nephi when he said, "... for I did liken all scriptures unto us, that it might be for our profit and learning." (1 Nephi 19:23.) And again, when Laban forbade their use of these scriptures, the angel declared it were better that one man should perish than a whole nation dwindle and perish in unbelief. Through these generations the messages from our Father have been safeguarded and carefully protected, and mark you likewise that in this day the scriptures are the purest at their source, just as the waters were purest at the mountain source; the purest word of God, and that least apt to be polluted, is that which comes from the lips of the living prophets who are set up to guide Israel in our own day and time.

The distribution system which our Heavenly Father has provided is known as the Church and kingdom of God to give aid to His great an divine purpose in bringing to pass the immortality and the eternal life of man, whereby eternal joy might come. But because of the free agency which our Father in His wisdom has vouchsafed to us, His children, the dangers of pollution are great, for ever beckoning with tinsel show and with gaudily wrapped packages, with neon signs beckoning on every hand, the devil has tried to entrap, and under the label of "pleasures" he has sought to dissuade mankind from a straight course which would lead to eternal happiness. Pleasure-mad crowds surge at the bargain counters of him who would thus destroy.

## PRIESTHOOD QUORUMS CHANNELS OF TRUTH

The Priesthood quorums and the auxiliary organizations are the carefully guarded channels provided within the Church through which precious truths are to be disseminated. Some have speculated that the strength of this Church lies in the tithing system; some have thought in the missionary system; but those who understand rightly the word of the Lord understand full well that the strength of the Church is, fundamentally, in neither of these. The strength of the Church is not in a large membership, but the real strength of this Church lies in the power and authority of the holy Priesthood which our Heavenly Father has given to us in this day. If we exercise properly that power and magnify our callings in the Priesthood, we will see to it that the missionary work shall go forward, that the tithing shall be paid, that the Welfare plan prospers, that our homes shall be safe, and that morality among the youth of Israel shall be safeguarded.

Just as in the illustration of the water system, however, we have certain obligations which we must assume if we are to be blessed. The price we pay for these eternal blessings and the right to use of this eternal stream of water is first, to yield obedience to the laws and ordinances of the gospel, second, to render willing and unselfish sacrifice, and third, to assume responsibility and our obligation to serve our fellow men whereby we might gain rights and titles to blessings that our Heavenly Father has in store for us. Every faithful Church member can bear witness to the joy and extreme happiness that comes to one who has kept the law; but, perhaps all of us can likewise bear witness to the anguish and the disappointment that come through lack of obedience and through our own negligence.

## EXPERIENCES OF AN ARMY DOCTOR

Last June I was in an army camp, up near Corvallis, Oregon, I listened to a young Latter-day Saint army doctor tell of an experience he had down in one of the islands just off the raging battle of Guadalcanal. He said they had established a hospital base back away from the front line where they were receiving the wounded that were now coming from that area. Because of their limited facilities and the great need of medical attention by so many wounded, it was necessary that someone look carefully over the men who were brought in, that those who were most seriously wounded might be attended to first, and his was the task of making the initial examination as the boys came ashore. As he leaned over to these boys who were conscious, he would whisper to them, ask them how they were feeling, and would ask each one, "What church do you belong to?"

On one occasion as he leaned close to the ear of one boy, pretty badly wounded, and asked him what church he belonged to, the boy whispered back, "I am a Mormon." The doctor said, "Well, I'm a Mormon, too. I'm an elder in the Church. Is there anything you would like me to do for you?" The boy, as he clenched his teeth, with resolute white

face, replied, "I'd like you to administer to me." The doctor said, "I took out my little bottle of consecrated oil, and there before the gaze of all, because there was no chance for privacy, I anointed his head with oil, by the authority of the holy Priesthood. I blessed him that he might be made well. I took him into the hospital tent for the care that he so much needed, and returned back to the other wounded men. By a strange coincidence I found the next boy that I approached was likewise one of our own Latter-day Saint boys, and I asked him the same question, "What would you like me to do?" and he replied, "I'd like a cigaret." I said, "I think I could get you a cigaret," and as the boy started to smoke the cigaret I said to him, "Son, are you sure there is nothing else you would like me to do for you now?" Tears filled the boy's eyes. He said, "Yes, there is, doctor, but I'm afraid I am not entitled to ask for what's in my heart. I wonder if the Lord would have a blessing for me. Would you administer to me?" I said, "We'll leave that for our Heavenly Father to judge. If you want a blessing, I shall be his servant in asking the Lord to give you that blessing."

#### WORK OF THE CHURCH AMONG SOLDIERS

I ask you, my brethren, what condition are our boys in? What part have you played in preparing them to partake deeply of the streams of eternal life? A great missionary work is going forward under the guidance of the Church today among these forty thousand Mormon boys out in armed service. In this missionary work, under the authority of the Priesthood, they have been organized into M.I.A. groups and have been prepared to partake of these things which our Lord has for them. On my desk I have a picture of a group over in New Guinea who are holding a sacrament service. Their rifles are across their knees, which evidences the fact that they are on alert and expecting attack any moment. I read in a letter how down on the Midway Island our boys likewise gathered around to hold sacrament services. Said the boy writing this letter, "... because we felt if the Church could come that close to us we would feel better and our minds would be relieved." And when I read the story of the boy who, with five companions flew over in a plane, by permission of their commanding officers in Sicily, to administer to one of their sick comrades who had been severely wounded, when I read of a boy getting the names of our boys who had been killed in this last campaign down in Italy, securing the places where they were to be buried or had been buried that he might go there and dedicate their graves; when I read of the stories of their holding Sunday services out in the olive groves of that place, their songs rending the Sabbath air, I remember the words that have come from our Father:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (D. & C. 59:9)

I can't think of the work being done among these boys, and the results therefrom, without remembering that if there be thirty-two thousand

Latter-day Saints in the war-torn countries of Europe as has been stated in this conference, approximately fifty percent of these live in the nations we now call the Axis powers. If the same percentage of boys have been called from among the Saints there as have been called here, there are probably no fewer than seven or eight hundred of our Latter-day Saint boys who hold the Priesthood bearing the arms in those nations we call our enemies. Oh, I pray that the channel of communication will be opened to those boys whom we can't reach with M.I.A. organizations, to whom we cannot send books, to whom we cannot give the ministrations of the Priesthood. I pray God that He will save our boys in those countries who perhaps are no more guilty of wrongdoing than our own loved boys in this country, and yet are suffering the pangs of a terrible war.

#### FAITHFULNESS SHOWN BY A YOUNG GIRL

I met a young girl over at the Lion House last summer where I had been speaking to a group of a hundred and fifty or two hundred girls who had come to Salt Lake City from outside of the city for work here. After the meeting, this young girl came up to me, with a sparkle in her eyes, and showed me a picture of a handsome soldier boy down in Australia. From behind his picture she took out and unfolded a paper that proved to be his baptismal certificate. She said, as she filled with emotion, "I left that boy six months ago—I thought, never to see him again, because I told him that I could not be married, except it was in the temple of our God, for time and eternity. He was not a member of the Church, but after he left he began to think, and he began to study. Six months have gone past, and on my birthday he sent me this and says in his letter, 'I am now preparing myself, so that when I return I can be sealed to you, my sweetheart, in the house of the living God.'"

There was a girl who had drunk deeply from the fountain of spiritual waters, and hers will be a well of living water, springing up into everlasting life. And so we might go on.

#### PLEA FOR GUARDIANSHIP BY LEADERS

Latter-day Saints, you bearers of the Priesthood, and leaders in Israel, may we see to it that the streams that guard youth, that guard our homes, are kept unpolluted, because of ever-watchful care that we shall exercise in this trying day. May we be not unmindful of the counsel of our Father in these fatherly words:

... provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. (Luke 12:33-36.)

And then, again in our day:

Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body



neither for the life of the body; but care for the soul and for the life of the soul. And seek the face of the Lord always, that in patience ye may possess your souls, and ye shall have eternal life. (D. & C. 101:36-38.)

God bless us to seek always the face of our Heavenly Father. May we without fear, even unto death, protect the fountains of truth, and if it need be in this day that our lives be given for the protection of that truth, may we do so willingly and with the seal of approval of our Heavenly Father upon us, I pray humbly, in the name of the Lord Jesus Christ. Amen.

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The Tabernacle Choir sang the anthem "Great and Marvelous,"—(Gaul).

### **PRESIDENT DAVID O. McKAY**

*Second Counselor in the First Presidency*

Perhaps it is because this is the only session at which we shall be favored with the presence of the Choir that our appreciation is heightened. Be that as it may, I am sure I am expressing the feelings of everyone present when I say, Brother Cornwall, the organists, and members of the Choir, thank you and God bless you!

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Elder Peter E. Johnson, President of the Nampa Stake, offered the benediction.

Conference adjourned until 2 p.m.

## **THIRD DAY**

### **AFTERNOON MEETING**

The final session of the Conference convened at 2 o'clock p.m., Sunday.

### **PRESIDENT DAVID O. McKAY**

*Second Counselor in the First Presidency*

This is the final session of the 114th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. Those who are present will note that President Grant is not in the usual place. He is at home, however, and through the courtesy of KSL will be in touch with everything that is going on in this session. We are happy to feel his presence even though he is physically absent.

The proceedings of this conference will be broadcast, as those that have preceded it.

There are present on the stand this afternoon all the General

Authorities, and in the audience representatives of Stake Presidencies, High Councils and Bishops, Quorum presidencies, etc.

Elder J. Spencer Cornwall will direct the music, Elder Alexander Schreiner is at the organ.

Our opening song, "O Ye Mountains High" will be found on page 10 of your Song Folder. All please join in singing.

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The congregation sang the hymn, "O Ye Mountains High."

Elder David H. Cannon, President of the San Fernando Stake, offered the invocation.

The congregation sang the hymn, "O My Father."

### ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

I rejoice with you in the attendance of this Conference. I cannot recall, in my recollection, at least, where there has been held a conference of the Church when there has been such a uniform spirit of cooperation and good will. It seems to me that there has not been a jar of any kind, there has not been anything that was not compatible with the spirit of our Heavenly Father. I am sure we will go away from this Conference built up in our faith and strengthened and renewed.

It was said here last night, by Brother Joseph F. Smith, the patriarch, that we have had evidence of the divinity of this work in the testimonies that have been borne and the things that have been said. That is true.

#### MANY EVIDENCES OF DIVINITY OF WORK

There are other things, however, that bear witness of the divinity of this work. We who come from pioneer parents have been and are appreciative of the faith of those who made possible the settlement of these valleys. As was suggested here yesterday, we point with pride to some of the monuments that have been erected: the Nauvoo Temple, the Kirtland Temple, the great temple on this block, this building, all of these the products of poverty and hardship, and yet the products of a great faith and devotion to the Church and to the work of the Lord.

As we think about these things, we are inclined to hold them perhaps a little above other evidences that we may have had. We sometimes like to live in the past; we like to think of the past, and in so doing, we magnify the past, sometimes to the disadvantage of the present.

It is not my purpose, nor I would not, for the world, say anything that would in any way detract from the magnificent work of those who have gone before. There is no one, I am sure, that has any deeper appreciation of a faith that has come down through a pioneer parentage than have I, but I have been made conscious, my brethren, of the magnificent work that is being done in our day.

It has been my privilege—and I regard it as a rare privilege—to travel in some of the stakes of Zion, and I have seen evidences which to

me are just as great, which reflect just as strong a faith, as any evidences of the past. It is true that the conditions of a generation ago were different from what they are now. There was not the wealth, the material wealth, but there was a great faith. There were not the same kind of temptations and the same kind of allurements that are had today, but there were hardships, there was necessity, and there was poverty. There was persecution, and sometimes men and women had to give their lives for the testimonies that they bore, and all of these we appreciate and value, and we thank the Lord for them.

#### A MONUMENT TO FAITH

So I repeat, there are evidences today that are just as great. May I, just for a moment, recall some of the things that have tremendously impressed me?

Two weeks ago I had the privilege of attending conference in the Farmington Ward in the Young Stake. We participated in the dedication of a meetinghouse, a lovely little chapel that was begun six years ago, when the ward only had a membership of fewer than one hundred souls, when the families there were largely in debt, and the economic conditions were not good.

Two weeks ago that chapel was dedicated, having cost \$40,000. There are now three hundred and fifty members in the ward, and the little chapel stands there as a monument to the thrift and the industry and, above all, to the faith of those people.

#### A REAL SERVICE

In that same stake it was my good fortune to meet with a little group of some of the Lamanite brethren who live down there and who are being directed by President Ralph Evans—one couple in particular, a Brother and Sister Palaca, faithful, and true, and devoted. Sister Palaca goes out with a little pressure cooker that has been provided for her, and among the Lamanite women she teaches them how to can their vegetables and their fruit, and how to make quilts, according to the Relief Society way.

As I saw this, and as I felt the spirit of it, and as I caught the spirit that was back of the erection of this little chapel, I could not help feeling here again is an evidence of the things that have been so potent in this work since the beginning.

#### COMMENDATION OF WELFARE PROJECTS

Then again I thought of the various activities that are going forward throughout the Church, inspired as they are by the desire to carry out the great Welfare program of the Church.

I had the privilege of visiting and inspecting the plant at Cedar City, a credit to the Church, standing out as an emblem of sacrifice and devotion. It is a lovely building. The bricks in it were made by the adult members of the Aaronic Priesthood, and they are a credit to any build-

ing. It is not so much what the building cost, but it is what is back of it; and as I went through that building with President Palmer and his associates, I thought: "Here again is reflected the spirit and devotion that have been a part of the Church from the beginning."

As I listened to Brother Kimball here Friday, I thought of the achievements down in the Arizona region, when a few years ago the little wards of Virden and Duncan, Mt. Graham Stake, were virtually wiped out by flood. Promptly the brethren of the Arizona region, the stake presidents, were called together, and through a magnificent cooperative effort they did that which our fathers and our grandfathers used to do, that we hold up today as a sacred heritage.

These examples, my brethren, are but a few of hundreds of such that are going on all over the Church. There is evidence everywhere of that faith and devotion, and it is not only in the spoken word, but it is evidenced in the doing, and I thank the Lord that the Church today has in it that same wholesome attitude of faith and devotion and consecration.

As our children look back, they will see in the achievements of today in the stakes and wards of Zion the same thing that you and I see in the achievements of a generation ago. And after all, are they not the things that really give power and strength to this great latter-day work?

#### ENDURING BLESSINGS TO BE SOUGHT

We sometimes measure our blessings by a temporal standard. We frequently hear it said that we are blessed in these days more greatly than ever before, measuring our blessings by the temporal things that we have—wages are up, crops are bringing high prices, and there is plenty of money, seemingly, everywhere—but I am not sure that those are the blessings we want to emphasize. I am not sure but what in these blessings there may be great danger. If we, however, can preserve the spirit of sacrifice and the spirit of devotion that have characterized our people, then we need have no fear, because those are the attributes that endure.

I was tremendously impressed with a statement that was made by Eddie Rickenbacker, in making a report in Washington on his return. In describing his harrowing experience with his associates in the Pacific, he explained how, as they became conscious of the fact that they would have to make a crash landing that might prove fatal, in their hope they could so guide the ship that time would be given for them to get into the lifeboats, and how, he said, they threw overboard everything. They had many valuables, registered mail, much of great value as far as this world's goods are concerned, and yet, he said, "We threw over everything, because, gentlemen, we learned then and there that *things* have no value."

So, my brethren, "things" have little value to you and me; because these heritages, these evidences of devotion, these evidences of faith that we see everywhere in the stakes of Zion, these monuments built by our forebears, these are the things that stimulate us, that give us encouragement, that build us up, and make us realize that God our Father

is back of this work, to sanctify to the good of His cause the efforts that are put forth in sacrifice and in devotion, that we see in evidence in all the stakes and wards of the Church.

May God help us that we may appreciate these things, I humbly pray, in the name of Jesus Christ. Amen.

## ELDER ANTOINE R. IVINS

### *Of the First Council of the Seventy*

My dear brethren, if I say anything to you that will be worth while this afternoon, I shall need your faith and prayers, so please extend them in my behalf.

#### INTERESTING VISIT TO MISSION

Most of the month of September I spent visiting the North Central States Mission, in company with President Richards, his wife, and my wife. I bring to you, who are the fathers of those missionaries, their greetings, and the report that they are all well and happy, and doing an excellent work.

I went into that mission to find, as I went from place to place that I was asked to meet people who are not of our faith, in numbers equal, almost, to those of the converted members resident in the branches. I was faced with the problem of explaining to them why we are there, and why we are working in the world as we are.

I wonder if it would be well for us to think occasionally about ourselves in that light, what we want to tell the world. Many of you who are here today are missionaries in the stakes of Zion, and you are faced with that problem likewise.

As I faced those audiences, I felt impressed to bear testimony to the restoration of the gospel in this day and age. I remembered that Christ told Peter that he would found His church upon the testimony that He is the Son of God. I remembered also that when the Prophet Joseph Smith was alive that the world appeared to have a very hazy idea as to the personality of God. They were shocked and surprised when that lad told them that he had gone into the woods to ask God for wisdom, and that both God the Father and Christ His Son had appeared to him, in vision, and that he saw them as glorified Beings.

#### PERSONALITY OF GOD

The world was shocked to think that God, after all, might have a personality of that kind; and generally speaking, I believe, that idea is not to this day accepted, for they rely upon a certain scripture in the New Testament which says, "God is a God of spirit," and they say: "All the world knows that spirit is immaterial."

I called to their attention the fact that the Prophet Joseph Smith teaches that there is no such thing as immateriality in the world, and that even spirit is matter, and substance; and if God is a God of spirit, and

if spirit is matter, then God is material, and thus can have a definite form. The scripture which says that God created man in his own image, is a real and true scripture, and when the Prophet Joseph Smith was given that wonderful blessing, he saw God in His true form.

While we worship God the Father, His Son Jesus Christ and the Holy Ghost, we have a different idea as to their personality and being from that which the world at large possesses. It was the restoration of that truth, among others, that was essential at that time. When we tell the world that they have gone astray, we do nothing more than quote the word of Christ our Lord to the Prophet Joseph Smith, and there is no egotism on our own part when we say it. We accept the responsibility of that announcement in humility and faith.

I found that there are many people who are blessed with that interpretation of God, even among those who are not of our faith. They are pleased with the thought that God can be real, that there is no confusion in that scripture, after all, but that he is a definite personality. I taught them our method of faith in that type of God.

I believe as our many friends who have come amongst us here inquire as to why Mormonism, that that, perhaps, shall be our first explanation: that God is real, and truly a being, and that he has restored the gospel.

#### THE FIRST PRINCIPLES OF THE GOSPEL NECESSARY

Then I taught them that the Priesthood of God was restored through the instrumentality of heavenly beings, and that we are the custodians of that Priesthood, as we were told by Brother Richards in his address here at this Conference. I taught them faith and repentance and baptism.

The law of repentance is a law that is ever active among us. I read that there is nothing so apparent to man as his own imperfection, that life is a struggle to reduce that imperfection. No man can compare himself with his ideals and be proud or haughty. The proud and the haughty are only they who compare themselves with more unfortunate people than they. There is no place in the heart of man for pride or arrogance, and there is room, every day that we live, for repentance on the part of man.

Repentance is the recognition of improper ways of living, the resolution to depart from them, and the final putting in the place of those bad ways of life the correct and superior methods of doing things. And if there is ever a day in the lives of anyone of us when that type of repentance does not have place, I will be surprised.

When God told certain of His servants, through the Prophet Joseph Smith, that the thing they could best do for their own spiritual welfare was to cry repentance to this generation. He knew exactly what He said, and repentance is the thing that we most need, all of us, every day of our lives.

Along with the law of repentance comes a law of forgiveness. We are told that though our sins shall be as scarlet, if we repent, honestly and sincerely, and do them no more, we shall be washed as white as wool.

Now, repentance brings that forgiveness. There are too many of

us, however, who, when we say that we forgive, forget that forgiveness means the washing away of our remembrance of those things. Forgiveness availeth a man nothing, so long as we who pretend to forgive hold before our eyes when we consider him, his past record. If we are going to forgive a person, being convinced of his sincere and honest repentance, offer reinstatement and forgiveness, we must forget. We must accept him as of today, with a clean heart and an honest motive, and we must give him his opportunity.

I believe that it is in that spirit that God accepts of us through repentance, and that He will actually forget our offenses against Him if our repentance is sincere, and our future conduct honorable and upright, such as to justify His confidence. Wherever you go, you find the past record of people following them from place to place after we have forgiven them. I would ask your indulgence to give them an honest "break." That is what repentance means to me.

And then we have to teach those people in the world the necessity for baptism, and our method of baptism, which is not unique with us at all, because it was one established by Christ, and it has persisted in certain quarters of the world. But baptism by immersion for the forgiveness of sin, the remission of sin, is a cardinal principle with us. The why and the wherefore, we leave with God, for Christ has said it is necessary. "Whomsoever ye baptize shall be saved," and whoever is not baptized and rejects the teaching will be damned. It is essential, because Christ has said so.

The symbolism is an interesting study, and means much to us. It is only necessary because Christ has said so, and God established it from the beginning as a principle of redemption for mankind.

These and many other things we had the pleasure of testifying to these good people, and we hope that we did them good. We know full well that we ourselves were benefited and blessed, and I feel that these are cardinal things that we should contemplate every day of our lives. If we are sincere in our testimony, such contemplation will benefit and bless us, and make us better.

#### STRENGTH IN TESTIMONY

The strength and the power of this Church is in the testimony of its members, for Christ said, "Upon this rock I will build my church"—upon the testimony that He is the Son of God. In every generation and every place where the Church has been established, it has been introduced by that testimony, and so long as that testimony was retained in the hearts of the members and followers of Christ, strength and power and vigor characterized the organization.

If there ever comes a time that the members of this Church shall fail in that testimony, the Church will go down to destruction. Fortunately, Christ has told us that He will never take it from the earth so long as we are faithful, and my faith leads me to believe that there is the power within this Church to maintain that testimony in vigor and strength; and that God will keep us all firm in it, I pray, in the name of Jesus Christ, our Lord and Redeemer. Amen.

**ELDER JOHN A. WIDTSOE***Of the Council of the Twelve Apostles*

My dear brethren: I hold it a great privilege to be allowed to bear witness of the truth of this work to the assembled priesthood leadership of the Church. I bear testimony to you that this is the work of God, established by Him through the instrumentality of the Prophet Joseph Smith.

**FORMULA FOR A TESTIMONY**

This testimony I found in my early youth. It has remained with me as a certain knowledge all these years. I have discovered, as you have, I am quite, sure, the method by which such a testimony may be kept alive, blossoming, useful in human life. The formula is simple: Live the gospel every day, practice it, and study it regularly; do not let the affairs of the day that deal with the making of our temporal living crowd aside matters that pertain to the gospel. If we use this formula, our testimony will become increasingly certain, will grow, will expand in meaning and comprehension.

**OBJECTIVE OF CHURCH TO BRING PEACE**

During these days of Conference I have enjoyed, with all of you a feast of good things. During the days a thought has come into my mind repeatedly and has crowded out any preparation that I may have made for this occasion. It is an ancient theme, touched upon by several speakers at this conference. If the Lord will help me, I should like to discuss it with you briefly.

This is a Church of peace. The gospel of the Lord Jesus Christ is a gospel of peace. The head of the Church, the Lord Jesus Christ, was spoken of in Brother McKay's address, as the Prince of Peace. If we study the conditions of the Church, its principles, its practices, all that pertains to it, we shall find that they all converge upon one great objective—the establishment of peace upon earth and among the children of men. That is the objective which dates back to the beginning of mortal time.

This matter of peace appears and reappears in the scriptures. It was Brother Kirkham, yesterday, who quoted the Savior: "Peace I leave with you, my peace I give unto you. . . ." (John 14:27.)

At this particular time in the world's history, we have much to say about peace. The devil for some time has been given ample dominion over his own; but we understand, that there never was a time when the hand of the Lord was wholly withdrawn from human affairs. Apparently the tide of battle is now being turned by the Lord toward victory for those who are battling for righteous principles.

Therefore, men are speaking about peace, and what is going to happen after the war. Books and articles are being published, there is a deluge of written material setting up propositions and proposals relative to the disposition of all mankind and all human affairs after the war is over.



I want to say to my brethren here today that these proposals begin at the wrong end, and that they will all fail. Peace upon earth is not to be established by Congress or Parliament, or by a group of international representatives. Peace is not a thing that can be taken on, then taken off again, as we do a piece of clothing. Peace is quite different from that. Peace cannot be legislated into existence. It is not the way to lasting peace upon earth. That, every man here understands.

Remember, the Savior Himself tried to point that out to us, for when he spoke to his disciples and said, "Peace I give unto you, peace I leave with you," He added, "Not as the world giveth, give I unto you."

Peace comes from within; peace is myself, if I am a truly peaceful man. The very essence of me must be the spirit of peace. Individuals make up the community, and the nation—an old enough doctrine, which we often overlook—and the only way to build a peaceful community is to build men and women who are lovers and makers of peace. Each individual, by that doctrine of Christ and His Church, holds in his own hands the peace of the world.

That makes me responsible for the peace of the world, and makes you individually responsible for the peace of the world. The responsibility cannot be shifted to someone else. It cannot be placed upon the shoulders of Congress or Parliament, or any other organization of men with governing authority.

I wonder if the Lord did not have that in mind when he said: . . . "the kingdom of God is within you," (Luke 17:21), or perhaps we should re-emphasize it and say: "The kingdom of God is within you."

#### PEACE COMES FROM WITHIN

I believe that our problems in this day and age are in some respects the most terrible in the whole history of the world, and the most difficult to understand. Yet we know that peace and all that pertains to it must come from within honest human hearts who have been drilled and tested in righteousness.

The question may be asked, Is it really possible for such individuals to be vanquished, shall we say, by peace? Is it possible for such individuals to be so multiplied in number, as to make of the earth a happy, peaceful dwelling place. The answer which we give to the world is that if a man but conform to, if he be in harmony with, eternal law, peace will be his. That is a simple formula which refers to body, mind, and spirit, and to our neighbors. If I obey the physical laws of the body, physical peace will be mine. If I obey the laws of mental health, I shall be mentally at peace. If I obey the spiritual laws which God has given, I shall likewise find peace, the highest peace. If I love my neighbors, even as I love myself and my God, and all men do the same, there will be complete social peace. Such obedience can be yielded; such harmony can be won. It has been done by men; it can be done again. Such harmony with law lies at the foundation of the problem of our searching and reaching out for peace in our troubled world.

There may be some here who have tried to pay a part of the tithing due the Lord. Has peace remained in their hearts? Ask ourselves! There may be those, like the soldier mentioned by Brother Lee this morning, who have been taught the Word of Wisdom, and have failed to keep it. There was not peace in the heart of our soldier brother when he lay wounded and in dire need of divine help. There is not peace in our hearts when we disobey the law. Conformity to the law alone brings peace.

But before we can obey we must know and understand the law. Thereby hangs a tale so long that it is impossible to discuss it in the few minutes at my disposal. Peace has been lost because the world has lost the knowledge of divine truth, or knowing it, has misunderstood it.

For example, God, who needs to be known first, has been made into an ethereal essence, filling space, which, as the Father of men, is incomprehensible to the human mind. It is folly to look for peace among men when the deeper realities of existence are not understood. Men are ill at ease who do not comprehend these truths correctly, and are prone to warfare. Only as the truths of existence are found and accepted will peace prevail on earth.

Men must also understand the plan of salvation, the meaning of life, to find peace in their own hearts, and to help establish peace on earth. I remember the hostile British officer who attempted to prevent my entrance into Great Britain because I was a "Mormon." In the ensuing conversation he said finally: "If I admit you, what will you do in Great Britain?"

I answered: "If you admit me, I shall, to the best of my ability teach the people of Great Britain how to win happiness in this life and the life hereafter. I shall tell them whence they came, why they are here upon this earth, and where they are going after death."

The uniformed man, a long-time servant of the empire, looked at me in astonishment. "Can you answer these questions? All my life I have sought answers to them. No one has been able to answer me. Please teach me."

He was not at peace; he was uneasy in his heart.

I remember the aged widow in southern Utah, a convert from England, who had left a cultured home to begin the pioneer toil of building an empire here in the western desert. She told of her struggles and sacrifices, of the pains of her days and years. When she had told the story, one to bring tears to my eyes, I said to her, "Sister, yours has been a hard life; you have sacrificed much. Let me ask you, if you were a girl again in England and could look down the coming years, would you do it again? Would you accept the gospel and face the life that you have here lived?"

The old lady, in her eighties, got up from her chair, looked me in the eye: "You ask me, would I do it again? For that which the gospel has given me, I would do it over again ten thousand times." She had found peace. Her heart was at ease.

There is no time to discuss further the method by which individual peace may be won, but it may be added that the seeker after peace must

forget himself in the search. The art of placing the cause above oneself is of first importance if peace shall grow in our hearts. Whenever we place ourselves before the cause, we are, in the words of President John Taylor, in the hands of evil. The peace disappears.

#### THE MEANING OF "ZION"

Let me say one thing more. There is a statement in the Doctrine and Covenants, which I have read with many a sober thought:

... every man that will not take his sword against his neighbor must needs flee unto Zion for safety.

And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. (D. & C. 45:68, 69.)

"They shall flee to Zion for safety." That I believe does not mean a geographically limited place, but a place where the pure in heart dwell, for they are Zion, and out of that Zion consisting of the pure in heart shall go forth the force and power that will bring peace to pass upon this unhappy earth.

We are Zion; we say we are; I know we are. We are under the tremendous commission so to live, so to establish peace in our own hearts as to make our companionship, wherever we are, a society to which the suffering, the uneasy, those without peace, in all the world, may flee for safety. Truly a tremendous obligation rests upon the Latter-day Saints.

Our patriarch spoke last night of this people being as a leaven. We know that to be true. We are as a leaven to all the world. That is why the "minority" of which he spoke does not count. Future, lasting peace is not a question of majority or minority, but of the power of the leaven. The leaven may be weak. Sometimes it needs to be strengthened. That is our problem, especially the task of leadership, to strengthen among our people the leaven of peace, the gospel of peace, so that out of our very presence, out of our hearts and faith, something radiates that will touch the hearts of all who are seekers after truth, who are lovers of peace. As such people gather to us, if we do our duty, they will be blessed and find that which they seek, and with us help establish upon earth the kingdom of peace, which is the kingdom of heaven.

At this moment I am looking into the faces of the leadership of the Church of Christ. We have had in this Conference a wonderful feast of good things. Seldom have I felt so spiritually fed. Shall we go back now to our homes and to our labors and take all the truths that we have received, and convert them into a message of peace wherever we go? Let us do so. Remember that

Blessed are the peacemakers: for they shall be called the children of God. (Matt. 5:9.)

My message to you, and my plea with you is that each one of us, in behalf of himself, his flock, the world, will constitute himself a peace-

maker, beginning with his own heart, to cleanse it, to make it fit for the abode of peace.

May God so help us and bless us, I pray, in the name of the Lord Jesus Christ. Amen.

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Elder John Hibbard sang a solo, "The Lord's Prayer," (Music by B. Cecil Gates).

### ELDER NICHOLAS G. SMITH

*Assistant to the Council of the Twelve Apostles*

Brethren, I need your help. For the first time in thirteen years we have had our whole family together for the past two days, and they have been greatly concerned about me. My wife said: "Daddy, I hope you are thinking." But how can a man think, when he has been waiting for what I have been expecting for three days?

#### APPRECIATION FOR THE CHURCH

This Church, to me, means everything. It is my very life. All my happiness, all my desires, have been wrapped up in it. I have known the brethren; I love them, and I appreciate the opportunity of being permitted to work with them and associate with them. I realize that our actions sometimes are misunderstood—the things we do and the things we say. As leaders of this Church we should be very, very careful.

A few days ago we spent most of the day in the temple. Nearly all of the General Authorities were there. As we walked in a body back up South Temple Street to the Church Office Building, and repaired to our several offices, in one of the offices a telephone rang and a woman's voice, using the name of the Lord in vain, informed the one who was answering that she had seen these men going up the street, that she had never committed a sin in her life, but that we were something that is unspeakable over this microphone.

I thought of what we had been trying to do in the temple, to prepare ourselves that we might be better servants, that we might be better able to help that woman and all other souls who will but give ear to the teachings of the gospel of Jesus Christ.

#### RESPECT SHOWN FOR PRESIDENT GRANT

The experiences that crowd in upon our lives are the things that make us big or small. We learn through these experiences. Methinks the greatest thrill that ever came to me was some years ago when I was permitted to attend a meeting of the Chamber of Commerce in the city of Reno, Nevada, made up completely, of course, of non-Mormons. President Heber J. Grant was to be the speaker, and as he walked into that chamber, every man there stood upon his feet and with respect in his heart stood quietly until the President had taken his place.

I had never seen that before, in our organizations or congregations, and it thrilled me to the fingertips.

Friday, Saturday, and today, as the leaders of the Church stood as President Grant entered this building, it thrilled me to know that we, too, now are beginning to appreciate this man who has been the servant of us all. God bless him, that he may be strong and healthy and live yet many years to be our leader.

#### AN EFFECTIVE LESSON ON THE WORD OF WISDOM

Not so very long ago a young man whose duty calls him to go to different parts of the United States, had occasion, after visiting up near the Canadian border, to return to Washington, D.C., but a storm came up and forced him and his associates to remain somewhere in Pennsylvania. It was near a C.C.C. camp. The C.C.C. boys were just ready to have their evening meal. The day was cold, and coffee was served, of course, to all of those who were seated around the tables. This young man thought that inasmuch as it was cold, and he was cold, and the coffee was hot—he had never been a drinker of coffee, he had never even seen it nor smelled it in his own home—he thought he would warm up a bit with a cup of coffee, and so he drank it.

Sitting at the side of him was a young C.C.C. lad, and they got into conversation, and the boy wanted to know where he was from. He said he was from Utah. The boy said, "Are you a Mormon?" The young man said, "Yes." and the boy said, "You are not a very good one, are you?"

This young man had paid thousands of dollars in tithing, and felt that he was a good Mormon. He believed in the Word of Wisdom, and he lived it. But here was an occasion where he thought he would not be known, and he might perhaps warm up with this beverage, only to find out that sitting next to him was a boy who had worked in a C.C.C. camp down around St. George, and knew the standards of the Mormon people.

This young man said that this was the most effective lesson of his life. He vowed that he would never again break the Word of Wisdom.

Brethren, none of us who holds the Priesthood and the right of leadership in this Church can get so far away but that there will be someone who will know what we are doing. We cannot hide our sins.

I have heard many complaints about leaders who do these very things of which I have been speaking—not occasionally, but very often. What a mark they leave upon the minds of those who see and observe!

#### A MORMON MISSIONARY AND A CHAPLAIN

I am grateful for the privilege that has been mine to be a missionary. I am receiving letters from missionaries who are now scattered all over the world. Recently one came in to see me. He had been stationed at Tampa, Florida. Upon his arrival there the chaplain became very much interested in him, because of his ability, and he said to him, "I wonder if you would be willing to be my assistant here?"

Elder Lorin Folland said: "I will be very happy to do that, but you know, I am a Mormon."

The chaplain said: "A Mormon! My gracious, you musn't say anything about that to anybody else. Keep that a secret. But you do what I tell you to do."

Elder Folland began to do what he told him to do. The chaplain became a little inquisitive and asked him about himself. He is a lad that I had sent up to labor in Alaska, and he spent one winter there in the branches of that great country, teaching the gospel to the people of Alaska. He had a testimony. Finally the chaplain was so interested that he got the whole story and published it in the army bulletin, telling of this Mormon missionary who was his assistant.

A few days ago this missionary walked into my office, and said, "You know, president, that chaplain was moved away, and I assisted three or four of the chaplains that were in charge down there. I received a letter the other day from my first chaplain, and he said in the letter, 'The place where I am now assigned to work is under a commanding officer who is a Mormon,' and he said, 'I feel strength in knowing that I have a man of God, a witness for God, as my leader.'"

I do not know who that man is, but I trust that our Heavenly Father will so move upon his soul that he will desire to live the gospel and be an example to the many men who are laboring under him, and especially to that chaplain who has such confidence in us as a people because of my missionary.

#### AN INTERESTING EXPERIENCE OF A LADY MISSIONARY

One of my lady missionaries felt impelled to join the Waves. She too, was selected to be the assistant to the chaplain. She could not sing the Methodist and Presbyterian songs very well, so she got a book of the songs of Zion, and began to teach them to this great group of girls, over three hundred of them. She said to me, "You know, they can sing our songs as well as we can."

Recently the newspapers in Chicago sent the reporters over to see this group of three hundred Waves with the purpose of interviewing the three outstanding Waves, and they selected this Mormon missionary as one of the three outstanding. In her letter she said, "President, they didn't care anything about me, but they were interested in my ideals. They wondered why I didn't smoke, and why I didn't drink." Just one in three hundred—the only Mormon girl there—but she can be depended upon.

#### PREACHING THE GOSPEL BY LIVING IT

One young man wrote me from California: "President, I am right back where I started, in San Luis Obispo, where I learned to be a missionary, and I am now trying to learn how to be a soldier." He said, "it is interesting. Last night, just as I was ready to retire, some of the boys gathered around and began to ask questions. They wanted to know why I didn't smoke, why I didn't drink, why I didn't go out girling with

them." He said, "I began to explain, and finally over thirty of the fellows gathered around me and for hours I was preaching the gospel of Jesus Christ to them."

Well, his best sermons will be his life, of course. The words we say won't count for very much, but the way we live counts for so much. You men are marked men. All of us are. How careful we should be to not give offense, but to bless always.

#### PEACE WILL COME THROUGH LOVE

Peace will come and can come when we can get the same feeling into the hearts of others that is in our hearts. I have sometimes wondered. Recently I visited our colonies in Mexico. I talked to one of the brethren there and asked him whom he worked for. He said, "Oh, I couldn't work for anyone. I have a little farm, and I pay the Mexicans to do the work. I pay from twenty to forty cents a day, and they do the work."

I thought, "Yes, all the apples are hanging north of the Rio Grande, and all those people down there wanting a few, but how can they get them?"

Can we be happy, can we be satisfied, if just the other side of the river men work for twenty cents a day, and here our boys earn seventy-five cents an hour? Can peace come that way, or have we got to do something to help the other folks to get a few of the plums?

The sunny road to happiness is easy,  
 Friend of mine;  
 You work ahead serenely  
 And banish care from mind;  
 The love you freely scatter,  
 The good you daily do,  
 The helping hand you proffer,  
 Brings happiness to you.

God bless us that we may live always near Him, is my prayer, in Jesus' name. Amen.

#### ELDER JOSEPH L. WIRTHLIN

##### *Second Counselor in the Presiding Bishopric*

Those of us who are privileged to work with youth are prone many times, in fact most of the time, to admonish and counsel parents in the training of their sons and daughters. In this there is involved another factor of equal importance, namely, the counsel that should be given to children with reference to their attitude toward fathers and mothers. This not alone involves children, young men and women, but us of an older generation.

#### A COVENANT OF ISRAEL

It brings to mind the children of Israel who had been out of the land of Egypt three months, traveling to the wilderness of Sinai, when the voice of the Lord was heard:

Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. (Ex. 19:4-6.)

Thus spoke the Lord to his covenant people with whose progenitors he made a promise and a covenant that they were to be his chosen people, the elect of the earth, becoming as numerous as the sands of the seashore. But bondage to a great nation of worshippers of false gods became their lot, and the ideologies of worship and life of the Egyptians became a part of the practices and lives of the children of Israel. Consequently, the Lord delivered them as he said from the fleshpots of the Egyptians and gave them forty years of preparation based upon the Ten Commandments before permitting them to enter the land of their inheritance, a repentent and chastened people.

#### A COMMANDMENT AND A PROMISE

The fifth commandment was one of the most basic in the Lord's training of his disobedient children, for upon it hinged the patriarchal order of the family. It is the only commandment of the ten that has in it a promise, a promise of longevity upon the earth to those who obey it:

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Ex. 20:12.)

In the days of the Israelites, it was the custom for a father to become the very head and ruler of his posterity; his word was law. He was counselor to his children. Although Moses was called of God to deliver the children of Israel from bondage, in lieu of his own father, he sought the counsel and advice of his father-in-law.

All of the ancient servants of the Lord understood fully the significance of this commandment, for the writer of Proverbs declared to the children of his day the following:

My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. (Prov. 6:20-23.)

Parents were honored and revered not only in the flush of younger years, for the writer of Proverbs again declares:

Hearken unto thy father that begat thee, and despise not thy mother when she is old. (Prov. 23:22.)

A son or a daughter who cursed father or mother in the light of Israelitish understanding of the fifth commandment had the following hanging over his or her head:

Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. (Prov. 20:20.)

Micah, the old prophet, points out in the following passage the reasons for disunited families and divided households.



For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. (Micah 7:6.)

Jesus Christ, our Elder Brother, exemplified in his attitude toward his earthly parents complete compliance with and obedience to the fifth commandment, indicating to the Scribes and Pharisees, upon one occasion, as recorded in Matthew 15, verses 2 to 8, that they were hypocrites in that they had failed to obey the fifth commandment and had taught to the people the wrong concept of it.

A dying Redeemer on Calvary's hill observed the swooning form of his loyal and devoted mother. Mindful of her to the very last, he said to John the Beloved, "Behold thy mother," consigning her to the care of John, exemplifying his love and respect for her.

The Apostle Paul declared to the Ephesians:

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth. (Eph. 6:1-3.)

#### THE FIFTH COMMANDMENT BINDING AT THE PRESENT TIME

Many centuries have passed since the days of the Israelites and the Redeemer of the world, but again we submit the question: What about the fifth commandment in this dispensation? Is this commandment still binding upon the covenant people of this day? The answer is obvious for in the restoration of the new and everlasting covenant, family ties, bonds, and relationships in this life and the eternities yet to come are dependent upon the acceptance of and obedience to the immortal commandment, "Honour thy father and thy mother," for the Lord promised the ancients that He would send Elijah the prophet as recorded in Malachi 4, verses 5 and 6.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Since Elijah's appearance to the Prophet Joseph Smith, temples have been erected wherein are performed these binding ordinances which seal fathers, mothers, sons, and daughters together, not only for time but for all eternity. These sealings are valid as far as eternities are concerned in so far as children honor fathers and mothers. Family relationship in this life will influence our future eternal associations. Failure to honor parents temporally will jeopardize anticipated eternal blessings. Israel's God will never sustain any son or daughter who enjoys the privilege of having a tabernacle in the flesh and then casts that father or mother aside who has made this glorious privilege possible. As God's covenant people, the obligation resting upon us to honor fathers and mothers is just as binding as it was upon the children of Israel and the Saints who lived in the days of Christ. If there is one people who should fully understand and comprehend the fifth commandment from a temporal and a spiritual point of view, it should be the members of the restored Church of the Lord Jesus Christ.

## PARENTS WORTHY OF HONOR

Consider the sacrifices made by fathers and mothers in the struggle to provide for their children the necessities of life in addition to scholastic and other opportunities. In many instances if these privileges had not been afforded by the parents, the parents would have had enough of this world's goods to live independent of children or other agencies, but because of parental love, personal sacrifices for children have not been too great in the eyes of loyal and devoted parents.

## THE MAINTENANCE OF AGED PARENTS A DUTY

The servants of Jacob's God, speaking in these the last days, declare again to the people of the Lord to honor thy father and thy mother, to accept their advice and maintain them if necessary with the essentials of life, not permitting this special privilege and sacred obligation to be placed in the hands of any public agency.

The older brethren and sisters may be classified in two divisions: first, those who are physically able to work, and second, those who are incapacitated. Those who are physically able to work should be provided with this opportunity, for the Lord has denied no man this privilege on account of age. Adam was commanded to leave the Garden of Eden and to earn his bread by the toil of his hands and the sweat of his brow. The Lord at no time indicated to Adam that a certain age he would be retired. Those who are physically incapacitated for work should be cared for, first by their children, then by the Priesthood quorum, or the Church.

The fifth commandment is a definite and integral part of the Gospel of salvation; therefore the servants of the Lord throughout the Church are responsible for its being taught to the people.

Bishops should determine the economic status of all aged members, calling into council sons and daughters of those who are dependent for their sustenance upon public relief agencies, to work out means and ways whereby fathers and mothers in declining years receive from their own flesh and blood the necessities of life as a loving expression of gratitude to the Lord for faithful and loving parents.

## QUORUMS TO ASSIST

There are some cases where sons and daughters, because of family responsibilities, find their resources insufficient to care fully for parents. For this reason, the Priesthood quorum to which the aged father belongs should be called upon to provide work or some means whereby an individual can sustain himself. Thus the Priesthood quorum magnifies the real order of this divine brotherhood, namely, in being my brother's keeper.

When the family and the quorum have done all within their power to assist, should further assistance be needed, then the bishop of the ward, with the resources of the Welfare program, the fast offerings, and the tithes of the Church, should supplement and augment the assistance already rendered. In the case of an aged brother and sister who have no children or quorum connections, the bishop of the ward is obliged to pro-

vide food, shelter, clothes, fuel and such cash as is needed to provide medicine and other small incidentals for the comfort and maintenance of such brethren and sisters. Any bishop who advises older brethren and sisters, worthy members of the Church, to seek assistance from agencies other than that of family, Priesthood quorum and Church, in the light of the fifth commandment is not following the will of the Lord nor the advice and counsel of the General Authorities of the Church.

#### THE GOVERNMENT NOT TO BE BURDENED

No doubt the question has already flashed through your minds, "What about taxes paid and revenues collected for maintenance of the aged?" Because taxes are levied for a certain cause or project does not make the cause or project right nor lift the obligations that rest upon the shoulders of Latter-day Saint sons and daughters in relationship to their parents. As loyal citizens, we pay the tax; in fact we follow the admonition of the Savior when He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.) Assuming our responsibilities of maintaining parents, we also exemplify a high degree of patriotism and genuine love for our government in that we relieve it of the expense involved. We should ever remember that the government in and of itself produces nothing except through the channels of taxation. Therefore, the people should sustain the government and not expect the government to sustain them.

One not of our faith declared:

There is more guarantee in the initiative, the will, the conscience of an American than in all the statutes ever passed by Congress. How have we lived on this continent these three centuries since a Pilgrim set foot on Plymouth Rock? How have we managed to exist without a government guarantee? Except for the crippled and the sick and the weakest among us, we lived by God's mandate, "Honour thy father and thy mother." The parent nurtured the child; the child protected the aging parent. It was love, not law, that guaranteed life within a God-fearing, God-loving family.

#### ADVICE AND EXAMPLE OF LEADERS

As a people, our leadership has always set us an inspiring example in that they, from the Prophet Joseph Smith down to President Heber J. Grant, have been most solicitous for the welfare and comfort of their parents. Think, if you will, of President Heber J. Grant; faced in his younger years with financial ruin, yet he provided his mother with a home and supplied her with the comforts of life to her dying day. Such an example of obedience to the fifth commandment, "Honour thy father and thy mother," no doubt has led to the many blessings, both spiritual and temporal, that the Lord has showered upon His servant. President Joseph F. Smith declared:

The family organization lies at the basis of all true government, and too much stress cannot be placed upon the importance of the government in the family being as perfect as possible, nor upon the fact that in all instances respect therefor should be upheld.

Young men should be scrupulously careful to impress upon their minds the necessity of consulting with father and mother in all that pertains to their actions in life. Respect and veneration for parents should be inculcated into

the hearts of the young people of the Church—father and mother to be respected, their wishes to be regarded—and in the heart of every child should be implanted this thought of esteem and consideration for parents which characterized the families of the ancient patriarchs.

God is at the head of the human race; we look up to him as the Father of all. We cannot please him more than by regarding the respecting and honoring our fathers and mothers, who are the means of our existence here upon the earth.

Peter declared:

But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of the darkness into His marvelous light. (1 Peter 2:9.)

#### MODERN ISRAEL A COVENANT PEOPLE

True, we enjoy all of the privileges of the royal Priesthood. For that reason alone we should become a holy nation, a peculiar people, for our path has led us out of darkness into the marvelous light of the restored gospel and revealed truth. Being a covenant people as were the children of Israel of old, we today are the descendants of the modern children of Israel who one century ago stood on the banks of the Mississippi River with Nauvoo the Beautiful in flames at their backs and in front of them the desolate wilderness, swept by the winds of winter. But God of Israel remembered His covenant people as He remembered them in the days of bondage in Egypt and revealed to a modern Moses, Brigham Young, the plan whereby this peculiar people were to be led across the boundless plains through the rugged defiles of yon mountains and into the land of modern Palestine, with its body of fresh water on the south, connected to the salten sea on the north by the River Jordan. This modern Moses declared after arriving in the valley, "Hear ye, oh hear ye, Israel! Ye are to become a self-sustaining people." Alone in the wilderness, a thousand miles from the borders of civilization, these modern children of Israel went to work with an implicit faith in their God, obeying his commandments, sustaining the aged, the widow, and the fatherless, and cooperating fully with one another, believing wholly in the principle of free enterprise and personal initiative; and there arose on the foundation of these divine fundamentals a great commonwealth in which the kingdom, as Brigham Young called the Church, was firmly anchored.

We, the descendants of these fathers and mothers, owe all that we have and are to them, which affords a wonderful opportunity in observing the fifth commandment. In honoring them we will abide by the principles in which they had implicit faith, and render service to the cause for which they worked, lived and died, to the end that we may remain away from the fleshpots of a modern Egypt, to the end that the promise given in the fifth commandment shall be fulfilled in our behalf, that our days shall be long upon the land which the Lord our God giveth us. "Long days upon the land" stimulates the thought that it may not mean days of mortality alone, but the days to come when our earth shall become celestialized and the dwelling place of those who shall enjoy and inherit the celestial kingdom, which I pray will be the blessing of every worthy father and mother and every loyal son and daughter in Israel. Amen.

**PRESIDENT DAVID O. McKAY***Second Counselor in the First Presidency*

I think it was Carlyle who said:

In this world there is one Godlike thing, the essence of all that ever was or ever will be of Godlike in this world—the veneration done to human worth by the hearts of men.

**TRIBUTES TO RUDGER CLAWSON AND SYLVESTER Q. CANNON**

That came to my mind this noon when our beloved President suggested that something should be said in this conference by way of appreciation and tribute to two members of the General Authorities who, since our last Conference, have passed to the other side—President Rudger Clawson and Elder Sylvester Q. Cannon.

President Grant is one of the most thoughtful men in the world, one of the most kind-hearted. Many people do not know that. This request is typical of him; his mind was on an appreciation of services rendered by these two men who associated with him so many years, particularly Brother Clawson, who came into the Council somewhere near the time or soon after President Grant was called.

President Clawson was a heroic defender of truth. He faced death, as you know, on one occasion, folded his arms and said, "Shoot." His life, however, was preserved. His companion sacrificed his life, was martyred for the truth. President Clawson's heroism on other occasions is a good example for us, when we face temptation. Rather than yield the truth or honor, let us sacrifice any convenience, and if necessary life itself.

President Clawson's life was integrated with the Church of Jesus Christ of Latter-day Saints. He has passed to a great reward.

Elder Sylvester Q. Cannon was Presiding Bishop of this Church for many years. Hours counted nothing; it was just service, early morning until late at night. The gospel was all in all to him. In fact, he, I believe, shortened his life through over-exertion. We pay tribute to his memory, and pray God to bless his loved ones, and give them the assurance that Brother Cannon, too, received the welcome plaudit: "Well done, thou good and faithful servant, enter into the joy of thy Lord."

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

My brethren: It is not an easy task to say a few concluding words in this great Conference. It has been a great Conference, great in its attendance, for those who are here are the leaders of the Church. It has been a great Conference in the eloquence of its addresses. It has been a great Conference in the wide field of human effort and truth which the ad-

dresses have covered. It has been a great Conference in the fundamental philosophy which we have heard. Lastly and most importantly, it has been a great Conference because of the spiritual uplift which has come to each and every man who has been in attendance. No man can go from this Conference without being a better man than when he came to its first session.

### THE TRUE MEANING OF UNITY

I referred Friday to the question of unity. "Except ye are one, ye are not mine."

If I might make that just a bit intimately personal: If I am not one with President Grant, if I as his counselor do not hearken to what he says; if I do not follow along the lines that he directs; if I do not lend to him every assistance and every aid which it is possible for me to give, I am not one with him, and I am not then among those whom the Lord calls "mine." I may not be one with him and exercise my own discretion, consult my beliefs, trace out my own path in opposition to his, and what is true of me, is true of every other officer in the Church.

If we are going to bring about and accomplish the great purposes which the Lord has marked out for us and of which we have heard so much, so eloquently, so beautifully, and so truthfully in this Conference, we must be one. As I have said to the Priesthood of this Church over and over again in the past: If we are one, really one, bringing together all of our wills and our forces of character, and our powers, and our abilities into harmony with the Prophet, Seer, and Revelator of God on earth at this time, there is nothing which is beyond our power in righteousness. And I can think of nothing that today is more important than that we as individuals shall seek, each and everyone of us, to be one with him who is the Lord's anointed, called and ordained to head His Church.

### THE LORD'S BLESSING INVOKED

Brethren, may the Lord bless us. May He give us charity and forbearance. May He give us the power to discern truth from error. May He give us the most precious gift He has to give—wisdom. May He increase our knowledge, our testimonies, for, as has been said today it seems to me that the greatest force which we have is our testimony, which means our knowledge. May He put into our hearts a burning fire of love of freedom and liberty. May we understand what it means to have our free agency. May He be constantly with us by His Spirit, and may we be able always to enjoy the influence and power of the Holy Ghost. May He give us faith, through which the world was made and all that in it is. May He give us power to overcome evil, and to do always that which is good. May He bring constantly nearer to us the knowledge that Jesus is the Christ, the Redeemer of the world, and that we are His Church brought to pass in these last days through the Prophet Joseph Smith, all to the end that we and ours finally may be saved and exalted in his presence, I humbly pray, in the name of Jesus. Amen.

## PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

Before we all join in singing the closing song, which will be a prayer for all of us, I desire to express for you appreciation of the services rendered by the following: Our ushers, custodians, and all who have helped at the gates since last Friday afternoon, those who contributed these beautiful flowers, the soloists, the Tabernacle Male Chorus, the Tabernacle Choir, the City Commission for appointing police officers around the block and the police officers who have rendered such valuable service; Brother William F. Nauman, who has charge of these beautiful grounds; (he is probably one who with his assistants has given us these beautiful flowers); and all others who have in any way through service and willing response to appointment helped to make this Conference such a success. I cannot refrain either from mentioning the Mission Presidents whom we invited yesterday to take seats on the left of the pulpit here on the rostrum. We have not been able to hear from them, but we have them before us, and I wish to read their names to you brethren, for we do appreciate the services rendered by these able defenders of Truth. We have John A. Israelson, who remained in the Norwegian Mission only a short time because of the war; Orlando C. Williams, Spanish-American Mission; Hilton A. Robertson, Japanese Mission; Gilbert R. Tingey of the Samoan Mission; W. Ernest Young, of Argentine; Eugene M. Cannon, Tahiti; W. Aird Macdonald, whom we heard today; John Alden Bowers, of Brazil; Joseph J. Cannon, of the Temple Square; Roscoe C. Cox of Hawaii; Frederick S. Williams, of Argentine; A. Lorenzo Anderson, Mexican Mission; Wilford W. Emery, Samoa; David F. Haymore, Spanish-American; David A. Smith, Canadian; John F. Bowman, Central States; Leo J. Muir, Northern States, who has not yet left the Mission; William P. Whitaker of the Southern States, who I see is with us; James P. Jensen of the East Central States.

We will all join in singing, "God Be With You Till We Meet Again." It is on page 11 of your Folder.

The brethren are invited to attend meetings in the Salt Lake City area tonight.

After the benediction by President Alfred E. Rohner of Inglewood Stake, this Conference will be adjourned for six months.

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The congregation sang as a closing number, "God Be With You."

Elder Alfred E. Rohner, President of the Inglewood Stake, offered the benediction.

Conference adjourned for six months.

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The musical exercises at the Sunday morning session were by the Tabernacle Choir, J. Spencer Cornwall, Conductor. The Tabernacle

Choir male chorus, under the direction of J. Spencer Cornwall, rendered musical numbers at the Saturday evening session.

The music of the Tabernacle Choir and Organ Broadcast was directed by J. Spencer Cornwall. Organ presentations and organ accompaniments for this broadcast were by Frank W. Asper, the spoken word by Richard L. Evans.

The congregational singing was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Wade N. Stephens.

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Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,  
*Clerk of the Conference.*



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# The One Hundred Fourteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints

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The One Hundred Fourteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the great Tabernacle, Salt Lake City, Utah, Thursday, Friday, and Sunday, April 6, 7, and 9, 1944.

Sessions of the Conference were held as follows: Thursday at 10 a.m. and 2 p.m., Friday at 10 a.m. and 2 and 7 p.m., Sunday at 10 a.m. and 2 p.m.

Through the courtesy of Radio Station KSL of Salt Lake City, the proceedings of the Conference, with the exception of the Friday evening meeting, were broadcast for the benefit of the general public.

President Heber J. Grant was present and presided at all sessions of the Conference except the Friday evening meeting. President J. Reuben Clark, Jr., First Counselor in the First Presidency, presided at that meeting, and, at the request of President Grant, President Clark conducted the services at all of the sessions of the Conference.

Owing to conditions incident to the War emergency, the general public were not invited to attend the Conference. Those present consisted of the following:

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

*The Council of the Twelve Apostles:* George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, \*, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, A. E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra T. Benson, and Mark E. Petersen.\*\*

*Patriarch to the Church:* Joseph F. Smith.

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

*Of the First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, \*\*\*, Richard L. Evans, and Oscar A. Kirkham.

*The Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

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\* Richard R. Lyman excommunicated from the Church November 12, 1943.

\*\*Mark E. Petersen was sustained at this Conference as a member of the Council of the Twelve Apostles.

\*\*\*Rufus K. Hardy excused because of illness.

## OTHER AUTHORITIES AND OFFICERS PRESENT

*Church Historian and Recorder*: Joseph Fielding Smith, and A. William Lund, assistant.

*Members of the General Committee*, Church Welfare Program.

*Superintendency and Priesthood members* of Deseret Sunday School Union Board.

*Superintendency and members* of General Board of the Y.M.M.I.A.

*Commissioner, Seminary Supervisors and members* of the Church Board of Education.

*Temple Presidencies.*

*Presidencies of Stakes*, former Presidencies of Stakes, Stake Clerks, former Presidents of Missions, Patriarchs, High Councilmen, Presidencies of High Priests Quorums, Group leaders of High Priests, Presidencies of Seventies quorums, Presidencies of Elders quorums, Bishoprics of Wards, Presidencies of Independent Branches, and Presidents of Dependent Branches in organized Stakes.

*Mission Presidents*: David A. Smith, Temple Square; Gustave A. Iverson, Eastern States; William H. Reeder, Jr., New England; David I. Stoddard, Northern States; William L. Killpack, North Central States; Thomas C. Romney, Central States; Heber C. Meeks, Southern States; William L. Warner, Texas; Graham H. Doxey, East Central States; Elbert R. Curtis, Western States; Elijah Allen, California; German E. Ellsworth, Northern California; Desla S. Bennion, Northwestern States; Octave W. Ursenbach, Canada; Walter Miller, Western Canada; Arwell L. Pierce, Mexico; Lorin F. Jones, Spanish-American; Ralph William Evans, Navajo-Zuni.

## FIRST DAY

## MORNING MEETING

The opening session of the Conference was held in the Tabernacle, Thursday, April 6, and convened promptly at 10 o'clock a.m.

## PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

This is the opening session of the 114th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

The Church was organized under the direction of the Lord 114 years ago today, with six members. Its membership today is approaching 1,000,000.

There is on the stand this morning our honored, our revered, and beloved President Heber J. Grant, who is presiding at this Conference.

We thank our Heavenly Father that He has so blessed President Grant that he is able to be with us today. On the stand also are all the other General Authorities of the Church, except President Rufus K. Hardy of the First Council of Seventy, who is detained from the Conference on orders of his physician by an illness from which he has not yet fully recovered. We send our love and greetings to him and our prayers for his early and complete recovery.

Elder Joseph Anderson is the Clerk of the Conference.

President Grant has requested his First Counselor, President Clark, who is speaking, to conduct the Conference services.

This full service will be broadcast over Station K.S.L., Salt Lake City, as will also the service this afternoon beginning at 2 p.m. The services tomorrow, Friday, at 10:00 a.m. and 2:00 p.m. will likewise be broadcast over K.S.L., and also the two services on Sunday at the same hours. There will be no sessions of the General Conference on Saturday.

The singing will be by the congregation, composed of several thousand members of the Priesthood leadership of the Church.

Conductor: Elder J. Spencer Cornwall.

Organist: Elder Frank W. Asper.

The first song will be "We Thank Thee, O God, for a Prophet."

Song Folder No. 8, L.D.S. Hymn Book 288

Hymn Book No. 152

Words by William Fowler

Music by Mrs. Norton

We suggest that our audience of the air join in the singing of the Conference.

The opening prayer will be offered by President George A. Christensen of the Emigration Stake.

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The congregation sang the hymn "We Thank Thee, O God, For A Prophet."

Elder George A. Christensen, President of the Emigration Stake, offered the invocation.

Singing by the congregation, "I Know That My Redeemer Lives"—Words from a Medley, Music by Lewis D. Edwards (L.D.S. Hymns No. 290).

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*President Clark:* President Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints, has prepared a message for the people, which will now be read by the Clerk of the Conference, Elder Joseph Anderson.

### PRESIDENT HEBER J. GRANT

I am grateful that the Lord has lengthened my life and increased my strength so that I may have the privilege and the joy of meeting with you at another general conference of the Church.

I am grateful I can say that I feel I am better now than I was at the

*Thursday, April 6**First Day*

conference six months ago. I am able to work nearly half of each day at my office, and sometimes more, with the counsel and consent of my doctor. It is his recommendation, however, that I do not speak at this time, and so I shall ask your forbearance while that which I have to say shall be read. If I were on my feet, speaking under the momentary promptings of the Spirit, perhaps it would be given to me to say more things in addition to those which are here written—and I ask the Lord that he may direct all who speak during this conference, that they may speak under the guiding influence of his holy spirit, and that those things which are now read, and those things which shall yet be spoken, will further bear witness of the truthfulness of the cause in which we are met, and give comfort and counsel to all who shall hear or read them.

As I sit in this tabernacle my mind goes back over the many years that have passed since we first began holding meetings here. I see the leaders of this people who have come and gone—from Brigham Young on down—and I can see generations of the Priesthood of Israel who have gathered here to learn their duty, to renew their faith, and to go forth to labor for the furtherance of the Gospel of the Lord Jesus Christ. Faces and events pass in memory—the faces of mighty men of God, most of whom have long since finished their work here—and you, my brethren, have taken their places, and carry forward the work from where they left it.

#### MY BROTHER'S CONVERSION

As I sit here today, I remember what to me was one of the greatest of all the incidents in my life, in this tabernacle. One Sunday afternoon, nearly fifty years ago, I came here as one of the youngest of the apostles to attend the meeting, and saw for the first time in the congregation, my brother who had been careless, indifferent, and wayward, and who had evinced no interest in the Gospel of Jesus Christ. My brother, Fred, and I had engaged in a venture which had failed. We had both placed all that we had in it and more. Feeling that he had ruined me financially and being without that faith which sustains in time of crisis, Fred went into the woods with the intention of taking his own life. Finally, he got down on his knees and prayed, "O God, if there is a God!" When he got up from his knees, he threw his pistol into the brush, and sat down and wrote me a letter, saying that he knew there was a God who told men to do good, and that there was a devil who inspired men to destroy their own lives, which is second only to murder.

As soon as he had written the letter a spirit came over him telling him, "The minute your brother gets that letter he will insist on you being baptized. You are a fine specimen to be baptized; you are one of the worst profaners in the country; you once had an interest in a gambling house." And so he threw the letter into his trunk instead of mailing it.

The next night he wrote the same thing again, and shed more tears, but did not have the courage to send me that letter either. He wrote three such letters and put them all into his trunk. Finally, he wrote again and said, "Heber, this letter is going to be mailed," and he went to the post

office and mailed it. He fought all night with himself, and got up before daylight and went to the post office and got the letter out and threw it in the trunk also. Finally, he wrote again and said, "This letter will surely be mailed." He did mail it, and again he got up before daylight and started for the post office to get it out, but came to a large post or pole and threw his arm around it, and said, "I am going to stand here and hold on until the mail goes out," which he did.

When I got his letter, instead of my writing and telling him he was to be baptized I wrote him and said, "Fred, maybe now that you know there is a God and a devil, you think I will ask you to be baptized, but as long as you live I do not want you to be baptized until you yourself have faith in the truth of the Gospel."

I bought a Book of Mormon and took it to my office, and I prayed to The Lord that when I opened it it would be to the best passage in the entire book for my brother. It opened to the 36th chapter of Alma, wherein Alma tells of his going about with the sons of Mosiah, fighting against the Church, and that he had suffered the torments of the damned, but after praying to the Lord and becoming converted to the truth he had exquisite joy, and from that day he had labored unceasingly to bring souls to a knowledge of God.

I turned that page down, and I turned down a page at chapter 29 wherein Alma says: "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!" I felt that those comments were the best in the whole book for my brother, and I thanked the Lord that the book had opened to the 36th chapter of Alma, and for prompting me also to think of the 29th chapter. When, after this, I saw Fred for the first time in this building, and realized that he was seeking God for light and knowledge regarding the divinity of this work, I bowed my head and I prayed that if I were requested to address the audience, the Lord would inspire me by the revelation of His Spirit, to speak in such manner that my brother would have to acknowledge to me that I had spoken beyond my natural ability, that I had been inspired of the Lord.

I realized that if he made that confession, then I should be able to point out to him that God had given him a testimony of the divinity of this work.

President Angus M. Cannon, who was presiding at the meeting, came to me and said: "Brother Milton Bennion is here and has been invited to speak, but he can come some other day."

I said: "I never speak long. Let Brother Bennion take all the time he needs and I will take what time is left."

Brother Bennion told of his visit around the world; among other things, of visiting the Holy Land and the sepulchre of Jesus.

While he was speaking, I took out of my pocket a Ready Reference that I always carried, and marked some passages that tell of the vicarious work for the dead, of the announcement that Jesus went and preached to the spirits in prison, and proclaimed the Gospel of Jesus Christ to them

*Thursday, April 6**First Day*

... I intended to preach upon the fact that the Savior of the world had not only brought the Gospel to every soul upon the earth, but also that it reached back to all those who had died without a knowledge of it, and that they would have the privilege of hearing it. In choosing this subject, I thought, "What will appeal most to my brother?" Our father had died when Fred was six weeks old, and realizing that work was being done where his father now is, it seemed to me that this was the best subject I could discuss.

When it came time for me to speak, I remember standing here at this pulpit, feeling that this was perhaps the greatest of all the great themes that we as Latter-day Saints had to proclaim to the world. I laid the book down, opened at that page. I said: "I cannot tell you just why, but never before in all my life have I desired so much the inspiration of the Lord as I desire it today." I asked the people for their faith and prayers. I prayed for the inspiration of the Lord, and I never thought of the book from that minute until I sat down thirty minutes later. I closed my remarks at twelve minutes after three o'clock, expecting that President George Q. Cannon, who was also present, would follow me. Brother Angus Cannon came to the upper stand, and said, "Brother George, there are forty-eight minutes left for you; will you occupy the rest of the time?"

Brother George Q. Cannon declined, and indicated that he thought it would be a good time to close the meeting. But Brother Angus refused to take "No" for an answer, and said: "I am not going to waste three-quarters of an hour. If you don't speak, I shall call on somebody else to occupy the balance of the time.

Brother Cannon said, finally: "All right, I will say something. And he arose and said in substance:

"There are times when the Lord Almighty inspires some speaker by the revelations of His Spirit, and he is so abundantly blessed by the inspiration of the living God that it is a mistake for anybody else to speak following him, and one of those occasions has been today in the address of Brother Grant, and I therefore ask President Angus Cannon to call on someone to offer the benediction, after the choir has sung, and dismiss the meeting." Of course Brother Angus could do nothing else.

When I sat down after my talk, I remembered that my book was still lying open on the pulpit. President George Q. Cannon was sitting just behind me in the President's seat, and I heard him say to himself: "Thank God for the power of that testimony!" When I heard this I remembered that I had forgotten the sermon I had intended to deliver, and the tears gushed from my eyes like rain, and I rested my elbows on my knees and put my hands over my face, so that the people by me could not see that I was weeping like a child. I knew when I heard those words of George Q. Cannon that God had heard and answered my prayer. I knew that my brother's heart was touched.

I devoted my thirty minutes almost entirely to a testimony of my knowledge that God lives, that Jesus is the Christ, and to the wonderful and marvelous labors of the Prophet Joseph Smith, bearing witness to

the knowledge God had given me that Joseph Smith was in very deed a prophet of the true and living God. I will not take time here to repeat that whole sermon, but some paragraphs from it I should like to recall now. I said:

"It affords deep interest, no doubt, to all the Latter-day Saints who are here, as well as to those who are not members of the Church, . . . to listen to a recital that has any bearing upon the life and labors of our Lord and Savior Jesus Christ. It is a remarkable fact that we can never read of the labors which he performed, or listen to others speaking of the great work which he accomplished, without taking pleasure in it, while on the other hand, there is nothing so interesting in the life and history of any other individual but what by hearing or reading it time and time again we become tired of it. I can bear testimony, from my own experience, that the oftener I read of the life and labors of our Lord and Savior Jesus Christ the greater are the joy, the peace, the happiness, the satisfaction that fill my soul in contemplating what he did.

"It is also a source of unbounded joy to me and fills my heart beyond my power of expression to contemplate the fact that God our Heavenly Father and our Lord Jesus Christ have visited the earth and again revealed the gospel to man; and it fills me with thanksgiving and gratitude, far beyond my power to tell, that he has blessed me with a knowledge of the divinity of the work in which we are engaged. The Lord in this regard has been no respecter of persons. The humble, the poor, the unlearned (so far as the education of this world is concerned) have been as abundantly blessed of God with this testimony as those that have had more abundantly of the things of this world. We find people that have been gathered from all the nations of the earth, in fulfilment of the prophecies that were uttered thousands of years ago, that the Saints should be brought to the tops of the mountains and that the Lord would establish His work here; and this people are blessed with a testimony of the divinity of the work in which they are engaged. . . . No power upon the face of the earth, not the wisdom of all the wise men combined, could ever have united the hearts and the souls of the Latter-day Saints as God has united them. . . .

"While I was visiting in St. George and talking with the president of the St. George Stake of Zion, I was forcibly reminded of the faith that burns in the hearts of the Latter-day Saints. He was speaking of his early experience, and he told me that one day President Young said to him, 'Brother McArthur, within ten days I wish you to prepare to go on a mission to Europe, and I expect you to be absent for four and perhaps seven years.' That very day that he was told to get ready he had a child born, and when he returned home the child was over four years of age.

"In going upon that mission he did not have the means . . . , but he sold some property that was worth three or four times as much as he was able to get for it; in fact, some few months after, it changed hands for about four times more than what he sold it for. He made this sacrifice, and without one dollar of reward he went to the nations of the earth and spent four years of his life proclaiming the gospel, declaring that the

angel that was seen flying through the midst of heaven having the everlasting Gospel to preach to them that dwelt on the earth had come, and that Joseph Smith was a prophet of God who testified of this.

"Brother McArthur told me of many incidents of his mission that were truly remarkable. Among other things, he said the Prophet Joseph Smith visited him while he was on this mission. And I say to you today that . . . thousands, yes, tens of thousands of men and women will stand up and testify, as Brother McArthur did to me, that God our Heavenly Father has blessed them, that he has given them manifestations of his approval of their labors which have been inspired by the Holy Ghost; and they will, in all solemnity and without any excitement, testify to you that they do know for themselves that they are engaged in the work of God . . .

"More than once I have heard President Wilford Woodruff say, in private and public, that he has listened to the Prophet Joseph Smith stating to them the fact that the Latter-day Saints would yet come to the valleys of the Rocky Mountains and become a great and a prosperous people. We stand today as a living evidence to the world of the divinity of the mission of the Prophet Joseph Smith. Why? Because our very presence in these mountains is a fulfilment of the predictions of that inspired man. . . . I stand before you today a mere boy, and yet Joseph Smith was martyred when he was a year younger than I am. . . . When we contemplate what he did . . . it is indeed a marvel and a wonder. In speaking of this I am reminded of . . . the book, *Figures of the Past*, written by Josiah Quincy, who was a statesman and a philanthropist. In it was the following statement:

It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet.

" . . . The Latter-day Saints have seen scores of the prophecies that he uttered fulfilled to the very letter. Everybody that came into his presence was impressed with the influence and spirit which he manifested. Many are the men whom I have met that have ridiculed the late Prophet Brigham Young, and I have persuaded such men to go with me to meet him, and they have invariably come away from meeting him inspired with a reverence for the man, because the Spirit of God surrounded him day by day. I tell you that it is by the inspiration of God, and not by the power of man, that Joseph Smith, that Brigham Young, that John Taylor, that Wilford Woodruff have been able to unite the hearts of the Latter-day Saints and to establish and build up the Church of Jesus Christ. Without the light and the guidance of the Spirit of God the work of God on the earth could not succeed; it would crumble and go to pieces. . . .

"I want to say to the Latter-day Saints that it behooves us, having received a testimony of the divinity of the work in which we are engaged, so to order our lives from day to day that glory shall be brought to the work of God by the good deeds that we perform, so letting our light shine



that men, seeing our good deeds, shall glorify God. No people upon the face of the earth have been blessed as have the Latter-day Saints; no people have ever had the many manifestations of the kindness and mercy and long-suffering of God that have been bestowed upon us, and I say we, above all men and women upon the earth should live God-like and upright lives. That God may help us to do so, is my prayer and my desire. . . ."

This, in brief, in spirit and in substance, is what I preached to my brother under the inspiration of the Spirit of the Lord, in this tabernacle on January 26, 1896. I was then thirty-nine years of age.

The next morning, my brother came into my office and said, "Heber, I was at a meeting yesterday and heard you preach."

I said, "The first time you ever heard your brother preach, I guess?"

"Oh, no," he said, "I have heard you many times. I generally come in late and go into the gallery. I often go out before the meeting is over. But you never spoke as you did yesterday. You spoke beyond your natural ability. You were inspired of the Lord." These were the identical words I had uttered the day before, in my prayer to the Lord!

I said to him, "Are you still praying for a testimony of the gospel?"

He said, "Yes, and I am going nearly wild."

I asked, "What did I preach about yesterday?"

He replied, "You know what you preached about."

I said, "Well, you tell me."

"You preached upon the divine mission of the Prophet Joseph Smith."

I answered, "And I was inspired beyond my natural ability; and I never spoke before at any time you have heard me, as I spoke yesterday. Do you expect the Lord to get a club and knock you down? What more testimony do you want of the Gospel of Jesus Christ than that a man speaks beyond his natural ability and under the inspiration of God, when he testifies of the divine mission of the Prophet Joseph Smith?"

The next Sabbath he applied to me for baptism.

#### ENDURING TO THE END

God our Heavenly Father has promised that those who are faithful to the end shall be saved in his kingdom. It fills my heart with unspeakable joy when I see the aged veterans stand up and bear their testimonies to the truth of the gospel. . . . I rejoice also when I see the youth of Israel in the line of duty, the sons and grandsons of those who have labored energetically for the advancement of this kingdom. It fills my heart with gratitude and thanksgiving that the testimony of the Holy Ghost does abide in the sons and daughters of those who have been faithful to the cause of God.

But there is nothing that is more sorrowful, nothing that brings greater regret to my heart, than to see the sons and daughters of those who have been faithful turn away from the Gospel of Christ, but I believe that if we as Latter-day Saints will arise in the might and majesty of

our calling, arise in the testimony of Jesus Christ that burns in our hearts, and do our duty and keep the commandments of God our Heavenly Father as we should keep them, and set examples before our children that are worthy of imitation, few of them will turn away from the path of right.

Go where you will among the elders of Israel, travel from one end of the Church to the other, and you will find a testimony burning in the hearts of the Latter-day Saints that this is the work of Almighty God and that his Son Jesus Christ has established it. You find this testimony, you hear it borne, but do we always live the lives of Latter-day Saints? Do we live as we should live, considering the great testimony that has been given unto us? Do we keep His commandments as we ought to do? We carry upon our shoulders the reputation, so to speak, of the Church, every one of us.

When I look around and realize how many of those who have been wonderfully blessed of the Lord have fallen by the wayside, it fills me with humility. It fills me with the spirit of meekness and with an earnest desire that I may ever seek to know the mind and the will of God and to keep His commandments rather than to follow out my own desires.

#### THE REPENTANT SINNER

There is nothing in the world that is more splendid than to have in our hearts a desire to forgive the sinner if he only repents. But I want to say, do not forgive the sinner if he does not repent. "By this ye may know if a man repenteth of his sins—behold he will confess them and forsake them." It is up to the Lord, however, and unless they confess their sins we are not obliged to forgive, but when they really and truly repent, it is one of the obligations that rest upon us to forgive those who have sinned.

The devil is ready to blind our eyes with the things of this world, and he would gladly rob us of eternal life, the greatest of all gifts. But it is not given to the devil, and no power will ever be given to him to overthrow any Latter-day Saint that is keeping the commandments of God. There is no power given to the adversary of men's souls to destroy us if we are doing our duty. If we are not absolutely honest with God, then we let the bars down, then we have destroyed part of the fortifications by which we are protected, and the devil may come in. But no man has ever lost the testimony of the Gospel, no man has ever turned to the right or to the left, who had the knowledge of the truth, who was attending to his duties, who was keeping the Word of Wisdom, who was paying his tithing, who was responding to the calls and duties of his office and calling in the Church.

There are some who are forever asking to know what the Lord wants of them, and who seem to be hesitating on that account. I am thoroughly convinced that all the Lord wants of you and me or of any other man or woman in the Church is for us to perform our full duty and keep the commandments of God.

## PRAY ALWAYS

One of the requirements made of the Latter-day Saints is that they shall be faithful in attending to their prayers, both their secret and family prayers. The object that our Heavenly Father has in requiring this is that we may be in communication with Him, and that we may have a channel open between us and the heavens whereby we can bring down upon ourselves blessings from above. No individual who is humble and prayerful before God and supplicates him every day for the light and inspiration of his Holy Spirit will ever become lifted up in the pride of his heart, or feel that the intelligence and the wisdom that he possesses are allsufficient for him.

Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. (D. & C. 10:5.)

Pray always, that ye may not faint, until I come. (D & C. 88:126.)

## OUR YOUNG MEN IN SERVICE

Between forty-five and fifty thousand of the young men of this Church are now wearing the uniforms of their respective countries. Some of them are here today, and thousands of them are scattered on far fronts in many lands. I hope and pray that every boy will feel in his heart: "I want to know what is right and clean and pure and holy, and I want God to help me." I want every Latter-day Saint soldier to get down on his knees and pray God to help him to lead a clean life, and to preach the Gospel wherever he is by the way he lives. There are no sins charged to our account because we are tempted, provided we shall resist the temptation. But we have no right to go near temptation, or in fact to do or say anything that we cannot honestly ask the blessing of the Lord upon; neither to visit any place where we would be ashamed to take our sister or sweetheart. The good Spirit will not go with us onto the Devil's ground, and if we are standing alone upon ground belonging to the adversary of men's souls, he may have the power to trip us and destroy us. We can't handle dirty things and keep clean hands. Virtue is more valuable than life.

I pray the Lord to bless you, our young men in the armed forces of the world, that our Heavenly Father will be with you to sustain you and to increase your faith day by day; that you may be preserved in your trials, your hardships, your suffering, with strength to face the eventualities of each day and with the assurance that the Lord, your God, will bring in his own way and time everlasting compensation to you for your sacrifice, as you walk in his ways and live lives that conform with the Priesthood you bear.

I pray for the wives, the children, the mothers and fathers of these men who are serving their countries the world over, that they may be sustained in their waiting, that their anxious fears may be quieted, that comfort and assurance may come into their lives.

I pray for peace; for wisdom, reverence and humility on the part of

the leaders of nations; for repentance, and a turning to the ways of righteousness on the part of all men.

I pray for the Latter-day Saints in all nations, at home and abroad, and on the islands of the sea; I pray that they may have the strength and the faith to live righteously, and I extend to them anew the hand of fellowship.

I pray for righteous men everywhere. To all of God's children who are worthy to be called such, I send my blessings, for we are all the children of our Father in heaven, and heirs to his blessings, according to our faithfulness and obedience.

I pray for the sorrowing, for the bereaved, for the oppressed that they shall be comforted.

What the world needs today more than anything else is an implicit faith in God, our Father, and in Jesus Christ, His Son, as the Redeemer of the world. The message of the Church of Jesus Christ of Latter-day Saints to the world is that God lives, that Jesus Christ is his Son, and that they appeared to the boy, Joseph Smith, and promised him that he should be an instrument in the hands of the Lord in restoring the Gospel of Jesus Christ in this dispensation. I leave this testimony as a witness to all the world, and I do it in the name of Him whose work this is, even the Lord Jesus Christ. Amen.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

We have just heard a message from President Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints, read by Elder Joseph Anderson, Clerk of the Conference.

President Grant: The people are rejoiced in the admonition you have given us, in the testimony you have again borne to the divinity of this Latter-day work, and in the hope and faith and inspiration you have again brought to them. Their constant prayer is that you may be preserved yet many years to guide and direct the Lord's work and the Lord's Church on earth.

*President Clark:* President David O. McKay will now present the General Authorities for your sustaining vote. We suggest that all members of the Church listening in, participate in the voting.

### **GENERAL AUTHORITIES OF THE CHURCH SUSTAINED**

President David O. McKay, Second Counselor in the First Presidency, presented for the vote of the Conference the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present, as follows:

## GENERAL AUTHORITIES OF THE CHURCH

## FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George Albert Smith

## COUNCIL OF THE TWELVE APOSTLES

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Harold B. Lee

Spencer W. Kimball

Ezra T. Benson

Mark E. Petersen

## PATRIARCH TO THE CHURCH

Joseph F. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Marion G. Romney

Thomas E. McKay

Alma Sonne

Clifford E. Young

Nicholas G. Smith

## TRUSTEE-IN-TRUST

Heber J. Grant

As trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Samuel O. Bennion

John H. Taylor

Rufus K. Hardy

Richard L. Evans

Oscar A. Kirkham

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
 Marvin O. Ashton, First Counselor  
 Joseph L. Wirthlin, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

## CHURCH BOARD OF EDUCATION

Heber J. Grant	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Joseph Fielding Smith	Charles A. Callis
Stephen L. Richards	Franklin L. West
	Albert E. Bowen

Frank Evans, Secretary and Treasurer

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISORS

M. Lynn Bennion  
 J. Karl Wood

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor;  
 Richard P. Condie, Assistant Conductor.

## ORGANISTS

Alexander Schreiner  
 Frank W. Asper  
 Wade N. Stephens, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widtsoe	Alma Sonne
Albert E. Bowen	Nicholas G. Smith
Harold B. Lee	Antoine R. Ivins
Marion G. Romney	John H. Taylor
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
	Joseph L. Wirthlin

General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman  
 Robert L. Judd, Vice-Chairman  
 Harold B. Lee, Managing Director  
 Marion G. Romney, Assistant Managing Director

Mark Austin	Stringham A. Stevens
Clyde C. Edmunds	Howard Barker
Sterling H. Nelson	Roscoe W. Eardley
William E. Ryberg	Ezra C. Knowlton

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## NATIONAL WOMAN'S RELIEF SOCIETY

Amy Brown Lyman, President  
 Marcia K. Howells, First Counselor  
 Belle S. Spafford, Second Counselor

with all the members of the Board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent  
 George R. Hill, First Assistant Superintendent  
 A. Hamer Reiser, Second Assistant Superintendent

with all the members of the Board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
 Joseph J. Cannon, First Assistant Superintendent  
 Burton K. Farnsworth, Second Assistant Superintendent

with all the members of the Board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President  
 Helen Spencer Williams, First Counselor  
 Verna W. Goddard, Second Counselor

with all the members of the Board as at present constituted.

## PRIMARY ASSOCIATION

Adele Cannon Howells, President  
 LaVern W. Parmley, First Counselor  
 Dessie G. Boyle, Second Counselor

with all the members of the Board as at present constituted.

*President McKay:* I should like to announce that the voting in all cases was, so far as I could perceive, unanimous in the affirmative.

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The congregation sang the hymn, "Come, Let Us Anew"—From Wesley's Collection (L.D.S. Hymns No. 195).

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## REPORT OF CHANGES, OBITUARIES AND VITAL STATISTICS

Elder Joseph Anderson, Clerk of the Conference, read the following report of Changes, Obituaries, and Vital Statistics:

*New Mission Presidents:*

Hugh B. Brown appointed president of the British Mission to succeed Andre K. Anastasiou as acting president.

Octave Willis Ursenbach appointed president of the Canadian Mission to fill the vacancy occasioned by the death of President Joseph Quinney, Jr.

William L. Killpack appointed to succeed George F. Richards, Jr., as president of the North Central States Mission.

Castle H. Murphy appointed to succeed Eldred L. Waldron as president of the Hawaiian Mission.

June B. Sharp appointed to succeed Richard E. Folland as president of the South African Mission.

*New Temple Presidents:*

Harry L. Payne appointed to succeed Charles V. Pugh as president of the Arizona Temple.

*Stake Presidents Chosen:*

Ernest A. Strong, president of the Kolob Stake succeeding J. Emmett Bird,



Virgil H. Smith, president of the Liberty Stake succeeding J. Percy Goddard, who was made president of the new Park Stake.

Leon H. Swenson, president of the Nampa Stake succeeding Peter E. Johnson.

Claude B. Petersen, president of the San Francisco Stake succeeding Howard S. McDonald.

William Arthur Budge, president of the new Ben Lomond Stake.

William P. Whitaker, president of the Pocatello Stake succeeding Henry W. Henderson.

Merle G. Hyer, president of the Benson Stake succeeding H. Ray Pond.

Eldon G. Luke, president of the Emery Stake succeeding J. Frank Killian.

Paul E. Wrathall, president of the new Grantsville Stake.

W. J. O'Bryant, president of the Palmyra Stake succeeding Henry A. Gardner.

Edgar B. Brossard, president of the Washington Stake succeeding Ezra T. Benson.

Carl A. Patten, president of the Santaquin-Tintic Stake succeeding Carl D. Greenhalgh.

Ephraim Stanley Miller, president of the Raft River Stake succeeding John A. Elison.

#### *New Stakes Organized:*

Park Stake organized October 24, 1943 by a division of the Liberty Stake and consists of the First, Tenth, Thirty-first Wards of the Liberty Stake and the LeGrand Ward and the west half of the Emigration Ward of the Bonneville Stake.

Ben Lomond Stake organized November 21, 1943 by a division of the Ogden Stake and consists of the North Ogden, Ogden Seventh, Eighth, Twenty-first, Twenty-ninth, Pleasant View and Lorin Farr Wards.

Grantsville Stake organized January 16, 1944 by a division of the Tooele Stake and consists of the Erda, Clover, Grantsville First and Second, Lake Point, and St. John Wards and the Wendover Branch.

#### *New Wards Organized:*

Brentwood Ward, Inglewood Stake, formed by a division of the Mar Vista and Santa Monica Wards.

Springville Fifth and Sixth Wards, Kolob Stake, formed by a division of the Springville First and Fourth Wards.

Douglas Ward, Bonneville Stake, formed by a division of the Emigration and Thirty-third Wards.

#### *Ward Divided:*

Jerome Ward, Blaine Stake divided to form Jerome First and Jerome Second Wards.

Thursday, April 6

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*Independent Branches Made Wards:*

Hiawatha Ward, Carbon Stake, formerly Hiawatha Branch.

Downey Ward, South Los Angeles Stake, formerly Downey Branch.

*Ward Name Changed:*

Batesville Ward, Grantsville Stake, name changed to Erda Ward.

*Independent Branches Organized:*

Abraham Branch, Deseret Stake

Callao Branch, Nevada Stake

LaJolla Branch, San Diego Stake

Deseret Branch, Tooele Stake

Dragerton Branch, Carbon Stake

Adrian Branch, Weiser Stake

Tod Park Branch, Tooele Stake

*Independent Branches Discontinued:*

Rolapp Branch, Carbon Stake

Mercur Branch, Tooele Stake

Pegram Branch, Montpelier Stake

Richvale Branch, Teton Stake

*Branch Transferred from Mission to Stake:*

Allison Branch, Young Stake, formerly of the Western States Mission.

*Those Who Have Passed Away:*

May Booth Talmage, widow of the late James E. Talmage of the of the Council of the Twelve.

## STATISTICS

Number of Stakes of Zion—as of April 1, 1944.....	147
Number of Wards .....	1,137
Number of Independent Branches .....	124
Total Wards and Independent Branches .....	1,261
Number of Missions .....	40

*Church Membership:*

Stakes .....	774,161
Missions .....	162,889
Total .....	937,050

*Church Growth:*

Children blessed in the stakes and missions .....	26,361
Children baptized in the stakes and missions .....	14,485
Converts baptized in the stakes and missions .....	6,772

*Social Statistics:*

Birth rate per thousand .....	38.1
Marriage rate per thousand .....	14.6
Death rate per thousand .....	5.7

*Missionaries:*

Number of missionaries in the missions of the Church .....	852
Number engaged in missionary work in the stakes .....	2,473
Total missionaries .....	3,325
Number of missionaries who received training in the mission home during 1943 .....	204

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

I will now read the Financial Statement of the Church.

As you have already been advised, the Church, for several years, has had a budget and makes its general appropriations in fourteen different items. The budgets are prepared and submitted to and approved by the Council on the Distribution of the Tithes. That council is composed of the First Presidency, the Quorum of the Twelve, and the Presiding Bishopric. The appropriations are handled and the individual appropriations and individual projects approved by a committee of that body, consisting of the First Presidency, a committee from the Quorum of the Twelve, and the Presiding Bishopric.

**CHURCH DISBURSEMENTS, 1943****Part I—CHURCH BUDGET CASH EXPENDITURES FROM GENERAL CHURCH FUNDS, BOTH TITHING AND NON-TITHING**

Total cash budget appropriation for 1943 .....\$5,064,340.00

Budget appropriations and expenditures were made as follows:

	Budget Appropriation for 1943	Budget Expenditures for 1943	1943 Expenditures Under or in Excess of Appropriation
<i>Office of the Corporation of the President?</i> Including salaries of 79 employees overhead expenses of offices, equipment, maintenance of the Administration Building, and the living allowances and traveling expenses of the General Authorities, all covered by non-tithing income .....	\$ 298,200.00	\$ 272,783.00	\$ 25,417.00

	Budget Appropriation for 1943	Budget Expenditures for 1943	1943 Expenditures Under or in Excess of Appropriation
<i>Office of the Corporation of the Presiding Bishop:</i>			
Including the salaries of 165 employees, office expenses and equipment, also including expenses of the Aaronic Priesthood program, traveling expenses of the Presiding Bishopric, property taxes special printing, and maintenance of the Motor Avenue supply storehouse ....	128,050.00	145,402.00	17,352.00 (deficit)
<i>Temples:</i>			
For the operating expenses, including all overhead expenses for 180 employees, and building maintenance, repairs, renovation, and landscaping of the Alberta, Arizona, Hawaiian, Idaho Falls, Logan, Manti, Saint George, and Salt Lake Temples .....	225,000.00	272,197.00	47,197.00 (deficit)
<i>Missions and Missionary Work:</i>			
For the maintenance and operating expense of the twenty missions in the United States, Canada, Mexico, Hawaiian Islands, and South America; living and traveling expenses of the mission presidents, return fares of missionaries; free literature; servicemen's welfare; the erection, remodeling, maintenance and renting of buildings; and the expenses of the Bureaus of Information in Salt Lake City, Washington, D.C., Carthage Jail (Illinois), Cumorah (Palmyra), and Joseph Smith Farm (South Royalton, Vermont), and the mission home in Salt Lake City .....	888,200.00	598,299.00	289,901.00
<i>Ward and Stake Maintenance Expenses:</i>			
For the maintenance of 1,269 ward and 146 stake buildings, expenses and mileage allowance to bishops and stake presidents; furnishings for ward and stake offices; stake and ward taxes; and stake and ward printing .....	960,600.00	965,424.00	4,824.00 (deficit)
<i>Church Welfare:</i>			
Assistance to the needy consisting of food, clothing, rents, light, heat, 557 medical welfare cases; burials; other			

Disbursements by the Relief Society for direct assistance and for General Welfare purposes and health work .....	95,425.00
Total non-budget cash expenditures, 1943, from contributions other than tithing, collected from the Church membership....	3,246,887.00
Expended by the hospitals for the care of the sick in addition to the amount included in Part I from tithes .....	34,532.00
Total budget cash expenditure by General Church Offices brought forward from preceding page .....	4,390,650.00
Total cash expenditures, budget and non-budget of entire Church .....	\$ 7,672,069.00

## Part III—THE CHURCH WELFARE PROGRAM

A. *Fast Offering Data:*

Number of Church members who paid voluntary fast offerings and welfare contributions:

In the Wards .....	149,820
In the Missions .....	23,190
Total .....	173,010

Per cent of Church membership who paid fast offerings...24%

Average fast offerings per capita in wards .....75.7c

Average fast offerings per capita in missions ..... 37c

Average fast offerings per capita—stakes and missions...69.9c

B. *Welfare Program Cash Expenditures:*

Amount of voluntary fast offerings and welfare contributions:

In the Wards:	
Fast Offerings .....	\$463,935.00
Welfare Contributions .....	186,098.00
In the Missions:	
Fast Offerings .....	39,931.00

Total (included in non-budget cash expenditures) .....\$689,964.00

Disbursed by the Relief Society for direct assistance and for general Welfare purposes and health work .....	\$ 95,425.00
Disbursed by the General Welfare Committee for direct assistance and for General Welfare purposes .....	74,670.00
Disbursed by the Office of General Authorities for direct assistance (included in non-budget cash expenditures) .....	19,977.00
Expended from the tithes for general and local Welfare purposes .....	6,816.00
Expended by the hospitals for the care of the sick in addition to the amount included in the disbursements from the tithes.....	34,532.00
Total Relief Cash Expenditures for the year (all included above in grand total of budget and non-budget cash expenditure) .....	\$921,384.00

In addition to the foregoing cash expenditures of \$921,384.00 for welfare purposes, the General Church Welfare Committee makes the following further financial report with the statement indicating the production and distribution of commodities for Bishops' Storehouses in 1943, inventory of commodities, December 31, 1943:

Thursday, April 6

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## C. Summary of the Church Welfare Program Financial Report:

The Present Net Cash Value of the Program is:

Current Assets (net) .....	\$ 326,372.57
Inventories (principally commodities) .....	606,470.33
Fixed Assets (land, buildings, etc.) .....	1,343,347.12
Total .....	\$ 2,276,190.02

The Fixed Assets Consist of:

Deseret Industries; Deseret Mills and Elevators; Welfare Square buildings, elevators, canneries, milk processing plants, root cellar, etc.; Deseret Clothing Factory; Emery Coal Mine; and the housing and other projects. Ninety Bishops' Storehouses which have a total floor area of 230,000 square feet, and include in connection therewith, sixty-five canneries. Farms, ranches, dairies, and other regional and stake properties made up of 3,033 acres of land together with buildings, improvements, and livestock.

The Fixed Assets Were Required by:

Cash from General Committee supplied out of Church funds .....	\$ 417,057.01
Cash from Church Units .....	668,693.88
Donations, Labor and Property .....	268,496.23
Total .....	\$ 1,343,347.12

The Fixed Assets Consist of:

Land .....	\$ 312,357.14
Buildings .....	808,583.24
Equipment .....	160,340.61
Furniture and Fixtures .....	38,392.13
Livestock .....	23,674.00
Total .....	\$ 1,343,347.12

## D. Production, Distribution, and Inventory of Bishop's Storehouse Commodities:

Items	Unit	1943 Production	1943 Distribution	Inventory December 31, 1943
Canned Produce, Milk, Vegetables, Fruits, Jams and spreads.....	quarts	1,240,000	189,100	1,659,000
Animal Products (Butter, Eggs, and Meats) .....	pounds	116,500	200,000	165,000
Vegetables, Fruits, Sugar, Grains, and Grain Products .....	pounds	5,070,000	1,120,000	2,290,000
Other Foods (49 different items).....	pounds	9,400	52,500	27,500
Various Drugs and Household Supplies .....	items	54,000	3,678	12,400
Hay, Cotton, Seeds (Grains) .....	pounds	301,000	.....	3,600,000
Fuel (mostly coal) .....	tons	340	2,600	1,900
Clothing and Dry Goods (247 different items) .....	articles	8,015	54,840	67,485

## E. Activities of the Program During 1943, in Canning and Processing for Storehouse Program:

Vegetables, Fruits, Jams and Spreads.....	838,000 quarts	(1,300,000 cans)
Meat, Fish, and Fowl .....	30,800 pounds	( 33,800 cans)
Milk, canned (each can equivalent to one quart of fresh milk) .....	225,000 cans	( 225,000 cans)
Miscellaneous Foods (Spices, Flavorings, etc.) .....	4,000 pounds	
Flour and Cereals .....	320,000 pounds	

*F. Canning Done by Individual Groups Using Welfare Canneries:*

Fruits and Vegetables .....	3,832,000	quarts (7,227,200 cans)
Meat and Fish .....	27,300	pounds ( 22,800 cans)
Total Cans .....	8,808,800	

*G. Wheat Storage:*

Bushels of wheat stored in Church-owned bins as of April, 1944:

Relief Society owned .....	387,151
Welfare Program owned .....	8,302
	395,453

Estimated value \$553,634.00 @ \$1.40 per bushel

This wheat would furnish bread for 66,000 people for one year. The Program is prepared to process this wheat through its own mills, the Deseret Flour Mills, formerly the Kaysville Flour Mills.

*H. Field Activities:*

To produce the Welfare Budget, there were 1,015 crop projects, 669 livestock projects, and 55 manufacturing projects carried on during the year 1943. The crop projects utilized 3,089 acres of land. The livestock projects produced 2,649 head of livestock, 12,200 chickens and rabbits, and 204 stands of bees.

In addition to the foregoing, there were 582 crop projects, 221 livestock projects, and 34 manufacturing projects operated during 1943 for purposes other than operation of the Bishops' Storehouses. These projects utilized 2,100 acres of land and produced 1,010 head of livestock and 2,740 chickens and rabbits.

*I. Assistance Rendered:*

During 1943 assistance was extended to 17,913 persons by the Welfare Program. Since the Welfare Program was set up in 1936, a total of 291,142 persons received assistance. Since the beginning of the Welfare Program, more than 750 families have been rehabilitated and are now self-supporting.

*Assistance Rendered in Construction Projects*

There have been 1,475 construction projects completed in addition to the construction for the bishops' storehouse program.

## REPORT OF THE CHURCH AUDITING COMMITTEE

Elder Orval W. Adams read the following report of the Church Auditing Committee:

Salt Lake City, Utah  
March 31, 1944

President Heber J. Grant and Counselors  
47 East South Temple Street  
Salt Lake City, Utah

Dear Brethren:

The review of the 1943 annual financial report of the Church of Jesus Christ of Latter-day Saints by your committee discloses that the Church is in the strongest financial position in all its history.

The Church is not in debt. There are no mortgages on any of its properties. The sustained authorities are administering prudently the

sacred funds entrusted to them by the tens of thousands of devoted members, most of whom are of small means.

Respectfully Submitted,

Orval W. Adams,  
Albert E. Bowen  
Geo. S. Spencer,  
Harold H. Bennett,

*Church Finance and  
Auditing Committee*

**PRESIDENT GEORGE ALBERT SMITH**

*President of the Council of the Twelve Apostles*

I am just trying to collect my thoughts, after listening to that remarkable report of the financial condition of the Church. I am somewhat amused, too, because only a few days ago one of our citizens here in Salt Lake City told a friend of his in confidence that the Church was tremendously in debt.

**GRATITUDE FOR BLESSINGS**

I am grateful to our Heavenly Father this morning for the privilege of being here in this opening session of our general conference. I have been inspired by the opportunity I have had of shaking hands with many of my brethren. It is always a joy to me to see you come here, from all parts of the Church, to wait upon the Lord, and to participate in the activities of the conferences that are held from time to time.

As I look into your faces today, I realize that here is a very fine cross-section of the Church of Jesus Christ of Latter-day Saints, and I don't know where anybody could go in the world to witness a finer group of men in worship than we have here today.

I am grateful that President Grant was able to be with us. It is a marvel to me how his life has been preserved. Three times, to my knowledge, his life has been despaired of by those who are close to him, and he has been healed by the power of the Lord. Today is an evidence of what can come to an individual who lives a righteous life. He has always been active and a hard worker, and yet today, at eighty-seven years of age, he comes to us to enjoy part of conference, though his limited strength requires that he return to his home and rest before he can come back again.

I trust that I may have the benefit of your faith and prayers, that I may be led to say something that will be helpful, something that may cause us to feel that it is a privilege to be identified with the Church of Jesus Christ of Latter-day Saints. When we realize the situation that people of the world are confronting everywhere, when we pause long enough to consider that the world is in a critical condition, that the destruction of life and property goes on and increases as the days go by, we may be grateful that we have benefited by those who were our forebears,



who heard the cry to "Come out of her, O, my people, that ye partake not of her sins, and that ye receive not of her plagues."

When I realize that our people were gathered from a prosperous, fine section of the world, in most cases, and were transplanted by the power of God, and no other power, to live in these mountain vales at a time when they were considered unfit for the habitation of civilized man, and then see what the Lord has done for us, I marvel.

It has been my privilege to travel in many parts of the world; it has been a great joy to me to mingle with men and women in many nations, fine, wonderful characters, all sons and daughters of our Heavenly Father, but when I come back to the valleys of the mountains, and partake of the influences that I find here, my heart swells with gratitude that my membership is in this Church that bears the name of the Redeemer of mankind, so named by him.

#### THE EARTH PREPARED TO MAKE MEN HAPPY

It would seem, as you look over the conditions in the world, that men generally have lost all understanding of the purpose of life. A great majority of the people of the world do not know why we are here; but the Lord in the beginning, starting with our first parents who were placed upon the earth, began teaching His children the purpose of life, and gave to them rules of conduct, which, if observed, would have enriched their lives, brought happiness in mortality, and enjoyment of eternal life in the celestial kingdom.

When the Lord began the peopling of this earth—and he prepared it for the people who live upon it—he provided everything that is necessary to make us happy. You cannot think of anything that we need that is not provided. As the years, the centuries, have passed, there have been uncovered new opportunities for development, refinement, culture, and happiness in almost every part of the world.

When the children of Israel were coming out of bondage, where they had been taken in order that a great and wonderful work might be performed, they came out to the Promised Land, and on the way the Lord talked, face to face, to Moses, who was their leader, and gave to him a marvelous rule of conduct, the Ten Commandments.

I should like to read just a part of those commandments, at least, and call attention to the fact, that from the beginning of time, so far as this earth was concerned, when it was populated, our Heavenly Father has been advising his children what to do, in order that they might be happy. He has never counseled them to do anything that would make them unhappy. He has offered a premium of eternal happiness to those who will live in mortality according to His advice and counsel.

When the children of Israel were in the wilderness, they disobeyed the commandments of the Lord. It was not very long until they were doing things that displeased Him. Notwithstanding, they were led all day by a pillar of cloud, and at night their whereabouts was indicated by a pillar of fire. A cloud by day, and a pillar of fire by night! And they

were fed manna, or "angel food," to preserve them while they traveled through the wilderness.

#### COMMANDMENTS GIVEN FOR THE GOOD OF MANKIND

While they were there, in order that there could be no mistake on their part as to what would make them happy, the Lord gave to them these commandments. I want to emphasize that; I want to say that the only way of happiness is the pathway of righteousness. There is no other way. We refer to them as commandments, though I have always looked upon them as the loving advice of a kind Heavenly Father who, knowing all things, has pointed the way, that his children might be happy.

Now, he says:

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

I hope the membership of this Church realize that profanity in the sight of our Heavenly Father is displeasing, and that there follows a loss of blessings whenever we fail to measure up in the way that he indicates we should.

Again, let us read.

Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Now, that is the advice of your Father and mine. That is the advice of the Father of our spirits, given to our forebears thousands of years ago, given with the expectation that they would listen, at least many of them, to his wise counsel; and if they had observed to keep that commandment, to honor the Sabbath day and keep it holy all through the ages, there would be an entirely different condition in the world today.

There was no happiness worthy of that name which resulted from violating the Sabbath day, in the time of Moses, and I want to say to you there is no happiness for us now, when we violate the Sabbath day.

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

"Honor thy father and thy mother—" you men here, most of you, are fathers, and you know what it means to have a child respect you and honor you in your place as head of the household. Our Heavenly Father is just as pleased with us when we honor him.

"Thou shalt not kill." Think of the distress that is in the world today as a result of the violation of that advice of our Heavenly Father. Millions of people are being involved, and many millions more are made to suffer as the result of the destruction of human life in violation of the commandment, "Thou shalt not kill."

"Thou shalt not commit adultery." One of the greatest distresses in all the world today is the disease that afflicts the human family as a result of immorality. There isn't anything that will destroy a man's self-respect like abusing himself and defiling his body by becoming immoral. Our Heavenly Father did not place us in a position where we could not help ourselves. He gave us our agency in all things, and for the observing of His counsel He gave to us a promise, and that promise was happiness.

"Thou shalt not steal." Just think of the theft, the dishonesty, that is in the world today—taking that which belongs to a neighbor without his permission. We understand that in the United States alone there are organized bands of marauders and thieves that number hundreds of thousands, feeling that they can do just as they please. The remarkable thing is that the man who steals never receives any happiness as a result of his theft. He loses his own self-respect, he loses the respect of his neighbors, and brings upon himself the displeasure of our Heavenly Father, who makes it possible for all of us to live without stealing, if we will.

Thou shalt not bear false witness against thy neighbour.

Think of the sorrow and distress in the world, as a result of men and women gossiping about their neighbors, testifying to things, or referring to things that are not true, and implying that they are true. But they never get any happiness out of it. You never saw a gossip in your life that was happy. He is just as unhappy and miserable as the devil all the time—and of course he is in Satan's company when he is gossiping about his neighbors.

This is one of the transgressions that the Lord points out particularly, and we ought to be very careful. If we state anything, it should be the truth. We should never testify to anything that is untrue. And if we are truthful always, our Heavenly Father has assured us happiness.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Some people are never satisfied with what they themselves possess, but they want something that somebody else possesses, and if they cannot obtain it in any other way, they will obtain it by foul means. But it does not result in happiness.

I want to say in passing, my brethren, if you want to be happy, and I think we all want to be happy, we must conform our lives to the wise counsels of our Heavenly Father, who gave these Ten Commandments to ancient Israel, and they are binding upon modern-day Israel, just the same.

#### A LAW GIVEN TO THE LATTER-DAY SAINTS

Then he gave us another commandment that has a great influence upon the happiness of our lives. I should like to refer just briefly to this.

The world is not responsible to the Lord for what I am about to read you, but we are, because He gave it to us in addition to all the other commandments that have been given us in the Old and New Testaments—"Thou shalt love thy neighbor as thyself," and all other inspired advice intended to make men happy—in addition to which he gave us in our day another law that is referred to as the Word of Wisdom. It means a simple law, but I have never known anybody that was happy as a result of violating it.

The Lord says that we should not use hot or strong drinks. He tells us that tobacco is not good for us. He advises us against the using of these things, and tells us that we should use grain for food and even tells us the kind of grain that is best for us. He tells us that there are some things that are better than others. He tells us to use meat only sparingly, and he gives us the privilege of having all wholesome herbs and fruits as part of our diet and promises us, with the use of these things, happiness.

He warns us against the use of strong drinks and tobacco. Last year, this state that we live in, violated that commandment of God to the extent of over \$22,000,000. Yet, we, many of us, belong to the Church of Jesus Christ of Latter-day Saints.

I want to say that not one penny of that \$22,000,000 that was used for these things that our Heavenly Father has said are not good for us, has produced any happiness. On the contrary it has produced misery, and sorrow, and the unfortunate part of it is that it not only applies to us in mortality, but also it will mean sorrow in many cases throughout the ages of eternity.

So, my brethren, how blessed we are if we are living under the influences that God intended we should live under. If we keep His commandments we are making progress, and development is sure to follow. But if we fail to take His advice, if we refuse to accept His counsel, then we will be in the same condition as the rest of the world who are soon, I may say, to be "ripe for destruction," unless they repent; and unless we repent of the wrongs that we do, some of us will be very remorseful when we analyze the situation and examine ourselves to find we are justifying ourselves because we are like the world.

Now, when the Savior was upon the earth in the meridian of time, He taught his disciples what they should do, exhorted them to works of righteousness, and marked the pathway that would lead them into his presence in the celestial kingdom—not only did He advise His children in the Old World, but He came over into this western hemisphere and taught the people the same things here. Why? Because He wanted them to be happy; He wanted them to utilize their time upon the earth to their advantage and not waste it. He came down from heaven, and they saw Him coming out of heaven. He gave them counsel and advice that is contained in the Book of Mormon, some of which is also contained in the Old and New Testaments.

He revealed the Word of Wisdom in our day with the promise of health and happiness and long life if we would observe it. Now, brethren,

we cannot blame our Heavenly Father if we are not happy. We have nobody to blame but ourselves.

I can say to you that if we have the spirit of the Lord burning in our souls we cannot be unhappy. We read in Job that there is a spirit in man, and the inspiration of the Almighty giveth him understanding. If we keep the commandments of God we are entitled to that inspiration, and if we live as the sons of God ought to live, we will have that inspiration, and nobody can prevent it, and the result will be our own physical and mental and moral development in mortality, and continued development throughout the ages of eternity.

#### OBSERVANCE OF GOD'S LAWS BRINGS SAFETY

So I am asking today that we examine ourselves. Let us set our own homes in order. Are we observing the teachings of our Heavenly Father, or are we setting our own judgment up, and saying, "We'll do as we please"? The world may do that without so much criticism, it seems to me; but I cannot understand how we, who have received so many blessings, can do that. I cannot see how we can be satisfied with ourselves if, when we make a mistake, we do not correct it just as soon as possible. I am sure that most of us will make mistakes, but we do not need to go on making mistakes. I remember my own father saying to me when I was a child: "My son, you will go out into the world, and every once in a while you will stub your toe and fall down; but for goodness' sake, do not stub your toe twice in the same place."

I have thought of that a good many times. When I have made a mistake and found I have made it, I have tried to avoid it in the future. Insofar as I have done that, I have had happiness. I may say to you, all the unhappiness I have known in the world has been the result of a failure to measure up in taking advice from our Heavenly Father and living it—all of it. It may not have been my own transgression; it may have been the transgressions of some others that I love, but unhappiness has always followed violating the advice of our Heavenly Father.

You brethren hold the Priesthood. That is why you are here. You are here because you have received a special gift from our Heavenly Father. You are here because the hands of the servants of God have been laid upon your heads and you have been given a divine calling and an opportunity, and in addition to that you have been given all the advice that anybody has had in all the world to make us happy. Our Heavenly Father loves us, and he loves our lives when they conform to his teachings.

Today in the midst of the confusion that exists in the world, let us not follow the adversary who would lead us into by-paths. Rather let us plant our feet upon the highway that leads to happiness and the celestial kingdom, not just occasionally, but every day, and every hour, because if we will stay on the Lord's side of the line, if we will remain under the influence of our Heavenly Father, the adversary cannot even tempt us. But if we go into the devil's territory where drinking, smoking, carousing, immorality, lying and stealing predominate, we will be unhappy and that

unhappiness will increase as the years go by, unless we repent of our sins and turn to the Lord.

I have traveled in the world approximately a million miles, in my ministry. I have been in many lands and climes, and I have met many people. I have never known anybody who had real happiness in his life except on the score that he was keeping the commandments of God as far as he was able.

Now, we want to be happy. We want our homes to be happy. If we do, let them be the abiding place of prayer, thanksgiving and gratitude. Ask a blessing upon the food when we partake of it. Fathers, be kind to wives and children, and children be kind to mother and father. "Love one another." "Honor thy father and thy mother."

I feel very grateful that the Lord has made me capable of understanding some of these things. I am grateful that the inspiration of the Almighty has taken possession of me sufficiently that I have understanding in regard to these things, and He has given you the same opportunity, and you have enjoyed it.

Today in this conference and the meetings that follow, we are here to wait upon the Lord. All the advice recorded in the scriptures we have access to; and then He calls us together, and advises us, under the influence of His Spirit, to do the thing that is right. When we do what He wants us to do, we will never injure any living soul. We will always be helpful to them, and we will enrich their lives as well as our own.

#### A TESTIMONY

I know that God lives; I know that Jesus is the Christ; I know that Joseph Smith is a prophet of the living God, and I am thankful to have lived in a day of the world when these things were made known unto the children of men. I am thankful to my forebears that they accepted the Gospel and made it possible for me to partake of its blessings if I will.

That the Lord may add his blessing, that we may continue faithful, that we may love one another, remembering those who have been our associates before, who have been faithful and have passed on I humbly pray. As I stand here I think of the men who have preached the Gospel of Jesus Christ from this pulpit, who have long since passed to their reward, and realize that in the not far distant future every one of us who are here will face our record, whatever it may be. With that feeling and that assurance, let us set our own homes and our lives in order, and be rich in the companionship of the spirit of God, for the only pathway of happiness is the pathway of righteousness that will eventually terminate in the celestial kingdom, in the presence of our Heavenly Father, with the good men and women who have lived upon the earth from the beginning. I bear you that witness, in the name of Jesus Christ our Lord. Amen.

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As the closing song, the congregation sang the hymn, "Zion Stands

With Hills Surrounded"—Words by John Kelly, music by A. C. Smyth (L.D.S. Hymns No. 287).

The closing prayer was offered by Elder George L. Scott, President of the Portland Stake.

Conference adjourned until 2 p.m.

## FIRST DAY AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., Thursday, April 6.

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

This is the second session of the 114th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square.

We will begin the service by the congregation singing "How Firm A Foundation," (Song Folder No. 14, L.D.S. Hymns No. 239, Hymn Book No. 237). The words are by Kirkham. Our conductor is Elder I. Spencer Cornwall, and our organist, Elder Frank W. Asper.

The congregation sang the hymn, "How Firm A Foundation."

Elder Harold S. Snow, President of the St. George Stake, offered the opening prayer.

Singing by the congregation, "Come All Ye Sons of God"—Words by T. Davenport (L.D.S. Hymns No. 302).

### ELDER GEORGE F. RICHARDS

*Of the Council of the Twelve Apostles*

I realize that I am standing before a large body of leading representative men of the Church of Jesus Christ of Latter-day Saints, men of ability, experience and devotion to the work of the Lord.

I sincerely hope that what I have to say will be considered appropriate for the occasion, and stimulate some of us to greater effort, along lines of religious activity, particularly that of individual missionary work, one of the most important, and most neglected, of all the responsibilities resting upon us, as members of the Church.

#### SERVICE THE MANIFESTATION OF LOVE

The scriptures plainly teach, and we, the Latter-day Saints, most sincerely believe in the doctrine, of the fatherhood of God and the brotherhood of man, and we rejoice in the nobility of our ancestry, and this sug-

gests to the mind love for God and for man. We believe in the two great commandments, upon which hang all the law and the prophets:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and, "Thou shalt love thy neighbor as thyself."

We believe that service is the best manifestation of love, and that the greatest service that can be rendered to man, and to our God, is that of bringing souls unto Him and His kingdom. Hence, we willingly make the sacrifice of preaching the gospel to the world, and in other respects, to serve our God and our fellow man in a religious way. All the work of the Church is of this character. The Lord said to His servant, Moses:

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) This is the end our Father has had in view from the beginning. All else is but a means to this end. For this purpose the Gospel was instituted from before the foundations of the world. For this purpose the Church of Christ was established, in the various gospel dispensations on the earth, and for this purpose the gospel has been restored anew in these last days, and the responsibility rests upon the Latter-day Saints to preach it to all the world, and to carry forward the work of the Lord in all the earth. What we have done and are doing to discharge ourselves, as a people, and as individual members, of this responsibility, is an evidence of our sincerity, in what we profess. For more than a century we have been preaching the gospel in the nation of the earth and on the islands of the sea, and many thousands of honest-hearted souls have been brought into the fold of the Master. We are organized also, as a Church, to preach the gospel to non-members within the stakes of Zion, and splendid results have attended our efforts in this direction.

#### MISSIONARY WORK OF GREAT IMPORTANCE

There is one system of missionary work, however, definitely prescribed by revelation, that has not received the attention of members of the Church, that its importance deserves; it is individual missionary work.

Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbor. Therefore, they are left without excuse, and their sins are upon their own heads. (D. & C. 88: 81, 82.)

If every man who has received the Gospel were to regard himself as a missionary for the Lord, as the Lord intends he should be, and then discharge himself conscientiously and fully of that responsibility, there would be an accomplishment in missionary work, exceeding anything we have in the Church today. The results of stake missionary work show that people are here to be converted, and what might be accomplished through individual effort.



How sweet 'twill be at evening  
 If you and I can say,  
 Good Master, we've been seeking  
 The lambs that went astray.  
 Heartsore and faint from hunger,  
 We heard them making moan,  
 And lo, we've come at nightfall  
 Bringing them safely home.

When people out in the world become converted and join the Church, they pretty generally use their influence to interest their neighbors and friends in the gospel. I have thought that where we have regular branch organizations in the missions, the Saints do as much toward making converts as do the regular missionaries. But at home we are prone to leave the non-members alone, to their serious loss, and our own condemnation.

At a conference I at one time attended in North Davis Stake, President Henry Blood related an experience had by him, while filling a mission in England, which is a fair example of these two classes—Saints in the mission and Saints in the stakes toward individual effort in missionary work.

President Blood said that in answer to a missionary call, when a young man, he went to England. After being there some time, he was made president of a district, and at the close of one of their conferences a good sister invited him to go with her to dinner, saying that she had invited a gentleman investigator to dinner, and she would like President Blood to meet him. Our missionaries are looking for such opportunities, and President Blood cheerfully accepted the invitation and went with the sister. While she was preparing dinner, President Blood was sitting in the front room looking out onto the street, when a man walked past the window on the sidewalk and entered the gate, whom President Blood recognized as a man who had lived in Kaysville, President Blood's home town, for some years. He had for some reason returned to the land of his nativity, and this lady had made his acquaintance and was teaching him the gospel. President Blood had to go to England to do what might and should have been done at home.

I regard our responsibility as members of the Church, much as that which the Lord placed upon his servant, Ezekiel, in his day:

Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shall surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. (Ezekiel 3:17-19.)

There are souls about us to be saved and in the process, if we do our full duty by them, we deliver our own souls. We who have received the gospel know the great need our non-Mormon friends have for what we have to offer them, and the value it will be to them, when they receive it, which value exceeds the wealth of this world.

In this kind of service both giver and recipient are greatly enriched. The Lord has indicated the spirit in which this missionary work is to be done.

And no one can assist in this work except he shall be humble and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be entrusted to his care. (D. & C. 12:8.)

We are rich in a knowledge of the things of the kingdom of God. All about us are men and women who are in abject poverty, pertaining to a knowledge of the gospel.

We do not want to be in the same class with the rich man who, through neglect of his poor neighbor, Lazarus, found himself in hell and torment.

#### OUR RESPONSIBILITY TO SERVE

As members of the Church we are under obligation to respond to every call that may be made upon us by those who are in authority. The Lord has said, "Whether by mine own voice or by the voice of my servants, it is the same." (D. & C. 1:38.) And when we accept a call, we should regard that acceptance as a solemn covenant on our part to magnify that calling.

Should we not be called to any particular office, we will have ample opportunity to labor and do good, and assist in saving souls, the most important work in which a person can be engaged.

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (D. & C. 58:26-29.)

There is no shelving of a good man in this Church. With the responsibility of individual missionary work, and of genealogical and temple work staring one in the face, he needs have no other calling to occupy his time and his efforts to do good, to please the Lord, and to work out his own salvation.

This suggests service to others and labor for self. But there is no excellence of service without labor.

The man that wants a garden fair,  
One small or very big,  
With flowers growing here and there,  
Must bend his back and dig.  
The things are very few in life,  
That wishes can attain.  
Whatever we want of any worth  
We've got to work to gain.  
It matters not what goal we seek,

Its secret here reposes,  
We've got to work from week to week,  
To get results or roses.

#### A STRONG TESTIMONY

The knowledge I have of the gospel, and the testimony I have of its truth and saving power, make my appreciation and love for it beyond my power to express. I do know that the work in which we, as Latter-day Saints, are engaged is the work of the Lord, the plan of the Gods for the existence of the earth, and of man upon the earth, for their glory and for man's exaltation, through obedience unto the laws and ordinances of the gospel, and through the atonement of our Lord and Savior Jesus Christ. His is the only name under heaven by which man may be saved in the kingdom of God. And no man can be saved in the kingdom of God except he believe on the name of Jesus Christ and in the efficacy of His atoning blood.

In a most solemn manner, I bear to you my testimony that God the Eternal Father and His Son Jesus Christ did reveal themselves to Joseph Smith, whom God raised up to be the mighty prophet of the last days. That the Prophet Joseph, as an instrument in the hands of God, accomplished the work of establishing the Church and kingdom of God on earth, and of restoring the gospel in its fulness, and following in the footsteps of the Savior, sealed his testimony with his blood.

That Brigham Young was his legal and lawful successor, as president of the Church of Jesus Christ of Latter-day Saints. And that those who succeeded to the presidency, down to and including the present president—Heber J. Grant—have been men of God led and directed by him in their ministerial labors, so that the work has progressed and prospered, and it will continue so to do until the Savior shall come, and the kingdom of our Lord, and He shall dwell personally upon the earth, and rule as King of Kings and Lord of Lords forever.

This testimony is true and faithful and I bear it to you and to all the world in the name of Jesus Christ. Amen.

#### ELDER LEVI EDGAR YOUNG

*Of the First Council of the Seventy*

May I say by way of introduction to the few words I wish to give this afternoon as a message, that the call of Elder Mark Petersen to be an apostle of our Lord and Savior receives our hearty support and love.

Elder Petersen is a high type of man, a Christian gentleman in every particular. What a fine work he is destined to do as a disciple of our Lord!

#### COMMENT BY AN EMINENT ARCHITECT ABOUT THE TABERNACLE

On entering these sacred grounds this morning, I saw the dentils that surround the cornice of this building. It is the dentils, and there are

hundreds of them, that give beauty to the simple and unadorned cornice of the Tabernacle. You will note them just under the roof if you will look closely. They were recently the inspiration for comment by the great American architect, Thomas E. Tallmadge in his *Story of Architecture in America*. He had been telling about the influence of Greek ideals on early American architecture and says: "Up and down the Atlantic seaboard, through the Western Reserve, along the Gulf of Mexico, up the Mississippi, and over the plains, the Greek revival spread. I have noticed that the famous tabernacle built in Salt Lake City by that extraordinary man, Brigham Young, has the tell-tale Greek profiles in its mouldings and cornices." Dr. Tallmadge refers to the dentils, which give to this building a beauty relieving the cornice of its extreme unadornment. One famous artist said that the dentils remind him of a beautiful piece of old lace.

### THE ANGEL ON THE TEMPLE

The angel on the center tower of the temple also looked very beautiful this morning, bathed as it was by the gold light of the morning sun. I almost imagined hearing John the Revelator himself speaking to me his exquisite words as he peered into the future:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Rev. 14:6, 7.)

### THE PURPOSE OF MONUMENTS AND BUILDINGS

Then I passed the gull monument, the creation of our own Mahonri Young. It is in honor of the gulls in their saving the wheat fields in 1848, when they were being destroyed by the locusts. The south bronze of the monument was pronounced by Rodin, the most noted sculptor of France, as one of the outstanding pieces of American sculpture.

I speak of these things because they represent so much in our history. They are the creations of great men—great souls. Only a deeply religious people could create a building like this tabernacle; only a good people could construct a building like yonder temple. A religious leader of India once wrote above the portal of a temple in Kashmir, India, these words: "O God, in every temple, I see people who see Thee." These buildings involved the human constants, common to humanity throughout the ages—hunger and labor, seed-time and harvest, love and death, faith and prayer—all operated to produce the noble things you see on these sacred grounds.

### THE STANDARD WORKS OF THE CHURCH

My brethren, I often feel that we fail to see the beauty that lies all about us; we fail to realize that the three great characteristics of creation are truth, beauty, and goodness. God is behind all truth, beauty, and

goodness, and there is nothing so noble for the soul, so uplifting as to be able to find beauty in all truth. In fact, it was the poet Keats who said: "Beauty is truth, truth beauty." These statements apply to our Church works: The Holy Bible, the "Holy" Book of Mormon, the "Holy" Doctrine and Covenants, and the "Holy" Pearl of Great Price. I freely use the adjective "Holy," because all these four standard Church works are sacred. The Prophet Joseph Smith's entire life was devoted to discovering and having revealed to him the truths of God. These are the forces that made his life what it was—a life of refinement and appreciation for the beautiful.

I believe, my brethren, that if we as missionaries will present the word of the Lord as contained in the standard works of the Church in a manner that will bring out the beauty of them, people will begin to read them as never before. Take the Holy Bible. When I read the first words as contained in the Book of Genesis:

In the beginning God created the heaven and the earth. And the earth was without form, and void; . . . And God said, Let there be light; and there was light . . . So God created man in his own image, in the image of God created he him—

I feel thankful for prophets and revelators.

These words plant in our hearts the truth of truths. God is there in the heavens as our Father, the creator and ruler of the universe. It causes every soul to reach out to Him and strive for eternity. Could any words be more beautiful? The Holy Bible is the book of God's words and teachings.

As an example of beauty in the Book of Mormon, I commend to you the twenty-ninth chapter of Alma, which reads in part:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth

The entire chapter is a lyric of great beauty. The Book of Mormon is full of such lyrics. Some day this holy book will be sung into the hearts of humanity.

The one hundred and ninth section of the Doctrine and Covenants is one of my favorite chapters of that divine and holy book. It is the prayer offered at the dedication of the Kirtland Temple on March 27, 1836, in which the Prophet Joseph Smith asks God, "in the name of Jesus Christ, the Son of Thy bosom, in whose name alone salvation can be administered to the children of men, we ask thee, O Lord, to accept of this house, the workmanship of the hands of us, thy servants, which thou didst command us to build." And then are uttered words of admonition to train our minds and understanding. Says the Prophet:

Call your solemn assembly . . . seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (D. & C. 88:117-119.)

Thoughts are precious seeds of life, and here we are taught to become thinkers. The Prophet Joseph founded a School of the Prophets and encouraged the study of the classical languages including Hebrew. He himself worked hard at the Hebrew language and set us an example of what it means to cultivate the mind, for "a great soul is strong to live as well as strong to think." The Prophet founded schools and the University of Nauvoo.

Then there is the Pearl of Great Price in which you find the beautiful Articles of Faith. Why this book is so neglected, I do not know. It is a perfect reservoir of truth, and in it as in all the others I have mentioned, we can read about God directly, and become deeply moved by His holy words. There is an Arabian proverb which says: "A fig tree, looking upon a fig tree, becometh fruitful." When we recite the Articles of Faith let us speak from the depths of our souls, particularly when we repeat the words: "We believe in God, the Eternal Father; and in His Son, Jesus Christ; and in the Holy Ghost." We go to our holy books for life, for more life and keener life, for life as it crystallizes into higher and deeper significance. They create within us a sense of absolute truth, beauty and goodness. They impart to us the spirit of learning and wisdom and truth. They tell us which way we must go to find our God who leads us by our faith to the unity of the perfect life. May God bless us all and help us daily to understand His great truths, I ask in the name of Jesus Christ. Amen.

### ELDER DAVID A. SMITH

#### *President of the Temple Square Mission*

My brethren, for me this day has been a glorious one, it is good again to meet men with whom I have labored, having been greatly blessed and encouraged through such associations.

I rejoice in being with you today and in receiving your kind greetings and words of encouragement.

At this time I am reminded of the day I made my first visit to a stake conference, representing the General Authorities.

This was a Priesthood conference, a uniform Priesthood quorum activity was to be considered.

As I stood before that assembly of men, the hair of their heads having grown gray in the service of our Lord, I was frightened. I pleaded with the Lord to direct me, and He was good to me as He has always been.

As I finished, the stake president moved that those present approve

the plan and pledge their support and devotion. The vote was unanimous.

Following the closing prayer, each man present greeted me with a hearty handshake and a blessing. Their kindness I shall never forget.

Since that time I have continued to receive blessings and encouragement through such associations.

Many of my friends were surprised at my attitude at the time the present Presiding Bishopric were sustained. I have looked upon that experience as a choice blessing; my associations and opportunities during the time I served in that office are choice memories which I really cherish.

Before I was called to go to the Canadian mission President Grant told me to take a vacation, I started to paint the outside woodwork of my home. As I was painting the cornice, my wife called me and said, "President Grant desires to talk with you." As I descended the ladder this thought came to me, as though someone had spoken to me: "You are going to Canada." As I entered my home I turned to my wife and said: "Get ready to go to Canada." She answered, "Is that what he said?" I told her I had not called but I had a feeling I was to receive that message.

I called the President's office and President Clark requested me to go to the President's office immediately.

When I entered he invited me to be seated, informing me that President Grant had been called to the temple. When the President returned and took his seat at the table he said, "David, we are going to send you upon a mission." I answered, "When do I leave for Canada?" President Grant brought his hand down on the table with considerable force as he said, "Who's been telling you? Can't our brethren keep their mouths shut?"

I tried to convince him that our brethren had not informed me.

I am happy to have had a mission to Canada; it has been a blessing I shall always remember and be thankful for.

From my youth it has been my blessing often to be in the presence of men who have directed the affairs of the Church. On one occasion President Taylor placed his hand upon my head and said: "May the Lord bless you my boy, the Lord bless you."

From that day until now it has been my cherished privilege to know and often be in the presence of those who have since presided over the Church.

I thank our Eternal Father for the many blessings I have had and do now enjoy, and I pray that I shall always be worthy of them. This I humbly ask in the name of Jesus Christ. Amen.

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The congregation sang the hymn, "Abide With Me"—Words by H. F. Lyte, Music by Wm. H. Monk (L.D.S. Hymns No. 180).

**BISHOP LEGRAND RICHARDS***Presiding Bishop of the Church*

Brethren, I feel that this is a wonderful privilege to be associated with you fine men, leaders in Israel, and the better I become acquainted with you, through my visits to the various stakes of Zion, the more I feel the strength of this great Church. As long as I can recall, the Church has meant more to me than anything else in the world. I have always rejoiced in the words of Isaiah when he told of a day when a marvelous work and a wonder should come forth among the children of men, and there has never been a question in my mind but what I have been privileged to live in that day and this is the work to which the prophet referred.

**THE SAINTS MANIFESTING FAITH**

It seems to me that there has never been a time when the Church was achieving such fine results as at the present time. Recently I heard a statement purported to have been made by one of our worthy patriarchs in his eighties. One of his friends asked him if he would not like to pass on to the other side, calling attention to the fact that his wife had already died and that many of his friends were there, and he replied, "I should say not. I have lived to see the Lord accomplish so much in my lifetime. I would like to remain as long as I can and see what else He is going to do. I have always believed in the words of the prophets, and I believe they will all be fulfilled, literally, as the Savior has indicated, and that we are engaged in the greatest movement this world has known since the days of the Lord and Savior Jesus Christ."

To me, one of the greatest accomplishments in the Church is the marvelous faith of the Saints as evidenced in the payment of their tithes and their offerings. Sometimes we look upon this as merely a temporal matter but it is a marvelous gauge of faith. In the third chapter of Malachi, the prophet indicates that the Lord would send his messenger to prepare the way for his coming and there is a very peculiar thing: that entire chapter, relating to the preparation of his coming, deals with the calling back of Israel to the remembrance of the Lord in their tithes and their offerings, indicating that the whole house of Israel had departed from him in this great commandment. So far as I know, there was no religious body in the world observing the law of tithing when that great law was revealed again to the Prophet Joseph Smith. In my position I am privileged to know of the faith of the Saints in the payment of their tithes and their offerings, and the great increase evidencing their faith is a marvelous thing to me.

We take the report to our meeting with the First Presidency weekly, and when President Grant is there, and the report is handed to him, he invariably remarks, "Isn't it wonderful!" And it is wonderful because it evidences the faith of the Saints in the work of the Lord who plants in the hearts of His people a love for the work so that it makes it easy for them to pay their tithes and their offerings. I am sure we all rejoiced this morning in the wonderful report read by President Clark, and I find



myself trying to look into the future and visualize what may yet be accomplished by the Church through such faithfulness.

#### RESPONSIBILITY OF LEADERS

About two years after the Church was organized, the Lord gave a revelation to the Prophet Joseph in which He indicated that Zion was to increase in beauty and holiness; that her borders were to be extended; that her stakes were to be strengthened; that Zion was to arise and put on her beautiful garments. In the hands of this body of men rests the responsibility of that great achievement, and I feel that Zion is increasing in beauty and in holiness.

In my work with the young people of the Church, I feel proud of the marvelous things they are doing in the midst of the temptations surrounding them today. I am proud of the work that is being done in the stakes of Zion, in the wards throughout the Church, and I believe that this Church is literally fulfilling its great destiny. We should realize, brethren, that ours is the responsibility to carry on. I think of these words so often, for Zion must increase. It must extend its borders. It must strengthen its stakes. There is no backward trek in this Church, and every man called to responsibility of leadership ought to be sure that the work under his direction is being strengthened, that as the years come and go, each year finds us farther along the way, and that we are not slipping in the great responsibility that is ours. Then I try to visualize the accomplishments of the future made possible through the continued faithfulness of the Saints in the payment of their tithes and their offerings.

#### INCIDENT REGARDING THE PURCHASE OF A BOOK

My father, Elder George F. Richards, has referred to the great missionary work of the Church. When this great conflict is over and our young people return to us, I hope the Church will be able to carry on a missionary movement such as it has never known and such as the world has never known, because I believe there are many who are honest in heart waiting to know the truth.

When in California recently, I heard of an experience of one of our brethren. He went into a bookstore to purchase *The Life and Travels of Parley P. Pratt*, one of the early apostles of the Church. He had previously ordered this book and while he was looking at it, a distinguished gentleman, a former vice president of one of the largest banks of Los Angeles, stepped up to him and calling him by name said: "What are you buying?" He replied, "A Church book." "Is it interesting?" "Surely it is interesting." "Well, I believe I will buy a copy." "No," said the good brother, "if you will promise to read it from cover to cover, I will give you a copy." He made the promise—took the book home. That was on a Saturday afternoon. He commenced reading the book that evening, and he couldn't put it down. He stayed up all night and read it through, and Monday morning he was at the brother's office door when he arrived, to tell him that he had been figuring for some time that he ought to do some-

thing in a religious way; that he had gone in and out of various churches but seemed to come out as empty as he had gone in and thought it was all his fault. But he said, "I was fascinated by that book. I believe every word that is in it. But why have you kept these things from us? Why haven't you told us of these marvelous things that the Lord has done?"

#### TESTIMONY OF A CONVERT

We called a prominent attorney, a recent convert to the Church, to speak in one of our conference meetings in Los Angeles when I was serving as president of the stake, and I said to him, "Will you tell this congregation what there was about Mormonism that appealed to you?" And he stood up and in a rich, deep voice said, "If you have hunted for something all your life and you couldn't find it and you therefore decided it did not exist, then you just happen to stumble onto it, you do not need anybody to tell you that you have found it, do you?" He said, "That's what I found when I found Mormonism. The thing about it is that the more I learn, the greater it seems to be."

#### HELPS IN MISSIONARY WORK

Through the continued faithful payment of tithes by the Saints, it should be possible to provide the branches of the missions with suitable places in which to meet, which will be a great help to the missionaries in their work. Sometimes I feel that the development of the radio is primarily to make possible the preaching of the gospel to every nation, kindred, tongue, and people before the end shall come, as the prophets have declared. I believe the Savior must have visualized this when he declared the message should be proclaimed from the housetops. This is our responsibility, and the Church must not fail.

Then there is the great temple work of the Church. We have, as you know, recently completed a temple in Idaho Falls and have acquired land for two temples in California. While in Europe years ago, I heard President Joseph F. Smith tell the Saints there that the day would come when temples of the living God would dot that whole land of Europe; and I look to see, through the tithes of the faithful Latter-day Saints, temples erected all over this world where the Saints of God are gathered.

Another of the great achievements of the Church, causing it to put on its beautiful garment, is the Welfare program of the Church. We have come a long way in our production program, I dare say much farther than many had anticipated. President Clark made that clear in his report this morning. In a Welfare meeting in one of the stakes recently, the president of the stake turned to me and said, "Bishop, any day you want to treble our assignment, we will accept it and deliver it to you." Such a spirit as this should enable us to care for all our worthy members, and to remove them from all forms of public relief, and thus become a light unto the world and an ensign to the nations. I am sure the Lord will provide the resources to do this through the faith of the Latter-day Saints.

## BLESSINGS FOLLOW THE PAYMENT OF TITHING

Now, I would like to add a few thoughts on the practical phases of tithing. I want you to know that I believe the Lord has in mind to reward adequately every Latter-day Saint for his faithfulness. In the third chapter of Malachi the Lord promises to rebuke the devourer and open the windows of heaven. What a marvelous promise! Then in answer to their disputations He tells them He will prepare a book of remembrances and when He comes to claim His jewels "then shall ye return and discern between him that serveth God and him that serveth him not."

When I was in a stake of Zion recently, a good brother asked me a question about paying tithing. He said, "I pay my tithing on that which I draw out of my business to live on. Is that right?" "Well," I said, as I am able to read between the lines, "I would imagine that you have accumulated an estate worth at least a hundred or a hundred fifty thousand dollars." He said, "You are right, Bishop." I said, "And that to date is untithed. If you were to die tonight, would you like to pass that estate on to your wife and children knowing that you had never tithed it?" He said, "I never thought of it quite that way before."

We have many inquiries at our office, constantly, about the matter of deducting taxes, income taxes, etc., before paying tithing, and we are told that in some cases the Saints are advised to do this, by their bishops. I think the bishops are being pretty liberal with the Lord's money. Taxes are no different from what they have always been except in amount and manner of payment. We have never expected to pay our taxes out of the Lord's tenth. That is what we are investing in the future security and freedom and liberty of the great nation in which we are privileged to live while our boys are out on the battlefield.

For some time I have felt that some farmers do not figure their tithing the way I think it should be figured. One good farmer said to me, "Bishop, I know just how to figure my tithing. I have a jar in my kitchen cabinet and every time I sell anything I put a tenth of it in the jar, then I pay it for tithing." I said, "Is that all you pay?" He said, "Yes, isn't that enough?" "Well," I said, "your brother who lives up here a few miles earns a hundred dollars a month and pays ten dollars tithing; he buys his groceries, his milk, his meat, and his eggs with the money he has left after paying his tithing. Should a farmer not figure his tithing on all he consumes and his surplus and the gain of his land?"

I pray God to bless you, brethren. I am proud of your faith. I think it is marvelous in the sight of the Lord, and I leave you my love and blessing and pray that the Lord will bless the good people over whom you preside, for their integrity, in the name of Jesus Christ. Amen.

**ELDER RICHARD L. EVANS**

*Of the First Council of the Seventy*

In following Bishop Richards, I feel very much like a still small voice. [Laughter.] Before the days of microphones and public address

systems, voices such as mine were not so easily heard by audiences such as this, and I am very grateful for the mechanical help that makes it possible for us to be heard by great numbers and in far places.

### A TRIBUTE TO THE LEADING BRETHREN

I can think of no greater privilege in life, brethren, than to find fellowship with such men as you, and I can think of no greater tragedy or source of unhappiness than, having found such fellowship, to be deprived of it. I love my brethren; and I know that I could go to my brethren of the general authorities of the Church, to the last man, in any time of need, and find that I would not depart empty-handed or with empty heart. I hope that the time will come in every priesthood quorum of this Church when every member of every priesthood quorum can feel that same assurance concerning his own needs, spiritual and otherwise. It is a great source of strength and satisfaction and happiness, and assurance in life.

Before I proceed with one other thought that I have, I should like to express my personal regard for Brother Mark Petersen, who this day has been called to a place in the council of the twelve. It has been my privilege and my responsibility for some time to have business with him in the course of both of our official duties, and I have always found satisfaction in my approaches to him, and have always encountered there a quiet confidence and fairness, and safe judgment. And I subscribe to Brother Young's statement concerning him, pertaining to his gentlemanly characteristics on all occasions.

### WAR MAKES NO CHANGE IN GOSPEL

There has been a thought running through my mind, one or two phases of which I should like to mention here today.

War, of necessity, changes many things. "Business as usual," is something that cannot be expected. Nor can we expect "life as usual." War may change, necessarily, many of the habits of our living, especially of a material nature.

But I should like to say this here today, with the best language that I can command: that war does not, and must not, and cannot, change fundamentals. For one thing, it does not change our obligation to be bearers of the message of the Gospel of the Lord Jesus Christ. Brother George F. Richards has already referred to some phases of this, likewise his son, Bishop Richards, at this session.

If I am not mistaken, I think Brother Ivins of the First Council of the Seventy invited our attention some days ago to the fact that since the beginning of the stake missionary movement, within the past seven or eight years, more than 14,000 baptisms have resulted from stake missionary activity. To state it another way, that would add, perhaps, about three fairly good-sized stakes to the total membership of this Church—a tremendous accomplishment in the aggregate, and yet missionary opportunities are very perishable, so far as the individual is concerned.

I am reminded of the great hosts of men and women who have passed through our communities within the past two or three years, many of

whom have now left, and I am wondering with what impressions they have left, or if they have any impression of us at all. Some of them who were here last month are gone; some of them who were here last year are gone; some of them who are here now will be gone next month. Missionary opportunities on an individual basis are exceedingly perishable and transitory. War does not change our obligations to be bearers of the message of the Gospel of the Lord Jesus Christ, wherever we are and under whatever circumstances we find ourselves.

#### RESPONSIBILITIES CONCERNING OUR CHILDREN UNCHANGED

War does not change our obligations and responsibilities concerning our children; it cannot and it must not.

I am reminded of the fact that since the early crisis in the present European theatre of war, five or six years ago now, many young men and young women who were then twelve and fourteen and fifteen years of age, young men particularly, have since passed through perhaps the most critical years of their lives, and are now out fighting, flying bombers, in the armed forces of their respective countries, carrying the brunt, in many instances, of the heaviest battles. Should we have become too busy, because of the actual existence of war, or the imminence thereof, to have given these children of ours the foundation in our homes that we are obligated to give them and that they are entitled to have, thousands of them would now have left those homes without any foundation on which to place their feet.

I do not know how long the war will last, and I do not know anyone who does know. There are predictions extant, from a few weeks to several years. But regardless of its length, I do know that this is one of the responsibilities that war cannot and must not change—our responsibilities to our children—so that when the time comes that they must leave us, for any cause whatsoever, they will have that which will give them a fixed standard in life, a spiritual and moral foundation on which to rest their feet, no matter where they go or in what company they find themselves.

#### FUNDAMENTALS STILL IN FORCE

Another thing that war does not change is moral law, nor the evils and consequences that follow the disregarding of moral law. There is only one set of rules pertaining to the personal conduct of the children of our Father in heaven. If a thing was not right at home, it is not right away from home. If it was not right where we came from, it isn't right anywhere, in any company.

This spirit of social let-down and personal let-down is as wrong as it ever was or ever will be. War does not change fundamentals, nor the consequences that follow the ignoring of those fundamentals, and it must not be allowed to glorify evils. There is a reward for consistency of living, frequently restated by the prophets of God in a variety of language, over a wide period of time, but it resolves itself to the conclusion in the oft-quoted phrase: "He that shall endure to the end shall be saved."

May we be enabled as a people, and may our children, wherever they are, be enabled to distinguish between those things which war necessarily does not change, and those things which it must not be permitted to change, and to cleave to the fundamentals, both of personal and social conduct, as well as to all our other fixed obligations and duties as Latter-day Saints, and as children of God, our Father in heaven.

That we may have the spirit of discernment to distinguish between these things, and the strength, both those of us who are here and those who are on far fronts, the pattern of whose lives has been upset and broken, to carry forward and live lives of consistency, and endure to the end, is my prayer, to which I add my testimony of the truthfulness and divinity of this work, in the name of the Lord Jesus Christ. Amen.

### ELDER JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

At the session of the conference this morning we were informed that the Church is out of debt, that it owes no man or any institution a dollar. For that I am grateful, as I know you are. But the Church is in debt—fortunately not financially, but it is in debt now, has always been in debt, and will be in debt as long as time endures.

With the help of the Lord, this afternoon I would like to point out some of these obligations resting upon the Church collectively, and upon the Church individually.

#### OUR INDEBTEDNESS TO THE LORD

James has said that “every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” Everything that we possess, every blessing that comes is through the mercy and the goodness of our Father in heaven, and his Son Jesus Christ.

We read, in the second chapter of Mosiah, the words of King Benjamin which he was commanded by an angel to preach unto his people. I want to read one or two of these verses:

I say unto you, my brethren, that if you should render all the thanks and praise which your whole soul has power to possess, to that God who has created you, and has kept and preserved you, and has caused that ye should rejoice, and has granted that ye should live in peace one with another—

I say unto you that if ye should serve him who has created you from the beginning, and is preserving you from day to day, by lending you breath, that ye may live and move and do according to your own will, and even supporting you from one moment to another—I say, if ye should serve him with all your whole souls, yet ye would be unprofitable servants.

And behold, all that he requires of you is to keep his commandments; and he has promised you that if ye would keep his commandments, ye should prosper in the land; and he never doth vary from that which he hath said; Therefore, if ye do keep his commandments, he doth bless you and prosper you.

And now, in the first place, he hath created you, and granted unto you your lives, for which ye are indebted unto him.

And secondly, he doth require that ye should do as he hath commanded you; for which if ye do, he doth immediately bless you; and therefore he hath paid you. And ye are still indebted unto him, and are, and will be, forever and ever; therefore, of what have ye to boast?

#### GOD'S PLAN IS TO BRING SALVATION TO ALL MANKIND

How glorious is the plan of salvation, inaugurated before the foundation of the world for the salvation of men. Adam was sent to start the race, and through doing so, it became necessary for him to transgress a law, to bring death, or mortality, into the world. That made it necessary for the coming of Jesus Christ to redeem us from Adam's transgression, or the mortal death, and through the mercy of our Father in heaven, and His Son Jesus Christ, through that atonement we likewise are granted redemption from our own sins on condition of our repentance.

The resurrection comes to every soul, no matter how he lives, no matter what he believes; it comes to the wicked as well as to the righteous, and every man shall receive his reward according to his works.

Salvation from our individual sins comes through our repentance and cannot come any other way. And that all comes through the mission of Jesus Christ, who, according to the teachings of Paul, bought us with a price, and therefore, we belong to him and we are indebted to him. Never, worlds without end, will we be able to pay that debt. And that being true, we are under obligation to keep His commandments, to walk in the light of truth, to hearken to his precepts, to obey "every word that proceedeth from the mouth of God."

Ingratitude is, I think, the most prevalent of all sins, and one of the greatest, because every soul who refuses to abide in the truth, who will not walk in the light and understanding of the commandments which Jesus Christ has given, is ungrateful. He came and gave His life to redeem us from transgression. He was nailed to a cross and His blood was shed. What for? That we might live, that we might receive the remission of our sins, that we might, through obedience to the principles of the gospel, come back again into the presence of God the Father, and His Son Jesus Christ.

He did not have to die. He did that voluntarily. He tells us plainly that He laid down his life that He might take it again, because that is the commandment which He had received from His Father. "No man taketh it from me," He said, "but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

#### THE SUFFERINGS OF THE SAVIOR

Can you imagine the suffering, the extent of the anguish of soul that our Savior passed through—He who is the Son of God—in order that we might receive the resurrection, and that we might receive the remission of our sins through obedience to the principles of the Gospel, and

an exaltation in the presence of the Father and the Son? Do we realize what all of that means?

I think it is understood by many that the great suffering of Jesus Christ came through the driving of nails in His hands and in His feet, and in being suspended upon a cross, until death mercifully released Him. That is not the case. As excruciating, as severe as was that punishment, coming from the driving of nails through His hands and through His feet, and being suspended, until relieved by death, yet still greater was the suffering which He endured in carrying the burden of the sins of the world—my sins, and your sins, and the sins of every living creature. This suffering came before He ever got to the cross, and it caused the blood to come forth from the pores of his body, so great was that anguish of His soul, the torment of His spirit that He was called upon to undergo.

Are we not indebted? Yes. Are we ungrateful? Yes, unless we are willing to abide by every word that comes from the mouth of God, unless we are obedient, unless our hearts are broken, in the scriptural sense, unless our spirits are contrite, unless within our soul is the spirit of humility and faith and obedience.

#### OUR RESPONSIBILITY TO PREACH THE GOSPEL

Now there are many debts which we owe to the Lord. There is the debt of preaching this gospel to a wicked and a perverse generation, and those are the words of the Lord, so do not accuse me of calling the world wicked. It is. I can testify to that from what I have seen of it, and I have seen of the wickedness but a small part, I assure you. But the world today is filthy, drunken, saturated and stinking with tobacco. The world is full of immorality. It is a fallen world; it has been a fallen world since Adam was driven from the Garden of Eden, and yet we are in it, and the Lord has given us the mission of assisting Him, of being His agents in this world, to regenerate it, as far as it is possible to bring to pass that regeneration. It will never be fully accomplished, so far as we are concerned; we are not going, by our preaching, to save very many souls.

The Lord has given unto men their agency. They may act for themselves, they can choose to do good, or they can choose to do evil, with the rewards which are coming, and most men choose to do evil. The Lord said that men love darkness rather than light because their deeds are evil. Yet our mission, I say, is, so far as it is within our power, to regenerate, to bring to repentance, just as many of the children of our Father in heaven as it is possible for us to do. That is one of our debts; that is an obligation the Lord has placed upon the Church, and more particularly upon the quorums of the priesthood of the Church, and yet this obligation belongs to every soul.

It is the duty of every member of this Church to preach the Gospel by precept and by example. Brother George F. Richards quoted from the scriptures this morning, where the Lord said it is our duty to warn the world, and it is the duty of every person so warned to warn his neigh-



bor, and if he will warn the neighbors, then they are left without excuse, and their blood is upon their own heads. It is our mission to warn. That is one of our obligations, and we owe this debt to the world.

#### THE OBLIGATION ASSUMED IN PARTAKING THE SACRAMENT

I have already called attention to the fact how we are indebted to the Lord Jesus Christ. I want to say a little more about it. We go, if we are attending to our duties, to the sacrament service every Sunday; we partake of the bread representing the broken body of our Redeemer; we drink the water in remembrance of His blood which was shed; and we take upon ourselves obligations to do certain definite things. We are placed under covenant, to do what? To take upon us the name of Jesus Christ, to always remember Him, to keep His commandments which He has given us. These three things we covenant to do every time we eat that bread, every time we drink that water which has been dedicated, consecrated, to that very purpose.

We are indebted then, or obligated, to take upon us the name of Jesus Christ. This is the Church of Jesus Christ, and in taking upon us His name, we are under obligation to respect Him, and to remember what He has done for us, and we covenant to keep His commandments.

Do we think of it seriously? Can we eat and drink in remembrance of the body and blood of Christ, and then go immediately out to violate His commandments? Do we realize the nature and the importance of that great covenant we take upon us and renew every week of our lives—or at least have the opportunity to do it every week of our lives? We are under obligation to pray. I have been bold enough to say (and I confess I would not be able to prove it, but I believe it), that we are not a praying people. I shall modify that to this extent, by saying too many of us do not pray. We do not get down on our knees, we do not humble ourselves, we do not go before the Lord with that contrite spirit as He would have us do, and as we have been taught to do.

#### THE GOOD NAME OF THE CHURCH TO BE GUARDED

There is another obligation, another debt that we owe. We owe it as a Church and as individuals, to keep ourselves clean; our minds pure, our souls clean, uncontaminated by the sins of the world. It is the duty of each one of us individually to keep the good name of this Church unsullied. Now we have been accused of a great many things. There is not a crime in the category that has not been laid to the charge of the members of the Church. And the Lord said it would be so, that wicked men would speak evil of the truth. We should rejoice when they do that, not in the fact that we are so accused by those who bear false witness, but in the fact that we are innocent from all those things. In that we should rejoice.

But it is our duty as a Church, as communities, to keep the good name of this Church above reproach, and it is the duty of each individual member of this Church to keep himself clean, for each one of us carries

with him the good name of the Church, and whenever we do anything that is contrary to righteousness, if we are unclean in our lives, if we do not keep the commandments the Lord has given, the whole Church suffers, not merely the guilty individual who sins, and we ought to think of that. If one man sins and his sin is published, the world blames the whole Church. They would not do that with any other organization under the sun.

So it is our obligation, and we owe this debt to each other and to the Church at large to keep ourselves in strict accord with all these laws and commandments, to keep ourselves virtuous and clean, clean in our thoughts, clean in our actions, clean in our words, clean from blasphemy, the taking of the name of the Lord in vain. We are in debt to our Father in heaven in regard to tithing, and we have heard a good deal about that this afternoon.

We are in debt in regard to fasting, and I am afraid there again we have failed. A day has been set apart for fasting in this Church, and I fear we have made it just about as easy for people as we can to disregard this commandment by the way we hold our meetings, and I am not so sure that we are observing that law as strictly as the requirements demand of us.

Let me read a word or two from section 59 of the Doctrine and Covenants.

The Ten Commandments were spoken of this morning. It will not hurt for me to repeat what is written here, beginning with verse 5, in section 59 of the Doctrine and Covenants:

Wherefore, I give unto them—meaning members of the Church—a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him.

Thou shalt love thy neighbor as thyself.

#### THE SPIRIT OF THE LORD WITHDRAWN FROM THE WICKED

Here are two great commandments. We are under obligation, we are in debt to love the Lord our God with all our heart, with all our might, with all our mind, with all our strength, and do it all in the name of Jesus Christ. We are in debt and under obligation to love our neighbors, and if the world had only loved its neighbors, it would not be torn asunder as it is today. All this that has come upon it is because of its wickedness, and because the people of the earth violated the commandments and lost the Spirit of the Lord, and when I say lost the Spirit of the Lord, I am not speaking of the Holy Ghost. They never had the Holy Ghost. But the Lord has given to every man that comes into this world the guidance of the Spirit of Christ, or light of truth, and many times we speak of it as the Spirit of the Lord, and in many of the revelations it is spoken of as the Spirit of the Lord. This Spirit of Christ is given to every man that comes into the world.

But the Lord has withdrawn this spirit in great measure, because of the wickedness of the world. The Lord has said:

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. (D. & C. 63:32.)

This the Lord said a hundred years ago. He is not withholding the Holy Ghost from the world, because they never had it, but this light of truth, this guidance which comes to every man, which would lead men unto the truth if they would only hearken to it, is withdrawn because of their wickedness.

Now I will return to what I started to read:

Thou shalt not steal; neither commit adultery, nor kill, nor do anything like unto it.

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

That is another obligation, and a large percentage of the members of the Church are failing to pay that debt, or keep that obligation.

#### OUR OBLIGATION TO THOSE WHO HAVE DIED

Now, one more obligation that I wish to speak of, in conclusion. We owe an obligation not only to the living, but we owe an obligation to the dead. The Lord in His mercy and His justice grants to every man the opportunity to repent and to receive His Gospel. Millions have died without that privilege. They have gone into the spirit world not knowing Jesus Christ, without an opportunity to receive the remission of their sins. We owe a debt to them. We should be searching out the records of our dead and be preparing them that we might go into the temples of the Lord and there perform the ordinances for their salvation.

The Prophet Joseph said this is the greatest responsibility the Lord has placed upon us. Now, when he said that he meant, evidently, the greatest responsibility individually.

There is another responsibility just as great which belongs to us collectively, or as quorums of the priesthood and as members of the Church, and that is as I have already stated, to preach this gospel to a perverse and wicked generation.

Now, my dear brethren, the Lord bless you. Let us, as the scriptures say, "gird up our loins," and go out with all our might to accomplish the things the Lord has called upon us to accomplish, keeping His commandments, setting the example before all men, that they might follow, being humble, being true, and I ask it, in the name of the Lord Jesus Christ. Amen.

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The congregation sang the hymn, "Lord, Dismiss Us With Thy Blessing"—Words by Walter Shirley, Music by Jean Jacques Rousseau (L.D.S. Hymns No. 315).

Elder Wallace W. Johnson, President of the San Diego Stake offered the closing prayer.

Conference adjourned until Friday morning, April 7, at 10 o'clock.

## SECOND DAY

### MORNING MEETING

Conference reconvened Friday morning, April 7, at 10 o'clock.

#### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

This is the third session of the 114th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City.

President Grant is with us this morning, as he was yesterday afternoon.

All the other General Authorities are here as they were sustained yesterday, except Brother Rufus K. Hardy who is detained in the hospital.

The congregation sang the hymn, "High On The Mountain Top"—Words by Joel H. Johnson, Music by Ebenezer Beesley (L.D.S. Hymns No. 131).

Elder Irvin L. Warnock, President of the Sevier Stake, offered the opening prayer.

Singing by the congregation, "An Angel From On High"—Words by Parley P. Pratt, Music by John Tullidge (L.D.S. Hymns No. 131).

#### ELDER EZRA T. BENSON

*Of the Council of the Twelve Apostles*

I think I know now, brethren, how effectively suspense might be used as a tool of punishment. [Laughter.]

I rejoice with you in the opportunity of meeting in this great conference. I was made happy yesterday in the appointment of Brother Mark Petersen to fill the vacancy in the Council of the Twelve, and with all my heart I sustain him and pray our Father to bless him, and bless us all in our respective callings in the priesthood.

#### INCREASE IN JUVENILE DELINQUENCY

I have been greatly concerned, as I am sure many of you have, over certain trends that are in evidence in this great land of ours, which tend to strike at the very foundation of many of the things we hold dear. I

recognize the great promises that have been made to this land of Zion, through the Book of Mormon prophets and through prophets in the latter days. And yet, I wonder sometimes if we, as members of this great land, recognize what is necessary for us to do in order that those promises might be realized.

I am sure we all know that the fulfillment of those great promises is contingent upon our worshiping the God of this land, who is Jesus Christ.

I would like, if the Lord will bless me, to refer to one of the trends which has caused me deep concern since we last met in conference assembly. In riding across the great plains of this country, en route from Washington, D. C., to the conference, I read a letter and report from one of our great friends of youth, law and order and decency, and the American home, Mr. J. Edgar Hoover.

I was astounded to find that the trend of juvenile delinquency in this great land has reached proportions which should shock all of us. I am going to refer, if I may this morning, to some of the figures which were presented in the "Uniform Crime Report for the United States and its Possessions, by the Federal Bureau of Investigation of the U. S. Department of Justice," taken from the Annual Bulletin for 1943.

The increases in crime during the year 1943, as measured by arrests, are as follows:

Boy arrests, under 18 .....	23.4%
Girl arrests, under 21 .....	47.9%

For the first time since records have been kept, age seventeen predominated in the frequency of male arrests. For the first time, age 18 predominated in the frequency of female arrests. The seriousness of the situation is more clearly seen when it is remembered that these increases, particularly in female arrests in 1943, are in addition to similar increases in 1942. Compared with 1941, the arrests of girls under 21 years of age has increased 130.4 per cent.

Now, I recognize that these statistics are subject to some interpretation. Because of the lack of time I will not attempt any particular interpretation, but I do feel that they are indicative of a serious trend which should be the concern of every true American, and certainly every member holding the priesthood in this Church. Those offenses might be broken down as follows:

In the case of male arrests under 18, arrests for rape, 39.8 percent increase; robbery, 39 percent increase; burglary, 27.7 percent increase; auto theft, 23.4 percent.

Increase in female arrests under 21: offenses against property, 30.1 percent increase; miscellaneous violations, 53.2 percent; and offenses against common decency, such as drunkenness, vagrancy, disorderly conduct, prostitution, commercial vice, and other sex crimes, such as adultery and fornication, show an increase of 56.9 percent.

Mr. Hoover, in commenting upon this serious and alarming situation, made the following comment:

This country is in deadly peril. We can win this war and still lose freedom

for all in America; for the creeping rot of moral disintegration is eating into the nation. I am not easily shocked or easily alarmed, but today, like thousands of others, I am both shocked and alarmed.

The arrests of teen-age boys and girls all over the country are startling. Some of the crimes youngsters are committing are almost unspeakable. Prostitution, murder, rape, these are ugly words, but it is an ugly situation. If we are to correct it we must face it.

A recent survey of Christian ministers in this land indicates that sixty-five percent of the delinquency is due to broken homes. Commenting on this situation, Mr. Hoover continues:

America's youth, indicted by public opinion as reckless and carefree, is blamed for these misdeeds, but the real fault lies elsewhere. Before any youth has broken the law, some adult has committed a more serious crime. Driven by lust for money or enslaved by pleasure, the adult generation forgets that the most solemn obligation any person can assume in the eyes of God and men is to guide and direct the child along proper paths. To place anything ahead of that responsibility is akin to criminal negligence.

And then he comments on what he calls the "crack-pot theory":

This is the kind of "crack-pot theory" which has laid the groundwork for our present surge of teen-age trouble. For years we have listened to some quack theorists and pseudo-psychologists who have preached that discipline and control were bad for children, that they should be left uninhibited to work out their own life's pattern and their own self-discipline. But you never acquire self-discipline if you never learn what discipline is. Neither can life's problems be worked out without experience which can be secured only through hard knocks or by guidance from the experience of others.

Now, we are reaping the harvest. Fathers have gone to war or are working long hours; many mothers, too, are working on day or night shift. Youngsters are left to their own devices, and the tragic fallacy of the theory that self-discipline just grows is being demonstrated day by day.

#### PLEA OF A YOUNG SOLDIER FOR CHURCH MEMBERSHIP

Following a stake conference a few months ago, a young man in uniform came up to me and asked for an opportunity to talk for awhile. This was his story: He said: "I am a member of a certain camp near Washington, D. C. I have been attending the services held there by the Mormon boys, but," he said, "I haven't been able to participate. I don't hold the priesthood. Isn't there something that can be done so that I can get the priesthood and participate in the administration of the sacrament and the exercises among the Mormon boys?"

As we chatted for awhile, I learned that he had not only been deprived of the priesthood, but had never been baptized. Yet he told me of his home town here in Utah, a Mormon community, of his father and mother both members of the Church, his father inactive, his mother somewhat more active. But they had accepted this "crack-pot philosophy" that they would let the boy grow up and choose for himself. Then he pleaded with me that some means might be provided that he could come into membership in the Church and enjoy the blessings which he saw the other Mormon boys enjoying.

## THE RESPONSIBILITY OF PARENTS

I call your attention, my brethren, to the revelations given by the Lord with reference to the responsibility of parents to train their children, to teach them the fundamental principles of the gospel, to teach them to pray and that parents who fail to accept and discharge this obligation will have the sin rest upon them.

Read what the Lord says in the 68th section of the Doctrine and Covenants. In the very early days of the Church, the Lord saw fit to chastise some of the leading brethren of the Church for their failure to train their children, to teach them correct principles, to teach them to pray, and they were admonished to put their own houses in order.

## A SURVEY AMONG SEMINARY STUDENTS

I have been very much impressed with a recent survey made by our own Church department of education among the seminary students of this Church, our boys and girls. An attempt was made in this survey to find out what the youth of the Church consider are the important things which contribute to spirituality and a moral life. I am sure it will be a surprise to some to find that among the many things they listed—and apparently they did some very serious thinking on the matter—they listed prayer in the home. That simple thing, family prayers, devotion, which was so common in this great land a generation or so ago, but is found all too infrequently now, even in the homes of the Latter-day Saints.

Brethren, I encourage you, as fathers and as leaders, to see to it that every day we have a period of devotion in the home, if for no other reason than that it might influence the lives of our boys and girls.

They also listed as influences which contribute to spirituality, parents who were spiritual and set proper examples to their children, loyalty of parents to Church leaders, attendance at Church by children with parents, temple marriage—discussion of temple marriage in the home—love and kindness, good wholesome literature.

They were also asked to list the negative influences which tend to tear down spirituality and morality, and they listed, of course, lack of prayer and spirituality in the home, back-biting and criticism of Church leaders, lack of Church attendance by parents, and such anti-spiritual influences as smoking, drinking, card playing, profanity, hate, greed, dishonesty, and so forth.

These are our boys and girls who have thus spoken. They recognize what is necessary in order to provide the environment which will produce strong characters, morally and spiritually. I hope that as leaders in Zion we will do everything within our power to provide that environment for the youth of this great Church. I have confidence in the youth of Zion, I recognize, my brethren, the serious and crucial period through which the youth of Zion are passing, and I sincerely pray that we will throw around them every safeguard that is possible, in order that they can meet the temptations and overcome them.

## INTERVIEW WITH A CHIEF EXECUTIVE

While holding a series of meetings in the eastern part of the United States a few weeks ago, I was invited by the chief executive of one of the great states to visit his office. I had no idea what he wanted to discuss, but as we sat there, it soon became clear that he was concerned with the problems of youth, and he wanted to know three things about the Mormon Church: First of all, our program of activity for youth; secondly, our great missionary system. He was not so much concerned about the proselyting program of the Church, but what that missionary system did to build character in young men; and, thirdly, the great Welfare program of the Church, which tends to restore and enjoin thrift, work, and such virtues that have built this great country.

As we sat there discussing these problems, the question of family prayer came up, and he told of his experience as a boy in his own home, where he knelt in devotion each day, and then he told about visiting several of the homes of his friends recently, where there was no devotion in the home. He had great fear for the future of the youth of this great land because of the lack of spirituality in the home.

Then I had the great pleasure of telling him something of our program, and made reference to a Gold and Green ball which had just been held in one of the great hotels in Washington, where six to eight hundred young men and women had enjoyed themselves in an evening of sociability. There were no cigarets, no liquor, and the party was opened and closed with prayer. I said, "Mr. Governor, would you believe that such a thing could happen?"

He said: "I wish it were more common. It is almost impossible for me to believe it, in view of what I know of conditions that are facing the youth of this land, and what is happening in my own state."

I told him that was only typical of parties held throughout the Church, in 147 stakes.

THE STANDARDS OF THE CHURCH A RECOMMENDATION  
FOR OUR YOUTH

I am convinced, my brethren of the priesthood, that we have in the Gospel of Jesus Christ, in the standards of Mormonism, an answer to this upward trend in juvenile delinquency, if we will only make our programs effective, if we will only make them work.

Now, as never before, the youth of this Church need the program of the Church. They cannot afford to be without it. They need the companionship of a good man and a good woman, and I hope, as officers and as fathers, we will provide that companionship, that we will put our arms around them and sustain them, help them and direct them during this very crucial period.

To the youth of the Church I would like to say this: I know beyond the shadow of a doubt that no young man or woman in this Church can afford to disregard the standards and teachings of the Church. Even if



they are looking at it only from their personal advancement in the material world, it pays to live the standards of Mormonism. I have seen it demonstrated, time and time again, particularly during the last five years that I have resided in the nation's capital.

I know there is a lot of wickedness in the world, as was pointed out by Elder Joseph Fielding Smith yesterday, but I testify that in spite of that wickedness, the world is yet willing to pay for the services of young men and women who remain true to the standards of this Church.

I could give you illustration after illustration that will demonstrate that fact. Only a few days ago a man called me in the early morning, on the telephone, and asked if I would have lunch with him that day. I accepted, and a few hours later we faced each other across the luncheon table in one of the hotels, and he said: "I presume you are curious to know why I invited you here?" I said: "Yes, I am."

He said: "I represent one of the great hotels of the middle west." It developed that he represented probably the greatest hotel, certainly the largest, in the middle west.

He said: "In a group of friends in Chicago the other day, I was telling them that I had the responsibility of going to Washington to open a Washington office for our organization, and," he said, "I began to outline the kind of man I would like to represent us in the nation's capital."

Then he said: "After I had enumerated his qualifications, one of the men spoke up and said, 'Well, what you want is a Mormon Missionary.'"

And then he said: "When I got in the nation's capital, I inquired who was the representative of your Church here, and someone referred me to you. That is why I have invited you."

Then he began to enumerate the things he wanted in this representative. First of all, he must be morally clean. His integrity must be beyond question. He must not tamper with alcoholic beverages. He would prefer a man who did not even use tobacco. Then he went on and recited, almost entirely, the standards of this people, then asked me if I could suggest a young man that would meet those requirements.

I said: "My good friend, I could give you the names of twenty or thirty that would meet every one of those requirements, so far as I have been able to determine."

Now, I mention this simply to indicate to the youth of Zion that if they are looking only to their material advancement, if they are thinking only of getting ahead in the material world, financially, in the business field, it pays to maintain the standards of Mormonism. And if you look to the Great Beyond, and consider your eternal happiness and exaltation, it pays time and time again to maintain the standards of the Church.

May the Lord bless us. May he bless us as leaders in Zion, that we may be able to inspire the youth of the land to righteous living, that they will recognize the importance of maintaining the standards of the Church, and receive the promised blessings which come from adherence to those standards, I pray, in the name of Jesus Christ. Amen,

**ELDER THOMAS E. McKAY***Assistant to the Council of the Twelve Apostles*

President Grant and brethren: I join with Elder Benson and other brethren who have spoken in expressing appreciation for the selection of Brother Mark Petersen as a member of the Council of the Twelve. Mark is one of the sweetest characters that I have ever met—kind, generous, tolerant, but fearless in the defense of right. I know you brethren who have not met him will love him when you do meet him, and the better acquainted you become the more you will love him.

**REPORT OF CONDITIONS IN EUROPE**

I am very pleased to have this opportunity of again reporting briefly the conditions in the European missions. Our members, as far as we are able to hear from them, are still carrying on. We continue to receive reports from the Palestine-Assyrian Mission; they are at least four months on the way, but they arrive. The last reports were received last Monday, April 3, and they were mailed November 30, 1943. Their Priesthood and sacrament and Relief Society meetings and also Sunday Schools are held as usual.

We also get reports regularly from the French-Swiss district. On the 20th of each month the books are closed and before the 30th, the reports are made out and mailed. The last report was that of December 1943. It stated that they had just held a district conference in LaChaux-du-Fonds, one of the most successful ever held. They began Saturday night previous to the regular sessions of the conference, with a concert. The hall was too small for the large attendance. After the preliminary part of the program they had refreshments. One of the sentences in that report, about the refreshments is rather revealing; it states, "We were delighted to be served with some real syrup." God bless them! If we only knew the conditions that exist there, brethren, we would be more willing to follow instructions to grow and store more.

The report also shows that three other successful conferences have been held; that one new hall has been rented and some of the others cleaned and remodeled; there have been ten baptisms during the year.

We were also delighted to receive a brief report from our members in Finland. This is the first time for months that we have heard anything from them. It said:

Through the grace of God, our men called to the colors have been protected. In spite of the war, fast meetings have been held regularly, and a small Sunday School is sustained in the Larsmo Branch, which is attended by children, almost entirely, of non-members.

These brethren and sisters are paying their tithing, although they cannot send the money out of Finland; so they have accumulated quite a sum; and it is recommended by the presiding elder that some of the money be used for the purchase of a building lot for a chapel.

We have also heard from the Danish Mission. Two sheets of their

publication, *Skandinavians Stjerne*, were mailed from Sweden, and I quote as follows:

A bright moment in 1943 was the reopening of the Frederikshavn Branch, where the Saints have exhibited a zeal and joy for the Gospel that is inspirational. This, the most northern branch in Denmark, should have splendid future possibilities for success, and to other branches and members be an excellent example to pattern after. The Saints in that city do not hesitate to walk eight and ten miles to attend a meeting.

During the past year we came in singular manner in contact with a former missionary, Elder Homer P. Anderson, who at present is in German captivity. Many will remember Brother Anderson from his labors in Esbjerg and Copenhagen. He sends his greetings to everyone individually and writes: "I am praying for the Saints." Do not let us forget him, either, in our prayers.

Through the Women's Relief Society, we have rejoiced in being able to assist our Norwegian brethren and sisters who were in need. To judge by the letters we have received, the provisions we have been able to send to them have been the means to relieve them of real want.

All the Saints in Denmark took this merciful act to heart, and had it been in their power to do so, they would have done it more effectively.

The statistical report, for the year 1943, December not included, shows: baptisms performed, 21; children blessed, 16; members who died, 12; promoted in the Priesthood, 24; marriages, 3.

All the meetings must be held in the daytime, as the people are not permitted to be out after dark.

From the Swedish Mission we get reports regularly as usual, although they, as all other reports, are censored. Quoting from the last letter received March 27, dated January 14:

We celebrated our fifth Christmas with thankful feelings toward God in heaven. Our cities are again immersed in light; provisions and other commodities are exhibited in store windows, and the rationing of commodities has to some extent improved in defiance of the prolongation of the war.

There are at present in this land about 35,000 fugitives of different nationalities, with whom we are sharing our bread, and we know that the Lord blesses our government for our charities which the nation as a whole has contributed. Of course, a certain amount of inflation has been felt, and there are, without doubt, many difficulties for some of our citizens to get debits and credits to balance.

This year we have baptized nineteen people, ordained twenty-five to the Priesthood, and blessed twenty-one children, from all of which we see that the Lord has been good to us. We are so grateful for the peace, love and unity that prevails. We do thank the Lord for the spiritual help which has been manifest in actions. For instance, tithing shows a very substantial increase each year since 1939, and the year 1943 has been especially good.

From the British Mission the last letter, received March 18 and mailed February 24, states:

The *Church News* and *The Improvement Era*, and other magazines are coming in fairly regularly, and we thank you for the material we receive. We have a permit now to send some Church literature to our members of the Church who are prisoners of war. The pocket edition of the Book of Mormon and *The Principles of the Gospel* have been distributed to all service members with whom we can possibly get into contact, that is, those who

have not received the books direct from Zion. Altogether about 600 packets have been distributed.

We have held altogether three L.D.S. service men's conferences, one in London, one in Wigan, and the last one in Birmingham, at which there were about 200 service men and approximately that number of our local members, chiefly young people, present. It was a grand affair. We began on Saturday afternoon with a basketball game between two L.D.S. teams from the north of England. It was a lively game, attended by about 300 people. A sociable, get-acquainted hour was the next item on the program. Then a grand concert followed, and the evening concluded with our Gold and Green Ball.

Sunday was devoted to the L.D.S. service men's conference, and the chapel was packed to capacity. We are planning another missionwide service men's conference to be held sometime in May.

In various parts of the country the brethren in the forces are taking advantage of holding services, Mutual classes and religious discussions. There are at least a dozen places where our brethren are doing this very valued work.

#### ADVICE TO MEMBERS UPON WITHDRAWAL OF MISSIONARIES

After the 699 missionaries had been evacuated from the twelve missions in the European group, shortly after the beginning of this world war, our members naturally were somewhat discouraged, downhearted and blue. We encouraged them as best we could, advised them as we advise our new missionaries, especially those who are somewhat homesick, and perhaps lovesick, that the best tonic, the best remedy for such sickness and for the blues is a gospel conversation. It is also a good remedy for worry. I think it is really as good—and that is saying something for me—as a fishing trip. You can forget your worries through a Gospel conversation.

We also suggested to our members this motto, or slogan, as we called it: "Every member a missionary." From the reports and letters, I am sure that most of our members are living up to that motto. I would suggest, if I may, that slogan to you fine mission presidents who are here representing the seventeen missions in the North American group. You are losing most of your missionaries; they are being "evacuated" or transferred to the service of our country, and I am sure that the members, if they would follow this motto, could carry on the work. "Every member a missionary."

I know every service man is a missionary. God bless them. I was delighted with President Grant's message to our service men. They are preaching the Gospel, and in the most effective way, as President Grant stated, by their example. People generally, and especially young people, would rather at any time see a sermon than *hear* one.

#### EXAMPLE BETTER THAN PREACHING

May I suggest, too, brethren, that we have an opportunity here at home, by our example, to preach the Gospel. There are thousands of strangers in our midst, and if we would keep in mind always the first part of the thirteenth Article of Faith: "We believe in being honest, true,

chaste, benevolent, virtuous, and in doing good to all men," and to so live that it could be said of all of us who are here this morning, and the Latter-day Saints generally, not that we believe only, but that we are honest, we are true, we are chaste, we are benevolent, we are virtuous and we are doing good to all men, it would not matter so much then if we did not have so many missionaries in the field, such an example would be much more effective than all our preaching.

May our Father in Heaven give us the desire, the will-power; the courage and the faith to so live and to follow His slogan, His admonition: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," I pray in the name of Jesus Christ. Amen.

### ELDER JOHN A. ISRAELSON

*Former President of the Norwegian Mission*

Brother Benson mentioned the suspense he had been under. May I say that since returning from the Norwegian Mission in December of 1939, I too have experienced some of the feelings mentioned by him.

I am happy today to meet with you, my brethren, and to report briefly my experiences in that far-off land of the midnight sun.

In July of '39, I received a telephone message from President McKay that he would like me and my good wife to meet with the First Presidency, that a vacancy was to be filled in the presidency of the Norwegian Mission. We came to Salt Lake and were very happy to accept this call. In August we attended the Mission School, and had some very fine, inspirational experiences with the missionaries there, ready to depart for the mission field.

President Colton received the word early in September that those missionaries who had been called to the European countries would have to be transferred to other missions, war had broken out, and they would be unable to go to the missions to which they were called. Some were to have gone to Scandinavia, and they expressed real disappointment that they had to be assigned to other mission fields.

We were scheduled to sail on the steamship "Manhattan," to an English port. That had to be cancelled and passage secured on a Norwegian steamer, sailing from New York direct to Norway, by way of the northern route.

In going to Norway we passed through the British blockade, landed in Bergen, Norway, and traveled by rail from there to the capital city of Oslo.

President A. Richard Peterson and his wife were at the railroad station to meet us, and then for the first time we learned that all the missionaries had been called out of Norway. He said: "I feel sorry for you, President Israelson, to be called here to preside over a mission and having no missionaries."

Some forty of them had left and others were ready to sail the following Wednesday.

As we arrived at the mission home, they were holding an M.I.A. meeting, and a testimonial for the missionaries who were still there. We had the opportunity of meeting some acquaintances and of speaking to many others. President Peterson and his wife left with that company of missionaries the following Wednesday.

Brother Milton Sanders was appointed mission secretary, and he was the only one remaining with us. We soon learned of the condition in the various branches of the mission, and we had letters from some of them urging that we come and help them in the reorganization of the branch, the Relief Society, and the M.I.A. Brother Sanders thought it would be well, before winter set in, to go to the far north.

On Armistice Day, November 11, 1939, we visited the beautiful city of Narvik in the far-off land of the midnight sun. There we set in order the organization, ordained some to the Priesthood, reorganized the branch, and gave them what encouragement we could. They, of course, had well founded fears of what was to follow, because the missionaries were taken out of that branch very hurriedly.

You may remember that Narvik was one of the first cities attacked by the Germans. They bombarded that city until scarcely a building remained. This city is the port through which thousands of tons of valuable Swedish ore has been shipped to Germany.

Then we visited the district of Trondhjem, became acquainted with conditions there, and gave what assistance we could to the Saints. They, too, were very much upset because of the loss of the missionaries from Zion.

A short time later we visited the city of Bergen, and attended a conference there. We found the Saints very much interested, and continuing the work in spite of the handicaps that they had to work under. Some of our leaders had already been called into military service.

Those were the conditions that we met, brethren, in that far-off land, with a Latter-day Saint population of about 1,800. We did all we could, in the few months we were permitted to remain there, to give encouragement to the Saints in all the branches that we were permitted to visit.

About forty years ago, as a boy in my teens, I received a call from "Box B," to fill a mission in Scandinavia. I was very hopeful, of course, that the call would be to Norway, as that was the land of the birth of my father. I thank the Lord for this great missionary system. Over eighty years ago two humble Mormon missionaries visited a little fishing village in the extreme northern part of the country, obtained permission to hold services in the schoolhouse, which was controlled by the Lutheran church, and my grandfather was one who attended that service.

When he came home that evening, he remarked to his wife: "I have heard the true voice of the Lord. I have listened to the authorized servants of God. They have spoken under the power of the priesthood; they have described the Church of Jesus Christ of Latter-day Saints, which has been restored in the United States. They have apostles, proph-

ets, teachers, evangelists, etc. That is the church I have been praying for these many years. I am going to become a member."

He was one of the first men beyond the Arctic Circle to be baptized a member of the Mormon Church. The missionary officiating was Niels J. Hartvigsen.

He soon made arrangements to bring his family to America. So my father, as a very small boy, came with his parents to America by sailing vessel in the early '60's, settling in Cache Valley.

In 1905 I filled my first mission to that land, and was permitted at that time to visit the home of my father, meeting many of his relatives. That little fishing village has contributed more converts, in proportion to population, to the Latter-day Saint Church than any city in Norway, so we are told by the records.

I became particularly interested, on this last mission, in the genealogical work. I found in the mission office hundreds of pedigree charts and family group sheets. I gathered them all carefully together, and thought the wisest, best thing to do was to bring them to our Genealogical Society in Salt Lake City. So I purchased a suitcase and filled that suitcase with thousands of names. Yesterday I asked Brother Kirkham if those names were indexed and available now for Temple work. He said he would make an investigation.

I found many others who have done a great deal of research work, but rather than send their records to Zion, they hope the time will come when they can bring them, because they want the opportunity themselves of officiating for their relatives.

While I was on my first mission I had the privilege of laboring with Sister Widtsoe, mother of Apostle John A. Widtsoe. She and her sister were in Trondhjem gathering genealogical information regarding their ancestry. I found her to be a very wonderful missionary, always anxious to bear testimony of the divinity of this great latter-day work.

I received a great deal of pleasure in reading the book written by Dr. Widtsoe, "Caught in the Gospel Net," and I recommend that book to all our young people, because it shows the great faith of that lady when she received a testimony of the divinity of this great latter-day work.

Another experience I should like to relate. A conference was being held in Oslo, Norway, and two German soldiers, members of our Church—I think they held the Priesthood—were in a camp about two hundred miles distant. They received furloughs to come into Oslo to attend this conference. When they came there, they introduced themselves to the presiding elder, who after securing an interpreter who was familiar with the German language, asked both of those elders to speak to the congregation. They bore very humble and fervent testimonies of the divinity of this work, and said they hoped the time would soon come when they could pursue their work in life and accomplish the things they would like to do.

I pray the Lord to bless us, that we may appreciate our responsibilities in this very critical period of our world's history. Brother Benson

has outlined one of the biggest jobs, I think, we have,—the problem of youth. I am happy to have been associated for twenty-five years with the Boy Scout movement and to have seen the fruits of our efforts there.

May God bless you all, I humbly pray, in the name of Jesus. Amen.

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The congregation sang "Come, O Thou King of Kings"—Words by Parley P. Pratt (L.D.S. Hymns No. 158).

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

I am very happy to be with you here today, my brethren, and to bring you the good news that President Hardy of our Council is reported better today and continually improving, and to elicit upon his behalf your faith and prayers that his recovery may be rapid and complete.

As I came into the building, I met a very dear brother who has suffered something similarly to him, for a number of years, who reports now that he has been completely healed through the blessings of the Lord. We know that it is possible, and if we unite our prayers in behalf of President Hardy we feel sure that he can come back to service and our companionship.

One feels a sense of responsibility in occupying the time of this group of men, and I pray that God may give me His spirit, the few moments that I stand here, that I may say something that may possibly be helpful to a few of us. Before I start out, however, I want to express my very great pleasure at the presence on the stand of the President of the Church, my venerable uncle, and tell him that our constant prayer in our family is for his well-being.

#### OUR DAILY CONDUCT

We are a missionary group, the First Council of the Seventy, and as we go forth, we constantly have in mind the dissemination of the word of God, the bearing of testimony as to the restoration of the Gospel in the latter dispensation. We study the Doctrine and Covenants for themes to use in approaching the people. I remember that when some of the brethren in early days asked the Prophet to ask the Lord what they could best do for their own welfare, the Lord told them, through the Prophet Joseph Smith, that they could do nothing better than to call the world to repentance; and as I came to the stand, President Young suggested that I talk about this subject.

I have come to the conclusion that there is never a day in my life when it is not essential to my well-being. I think sometimes some of us think of repentance in a rather narrow way, but I am coming to feel that it applies to everything we do in life, whether its purpose be temporal or spiritual. The Lord has told us that there is nothing purely temporal, that in all we do there is a spiritual aspect. I believe that is true, that



every activity, every honest and honorable activity of life should be directed toward the well-being of the sons and daughters of God; and if it is, it is spiritual in its nature.

As we meet each other in our daily walks, we strive to help each other to live better, more successfully, that we may prosper. Some of us are not particularly careful in our dealings with each other, to be honest, and to give all a fair chance. I believe that in all of our dealings there is something to be gained, that a fair exchange is justified; for a fair exchange is no robbery, and that men can deal honestly and honorably with each other, so that there may be profits on both sides of the deal. I believe that we should strive to that end and purpose in all our labors.

I believe that all of us, when we view our own conduct, and can see that we have taken undue advantage of another, have reason to repent. I believe that all of us who, when we think of our sons and our daughters, feel that we have not given them the type of teaching and leadership that they should have had, have reason to repent. There is nothing on earth that is of greater value to us than our children, and there is little that has less care at certain times from certain people. We travel around from place to place, we see frequently children who are allowed just to grow up; they have no leadership in their homes, they have no guidance, and they have no care. Fortunately, that is a condition which is not prevalent in the Church of Jesus Christ of Latter-day Saints.

#### REPENTANCE A PRINCIPLE OF GROWTH

I do feel, however, that there are occasions and instances in which even our children do not have the type of leadership that they should have, and the prominence of certain sins among us indicates that very thing.

I think that when we go to our rest at night, we should thank God for any success we have had during the day, and ask Him for faith in guiding our children. We should do the same thing when we start upon the duties of the day in the morning. We should ask God for faith in caring for them. Now, if we have not done so, we have reason for repentance.

If we have misrepresented any act, anything in our business activities of the day, we have reason for repentance.

We are constantly repenting of the practical things that we do in life. Whenever a man comes to us and tells us that we can grow more wheat by changing our system, we repent, although we do not call it that. We abandon an old practice that was not good, and take on a new one which is better, but we are not so prone to adopt the suggestions of people who are inspired of the Lord when they come to us and tell us how we can better our spiritual lives. We ought to pay attention to those suggestions because they are prompted by the Spirit of God.

Now, we are daily confronted with the task of deciding what we would like to do, and what we can best do, from the many things we would like to do. None of us can do everything we would like; we have

to make that decision. We have to decide what is the worth-while thing, and what is not. If we have been in the habit of doing things that our better judgment tells us are not quite the best thing that we might do for our good and the good of those depending upon us, we have there a chance for repentance.

Let us inspect our lives and see if we do not, all of us, have room to change our way of living. I feel that many of us do. We, who are here, are the priesthood of God. We are the leaders of the people; we have a charge; we have a duty; and if we can feel that we have fully acquitted ourselves of that duty and responsibility, all is well and good.

Perhaps, as leaders of wards and branches and priesthood quorums, we have need to repent, because we have not fully done our duty. I feel sure that many of us have not. If we all had, perhaps our quorums would be in better condition than they are.

#### RESPONSIBILITY OF LEADERSHIP

When we accept these offices, we accept a definite responsibility, very, very definite, one to lead. Now, people like leadership when it is good and just, and they approve of it. They follow it. But it is not a common thing for a man to be able to guide a community according to a program that he himself will not subscribe to. Perhaps some of us need to repent of some of our priesthood leadership practices, so that we may be able to say: "Come, let us go in this direction."

I think that is one of our greatest responsibilities as leaders of this Church, that we should be honest and true, absolutely honest and true to the standards of the Church and the obligations of leadership which we assume.

There is no place in all our activities for us to forget this responsibility, and to forget that from day to day we should better our way of living. We should increase our power of leadership; we should be more eager to serve and better qualified to serve. If we cannot gain through the experience of today more power for tomorrow, we are unfortunate. If we should see in the work we do today wherein we have failed, we, as leaders of the priesthood, have reason to repent, to abandon the bad of today, and to replace it with a better system for tomorrow.

Brethren, do not get the idea that repentance is something that is only for the man who does not belong to the Church of Jesus Christ of Latter-day Saints, because it is a thing that applies to us every hour, and every day, and every year of our lives. We will never be perfect, and the last act of our lives may be one of repentance. We should remember it, and apply it.

I pray that God will bless us, that He will make us strong, that we, the leaders of Israel, will have the inspiration of His holy spirit in leading this people, that they can honestly support us and follow us in the things we ask them to do. God bless you. Amen.

**ELDER CLIFFORD E. YOUNG***Assistant to the Council of the Twelve Apostles*

As I listened to President Israelson telling us that forty years ago he was called on his first mission to Scandinavia, I was a bit shocked. I was with Brother Israelson in crossing the ocean, and it came to me very forcibly, as he spoke, that time is rapidly passing.

There have been so many lovely things said in this conference that I hesitate to attempt to make any contribution to it. I hope, however, I may add to the spirit of it, and I humbly pray that the Lord will inspire what I may say.

**REPORTS FROM MISSION FIELDS**

The other day we had the privilege of meeting in the temple with the presidents of the missions. In listening to their reports, it was very impressive to observe the kind of men that the Church has called into its missionary service, men of rare intelligence, men of fine leadership, and men of great faith. Although they are now laboring under extreme handicaps because of the lack of missionaries, yet the manner in which they are carrying on, as reflected in their reports, is very impressive. They are men of God.

In all of the things that were reported by them, there was not an unkind word or a derogatory thing said about any faith, or anyone not of our faith. The spirit of their reports was the spirit of carrying out the work of the Lord as He has revealed it in this day, a spirit to labor faithfully and true.

As we listened to these reports, I thought of the great contribution the missionary system has made to the Church. The leaders of the Church—you—we, all of us largely received our schooling through the opportunities afforded in laboring in the mission field. We may not have converted very many people, but we did convert ourselves, and thus the mission field became a school, from which has come the leaders of the Church. It was not only a mission field, but an institution, the results of which we see in evidence today.

As we listened to the reports and were told that by July there would be very, very few male missionaries in the field, I wondered about the future with reference to this phase of our work. I wonder what will take the place of this great school that has produced so many men of faith and testimony, men who have taken their places as leaders in the wards and stakes of Zion.

**THE EFFECTS OF WAR**

We were told that our boys who are going into the service are making good. Many of them are, without doubt, but we must not forget the fact that war in and of itself is not a constructive force; it is not an agency

that produces righteousness; nor is it an agency that promotes the standards of the Church. On the contrary, it is an agency that tears down and breaks the very fiber of which men of Latter-day Saint caliber are made.

Yet reports are coming in that reflect that the boys who have been in the mission field, who have grown in this great school and have been educated in it, are making good, and are withstanding the onslaught of evil that comes with war. We are grateful for that. There are many reports that bear this out.

But I believe, my brethren, that when the story is finally told at the close of the war there will be many scars, and we need to have much concern about it. This emphasizes again the need of our keeping in close contact with our boys as far as it is humanly possible to do so under existing conditions. We should let them feel and know that we are thinking of them. This contacting the boys by mail should be made a quorum activity which will not only stimulate the quorum but will also help our boys in meeting conditions that come to them, and the loneliness which at times they must feel.

#### THE GROWTH OF THE CHURCH

Yesterday we were all impressed as we listened to the statistical report as presented by President Clark. It reflected a marvelous growth and strength. During President Grant's administration the number of stakes has doubled. Then, too, reference was made to the great strides of the Welfare program. Eight years. It is only six years since we undertook projects. At that time a statement went out over the press that the Church expected to take care of its own. Well, in these six or eight years we have demonstrated what we can do, and that we can meet that requirement, if men and women will but subscribe. It is marvelous when you think of it.

In contemplating the next ten years we can visualize the great potent power which lies in this agency of human welfare. It is a part of the Church, a part of quorum activity. How grateful we ought to be for it.

So I say to you, with all the adverse things, with all the problems which youth have to meet, the problems which were suggested by Brother Benson this morning, with it all, we have much for which we may be grateful. Today I join with you in thanking our Heavenly Father for the evidence of the divinity of this work on every hand, the evidence in its growth, in its power and its strength.

I am grateful, my brethren, for my standing in this Church. I am grateful for the testimony which I have. I am grateful for the evidence of leadership found everywhere in the Church.

May God give us power and faith that we may not fail in our trust, and as we grow in our leadership, grow in faith and power, the Church will grow, and you and I need but to look about to see the evidence of what we may expect, with us all doing our duty as God expects us to do.

God help us to do this, I pray, in the name of Jesus Christ. Amen.

**ELDER STEPHEN L RICHARDS***Of the Council of the Twelve Apostles*

Many thoughtful persons in these days are urging a return to the virtues and the way of life of former days. It is their contention that the worth-while things for which America stands are attributable in large measure to the concepts and stability of the founding fathers, and to the persistence of these concepts through the passing years.

**A RETURN TO FUNDAMENTALS ESSENTIAL**

Some of these students and observers, and they are the ones who arrest my attention and most command my admiration, go so far as to assert, and I think with deep conviction, that it is not only necessary to return to the original principles and ways of work and living, but that we must also recapture the spirit, the faith, and the reverential devotion of our forebears if we are to sustain the drive that will make America achieve her high and glorious destiny. Some are far-seeing and penetrating enough to realize that the principles of liberty and equity and justice incorporated into the institutional make-up of our country were but the expression of the deep-seated personal convictions and concepts of God-ordained righteousness, purity of life and fair dealing which characterized many of the most influential and contributive groups in our history. There are some among these observers, but not all, who are frank enough to accord to religion a major part in the formulation and maintenance of the salutary principles which support American spirit and enterprise. Some plead for more religion, but many are vague as to the method by which our spiritual and moral values may be restored.

I agree that a return to many fundamental principles and practices is essential. I am sure that it is an error to discard time-tested doctrines or procedure merely because they are old. I believe that the soundest growth and evolution come from building on solid and tested foundations. He is reckless who disregards the lessons of experience.

The evidence is abundant to show that we have strayed far from many fundamental conceptions of right and good. I refrain from mentioning governmental policies or tendencies because of political implications. I call attention to those moral and spiritual values which so deeply affect the happiness and welfare of the people and which, in my judgment, are vital to the attainment of true freedom and peace in the world.

**A DECLINE IN SANCTITY OF MARRIAGE CONTRACT EVIDENT**

Perhaps the first and most striking evidence of departure from time-honored traditions is in the deterioration of the American home. Much has been said on this subject and it is not necessary to go into detail. There is ample justification for the assertion that the marriage compact has in large measure ceased to be a holy sacrament, as it was once so generally regarded, and that it has been perverted and prostituted in millions of cases to selfish and unworthy purposes. Even among those who would

still retain a vestige of its sanctity there are thousands who have perverted the holy ceremony until it has become, as one New York clergyman of long experience characterized it, a "paganistic pageantry" completely overshadowing the spiritual and divine with an ostentatious display of wealth and vanity.

That the holding power in the marital contract is declining year by year is evidenced by the ever-increasing number of divorces, and that the home is fast ceasing to be an expression of high idealism and duty to God and society is manifest in the absence and fewness of children, particularly in those families which by reason of heritage and out of every sense of gratitude and obligation are definitely charged to perpetuate the race of men in whose bloodstream flows the purest concept of liberty to be found in this world. I don't know how it may be with others, but I feel outraged with the disgrace and stigma heaped upon our land by the prostitution of the holy covenant of marriage so widely advertised in the public press—four, five, six and seven marriages undertaken by so-called celebrities within the space of a few years.

These are not marriages within any decent interpretation of that honored and hallowed word. They are arrangements under the sanction of ill-considered laws for purposes which forbid description; yet these nefarious arrangements are publicized together with their salacious dissolutions as well in glaring headlines all over the country for the edification of our youth, who in many instances have been attracted and allured by the glamour of these "celebrities." Is it any wonder that the problems and vexations of good parents are multiplied? One would think that an enlightened press with concern for the country's welfare would find other means of handling such questionable "news." There is a strong temptation to enlarge on the evidences of disintegration of our most basic institution, but I must pass to other trends.

#### PURITY OF LIFE DEFINED

From the large number of reports which have come to us in recent months indicating increased moral delinquency and from observations extending over a much longer period of time, I think we are safe in saying that purity of life is on the wane and this in spite of numerous scientific advances made in the preservation of health. Purity of life is something more than good diet and immunity from disease. It contemplates a wholesome and reverential respect for the body of man. It looks upon the physical equipment of man as an instrumentality for the achievement of high and noble purposes, not disassociated from the spiritual. It regards pollution of the body as an offense, not alone against health but against the sublime objective of bodily creation. The taking of poison in the form of narcotics and unnecessary stimulants and a wasting of bodily energy in unworthy pursuits all militate against the pure life.

With a deterioration of the pure life, self-control, one of the vital components of character has weakened. Resistance to temptation and to the urge of the passions is growing noticeably less. Self-indulgence and

the craving of new means for such indulgence have become dominating motives with altogether too many of the people. This has frequently resulted in the enervation of the rich and the dismay of the poor. The struggles and deprivations incident to the war effort may have done something to retard the advance of these tendencies, but one cannot help but feel that with the removal of the deterrent the old urges for self-gratification would return with increased intensity.

#### RELIGIOUS INFLUENCE WANING

It has long been pointed out that religion as a motivating force has declined. In many decades a smaller and smaller proportion of the people are even exposed to religious influence. Churches and Sunday Schools throughout the nation have gradually but constantly decreased in attendance proportionate to the growth of population. The schools have been so completely divorced not only from religious control but from all religious and spiritual influence that they never even have prayer in any of their exercises except for graduation. Just why they see fit to call for divine favor at graduation and not for any other occasions I have never been quite able to understand.

Humanism, skepticism, and atheism have probably grown with the years, although I do believe that in recent times they have not had the comfort and encouragement from science that they were once supposed to receive. Modernists, cults and societies, seeking to explain the phenomena of life, man and the universe in every way other than the plain and simple way in which the Author of the universe explains it, have sprung up in such numbers and with such varied philosophies as utterly to confuse the youth of the land and all others who do not have the good fortune to have their feet planted on the solid ground of truth.

I have mentioned but a few of the many symptoms of society which indicate to the thoughtful observers a great need for a reappraisal of the values in life and for the reestablishment of the verities which have served as guiding posts in human progress. I do not know what proportion of the students of our society think that a return to tested principles is the vital need but I do know that whatever their proportion may be I agree with them. It may seem strange but it is nevertheless true that the only department of research and scientific endeavor in which man has made little or no progress during the past several centuries has been in the realm of human relations. Certainly, as one author puts it, he is just as much or more disposed to fight with his neighbors today as he was three hundred years ago. Present conditions are a most persuasive and cruel attestation of that fact. I believe that some of those who urge a return to fundamentals do so largely because they have despaired of finding anything new that is better than the old.

#### SAFE LEADERSHIP FOR THE FUTURE

Now, my brethren, I have presented these observations to you because I want to ask a question. This is the question. If it is necessary to

revert to such fundamental concepts, principles, and ways of life as were once upheld and practiced by the founders of our country and the builders of our nation in order to continue its progress and to achieve its most worthy ambitions; if it is necessary to go back in order to go forward, who, I ask, who is to lead the way? Whom have we in America who are most thoroughly converted to the concepts and institutions that have made for her greatness? Who have the firmest convictions of the sanctity and function of the home and of the perpetuity of the marriage compact, not only as the source of domestic felicity here in this life, but for enduring happiness in the life to come? Whose doctrines are best fitted for the qualification of parents and for the nurture and equipment of children? What group in our society have striven most for the attainment of the pure life and demonstrated most effectively their belief in the sanctity of the body as the tabernacle of the spirit? Who have stood most adamantly against the incursion of immorality and a double standard of living among men and women? Who in our country have the most enlarged and authentic vision of her destiny? Is there a leadership available in America who knows without guessing what her destiny is and precisely how it is to be achieved? I know and you know, my brethren, where that leadership exists, and we know that leadership is divinely charged to direct men in our own country and elsewhere to the principles of truth and rectitude which alone can make for happiness in the earth.

I say it with some hesitation because I am loathe to give offense to anyone, but I am convinced that there is no other leadership in this entire country, nor in this world which is adequate to bring people everywhere to God, righteousness and truth. This is so, not because the personalities which comprise this leadership have greater inherited or acquired intelligence, nor more secular knowledge, nor more wealth, influence, and talent than their fellows in the citizenry of the world, nor is it because of the power of their numbers. This leadership comes through two circumstances, first from the revelation of pure knowledge about man and the universe, and secondly, from divine commission to guide men to the truth.

There is no time today even to review the concepts, interpretations, and principles revealed with the restored gospel of our Lord Jesus Christ which provides leadership for the world. Suffice it to say that they cover and make provision for every aspect of human life and endeavor. They amplify, confirm, and revitalize the principles of life taught by the Savior of the world in His ministry among men. They define with a clarity never before available the nature of the fatherhood of God and the sonship of man and the brotherhood of humanity. They resolve the issues of authority. They expound the true principles of government; they glorify learning; they debase ignorance; they extol wisdom; and they extend the vision of man to the most glorious destiny finite understanding has ever conceived. They give to man the dignity, the majesty, and the divine status that furnish the foundation for the most exalted conceptions of liberty and freedom that the world has known.



And with these lofty concepts and enlightening principles has come the divine delegation of Christ's power to administer his gospel among those who accept him. This investiture of authority is carefully and fully defined. It becomes effective in those only who subscribe to the high principles upon which it is founded. Being a principle of truth it flows through those vessels only whose lives conform to truth. This power is mightiest in the humblest, like the Savior who bestowed it. Its possessor must be the servant of all.

#### THE GOSPEL OF JESUS CHRIST THE NEED OF THE WORLD

Now, you and I know that, stripped of all circuitous and evasive verbiage, the return which our country needs to make to reacquire faith, courage, and integrity to carry forward is a return to the gospel of Jesus Christ. We know that this nation was conceived in Christian righteousness, and we know that our troubles will pass only as and when we consciously adopt as the criteria for all our acts, national and individual, principles of truth enunciated in the gospel of our Lord.

I am trying to believe that when our fellow citizens, as well as countless others in the world, perceive the efficacy of true Christian principles as they are adopted in the lives and living of individuals and communities, many will be persuaded by such a demonstration to yield their lives to the truth of Christ. In our own country there are many thousands of thoroughly good men and women who are watching closely what they regard as our experiment. Many know what we teach and what we say. They are waiting to see whether or not our deeds accord with our professions.

It will not be necessary to have an election to determine who takes moral and spiritual leadership of our country. Our own living and righteous accomplishments will decide that matter. God has called us and set us apart for a purpose. We need never fear that when our solidarity, our virtue, our knowledge, and our goodness are sufficient that there will be provided the means and facilities to advertise our accomplishments and our principles to the world. That will bring leadership.

Today mankind, as probably never before, needs the gifts of the Gospel—wisdom, discernment, vision, and comfort. These precious things come only from good living and prayerful hearts. If, as a nation, we cannot maintain faith, there is little hope for us. We had a lecturer in our city a few weeks ago who held out the view that the world is fast approaching a gigantic competition—a competition that will eventually envelop all nations and peoples—a competition of ideologies which in essence resolves itself into an issue between the liberty of democracy and the power of the totalitarian state. He thought that America would inevitably be the supreme exponent of individual freedom, but he cautioned that in this great contest we should have a poor chance to win the favor and allegiance of the many nations who are expected in the future under the right of self-determination to choose their forms of government if we did not demonstrate more adequately than we have done in the im-

mediate past the virtues and efficacy of democracy. He urged a speedy return to the faith of our fathers and to the restraint and disciplines which a righteous self-control imposes upon us.

When lawlessness is advertised as our national characteristic and the nudity of Hollywood is a pictorial representation of America in the battle camps of the world, it is not too likely that the serious-minded people of the earth will choose us as their prototype of good government and a sound society. God grant that the return to wisdom and righteousness through national repentance for which Lincoln and Washington so earnestly pleaded shall come quickly before it is too late, and God grant that the leadership which He has chosen may be prepared to show the way I humbly pray in the name of Jesus Christ. Amen.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

To you, brethren and sisters, and friends, who are listening in on the air, I would like to say: We who are privileged to assemble in this house sincerely pray that the peace of spirit, the spiritual uplift, which has been with us here, has, in measure at least, gone out over the wires to enhearten, to uplift, and to encourage all of the membership of the Church.

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The congregation sang the hymn, "O Ye Mountains High"—Words by Charles W. Penrose (L.D.S. Hymns No. 338).

Elder John B. Matheson, President of the Riverside Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## **SECOND DAY**

### **AFTERNOON MEETING**

The fourth session of the great Conference was held in the Tabernacle Friday afternoon, April 7, at 2 o'clock.

President J. Reuben Clark, Jr., who was conducting the meeting announced that the services would begin by the congregation singing the hymn, "Do What Is Right" (L.D.S. Hymns No. 185).

Elder Richard P. Condie conducted the singing. Elder Wade N. Stephens was at the organ.

Elder William S. Erekson, President of the Cottonwood Stake, offered the opening prayer.

The congregation then sang the hymn, "God Moves In A Mysterious Way,"—Words by William Cowper (L.D.S. Hymns No. 49).

## ELDER JOSEPH F. SMITH

*Patriarch to the Church*

My dear brethren, and my brethren and sisters who have joined this conference by radio, it is a great honor and a grave responsibility to bear one's testimony to this congregation. Yesterday morning, just before coming over to conference, a man walked into my office whom I had not seen for a number of years. I think I shall name him: President Edward L. Clissold from the Hawaiian Islands. We were boyhood chums together; went through grade school together; were on missions together; and as I shook his hand and felt the strength of those long years of friendship and common ideals, I was singularly impressed with the power of unity; and during the morning session yesterday, as we listened to the message of the living prophet of Almighty God, I was impressed again with his iteration of the need for unity.

## UNITY AN ESSENTIAL PRINCIPLE

We are gathered here together at a particularly significant season, even though it be more or less paganistically celebrated by the Christian world; a season whose significance is genuinely appreciated only by Latter-day Saints. The Savior not long before he went to His crucifixion admonished the Twelve and then He prayed to His Father in Heaven, and among other things He said these words:

Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are; . . . and for their sakes I sanctify myself that they might also be sanctified through the truth. Neither pray I for these alone, but for them also which believe on me through their word, that they may all be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Disunity is forever a destructive force whether it be war among nations; whether it be civil strife within the state; whether it be schism within the Church, discord within the family, or even turmoil and conflict within the soul of the individual person; for a man divided against himself can no more stand than a divided house. A society cannot be unified except as its members are one together and except as individually they are one with themselves. The matter of wholeness is essential.

## CAUSES FOR DELINQUENCY

Modern psychologists have said much in recent years about the integrated personality, and our hospitals for mental defectives are full of persons suffering from conflicts within themselves. They are not whole. It is profoundly significant that this word "whole" is used frequently as a synonym for "health." You remember when the Pharisees saw the Savior sitting at meat with Publicans, sinners, and so on, they

found fault with Him, and He told them that the whole have no need of a physician. It is the basic business of the Gospel of Jesus Christ to bring about a oneness, a wholeness in the individual, a wholeness collectively among the children of God. I should like to leave this one idea this afternoon in the matter of helping the individual to be whole.

We have heard a good deal about juvenile delinquency, a grave problem; and one of the alarming, particularly alarming, aspects of our present juvenile delinquency is that not so great a percentage of it any longer comes from the broken home. While the broken home is still a tremendous contributing factor, we are alarmed to find out that among the so-called "best families" many young persons are running amuck. I am of the opinion that much of this delinquency is the result of conflicts within the individual souls of the young people. What of parents who actually foster and abet internal conflict in their children? I am speaking of Latter-day Saints, or at least members of the Church, who, through certain Church loyalty, send their children to their Church meetings, their Primary and their M.I.A. and their Sunday School; who have their sons go to Priesthood meetings and in due course encourage them to receive the Priesthood and yet who, in their own homes, do not set worthy examples. In such case, the youngster goes to Sunday School and is taught that he should be loyal to the Church; he is taught the principles of the Gospel. He comes home only to find those principles disobeyed in his home. Moreover, the Church teaches him the words of the Savior "Honor thy father and thy mother!" Here he is faced with a divided loyalty. If he is loyal to his parents, how can he be loyal to the Church which teaches doctrines and advocates conduct which his parents by their very lives reject?

Many parents, in so simple a thing as keeping the Word of Wisdom excuse themselves sometimes on the basis of social exigency, sometimes on the basis of business exigency. There is only one basis for it and that is either a lack of belief or moral cowardice. No parent would deliberately subject his child to physical suffering. Any parent who would do that we would say is cruel, and yet it is just as much an act of cruelty and ultimately more damaging, to impale the child on the horns of a dilemma of conflicting loyalties. He cannot be fully loyal to a Church which teaches one doctrine and fully loyal to parents who decline to observe that doctrine. That conflict will be resolved either by the destruction of one or other or both of those loyalties. We need oneness.

The Doctrine and Covenants has explained what the human soul is; what the soul of man is. The body and the spirit are the soul of man, and the purpose of our mortal sojourn is to bring about a complete fusion, to bring about an indissoluble oneness, of spirit and body. If parents will live according to the Gospel, will send their children to be taught in Church organizations and indeed will augment that teaching with teaching and example in the home, then two great forces, the family and the Church, will converge upon the individual youngster to bring about a wholeness, a spiritual health, a oneness without which neither happiness nor salvation can be obtained.

## HUNGER FOR RIGHTEOUSNESS TO BE CULTIVATED

We have a grave responsibility to establish in our young people righteous hunger. Everyone of us knows that he has hungers for particular foods. Even now, when I'm very hungry the first thing I think of is a big bowl of beans and a piece of new bread and butter. Why? Because as a youngster, every Monday afternoon that is what I got, and now when I am hungry nothing else tastes so good. We hunger for those things we are used to. When we are hungry, we don't think of a bowl of bird-nest soup, though thousands of Chinese do. These boys who have gone out into the service of their country and get away from home and look about them for a Church to go to, hunt up other boys who are members of the Church and get together to meet. Why do they do it? Because they have a hunger in them established for it. "Blessed are they who hunger and thirst after righteousness." That is no mere figure of speech. Those words were wisely chosen. If we deliberately implant righteous hungers in our children, then when they are from under our roof trees they will bend their dearest efforts to satisfy the healthful appetite wise parentage has helped to cultivate. One can hunger for righteousness just as one can develop evil appetites.

It is my prayer that we shall have the wisdom and the courage so to live that our very lives will be dynamically persuasive examples to our young people of what the Church teaches, so that we may not be guilty of inflicting upon them the agonies of conflicting loyalties, and I ask it in the name of Jesus Christ. Amen.

## ELDER JOSEPH L. WIRTHLIN

*Second Counselor in the Presiding Bishopric*

I sincerely trust, my brethren, that I might enjoy the spirit of the Lord for the moment or two that I stand before you. It is now six years since the present Presiding Bishopric was sustained in its present position. I should like to say that this period of our lives has been a period of inspiration because of the fact that we have had the privilege of being so closely associated with the living prophets of God, these men who receive the mind and will of our Heavenly Father to guide and direct the destiny of this great Church. I am deeply grateful for the association that I have with you, for the privilege of visiting your stakes and wards and observing the high degree of loyalty and devotion to the cause of the Lord Jesus Christ manifested by you.

## GRATEFUL FOR LABORS AMONG YOUTH

The Presiding Bishopric is most grateful for the high privilege we enjoy in laboring with the youth of Zion. Of our several responsibilities and duties, we are agreed that the most important is our participation with you in directing and guiding the destiny of the Aaronic Priesthood of the Church. I want to say to you that laboring with boys and young

men, securing their confidence and trust, is the sweetest experience that can come into the life of any man. When one speaks of boys, the memory of the Boy of Nazareth always comes to mind, particularly that period of His life when He was twelve years of age. It was the custom of the Jewish people, when a boy attained the age of twelve, to make him a member of his home community. At this age, a boy was expected to have selected his life's vocation. He was given higher assignments in the study of the law, and, if he qualified, he was recognized by the religious leader, the priest, as a son of the law. The Jewish boy at the age of twelve was extended the privilege of attending the Feast of the Passover, which was held in Jerusalem. Christ at the age of twelve accompanied His father and mother to attend this great Jewish celebration, which lasted for a week. Thereafter, His parents, Joseph and Mary, started their homeward journey, and at the end of the first day of travel, they discovered Jesus was not with them. They immediately retraced their steps to the city, and, after searching diligently, they found Jesus in the temple, discussing with the scribes and wise men the problems of the day, propounding and answering questions to the amazement of these men of learning. Mary reproached her son in the following words: "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And He said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?"

Jesus Christ, at the age of twelve, was aware of His great mission in the world, and in this day, twenty centuries since the Boy of Nazareth lived, it is most inspiring to know that young men at the age of twelve are given definite Priesthood responsibilities. The Boy of Nazareth received His training and assignments under the old Mosaic law. The young servants of God today receive their assignments and Priesthood training under the law of the divine direction of Jesus Christ, who has set in motion the great training program for the young men of the Church. The Priesthood extended to young men is the Aaronic Priesthood, after the order of Aaron, the heritage of which belongs to the descendants of Aaron and Levi; but until such time as these descendants claim their Priesthood inheritance of necessity the work is being carried on by the heirs of Ephraim and Manasseh, whose heritage is the Melchizedek Priesthood. However, the Aaronic Priesthood for these young men becomes a great school of preparation for the higher order of the Priesthood, the Melchizedek Priesthood.

#### THE AARONIC PRIESTHOOD AND ITS FUNCTIONS

The Lord, in making known to the Prophet Joseph the powers and the rights of the Priesthood, indicated in the 107th section of the Doctrine and Covenants: "Why it is called the lesser Priesthood is because it is an appendage to the greater, or the Melchizedek Priesthood, and has power in administering outward ordinances." (D. & C. 107:14.) This statement of the Lord to the Prophet Joseph has provoked some thinking on my part, particularly as the Priesthood is related to Latter-day Saint

homes. If every Latter-day Saint home were in order as it should be, the head of that home would be one holding the Melchizedek Priesthood, the Priesthood after the order of the Son of God, and all the sons in that home of the age of twelve and over would hold the Aaronic Priesthood, an appendage to the higher Priesthood.

It occurs to me that after all, a son is an appendage to his father. He is a part of his father, and how glorious it is to contemplate the relationship of father and son in connection with the holy Priesthood of the Lord Jesus Christ. As the Aaronic Priesthood is an appendage to the Melchizedek Priesthood, the son is an appendage to his father, and hence they become one in the work of the Boy of Nazareth.

One of the evidences of the divine origin of the Priesthood is in its organization. Standing at the head of the Aaronic Priesthood in every ward as the presidency are three high priests, constituting the bishopric of the ward. The young men of the Church come in contact with and immediately under the direction of these common judges in Israel, these men who are endowed with inspiration from on high to guide and direct the destiny of these young servants of the Lord Jesus Christ. The bishop, according to divine revelation, stands at the head of the priests' quorum, the Lord making it known to Joseph Smith: "Also the duty of the president over the Priesthood of Aaron is to preside over forty-eight priests, and sit in council with them, to teach them the duties of their office, as is given in the covenants—This president is to be a bishop; for this is one of the duties of this Priesthood." (D. & C. 107:87, 88.) This is as it should be, for as a boy passes from adolescence to young manhood, the Lord's servant, the bishop, becomes his counselor, becomes the president of the priests' quorum to which he belongs, preparing him to function in the office of a priest as did John the Baptist of old, and eventually so qualifying him that he may receive the Melchizedek Priesthood.

As with a bishop, so with his first and second counselors. These men constitute a part of the presidency of the Aaronic Priesthood of a ward. Therefore, the first counselor should be intensely interested in the welfare of teachers or deacons and the same applies to the second counselor, affording a training for the twelve-year-old and the fifteen-year-old boy which will qualify them to receive higher offices in the Aaronic Priesthood.

#### DUTIES OF BISHOP IN RELATION TO THE AARONIC PRIESTHOOD

The bishopric of the ward participates in all of the steps which mark a young man's spiritual progress. First, in fast meeting, under the direction of the bishopric, the infant boy is presented to the Lord to receive a father's blessing and a name. Second, the bishopric directs his baptism, and in fast meeting assembled, directs his confirmation. Third, the Priesthood is conferred upon him under the hands of the bishopric, as Aaron conferred it upon Joseph Smith and Oliver Cowdery. Fourth, the bishopric recommends him for advancement to the Melchizedek

Priesthood. Fifth, the bishopric recommends him to the First Presidency for missionary service. Sixth, the bishop of the ward issues a certificate of worthiness in evidence of clean, sweet living, which permits the young man to enter the house of the Lord to receive his endowments and be sealed to his life's mate for time and eternity.

As we contemplate the relationship established by the divine Priesthood of the Lord Jesus Christ between young men and the bishopric of the Church, it should be a great source of inspiration and motivation, not only to youth but to parents and the men who preside over the Aaronic Priesthood, parents and members of bishoprics cooperating together to the end that these young men may become more than the Jewish boy at twelve, a son of the law, but instead well-trained, devoted, faithful servants of the Lord Jesus Christ.

No young man can render service in the Aaronic Priesthood sincerely without feeling the influence of the Boy of Nazareth. For example, the deacon who participates in the administration of the sacrament must think of the fact that Jesus Christ was the first to pass the sacrament to the congregation. It should have a beautiful and sacred influence upon the mind and heart of every deacon.

The ordained teacher, whose right and duty it is, as the Lord indicates in the 20th section of the Doctrine & Covenants, verse 53, "to watch over the Church always, and be with and strengthen them," is afforded a magnificent opportunity in connection with their Melchizedek Priesthood companions in watching over the flock and particularly in training young men in the great art of teaching the divine laws of the gospel. He learns to express himself freely, and in preparing a message for the people, he unconsciously converts himself to the great truths of the restored Gospel. Again this duty of teaching the people follows the example of the Boy of Nazareth, for he was the Great Teacher.

The office of a priest is one of the most inspirational offices of the entire Priesthood because of the duties involved. To kneel at the sacrament table and utter the revealed blessings on the bread and water as Christ repeated them before His assembled apostles should inspire a young man to the most high and noble motives and impress upon him the necessity of living a sweet, clean life. The privilege of performing the ordinance of baptism is one which must impress upon the young priest the reality of the Priesthood and the authority that it carries, for no young man could utter the revealed baptismal prayer without feeling that he has indeed been commissioned of Jesus Christ. With uplifted hand, he declares to the candidate and to the world, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The utterance of the prayer gives him the assurance, the testimony, that his authority is valid, that the visitation of John the Baptist was a reality, and that the priesthood he holds was handed down from John the Baptist through Joseph Smith.

#### OPPORTUNITY FOR SERVICE

The Aaronic Priesthood affords the privilege of service, and with that



service there comes a fundamental training in Priesthood work to the end that some day these young servants of the Lord will receive their Priesthood inheritance, namely the Melchizedek Priesthood, which Priesthood is after the order of the Son of God. In the minds of the Presiding Bishopric, there is no question but what this sacred privilege of Priesthood service will inculcate into the hearts of these youthful servants a testimony of the restored Gospel, and they will become thoroughly familiar with the fundamental principles of the plan of life and salvation. They are taught to be clean in body and mind by observing God's law of health and to observe the law of dependability, for an assignment to pass the sacrament, to teach the people, to bless the sacrament, or to baptize someone is equivalent to keeping an appointment with Jesus Christ. The lesson of rendering service unto others exemplifies the second part of the first great commandment, "Love thy neighbor as thyself." The payment of tithing is a manifestation of their desire to return to the Lord His portion for the building up and sustaining of His kingdom here upon the earth. Participation in the welfare program affords a training and experience that will qualify them fully for the carrying on of this most important work when they obtain a place in the Melchizedek Priesthood.

#### TESTIMONY OF A YOUNG MAN

A great deal is said about the problem of juvenile delinquency, but how often do we consider that in our hands rests the solutions and the implements whereby the youth of Israel can be so trained that they will accept the declaration of the Boy of Nazareth, "Wist ye not that I must be about my Father's business?" Any young man trained properly and fully in the Aaronic Priesthood will so live that his parents will never be plagued with any kind of problem in juvenile delinquency. An illustration of what Priesthood training will do for a young man supported by excellent parents came to my attention in a recent conference wherein a young man was invited to speak. He said:

Brethren and sisters, in two days I will be eighteen years of age, and you know what that means to me. I expect to be inducted into the armed services of my country. To many this seems a hard thing for one as young as I, but it is easy, for there burns in my heart a testimony of the divinity of this great work, and because of that testimony, my heart is filled to overflowing with gratitude for the many blessings the Lord has so generously bestowed upon me. I'm grateful for my beloved parents, grateful for the Priesthood I bear, and grateful for the knowledge that should my life be taken in battle, I shall return to Him who gave me life. I'm grateful for the opportunity of mortality, and the spirit of testimony which whispers to me that I shall again have my father and mother and that the privilege of serving the Lord on the other side shall be made available to me.

The attitude of this young man, his testimony, his cleanliness, his implicit faith are all the results of a splendid home and his loyal devoted service in the cause of the Boy of Nazareth.

## ADULTS HOLDING AARONIC PRIESTHOOD

Bishops preside over young men from twelve to twenty-one years of age, but there is another great army of 36,880 men over the age of twenty-one in the wards and stakes of the Church, still holding the Aaronic Priesthood. It is needless to point out to you that they, too, are your responsibility and mine, and these souls are precious in the sight of the Good Shepherd. There devolves upon us the responsibility to so motivate them and inspire them to the end that they will qualify and make themselves worthy to receive the Melchizedek Priesthood and all of its attendant blessings.

The future of the Church depends upon the youth of today. Their leadership will be no more effective nor efficient than that for which you and I qualify and train them.

May we inspire every boy and young man who comes under our direction to so live the gospel and feel the importance of the priesthood that the young sisters, the companions of these boys and young men, will also be influenced to live righteously. Then, at some future date, because of their virtuous lives, these young men and women will enjoy the blessings of the Priesthood together with their life's companions. May the Lord bless us to the end that our efforts in behalf of these young servants of the Boy of Nazareth may bring into fruition his statement, "Wist ye not that I must be about my Father's business?" which I humbly pray will be the blessing not only of the Aaronic Priesthood but of the Melchizedek Priesthood and every mother and every daughter in Israel.

## ELDER HAROLD B. LEE

*Of the Council of the Twelve Apostles*

As an example of the doubts and the vain philosophies in the minds of some of our young people I want to read you a few statements contained in an article that appeared in a publication from our own state university during the last few weeks:

## A YOUNG STUDENT'S IDEA

Heaven is for children. To the child's mind it is real. For the adult it belongs to the world of fantasy and make-believe. If we have become adults we have left the idea of heaven behind. Perhaps the only mature individual who finds the everyday exhilarating and promising is the one who has supplanted his childhood beliefs in another worldly heaven with confidence in a heaven on earth. . . . The modern world is concerned chiefly with ethics rather than with theology, with better living than with the methodical analysis of the hereafter.

I suspect that that young student was thinking of the kind of heaven that too frequently is pictured, which requires much hymn singing and ever so much praying with rows and rows of saints kneeling in perpetual adoration as a continuous occupation; and perhaps his idea of God and the Creator is similar to that which has been expressed by one writer who

spoke of God as "a sleepless active energy that actuates all things, so small and yet so complex as to dwell in the wonderful energies of life and sound and electricity, in the vital processes of human and animal form, in the motivating influences of the human heart," and so on. Such a one, who believes thus, would have no faith in the teachings of the scriptures or an understanding of their import. To one such the Church of Jesus Christ would be relegated to a mere organization of man, lacking either the reason for or the authority to administer the ordinances of salvation.

#### HEAVEN A REALITY

Heaven, as we have usually conceived it, is the dwelling place of the righteous, after they have left this earth life, and the place where God and Christ dwell. Of this happy state the Apostle Paul said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." The location of the place was made clear by the revelations of the Lord to us in this day when he said that the earth was to be the abiding place of those who were to inherit the celestial glory and that it would be cleansed from impurity in order to become that holy place. How the earth was to be prepared for that condition is indicated in brief visions recorded by a prophet who said he "saw a new heaven and a new earth." (Rev. 21:1-4.) Another said "and the end shall come and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth." (D. & C. 29:23.)

The Prophet Joseph, speaking of the condition in which the earth would then be, after that cleansing and that purification, in its immortal state, declared that the earth would be as a crystal and a Urim and Thummim unto those who would dwell upon it. The interim dwelling place of the spirits, while this great change is taking place, is indicated in the revelation where the Prophet speaks of "a place of happiness called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care and sorrow." This rest spoken of was not to be a condition of inactivity but rather was to be what the Lord called it, a place where men and women were to enjoy the "fullness of his glory." To say that there would be no such a place as the state where one could have rewards or punishments for the things done in the flesh, would be to say that there would be no such a thing as a judgment; and to say that there would be no judgment would be to deny that there was atonement for the sins of mankind or that Jesus Christ was the author of salvation, the plan by which man could be sanctified for that holy state. To say that there was no such a thing as the atonement would be to define sin merely as a philosophical formula. If one were to doubt in a life after death or in a resurrection from the dead, as such a belief would imply, then man would be of all men most miserable, because he lacks faith in that which would follow after her life here upon this earth.

I have tried to think how a man would guide his life if he had this sort of feeling and this disbelief in heavenly things. Life, with its fleet-

ing opportunities, it seems to me, would be a mad scramble for the satisfying of one's selfish ambitions and the seeking of worldly gain. Against that the Master declared himself in a parable where He spoke of the man of affluence who was seeking about for a place wherewith to bestow his goods:

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. (Luke 12:18-21.)

### FAITH IN HEAVENLY THINGS AN ANCHOR

Without the discipline of the rewards and punishment that are spoken of in the plan of life and salvation, passions and appetites would go on unbridled; vice and crime would go on unchecked and wickedness would stalk our days. If the Church is but man-conceived, then our care of the needy would not be for the spiritual and temporal welfare of those who are to be assisted, but our care would be extended, as is the case with so many public institutions, merely with the political or the social or the economic welfare of the state or of the individuals who administer it as the chief consideration.

I have a feeling that whenever we have among our leaders those who would say that the care of the needy should be left to public institutions and not to the Church, there we have men who lack the spiritual insight into the spiritual values involved in caring for the unfortunate.

In the parable of the Savior at the close of the great Sermon on the Mount He taught very plainly the doctrine that the storms of life would descend upon the wise as well as the foolish and by inference, upon the good as well as the bad, upon the rich and the poor, and that only those would survive, when those tests and trials should come, who had built their house upon the rock, because they had listened to the things which the Lord had taught them concerning the Gospel plan.

In battle those with faith in heavenly things forbid a dangerous fatalism that oftentimes induces carelessness and recklessness in combat as well as in private conduct. The kind of difficulty in which our young men today find themselves, the terrible struggles through which they are passing in battle, is revealed in an interesting bulletin we have just received from one of our chaplains down in the Italian area. He starts this bulletin by quoting from President Grant's great blessing to the boys in the military service some time ago. As I heard President Grant declare again a blessing upon our boys, I thought how well it would be if the bishops of wards and the presidents of stakes who have chaplains or our coordinators from their stakes now serving with the armed forces would write out that message and ask that they include it in their publications so that every boy in the service might have the chance to have the words and the power of that blessing.

## EXPERIENCES OF BOYS IN THE ARMY

Here was the description of some of the conditions of four hundred fifty of our boys who were in that African and Italian area:

Two of our brethren in the infantry were killed during the month on the beachhead. The base censor has informed us that their names may not yet be divulged. I recall the last time I saw them. It was at a sacrament service in a make-shift medical dispensary in a town taken a short time previously. One of them administered the sacrament. Our pioneer forefathers used to sing, "And should we die before our journey's through, happy day, all is well. We then are free from toil and sorrow, too, with the just we shall dwell." Those appropriate words, "Come, Come Ye Saints," seem to particularly apply to our day. It probably will be welcome news that \_\_\_\_\_ who was formerly reported missing in action is now definitely known as a prisoner of war in Germany. \_\_\_\_\_ is in the hospital convalescing from a shell fragment wound in his leg. Lieutenant \_\_\_\_\_ who was referred to last month as being grateful for escaping with his life when a German one hundred fifty millimeter shell struck his truck and failed to explode, is this month spending time in a hospital recuperating from the after-effects of the thunderous jolt. \_\_\_\_\_ has been released for duty again after recovering from an encounter with a shell fragment. \_\_\_\_\_ is still having his injured foot looked after by the medics but expects to be returned to duty shortly. \_\_\_\_\_ had a brief career on white sheets while getting over the effects of a mortar shell piece that crashed through his helmet and grazed his scalp. \_\_\_\_\_ fell down an eight-foot well shaft one dark night recently while under the range of enemy guns. \_\_\_\_\_ is being treated for shrapnel under the arm. \_\_\_\_\_ is being treated for frozen feet. Three other L.D.S. men, have been hospitalized for minor illness and so on.

Then he quotes two brief statements from two of our boys who have written from distant stations:

An artillery shell landed where I had most recently been. I don't know whether it was luck or inspiration that caused me to move, but whatever it was I am mighty thankful.

And another said this:

I have one of those pocket editions of the Book of Mormon. I have just completed reading it and let me say it is the best book I have ever read. I was astounded at the wonderful prophecies it contained. My testimony has certainly been increased since I read the Book of Mormon. I can sincerely say the Gospel means more to me than anything else in all the world.

When I see the faith that such of our young men are exhibiting I say likewise, thank the Lord for the power of the Gospel that they have had to guide them and keep them safe. I contrast the words written into this statement of the young student, in expressing a disbelief in a heavenly reward, with the picture of a young man who stood on the prow of the vessel going over toward the invasion coast. As the ship neared the coast within two hours' distance the men were becoming very nervous. The commanding officer was anxious as to the results of the mental strain upon the men. This young man stepped forward and said,

"Would you mind if I talk to the boys a few minutes?" And one who heard his voice wrote home to his father, a business man in the east, not a member of the Church and said, "Father, that boy talked to us for two hours, just a young man. He told us that even if our lives were taken and we had lived good clean lives, we need not be concerned, because God had a reward for the faithful, and we weren't dead actually, but we lived again and our spirits were more active than they could be here in mortality." He said, "Father, when I inquired of that young man as to who he was, I found that he was a member of the Church of Jesus Christ of Latter-day Saints."

In my home the other night, I had a young man who spent eleven months in the Aleutian Islands, discharged because of shell-shock and injuries, recently baptized a member of the Church. He told of having met some of our boys up in the Aleutians, who invited him to come to their Sunday School. He said to me:

Brother Lee, the nearest thing I can describe in comparison to my feelings as I stood with those boys and worshipped with them, was a feeling I used to have as a little child when I clung to the knees of my mother so that I wouldn't fall. Now the Gospel has meant just that to me. I cling to it as I used to cling to my mother, so I will not fall.

As I saw this young man shattered somewhat and in a highly nervous state, because of the recent shell-shock, and in his physical disability I thought of the many thousands of our boys who may come home to us, some of them maimed and wounded as he, many of them wounded in their hearts, hurt in their thinking, and all of them needing sympathetic understanding and direction. I am asking this body of Priesthood—are we recognizing our responsibility as Priesthood quorums of the Church to be the stay and the guide of these boys as they are now in service and to be that agency that will welcome them back into the fraternity of civilian life?

#### A PLEA FOR MORE SPIRITUAL FOOD

As I thought of my own childhood experience and that which induced faith within me, I remember that in our sacrament meetings we didn't expect those from outside the ward to come and speak to us except on special assignment. Every man was expected to prepare himself so that when called he could stand up, as they said, "and give a reason for the hope that was within him," and I remember their testimonies. I remember their doctrinal discourses. I remember how I as a boy, grew upon that kind of spiritual food. I am asking today, are we partaking of a modern trend that makes of our sacrament meetings little else sometimes than a place for political discussions or for concerts? This is a place and a time when we ought to do more to teach the plain simple doctrines of the Gospel than we have ever done before. Our ward teachers should be prepared to go out into the homes of those who have not been privileged to come to sacrament meetings. So in all our activities may we be faithful. May we be as the teachers of Zion. May we be as the Apostle Paul said to the Corinthians:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ, and Him crucified.

And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God. (I Cor. 2:1-5.)

As the leaders of Israel, may we so study and prepare ourselves that we, like the Apostle Paul, may preach the doctrines not of the world but the doctrines of the Lord Jesus Christ, that the faith of Israel might not be builded on the wisdom of man but on the power of the Lord Jesus Christ, I humbly pray in His name. Amen.

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The congregation sang the hymn, "I Need Thee Every Hour," (L.D.S. Hymns No. 387).

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

The Saints listening in will be grateful to know that President Grant is with us, blessing us with his presence again this afternoon.

### **ELDER OSCAR A. KIRKHAM**

*Of the First Council of the Seventy*

I pray that I may enjoy the blessings of the spirit of the Lord. After thirty-one years in service with the youth of this Church it has been of great interest to me today to hear so much said about youth.

#### **THE DUTY OF PARENTS**

Recently at one of our stake conferences one of the leaders of the stake said to me, "Brother Kirkham, after the morning meeting I wish you would take the opportunity to walk home with my son. I wish you would have a little talk with him. He is not going to his Sabbath School, and I wish you would have a chat with him." So I looked for the opportunity. I took the chap by the arm, and we started down the street towards the home. I thought a very good approach would be for me to say: "You know, you have a great father, a fine man, and so I started out with words like these, and then the boy immediately turned to me and said: "Brother Kirkham, I wish you would talk to my father for me. In all my life he has never been with me to a movie. He has never taken me with him, I haven't even had a game of checkers with him. I would appreciate it." Well, we began to talk about other things.

I handed my own daughter recently, one of our new publications in

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Church literature and calling her by name I said, "Here's a fine book. Hope you'll read it and enjoy it." She took the book; then placed it over on the piano and said: "I'll tell you, father, I don't want that book. I want to talk with you," and I heard something that pierced my heart.

#### AN AARONIC PRIESTHOOD INCIDENT

I recently went through the Southern States Mission and on a number of occasions we had banquets given in honor of the Aaronic Priesthood. In one of the very large cities of the southland they invited in the mayor of the city, the judge of the juvenile court, and other dignitaries to the banquet. I shall never forget when I saw the judge of the juvenile court come in. He was smoking a large pipe. He came rather courageously up to the front, a fine southern gentleman, and he came as I suppose he came to many other banquets on other occasions like this. He joined his friends and the city commission, and the mayor of the city up at the front. In a few moments the program began and a boy arose and said: "I have been asked to speak about the Aaronic Priesthood. I am so happy to know that the Lord has favored me to hold the Aaronic Priesthood, this great blessing of my Heavenly Father to me, to hold his holy Priesthood. You know, I can't smoke; I can't drink, for I hold the Priesthood of God," and then I saw the juvenile judge take his napkin and without much notice, cover his pipe.

#### EXPRESSION OF CONFIDENCE IN THE YOUTH

Brethren, I wonder if we are fair. I wonder if it is fair to say it is juvenile delinquency. Maybe it's juvenile judge and father delinquency. Maybe that's the truth. Of course some are delinquent, but I want to appeal to you to have faith in them. I am thrilled by the faith of the youth of this Church. I feel in my heart definitely it is the greatest generation. They have come to fulfil destiny. They have come to do a work that challenges the greatest of spirits and I feel they are doing it. Oh, yes, some of them falter—there is a fringe. Surely, there always will be.

I went to the university yesterday, after our afternoon meeting, and met four hundred fifty-five youths. A member of the faculty of that university said: "Kirkham, I've had a great time today. My, how thrilling it is to meet the youth of this generation!" Then he told me how they challenged him in his class rooms.

Did you hear of that young man who came home from the South Seas, not long ago, and when Sunday came he said: "Father, Mother, let's go to church today." And the father turned to him and said, "Say, that is rather new. You've never invited me to go to church before." "Well," said the young man, "I had a great experience, Father, down in the South Seas. One day I was trading with a black man. He had a fine piece of carved ivory, and I was giving him a piece of jewelry in exchange, and he handed the ivory over to me and then said, 'Are you sure you will be happy with this trade?' and I said to him, as I caught the meaning of his deeper thought, 'What makes you ask me that question?' 'Oh,' said the



black man, 'A few years ago a missionary came to this island, and he told me the story of Jesus of Nazareth, and he told us if we had real happiness it must come from within.' "

"Well," said the young man to his father and mother, "I want some of that. I want what the black man had. I want that in my life." They went to church.

I sincerely feel that 1944 will probably be one of the greatest years in all recorded history, and I try to say those words very thoughtfully. From what has been said by our commanding officers of the armed forces of the allies and what has been said by thoughtful men, this is to be truly a great year. I do not know when battle shall cease, but the leaders all declare this is the hour of destiny.

We are facing a great election in the United States, and men are going to be tried. We have positive opinions in America. I hope we always will have, and that we will understand each other when we speak freely in the defense of our ideas. We must learn to live together and face truth and speak it as God gives us light.

I appeal to you, my brethren, and I talk most to myself, may God help us that we shall have faith in youth. May we live worthy of their leadership. May we search deeply into our own lives for the troubles about us, and may God give us strength to go to him humbly in prayer and obtain His spirit, for with that spirit we shall be powerful in their sight, to our own satisfaction, to the glory of God and the furtherance of this great work for which I humbly pray in the name of Jesus Christ. Amen.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

We have just heard from Elder Oscar A. Kirkham of the First Council of the Seventy. Our next speaker will be Elder Mark E. Petersen, the newly chosen member of the Council of the Twelve. He will be followed by Elder John A. Widtsoe of the Council of the Twelve.

Brother Petersen, for the people and for your associates, I want you to know that you are welcome, that we love you, and that you have our unbounded sympathy and support.

### **ELDER MARK E. PETERSEN**

*Of the Council of the Twelve Apostles*

Thank you, President Clark, I deeply appreciate those words.

#### **AN EXPRESSION OF GRATITUDE FOR BLESSINGS**

My brethren, it is extremely difficult for me to address you this afternoon. I was greatly shaken by the call which came to me yesterday. I feel that I am the least among you all. I have never felt so humble in all my days, as I do at this present moment.

I am indeed grateful for the Gospel of Jesus Christ. I am most happy that the Lord permitted me to be born in a Latter-day Saint home, where my parents taught me to believe in the message which they had received in a foreign land, the message which I shall bear to all the world through the rest of my life.

I am indeed grateful to my parents for this great thing which they did for me, as well as for all other things that they have done.

I am thankful for the beautiful home life that I have always had, and that I enjoy at the present time, with a lovely family and a wife who stands by my side and supports me in every endeavor in the Church.

I am grateful for you, my friends, so many of whom have expressed to me your good wishes, in telephone messages and letters which I have received.

#### A TRIBUTE TO PRESIDENT GRANT

My testimony has been strengthened through the years by the visits I have made to the Church offices as a representative of *The Deseret News*. Twenty years ago it was my pleasure to make my first visit as a reporter there, and to become acquainted with President Heber J. Grant. He has thrilled me throughout those twenty years. I know as I know that I live that he is a prophet of Almighty God. I love him with all my soul; my family loves him. We are grateful that we can say with you that "We thank Thee, O God, for a prophet."

I am grateful for my association with these other brethren who stand at the head of the Church. Most of them I have known for years, and I also love them with all my heart. They have been most kind.

#### A PLEDGE OF LOYALTY

I know that God lives. I know that Jesus is the Christ and the Son of God. I know it as well as if I had seen him, and I shall take great pleasure in declaring His word for the remainder of my life.

I am thankful for my testimony of the divinity of the mission of the Prophet Joseph Smith. I love him. I have read all I could find about him. I know that God spoke to him and appeared to him, and I know that his testimony, for which he died, is true.

I willingly and gladly, although most humbly, accept this great call which has come to me. It certainly has humbled me; it has humbled my family. I pledge to you my best effort. I love the work. I shall give it my full strength and all the talent which God may give to me.

I know that without the help of the Lord I am powerless to do any good in His ministry; but I know that if I live righteously, He will be with me. I bear you my testimony to the truth of this work, and I do it all in the name of the Lord Jesus Christ. Amen.

**PRESIDENT J. REUBEN CLARK, JR.**  
*First Counselor in the First Presidency*

Elder Mark E. Petersen, the newly chosen member of the Council of the Twelve, has just spoken to us and borne testimony and pledged a fealty which has touched our hearts and will touch the hearts of the Church.

Elder John A. Widtsoe of the Council of the Twelve will be our next speaker.

**ELDER JOHN A. WIDTSOE**  
*Of the Council of the Twelve Apostles*

My dear brethren and fellow workers, this has been a very enjoyable conference to me, and I know to all of us. A spirit of peace has been here, and that is as it should be, for the head of this Church is the Prince of Peace.

That which has been said during these two days has been interesting, instructive and impressive. I have been built up in my testimony, as well as in my knowledge of the Gospel. I have felt to thank the Lord, time and again, as I have looked into the faces of you, my fellow workers, for the faith and devotion to truth and to the cause of the Lord, His truth, which I know abide in you.

**ACCOMPLISHMENTS OF THE CHURCH REFLECT FAITH**

I am certain all of us were, shall I say, astonished, when we heard the report of the year's activities of the Church. Most of us had no idea, living in our little corners, doing our duty well in them, how great is the accumulation of service the Church is rendering. The twig planted by the Prophet Joseph Smith, under God's direction, on April 6, 1830, has grown into a mighty tree, bearing bountiful and good fruit.

The thing that impressed me, I think more than anything else, when the report was read, was that every dollar mentioned, every can of fruit reported, represented a spiritual value, greater than the dollars, better than the can itself or the fruit within it. The dollars and the cans reflected faith, faith in our hearts and in our actions. It reflected the nearness that the Church of God is building toward the Father of us all.

When I heard President Grant's eloquent, impressive address—and he gave us the spirit of the conference—it was evident again that this Church is built upon eternal realities. I thought as I heard the reading of his address of a statement frequently made in sacred writ, that "the course of God is one eternal round." The Gospel does not vary nor depart from truth. In every age, in every dispensation, in every day and in every hour, all that we can do is to live righteously before the Lord, and to make use of the eternal principles which have been handed down to us from the day we lived in the heavens, and which will continue to the very end.

My heart has been filled with gladness during this conference. I am

grateful for the calling into the service of Brother Mark E. Petersen, as I am for the other brethren who have come into the Council of the Twelve recently, and of course for all who have served longer. I have known Brother Petersen for some time. He is one of us, a faithful Latter-day Saint. We can trust him.

#### CHARACTERISTICS OF THE PROPHET JOSEPH SMITH

In preparation for this conference, I have thought about the present perplexed and pitiful conditions of the world. I was led to turn back the pages of history. It is said that "history repeats itself," and so I thought that perhaps I might discover some solution for our present-day problems by reading history.

I turned, as I often do, to the Prophet Joseph Smith. I came into this Church from another Church, a man-made Church, one that is without the substance of truth, though filled with good people, deceived in their belief. When I found in this Church the true Gospel of the Lord Jesus Christ, I fell in love with Joseph Smith. I have been in love with him ever since.

So I turned back to see if I might discover something that he had said that might help me in clearing my own thinking. If you are willing, let me take you back a hundred years.

A hundred years ago the Prophet Joseph Smith was living out the last twelve months of his life on earth. It must have been a terrible year for him. Enemies, and bitterness of feeling sprang up on every hand against the people and leaders of the Church. Lawsuits followed lawsuit. There was no peace, especially for Joseph and his brother, Hyrum. It would seem, as one reads the story of that year, that the events that transpired during those twelve months were too trying to be endured by ordinary mortal man.

Therefore, I was thrilled when I found the Prophet's own words as to how he felt in the midst of tribulation and persecution, when facing death, for he no doubt knew that eventually his enemies would destroy his life. He expressed a great calm of spirit. In the midst of the storm and stress of the day he was calm. There was a majesty of calmness about him as he said:

The Great Jehovah has ever been with me. The wisdom of God will direct me in the seventh hour. I feel in closer communion and better standing with God than I ever felt before.

In substance, that message has been given over and over again in this conference, for it is another way of stating the results of obedience to the great eternal, everlasting truths of the gospel. Would we not all like to be able to say that the great Jehovah has ever been with us, that the wisdom of God directs us in the seventh hour; and that we feel in closer communion and better standing with God than we had ever felt before?

As I read that message, I began to understand how he could walk as a king, in the midst of circumstances of distress and persecution which

marked the last year of his life, though not peculiar to that year, for he was ever persecuted, even feeling the attempts of the Evil One to destroy him and his work.

#### EXPERIENCES OF THE PROPHET'S LAST YEAR

The experiences of his last year came to a culmination in the great April conference of 1844. It began on Saturday, the 6th of April. It continued through until Tuesday—four days. The weather was good, almost perfect. More people attended that conference than had ever gathered before at any Latter-day Saint conference.

The Prophet was not feeling his best physically. He said on the first day that his lungs troubled him, and the sermon, which he had promised to deliver, he would give the next day. On Sunday he did give it. It is one of the most marvelous messages ever given to humanity, spoken by human lips.

That conference was remarkable in many ways. The Prophet's mind seemed to sweep, as it were, the horizons of eternity. He touched upon the things that are far beyond—the things of eternity. This sermon is known in our history as the "King Follett Sermon," a most remarkable document. I am glad that Elder Joseph Fielding Smith included it in his *Teachings of the Prophet Joseph Smith*.

He taught revealing doctrines never clearly told before, since Christ, or perhaps since Adam, of the nature of God, our Heavenly Father, and of the destiny of man. The doctrine as there taught has become incorporated into our thinking and writing, in our books and sermons, without knowing exactly when or how it was first stated.

It was at that conference that the land of Zion was defined. The people who had joined the Church—ordinary people like ourselves—had perhaps thought of Kirtland or Missouri, as the land of Zion. But at this conference the Prophet said that the land of Zion is all of America—North America and South America. As we read this account, our minds go back to the days soon after Christ, when Peter himself was inclined to believe that the gospel was for a limited few, in a limited place, until God himself, by revelation, taught Peter that God's work is for all the world and all who dwell upon it, who have dwelt upon it, and who shall dwell upon it.

It was at this conference that the Prophet—(I wonder sometimes if he foresaw that in three months he would be martyred)—bore down on the people to finish the temple, and to secure their endowments, as among the most important things for them to do.

At this conference, missionary work was also stressed. Brigham Young and Hyrum Smith both discoursed earnestly on missionary work.

As I read the minutes of the conference, I said to myself: "These teachings are like those of 1944—the same subjects, objectives, and requirements, and the same obligations, and the same eternal truths to guide us in our work."

It was in this conference that the revelation came relative to stakes.

*Friday, April 7**Second Day*

Stakes of Zion had been organized before, but the Prophet said on this occasion:

"I have received instructions from the Lord that henceforth wherever the elders of Israel shall build up Churches and branches unto the Lord throughout the states, there shall be a stake of Zion organized."

He mentioned specifically that in course of time stakes should be organized in New York City and in Boston. Part of that prediction is already fulfilled, for we have a stake in New York.

It was a great conference. But, the Latter-day Saints have ever been willing to apply eternal truths to everyday needs. You recall that Elder Lee said that we are a practical people. We believe that the great things of life begin here, today, and that we have the right to enjoyment and happiness, today, as in the great day to come.

So, the Prophet, during his last year, spoke frequently upon practical matters. I have not the time to discuss his views relative to the building of a commonwealth, the relationship between industry, agriculture, and manufacturing. That which he said is good reading today, and might be read with profit by the empire-makers of today.

One thing which he said, as he looked into the future, refers to us, I believe. He said:

"I prophesy, in the name of the God of Israel, anguish, and wrath, and desolation, and the withdrawing of the spirit of God await this generation until they are visited with utter desolation."

#### THE PROPHET'S SOLUTION OF PRESENT TROUBLES

Can you pick up a paper today, reporting great cities destroyed, countrysides laid barren, without feeling that the Prophet spoke as a prophet? He not only looked into the next day, but into the years to come, and into the ages that lie before.

But in the spirit of the gospel, he set about at once to find a solution, for coming distress. This is what I found. I found three principles that appeared to be a solution of the world's troubles, but specifically and particularly pertaining to the United States. He was thinking about the United States—they were living in the United States at that time; they had problems within the States.

First, the Prophet laid down certain foundation principles.

"It is our purpose to build up and establish the principles of righteousness, and not to break down or destroy." That had a tremendous meaning. We seek to establish righteousness—yes; but we are not destroyers; we are builders. We accept all good, that has come down through the years.

And he continues:

"And I proclaim, in the name of the Lord God Almighty, that I will fellowship nothing in this Church but virtue, integrity, and uprightness."

To a man seeking for Mormonism in a nutshell, perhaps these two statements would be a good offering. Upon such a platform the Prophet,

in the midst of persecution, could be calm, unruffled, and could carry forward steadily the work of the Lord.

Second, he declared the necessity for full conformity with the Constitution of the United States. If we desire prosperity, we of this land must conform to the principles that lie imbedded in the Constitution of the United States. For, he said, through such conformity we shall win liberty of conscience, and protection for the weak and for the oppressed. Without the preservation of this right and protection, there is no true freedom. The Church has ever fought for the untrammelled conscience. The great welfare program is but the working out of the principle inherent in the Gospel; that the weak and the oppressed shall be protected. These principles embody the very spirit of the Church.

Third, he laid down a principle which comes home to us this year. Brother Kirkham barely mentioned it. It so happened that in 1844 there would be a presidential election the following fall, and the Prophet and others spoke about the problems of that election. Hyrum Smith, the fellow-martyr of the Prophet, delivered an impassioned sermon, giving no quarter whatever. I shall read a passage or two:

We engage in the election, the same as any other principle; you are to vote for good men, and if you do not do this, it is a sin: to vote for wicked men would be a sin. Choose the good and refuse the evil. Men of false principles have preyed upon us like wolves upon helpless lambs. Damn the rod of tyranny; curse it. Let every man use his liberties according to the Constitution; . . . we want a president of the United States, not a party president, but a president of the whole people, for a party president disfranchises the opposite party. Have a president who will maintain every man in his rights.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

Our concluding song will be "Praise to the Man," words by William W. Phelps. (Song folder No. 20, L. D. S. Hymns No. 167, Hymn Book No. 282).

President Daniel J. Ronnow of the Uvada Stake, will offer the closing prayer, after which the Conference will adjourn until 7:00 o'clock this evening. That meeting will not be broadcast. There will be no general session of the Conference tomorrow, Saturday, April 8, although there will be a Bishops' meeting tomorrow evening at 8:00 p.m. The Conference will resume Sunday morning at 10:00 a.m.

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The congregation sang the hymn, "Praise To The Man"—Words by William W. Phelps (L.D.S. Hymns No. 167).

Elder Daniel J. Ronnow, President of the Uvada Stake, offered the benediction.

Conference adjourned until 7 p.m.

## SECOND DAY

### EVENING MEETING

The fifth session of the Conference convened at 7 o'clock p.m.

The Tabernacle Choir Men's Chorus was in attendance and furnished music for this session.

#### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

Brother Cornwall has been good enough to bring tonight to sing for us the Tabernacle Choir Men's Chorus. He has not been entirely satisfied with us. We know that a great many of you brethren can sing the parts as well as the lead, as we call it—I do not know what the technical name is—and I hope that when we come again together and do our own singing, that you brethren who can sing bass will sing bass, and tenor, and whatever else there is to sing.

The Tabernacle Choir Men's Chorus will first sing for us "Guide Me to Thee." (Words and music by Huish)

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The congregation and Mens' Chorus joined in singing, "Lord, Accept Our True Devotion."

Elder David L. Sargent, President of the Parowan Stake, offered the opening prayer.

The Tabernacle Choir Men's Chorus sang "Guide Me to Thee"—Words and Music by Huish.

#### **ELDER NICHOLAS G. SMITH**

*Assistant to the Council of the Twelve Apostles*

My brethren, this is an inspiring sight. With you I have rejoiced in the proceedings of the conference thus far; President Grant's great message to us, and then the word that came that Brother Mark Petersen is to be the new Apostle.

Some twenty years ago a young couple moved into the ward where I presided as bishop, and as I approached them and shook hands with them the young man said, "This is my wife, Marr, and I am Mark Petersen," and I said, "I hope you won't mar this Mark," and she said, "I won't," and you can well know that she hasn't, for truly she has been an inspiration and a blessing to this fine young man who is worthy in every way to hold the position to which he has been called.



## ACCOMPLISHMENTS OF A YOUNG LATTER-DAY SAINT

I want to congratulate the Presiding Bishopric in the job they are doing for the youth of this Church. A few weeks ago I was in Lyman Stake, and a young man by the name of Amber C. Davidson, a seventeen-year-old youngster was there taking part in the exercises at stake conference. Recently he was awarded a twenty-four-hundred-dollar scholarship by the Westinghouse people as showing the most scientific aptitude of any young man in America. Fifteen thousand seniors from high schools had entered the contest, and this young Mormon lad won the scholarship. I am sure that the Presiding Bishopric had something to do with this. The house was well filled with lesser Priesthood at that conference. These boys gain inspiration in all the things they have to do from the things that the Presiding Bishopric are doing for them. They learn to know responsibility, and I am grateful for the program that is being put into effect throughout the Church. After this afternoon's session I met a lady from Los Angeles who was telling me that recently at one of her guilds a prominent lawyer was talking about the problems of youth. Much has been said about youth here today. I remarked that Brother Oscar Kirkham had said he didn't think it was a matter of the youth being delinquent, but it was a matter of parents who were delinquent, and she said: "Do you know, this lawyer said to us that in the community where he was, whenever a child committed a crime and there was a sentence imposed, the sentence was imposed upon the parents and they had to serve the time in jail, and that had reduced crime in their community down to two percent of what it had been." I think parents have something to think about.

## DELINQUENCY OF PARENTS

Recently, I received a letter from a mother saying, "Dear Brother Smith, would you mind looking up my daughter and getting her into some good home? Some weeks ago she wanted to go to Salt Lake. She is fifteen years of age. She really needs her father, but he is too busy with the sheep to give her much attention, but I raked up ten dollars and sent her to Salt Lake City"—to start out life at fifteen years of age. I began to check and the scent led me to the juvenile court; and there I discovered that they had found her and had her located and in their possession. When I asked what the difficulty was, they said she registered at a hotel which cost two and a half dollars a day, and the second day she appeared with a soldier and continued on with that friendship and the hotel people permitted her to stay there until the hotel bill was seventeen fifty and finally they put her out, and she and this soldier registered in a Chinese place here in the city as man and wife; the father was too busy with his sheep to give any attention to his daughter. Truly, parents are sometimes delinquent.

## CONVERSION OF A YOUNG WOMAN

I thought, as Brother Joseph Fielding Smith was speaking about

family prayer, of a little lady who, returning from her mission field, came to report to me; and I said, "That name sounds Italian." She said: "It is." I said, "Are your parents members of the Church?" "Oh, no," she said. "Well," I said, "how is it possible for you to be a Latter-day Saint?" "Well," she said, "I went to work for a Mormon family, and the first evening I was there the father called the family in to prayer, and he asked one of the little youngsters to pray for the whole family, and do you know, Brother Smith, that little boy prayed for what he wanted, and I had never heard of such a thing as asking the Lord for what I wanted. I thought it was such good sense that I began to go to the Mormon Sunday School and finally became baptized. My parents objected rather strenuously, but finally gave consent, and then the good family with whom I lived offered to finance my mission, and I filled my mission and I have returned home and am going back to New Mexico to see what I can do with my parents." Truly, there are some who have family prayer, and isn't it a wonderful thing that such a result could come from the prayer of an eight-year-old child to cause one to join this Church?

#### IMPORTANCE OF TEMPLE WORK STRESSED

We should be more exemplary, all of us. On this block there stands a temple dedicated many years ago; an institution that should attract all the members of the Latter-day Saint Church. The Prophet Joseph Smith was very explicit in his instructions in regard to temple work. Brigham Young declared it would be the greatest work performed by man on this earth. Each of the presidents of the Church has been just as emphatic in the importance of temple work. Wilford Woodruff, to whom I listened as he offered the dedicatory prayer in the Salt Lake Temple, thus expressed himself:

We want the Latter-day Saints from this time to trace their genealogies as far as they can and be sealed to their fathers and mothers; have children sealed to parents and run this chain through as far as you can get it. This is the will of the Lord to his people. I pray God that as a people our eyes may be opened to see, our ears to hear and our hearts to understand the great and mighty work that rests upon our shoulders and that the God of heaven requires at our hands.

Lorenzo Snow and Joseph F. Smith have been just as emphatic. President Grant, who has been as fully awake to this responsibility as any of the others has said, "I do not ask anybody who is as busy as I am to go to the temple any more than I do. If you can get it into your hearts and soul that this is one of the most important things you Latter-day Saints can do, you will find a way to do it. That is the one lesson above all others that I would like to impress upon you."

Notwithstanding these solemn admonitions by the presidents of the Church, our people have not taken very much to temple work. I picked up an old report, 1940, I think it was, which showed that three hundred eleven thousand members had taken out their own endowments since the first endowments were given. The Church now has, as you heard

today, nine hundred thirty-seven thousand people in it—nearly a million—and less than one third of the membership who now live have taken out their own endowments since the beginning of the Church; and yet we have temples built and building. They used to have seven sessions running in the Salt Lake Temple; now they have four, and many of them are not very crowded. Once in a while you will find a crowded session.

I wonder if it wouldn't be a good thing if the Priesthood, the shepherds of the flock, would put into the hearts and the minds of the people and the membership of the Church the thoughts expressed by the prophets of God, for you remember that the Lord was so concerned about this work that one night he sent an angel here to earth to talk to a boy. Three times that night he gave the selfsame message. "Behold," said he to this boy, three times that night and then again the next morning:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at His coming.

What a dramatic statement. Now, mind you, up to this time nothing had been said about baptism for the living. It seemed our Heavenly Father was so concerned about our fathers, our ancestors, that this was the message that seemed to be of the greatest import, that the Priesthood was to be revealed and that the children's hearts should be turned to their parents or that the whole earth should be wasted at His coming. Brethren, let us think about these words that come direct from our Heavenly Father through his prophets. We are admonished to be awake to our responsibilities.

God bless us and help us to be wise, big and broad, that we won't get absorbed in just temple work or in any other one work, but that we may be interested in the things that the Lord wants us to do and put forth our every effort to see that our example shall be one that will be worth while to the flock over whom we preside, and as we do our part we will not need to worry about the children. God bless and inspire us and direct us in His Priesthood to live as He would have us live is my prayer in Jesus' name. Amen.

### ELDER FRANKLIN L. WEST

*Church Commissioner of Education*

Brethren, I sincerely trust that I will have the spirit of the Lord to guide and assist me in order that I may say something that will be of value to you in this great work in which we are engaged. It has been a very happy experience to attend this great conference. It seems to me that there has been quite a heavenly influence. The spirit of God has been here in rich abundance, and the messages that have been given and the exhortations and the instructions have all been calculated for our good and for the good of this great cause. It makes us all thrill to be identified

with this great enterprise. When I say that I love these men who stand at the head, I say that sincerely. I have said it many times in my associations with them. I have the highest admiration for every one of these General Authorities and sincerely love them. We support and sustain them in every way and are happy to do it.

I am greatly honored, of course, although I feel a heavy responsibility connected with the educational program of the Church. It is a far-flung organization extended all over Western America, nearly a hundred fifty different units, and all of them, or almost every one, different from any other one. There is such a variety of problems and difficulties at the present moment connected with manning such an institution because, as you know, many of our teachers have been called into the armed forces of our country, and I hope you will be a little patient with us. We are trying hard to get first-grade teachers but they are just not available at the present moment. Some of our seminaries have had to close. Some places where we had three teachers we now have only two, and it is quite likely that fully another twenty or twenty-five teachers will go into the armed forces this Spring. We are going to do our level best to find teachers who have a firm testimony of the Gospel, which is fundamental and absolutely necessary, and also people that have ability to teach, because, although this first requirement is absolutely necessary, it is true that not everybody can teach; but we are going to do our best to keep the force of our system in operation and to maintain this great system. I hope you will be a little patient with us, and we will do our best to keep these seminaries operating.

When I heard the brethren talk about the mission presidents' meeting with the Presidency, I had kind of a jealous feeling go through me. I wish our three hundred fifty teachers could have a chance to have the brethren instruct us for even one hour or two hours so that all of my men could get the feeling of the power of their influence and testimony. We have difficulty at the present time in having our conferences, our meetings of our teachers, because it is such a far-flung system and our men in some cases must be lonely for lack of opportunity for meeting together. The men appreciate very heartily the opportunity of coming to Conference. Most of our seminary teachers have positions in the Priesthood work which entitles them to come here but some of them are teachers in the Mutual Improvement work and Sunday School work. They were just thrilled to be given cards so that those who were not too far from here, might come and be built up by these wonderful conferences.

These teachers really are genuine believers in the Gospel and have faith. I know that. I have a way of my own—I think it is pretty safe—for finding out whether these teachers really, genuinely are loyal and believe the Gospel. I want to say to you that I think myself they are as loyal and as much devoted and are living their religion as fine as any group in this whole Church. That may be putting it pretty strongly, but I believe it. They are genuinely good men. They are interested in these young people, and how they love them! They are writing letters to those who are in the army, many of them. They are setting good examples,

and they realize that our first and foremost objective is to build up faith in the Gospel of Jesus Christ, in the restored Gospel, and to teach the principles upon which joy and happiness rest. They love the work. Many of them have had fine opportunities to go, at much larger salaries, elsewhere; but they have been very loyal and very devoted, because they love the young people and they love to teach in this great system.

Now, we are apt to get, and we do get discouraged, all of us, sometimes when we become appalled at these terrific problems that confront the world at the present moment. I feel the worry of it as you do, and yet after all is said and done, the parents of the Mormon boys and girls are just finer people on an average than you find any place else. These officers that man the Church and the great body of people out in the stakes of Zion, all have their weaknesses, but they are just genuinely good people. We all have our weaknesses, and some homes are broken and many men and women make mistakes and do not set good examples, but I tell you they are the blood of Israel. They are the children of pioneers that have been gathered out of the world and there is a tremendous and a powerful amount of faith in the Church. It is very necessary of course, that we teach our own doctrines and the fundamental principles of the Gospel, but, I don't worry too much about it, because I know there is so much faith among this people. These young people come up through the various organizations of the Church. They are just not going to be led astray and there is no attempt to lead them astray. Quite the contrary, we are building a sound, substantial and firm faith so that when they get out in intellectual circles and meet the various temptations of the world they have a testimony of their own.

It is thrilling to be in some of these testimony meetings, not only of our teachers, but of our college students and our seminary teachers at these institutes. We have conventions where one after another, just as fast as they can get on their feet and bear testimony to the divinity of this great work. There is great faith among our young people, and they are good; on the whole they are good and sound and lovely young people and are attempting to do their level best. The temptations are appalling, as you know. I think there is no other generation of young people that have ever had such temptations. We had temptations in our day, in all the history of the world youth has had to confront temptation, but if I had time I think I could prove to you that there are more temptations of youth in the present generation than any generation that has gone before and I say they are doing magnificently. If we have confidence in them and get close to them and win their trust, they will get to a point where they will gladly come to us with their problems and we will listen. Like somebody said, if we would just listen once in a while and not just preach.

I had a person—a young woman—in my office the first week I was in my work here, about seven o'clock at night and I was weary. She put up one of the hardest talks to me that you can imagine for guidance and I turned in perplexity and said, "Why don't you ask your mother?" and she said, "Well, mother doesn't understand." And I said, "Why don't you ask your father?" and she said, "All he does is just lecture to

me." Now I listened and she had a hard problem. I know we are none too wise either in showing them what they should do. Many times about all we can do is listen with a kind, sympathetic ear and try and be helpful. They mean well, and are grand, and are doing their best, and let us hope and pray that they will come through these trying times in a fine way. I know how all of us are feeling about our young people now, so many of them in the war, and they are so priceless to us.

Now, I musn't take any more of your wonderful and valuable time. I want to bear my testimony to you that I know that this is the work of the Lord; that Joseph Smith was a Prophet of God; that the Book of Mormon is an inspired record containing the Gospel of Jesus Christ, and it was translated under the power of God through the instrumentality of the Prophet Joseph Smith; that President Brigham Young and John Taylor and Wilford Woodruff and Lorenzo Snow and President Smith and President Grant, every one of them have been prophets of God and great leaders. I love President Grant sincerely and always have. I like his strength of character, his power, his clarity of speaking, his absolute honesty. I love that in him, and I love these brethren, President Clark and President McKay and these members of the Quorum of the Twelve. I have learned to love my Executive Committee. I have six of these apostles on it that have been perfectly wonderful, so interested in our work, and I might say, too, that the Presidency and the Twelve and the General Board have been most generous to us in providing fine buildings and fine opportunities for carrying forth the work, and we appreciate it. We honor and love and respect them and we are doing our best as an auxiliary agency of the Church to take these thirty-five thousand of the grandest young people that ever graced this earth, and do our level best to teach them the Gospel of Jesus Christ and to build up their faith in the restored Gospel.

We pray for the men in our staff. I am continually praying for them as I pray for help, myself, that we may carry this responsibility well and do a good job by the young people. May God bless us, my brethren, as leaders in this Church. May we be humble and open-minded and kind and generous to each other and work unitedly and devotedly and loyally for this great work. I am proud to be identified with it. It is the work of the Lord. It is doing a grand work in all of its capacities, and may it ever go forward to fulfill its destiny and grow and increase in the work. May we all do our part in carrying it forward, I humbly pray in the name of Jesus Christ. Amen.

### ELDER FRANKLIN S. HARRIS

*President of the Brigham Young University*

I have always enjoyed these evening Priesthood meetings the most of any of the meetings of the Conference. I suppose the reason is that even though we are the same ones that meet in the other meetings, when we meet here we meet in the capacity of those who hold the Priesthood,

and, therefore, we are on our most serious behavior, because there is a responsibility that goes with holding the Priesthood. Also there is the feeling of being all in the family. We are here together. None of the outside group are here. We are interested in talking over, in an intimate way, our most intimate problems and so I always like the feeling that we have at these meetings.

I have been tremendously interested in the discussions and the exhortations of this conference, particularly those discussions that are centered around the young people. I suppose nearly half of the speakers of this conference, particularly today, have mentioned the problems of the young people. Brother West has just told us of the responsibility that those of us who are assigned to the work with the young people feel. Along with this responsibility we feel a great thrill. It is my work to associate with the young people of college age, thousands of them, your sons and your daughters. We have at Brigham Young University usually students from about forty of the States of the Union and from most all of the Stakes of the Church. We have a cross-section of the young people of the Church, and I am sure that it would be impossible for the most pessimistic individual to associate with these young people, as I do from day to day, having conferences with hundreds of them, without being tremendously thrilled at the goodness of the young people of Zion.

I am well aware of the confusion there is in the world. I have been pretty much over the world, since this war started, and I know that people everywhere have great confusion in their thinking, as Brother Benson so forcefully told us today. The confusion in thinking frequently results in the delinquency and confusion of all of us. So we may expect that out of the confusion of the world these days there will be unusual delinquency. It is inevitable; but as Brother Stephen L. Richards told us today, we as a people have the system and the plan that will help us to meet this situation in a way that no one else will be able to meet it.

I am really astonished at the fine attitude of the young people of the Church. There may be "one-half of one percent" of them who are just "bad eggs." I suppose in any nest of eggs there are a certain number of the eggs that have bloody yolks; and so there will be a very few that come out of our good families and our broken families that are just scrubs; but ninety-nine and one-half percent at least, I am convinced, are essentially sound. Oh, they may be led into slight indiscretions, by circumstances, but you cannot talk with these young people and get into their innermost hearts without knowing that they are thinking very seriously about the eternal verities of the world and they want to do the best they can in the world. They want to live honorable and upright and virtuous lives, and they are of very high quality, the great majority of them.

If you had been in our University Sunday School last Sunday and had heard the fervent testimonies of many of these young people, from various places, you could not have had much doubt about the sincerity of the young people of Zion.

The reason for this seems rather clear to me and it might be summarized by saying that we as a Church have the strongest, most important

thing that any church in the world has. I will just explain what I mean by that. I have had a good opportunity to see practically all of the great religions of the world in operation in their home ground. I know the strength of them and their weaknesses. In evaluating my own religion I have tried to do it objectively; and so when people have come to me and have spoken of our religion, as they invariably do, if I am with them very long, knowing my location they don't even bother to ask to which Church I belong, since I am from Brigham Young University they right off say, "your Church," without asking, and they say: "We like the strength of your Church in a practical way." They are a little like that great humorist who recently died, Irving Cobb who wrote in his last testament that he wanted to have a combination of various churches: the ceremony of the Catholic church, something else of the Episcopal church and then he wanted the practical phase of Mormonism. Now we are getting to be rated as a practical Church. We are a practical Church. I honor that policy. I consider myself essentially a practical man, because I have dealt with practical affairs all my life, and I honor practical affairs. But to these people who say to me that they like the the practical phase of our Church I say, "That is very fine, but that isn't the strong point of our Church." The strong part of our Church is its spirituality. It is a Church of high spiritual qualities, and that is the best thing that can be said about any Church. It is fine to have a feeling of financial security. That's a wonderful feeling for any of us to have. It is fine to have the stimulation that goes with intellectual research and intellectual achievement. This is fine, but after all, the quintessence of all good things comes only to a person when he feels real spiritual exaltation. Spiritual exaltation is far above intellectual stimulation, even though it is somewhat related to it, and it is far above practical security.

The strong thing about the Church of Jesus Christ of Latter-day Saints is its spirituality, and it is the only Church that I have ever come in contact with, that has that in the way we have it. That is, a sense of our relation to the eternities. Not a mere one individual dealing with a practical world, but anyone who is really in our Church, and of it, must have a feeling of his nearness to our Heavenly Father. He must have a consciousness of a herebefore and a hereafter and the part that we are playing in the great journey of life. We cannot for one moment divorce ourselves from those fundamental spiritual verities of the universe which guide all our actions. Knowing that we have that, that our Church is based on eternal truth, on revelation, that our leaders are guided by continuous revelation and inspiration, I am able to explain why the young people of our Church, even though they are in a sea of confusion and difficulty, still are sound at heart, and they will come out all right. Frequently young men bring their fathers to see me, and I often say to the father, "Well I'm glad to see you here where your son can have an eye on you. I am sure that as long as you are with him you are in good company." I say that in a sort of a jocular way, and he takes it in a jocular way, because he expects me to say, "I am glad you have come down to look after your son and see that he is getting along all right."



Even though it is said in a jocular way, I am in dead earnest about it, because I have as great respect in general and as great confidence in the son as I have in the father. I believe that God's work is so soundly set up that the sons will be better than their fathers, because they have had a longer period of advantage of the Church.

I bear you my testimony of the soundness of the young people of Zion, and I bear my testimony that the reason they are sound is because they have a sound guidance, the guidance of eternal truth, the guidance of the Gospel of Jesus Christ. I humbly pray that I, and that you will, all of us, be worthy to guide and set examples to these fine young people that have been entrusted to us; and if we do this I am sure that Zion will prosper and that the work will go forward.

May God grant that this shall be the case.

The Tabernacle Choir Men's Chorus sang "Jesus, Lover of My Soul"—Words by Wesley, Music by Holbrook.

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

In the words of Peter on the Mount of Transfiguration, "it is good to be here." That exclamation expresses the feeling of Latter-day Saints whenever they meet in sincerity of purpose to worship the Lord.

Our souls are enriched, not only by what is said but by what is felt in just being together. I pray that I may be guided by that same spirit during the few moments that I stand before you.

One of the paramount duties, I might say the paramount duty of parents is to win and merit the confidence and respect of their children. Equally paramount in the life of a bishopric or of a ward is to win and merit the confidence of the people of their ward. Too few parents have the confidence of their children. There are too few officers in the Church who have the confidence of the members, particularly of the young people of wards and stakes.

I feel impressed to say a word about something which destroys that confidence. The Savior on one occasion said:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Then in strong condemnatory terms He said:

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (Matt. 7:1-3, 5.)

The context of that scripture plainly indicates that the sin the Savior is condemning is the disposition to look unfavorably on the character and actions of others, which leads almost invariably to the pronouncing of rash, unjust, unlovely judgments upon them. Very often these judg-

ments are formed on insufficient evidence, and after superficial observations, and people who form them and express them in the presence of children put poison into those children's minds. Parents who speak at the table against the bishopric, against a teacher, stake president, or any other officer of the Church are, unwittingly, perhaps, but most assuredly lessening in their children's minds the respect and confidence in Church authorities.

#### SLANDER—A DEADLY WEAPON

One of the most deadly weapons of warfare is the poison gas. Slander is to a child's confidence in Church authorities in undermining character what poison gas is to the physical body. Now, that is putting it strongly, but I believe it is true. We should avoid as poison "Slander whose whisper over the world's diameter, as level as the cannon to its flank, transports its poison shot."

Here is a letter that illustrates what I mean, about people's forming hasty judgment, judging without sufficient evidence. I hesitate to refer to it because in a way it is complimentary and also the writer has done what the Savior has asked us to do; viz, "If you have aught against your brother, go to him. Between thee and him alone, adjust your difficulty." But there are other elements in the letter which prompt me to read it to you as illustrative of this theme. I hope the writer will either hear or read what I am saying. Then, too, there may be others who may be thinking along the same lines as this letter.

To quote:

I am writing you in reference to the Church statistics that are read from the stand in the April conferences every year and which are later published in Salt Lake newspapers. Some of my friends and myself have been rather puzzled by the figures as they are given out each year. We couldn't understand the tremendous growth in Church membership since 1938 as compared to previous years. We have all kept the statistics since they were first published. One of my friends is a certified accountant. He was as puzzled as the rest of us until he discovered that although the number of children baptized in the stakes and missions and converts baptized in the stakes and missions had been added to the Church membership, there had been no deductions on account of deaths in our Church membership throughout the world.

Then follows this insinuation or accusation:

Of course we are all aware that this method is used by the Roman Catholic Church, but is it honest? According to figures recently released by the state board of health there were five thousand two hundred ninety-two deaths in Utah during 1943. Those figures are incomplete. We know we have a large Church membership in Utah, also in Idaho and Canada and other parts of the United States. I think a conservative figure for the number of deaths in our Church each year would be about five thousand. Whatever the actual figure, would it not be more honest to deduct the figures from our Church membership instead of keeping dead men on our list? I am as anxious as anyone in our Church today to see our membership grow, but I want to see it grow by fair means.

Then there is the venom, I don't know against whom:

Of course we can guess the name of the man who is responsible for the fantastic way of bookkeeping, but the less said about him the better.

#### GIVES ANSWER

It is that accusation and that indication of venom which prompts me to say what I am going to say.

I said to him:

In your concluding paragraph, you say you are as anxious as anyone in our Church today to see our membership grow, but you want to see it grow by fair means. The implication in that statement, of course, is an insult to the Church Authorities, and the thought behind it is unworthy of any faithful Latter-day Saint. For your information I am pleased to give you the following regarding the gathering of statistics which may or may not be entirely accurate, but at any rate it is honest. I called up the Presiding Bishopric to ascertain the method of gathering the statistics. Each ward is supplied with what is known as Form E, which is a transcript of the record of ward members covering marriages, divorces, births, blessings, confirmations, ordinations, deaths and excommunications. At the beginning of every year the ward membership is broken down with regard to the Priesthood members; high priests, seventies, elders, priests, teachers, and deacons, number of male members, number of female members, number of male children and the number of female children; and then right after that there are columns covering increases, those baptized, converts and children, those received from other wards, from missions, children blessed. Then follows decreases: Removed to other wards, removed to missions, deaths and removed from the record, children over nine not baptized. They are not counted as members. These are decreases. The total decreases. The total decreases are then subtracted from the membership as of January 1st, plus the increases of the year, the result of which is the exact membership of the ward as of December 31st of each year.

In the above paragraph you will see that every death is reported in the ward and deducted from the ward membership.

#### CONDEMNS ATTITUDE

Now, we commend this writer for his interest in the Church, and his associates, and the expert accountant, but we condemn the hasty conclusions of error and their conclusions that some men in the Church have not been fair in giving out statistics. As I visualize the little group working and working, testing these figures I fancy I can hear unlovely remarks made. We are justified in that conclusion from that venomous statement about some man who, he implies, is not just strictly honest.

I don't know how many young people have heard that; but those who have, had poison put into their lives and the seeds of distrust sown in their thoughts toward Church Authorities. I know of nothing in our home life which will tend to influence young people to stray from the duties in the Church or the path of virtue in the Church so quickly and effectively as will fault-finding by parents; even talking carelessly about the weakness of bishops; even making slighting remarks about the Relief Society teachers who come, or laughing at the ward teachers, or saying that the ward teachers' visit are not effective. These things in the presence of children are like termites eating the foundation of your house, crawling up into the woodwork.

Parents, you may not see the evil effect of it all at once, but some time later in life when you find the character undermined, you may wonder what is wrong. Then, too late, you may discover that termites have undermined the faith—the termites of slander, of fault-finding.

The Lord has warned us against fault-finding from the beginning. He said it is the teacher's duty to see that there is no backbiting or evil speaking.

### A WONDERFUL ORGANIZATION

What a wonderful organization the Church is, and how in every detail the Lord seems to have marked out the danger signs, as well as He has shown the paved road to happiness and success.

I said the prime duty of parents is to win and to merit the confidence, the trust—the trust of their children. If you haven't it, you had better worry, you had better pray. You may lose them. One-third of the Lord's children turned away. They had their free agency. But let us pray to God to give us power to win the confidence of our children.

And bishoprics, you fathers of the wards—pray that you may have the confidence and trust of the people. And if you have aught against any, go to them.

There is a story told that a company of botanists seeking some special flowers up in the Canadian Rockies, came one day to a very rare flower down on the side of a cliff. To reach it they would have to retrace their steps and go back ten miles to come up from the valley below. Someone suggested that if they had a rope they could let a boy down to pick the specimens. That suggestion was prompted by the fact that a little boy had been following them for about an hour, watching them silently.

They got the rope and said:

Here, lad, we'll give you \$5 if you will put this rope around you and permit us to let you down to get those flowers.

Without saying a word the lad scampered off. They thought they had frightened him. He went to a house nearby and soon came back with a man by his side. Then the little fellow answered:

You may put that rope around me, and I'll get the flower, if you'll let my dad hold the rope.

God help us as parents and officers in the Church to merit such trust of our boys and girls, I pray, in the name of Jesus Christ. Amen.

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

This hour, sooner or later, comes to all of us here on the stand.

I have enjoyed this conference very much. We have had a spirit running through it that seems to me unique in our conferences. There has been a peace, and a quiet; there has been a comfort and a consolation

that I know have reached the hearts of all of us. I humbly pray, and ask an interest in your faith and prayers to the same end, that what I may say tonight will not detract from that spirit, but, if possible, add a little something to it.

I should like, brethren, so far as I am able, to talk with you, not at you. I should like to speak, so far as I may, as if I were talking with you personally, each individual, that I might bring home to you the suggestions which are running in my mind.

I do not need to tell you that times are dark, nor that hate well nigh rules the world, that men have lost their reason, that they are guided in too large part by the basest motives which we have, and that as we stand today we are almost back to the beginning of civilization. I sometimes think it is hard for us to get to the Lord, and for the Lord to get through to us, through this pall of hate and murder which seems to envelop the earth.

I want to thank you brethren, the Priesthood leadership of the Church, for your great service as manifested in the work of the people. You are faithful, by and large; you do love the truth; you do love the work; and your highest interest is in furthering it in every way in which you can. We of the General Authorities appreciate this service; we thank you for it more than we can express.

But our task is so great, and by ourselves we are so weak, that I wanted to say just a few words tonight on one or two points that might be helpful.

#### EVERYTHING OR NOTHING

We, of the Latter-day Saints, have everything, or we have nothing; there is no middle ground. We know, those of us who have the testimony—and all here have it, I am sure—that the Gospel was restored; we know that Joseph was a prophet of God. We know that the Father and the Son came to him. We know we have the Priesthood. We know that our Church organization is divinely built.

#### WHAT IS SCRIPTURE?

We have gained that knowledge by working for it just as we have had to work for every other kind of knowledge, for spiritual knowledge does not come without labor and faith, repentance, baptism, confirmation, the reception of the Holy Ghost. There are certain things which follow from that knowledge. Knowing these things, our responsibilities are almost beyond our bearing, except for the spirit of the Lord and the sustaining power of the Holy Ghost.

The Lord said to the brethren, Orson Hyde, the two Johnsons and M'Lellin, (I am reading from the 68th section of the Doctrine and Covenants):

And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost.

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the

Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation.

Behold, this is the promise of the Lord unto you, O ye my servants.

Wherefore, be of good cheer, and do not fear, for I the Lord am with you, and will stand by you; and ye shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come.

This is the word of the Lord unto you, my servant Orson Hyde, and also unto my servant Luke Johnson, and unto my servant Lyman Johnson, and unto my servant William E. M'Lellin, and unto all the faithful elders of my Church.

With our knowledge of the restoration of the Priesthood and of the Church organization, are we prepared to go forward under this principle which the Lord lays down? I call your attention to the fact that there is no limitation as to the matters to be covered by that scripture of which the Lord speaks. Having in mind that this Church of ours is a practical Church, that it deals with temporal as well as with spiritual affairs, I submit that whatever comes from the voices of those who hold that authority is scripture, no matter of what they may speak. That conclusion to me is inevitable.

Anything and everything that affects the well-being of us Latter-day Saints or that has to do with our religion, may become part of that scripture; and when the servants of God speak to us about such things, speaking under the inspiration of the Lord, then their words become scripture.

How shall we know when they speak under the inspiration of the Lord?

I cannot tell you how to know, but I can tell you that every man holding the Priesthood, who is obeying the commandments of the Lord and is living righteously, he will know without doubt when God's servants speak under inspiration. The spirit will bear true witness.

#### THE DOCTRINE OF ONENESS

With the foregoing in mind, I recall to your minds that the Lord has said: "Except ye are one, ye are not mine." We cannot be one unless we are one in spirit, in belief, in knowledge, and in action. There is no other way. You bishops, bishoprics, you have had experience in your wards. There is nearly always somebody in your ward who is out of harmony with you, who wants to do things some other way than the way in which you want them done. There may be groups in the ward who think that what you do in the Welfare, and in the auxiliary organizations is not right, and they want to do it some other way. I do not need to tell you how much of a handicap that is to you in your work; you know it better than I.

You presidents of stakes know how difficult it is to guide and direct your stakes as you would like to do, when you have some bishop that draws off to the side; your stake suffers.

We of the general authorities know how difficult it is when presidents of stakes draw away, when they try to explain away instructions.

when they seem to try, not to find out what the President of the Church wants done, but "how can we interpret this instruction so as to do what we want to do, and yet come within the words of the instruction."

Among the general authorities ourselves, are we prepared to accept just what the prophet of God says and do it, rather than try to construe it to suit ourselves, to suit our own views?

### ORDER IN THE CHURCH

There is an order in the Church, and you know that order as well as I.

I am much impressed always, as we all are, with the great book, the Pearl of Great Price. I want to refer to the third chapter of that book, where it talks about the different times, but that there is one time which rules all the others, and that is the Lord's time; where it talks about the different magnitudes of planets and heavenly bodies, and tells us that there is one heavenly body which rules the rest.

So we build up from the individual, from the lowest, up until the highest. The record then begins to talk about spirits. The Lord said to Abraham:

Howbeit that he made the greater star; as, also, if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnoiaum, or eternal.

And the Lord said unto me: These two facts do exist, that there are two spirits, one being more intelligent than the other; there shall be another more intelligent than they; I am the Lord thy God, I am more intelligent than they all. . . .

I dwell in the midst of them all; I now, therefore, have come down unto thee to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning; I came down in the beginning in the midst of all the intelligences thou hast seen.

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:18-19, 21-23.)

The principles that I wish to get out of this scripture, brethren, are these: We were not all equal in creation; we are not all equal in authority here; we are not all equal in intelligence. But unless we are one, we are not the Lord's.

But how then can we be one?

We cannot be one with some bishop who has some plan of his own which he wishes to govern the whole Church. A bishop, great and important as is his office and calling, is in authority a shorter time, a lesser light, an inferior planet, a secondary intelligence, as it were. True, every

man, every officer in the Church has the right to inspiration and revelation as to how he should conduct himself and how he should carry on his office and his duties. But when that inspiration and revelation come, they will never be out of harmony with Church discipline, nor with the revelations of the mind and will of God made known to His prophet on earth. The president of the Church, not a bishop of a ward, nor the president of a stake, lays down the rule for the Church. Whenever any Church officer gets any other impression than to follow the president of the Church, that impression is not coming from the right source.

The oneness must come, brethren, through being one with him who stands at the head of the Church. And it is the duty and obligation of every officer of the Church to square himself fully, wholly, unreservedly, without deception, without equivocation, to the mind and will of the Lord as revealed to our prophet, seer, and revelator. I say again, this principle relates to all the things that affect the well-being of the Church.

### THE WELFARE PLAN

I want to say a word about the Welfare. We have been urging the bishops to take off government relief, as rapidly as they could, the worthy poor of the wards. This is the counsel of the President of the Church. There has been some complaint about this counsel. Sometimes it has seemed as if perhaps we were not wholly one in that plan. Some bishops and presidents of stakes seem not to feel that this should be done. Yet there will come a time, I feel very sure, when for those worthy poor it will be the Church or nothing.

Already, since 1938, the federal government has reduced its appropriation for public relief by two-thirds. It seems inevitable that that reduction must continue. In urging the bishops to take off relief the worthy poor, we have asked them to go first to the children of the poor, to see if they cannot care for their parents, and we have said that if they cannot carry the burden, then the Church is to help, either partly or in full.

Now, we cannot give to the worthy poor of the Church all the luxuries that the rich enjoy. That cannot be done by any agency, either governmental or Church; but the Church can provide the worthy poor with the necessities of life.

We have heard of a few cases—I hope we have heard of all of them—where children have induced their parents to deed to them the parents' property, and then have put their parents on relief. We heard of a case the other day that was tragic beyond measure. The mother, a widow, had deeded her property to her children; she had secured a gratuity from the state; and then the children sent her away from her home, away from the children, away from her friends, down to one of those boarding places here in this city, where they "take care" of old people—I put "take care" in quotes—for a consideration.

This poor old soul had been brought down here, torn away from the



moorings of a lifetime, her friends, away from her children, to live in squalor, the charity ward of the state, while her children had her property.

When I think of your mother and my mother, who bore us, who went down into the valley of the shadow for us; when I think of how they nursed us, blood of their blood before our births, and fed us from their bodies after our birth, when I think of their caring for us through all the sickness of childhood—I can remember five of us in one room sick with diphtheria, with no nurse but Mother; when I think of all the anxieties that they passed through over our upbringing, all the trials to keep us in the straight path, when I think of how they toiled for us far, far beyond their strength, cooking, washing, sewing, mending; when I think of all this, it seems a terrible thing to me that I would ask my mother to deed over to me the little property she had, and that then I should turn her over as a public charity charge on the state, while I ate up the little property I had basely induced her to give to me.

The Lord Himself condemned such conduct in the Pharisees. He told the Jews that when they were seeking to avoid the responsibilities of the old commandment, "Honor thy father and thy mother," by bringing about some kind of legal situation where they no longer were responsible for the keeping of their father and mother, that they were violating the absolute commandment of God.

It seems to me, brethren, that there is a way to lead every child to "honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Brethren: I would rather live humbly in a log hut, surrounded by my children, near my old home, among my old friends, than to live, torn away from all these, the charity inmate of a state palace.

### THE CONSTITUTION

I want to say just one word about a subject that was touched today by Brother Widtsoe. I mean the Constitution of the United States.

I have expressed myself so often to this body of Priesthood that I need go in no details about this. But I believe the Constitution was inspired. The Lord said so. The Prophet said so; and the prophets since Joseph have said so; and I am not prepared to consider the Constitution in any other light.

I believe God inspired the Constitution because He knew that without the guarantees which that Constitution carries as to personal liberty, His work could not be established on the earth. We sometimes hear: "Well, the Lord can inspire rulers to change the Constitution. He inspired the first Constitution, he can inspire changes."

I should like to point out to you that in that inspired document, the Constitution, the Lord prescribed the way, the procedure by which the inspired framework of that Constitution could be changed. Whenever the Constitution is amended in that way, it will be an amendment that the Lord will approve; but whenever it is amended in any other way than

He prescribed, we are not following the commandment of the Lord and must expect to lose our liberties and freedom.

The Constitution was framed in order to protect minorities. That is the purpose of written constitutions. In order that minorities might be protected in the matter of amendments under our Constitution, the Lord required that the amendments should be made only through the operation of very large majorities—two-thirds for action in the Senate, and three-fourths as among the states. This is the inspired, prescribed order.

But if we are to have an amendment by the will of one man, or of a small group of men, if they can amend the Constitution, then we shall lose the Constitution; because each succeeding person or group who come into a position of place and power where they can "amend" the charter, will want to amend it again, and so on until no vestige of our liberties shall remain. Thus it comes that an amendment of our Constitution by one person or by a group is a violation of the revealed will of the Lord to the Church, as that will is embodied in that inspired Constitution.

Brethren, let us think about that, because I say unto you with all the soberness I can, that we stand in danger of losing our liberties, and that once lost, only blood will bring them back; and once lost, we of this Church will, in order to keep the Church going forward, have more sacrifices to make and more persecutions to endure than we have yet known, heavy as our sacrifices and grievous as our persecutions of the past have been.

May the Lord give us a desire to serve Him. May He give us a spirit of oneness, between the ward bishoprics and their members, between the presidents of stakes and their bishops, between the presidents of stakes and the general authorities, and between the general authorities and the president of the Church, the prophet of God, His prophet, seer, and revelator, and so sustained by us, who are the Priesthood leadership of the Church in conference assembled. This oneness must be on the revealed will of the Lord to the president of the Church, as proclaimed by him. No other oneness can bring us safety and security, and in no other oneness can we go forward building the Church and bringing salvation to mankind.

God bless us all, give us His spirit and help us so to live that the Holy Ghost may be our constant companion, help us always to walk down the straight and narrow way, give us always the knowledge of the truthfulness of the Gospel and a reverence for our prophet, seer and revelator, I humbly pray, in the name of Jesus Christ. Amen.

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The Tabernacle Choir Men's Chorus sang, "The Long Day Closes"—Words by Chorley, Music by Sullivan.

Elder Ray E. Dillman, President of the Roosevelt Stake, offered the closing prayer.

Conference adjourned until Sunday, April 9, at 10 o'clock a.m.

## THIRD DAY

### MORNING MEETING

Conference reconvened Sunday morning, April 9, at 10 o'clock, a.m.

The Tabernacle Choir was present at this session, and in addition to their participation in the Tabernacle Choir and Organ Broadcast and the *Church of the Air*, sang an anthem at the close of the session.

Elder E. Woodruff Stucki, President of the Bear Lake Stake, offered the opening prayer.

### TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10 to 10:30 a.m., the regular Sunday morning nationwide broadcast of the choral and organ music and brief spoken comment was presented as part of the General Conference proceedings. This program, which will complete its fifteenth year of continuous nationwide broadcasting in July of this year, was presented by the tabernacle choir and organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

(Organ began playing "As the Dew," and then the organ and choir broke into "Gently Raise," singing words to end of second line from which point choir hummed for announcer's background to end of verse.)

*Richard L. Evans:* With the passing of another seven days, we welcome you once more to Temple Square in Salt Lake City, as music and the spoken word are heard again from the Crossroads of the West." At this hour Columbia presents the 769th nationwide performance of this traditional broadcast, now in its fifteenth consecutive year.

The Tabernacle Choir is conducted by J. Spencer Cornwall. Alexander Schreiner is at the organ. The spoken word by Richard L. Evans.

On this Sabbath on which we commemorate the resurrection of Jesus the Christ, the choir opens with the singing of an anthem by Saint Saens, "Arise, Shine, Thy Light Is Come . . . the glory of the Lord is risen. . . Behold thy King cometh unto thee."

(Choir sang, "Arise, Shine, Thy Light Is Come.")

*Evans:* A hymn in keeping with the Easter theme is sung now by the Tabernacle Choir, with arrangement by J. Spencer Cornwall, words by Eliza R. Snow and music by Thomas McIntyre—"How Great the Wisdom and the Love That Filled the Courts on High."

(Choir sang, "How Great the Wisdom and the Love"—McIntyre.)

*Evans*: Alexander Schreiner at the Tabernacle organ brings now to this Temple Square hour the "Grand Chorus Dialogue," by Gigout.

(Organ presented "Grand Chorus Dialogue"—Gigout.)

*Evans*:

"REMEMBER HOW SHORT MY TIME IS"

To see death gently pronounce its benediction upon a fulness of years, to see its merciful hand remove the infirmities of one who has traveled long and became weary of the journey, is a hallowed experience—but to see death hover near the fairest youth of many lands and make its choices from among them is quite another thing—youth, whose lives are crowded with plans and prospects—youth, who should be confident in the promise of many days to come, but who, paradoxically, live as though they had less time than the aged. "The days of his youth hast thou shortened. . . . How long, Lord? wilt thou hide thyself forever? . . . Remember how short my time is." (Psalm 89:45-47.) Thus spoke the Psalmist—and in tragic despair the story might there end, except for the assurance of Easter, which our world needs now more than ever before in its uneasy history. . . . "Remember how short my time is." . . . Time is short, whether you're twenty or whether you're eighty. "A thousand years in thy sight are but as yesterday when it is past . . . Thou carriest them away as with a flood" (Psalm 90:4, 5.)

"For tomorrow we die." . . . But we don't! Life goes on—here and now for most of us, and if not here, then somewhere else—not with forgetfulness, but with acute memories of all that has been, and with the promise of all cherished things renewed . . . "Remember how short my time is." . . . To youth pressed for time, to youth in a generation of uncertainties, we say: Live your lives as though they would continue forever—for they will! And this assurance leaves room in life only for the things we would be proud to acknowledge no matter how long we lived—and it leaves no cause for crowding years into days, blindly and breathlessly; no place for questionable short-cuts, or for the cheapening of any part of life because time may be short. Time is spent quickly for all of us, whether we're old or whether we're young. . . . "But tomorrow we live"—according to the promise of Him who died that men might live.

(Choir sang "Alleluia"—Mozart.)

*Evans*: From the choir we have heard "Alleluia" from the Motet "Exsultate, Jubilate," by Mozart.

And now from Temple Square we present variations on the theme "Redeemer of Israel," as arranged by the organist.

(Organ presented fantasy on "Redeemer of Israel.")

*Evans*: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father—that

by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." "We will sing of the Lord now victorious! All the terrors of death were in vain! Let us sing of the Christ ever glorious: He is risen in glory to reign."

Choir sang, "Lord Now Victorious"—Mascagni from "Cavalleria Rusticana.")

*Evans*: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. Believest thou this: Yea, Lord, I believe."

(Organ theme: "As the Dew.")

*Evans*: This Sabbath hour from the Crossroads of the West is ended. Until we beckon your thoughts again unto the hills, may peace be with you, this day and always—even that peace offered by Him who is the Prince of Peace, who will come yet again as He has promised.

This concludes the 769th nationwide performance of this broadcast from the Mormon Tabernacle on Temple Square, presented by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

As the voices of the choir and organ fade within these echoing walls, so will they return at this same hour next Sunday over Columbia stations, from coast-to-coast, continuing the fifteenth year of this traditional broadcast from Temple Square.

## PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

The National Broadcast by the Tabernacle Choir, to which we have just listened, has been the opening of the sixth session of the 114th Annual Conference of the Church of Jesus Christ of Latter-day Saints. The opening prayer was offered before the beginning of the broadcast, by President E. Woodruff Stucki of the Bear Lake Stake.

The regular session of this conference will now continue for one-half hour when the Columbia Church of the Air will be given as a part of this session of the Conference. Elder Albert E. Bowen of the Council of the Twelve, will be the speaker on the Easter Service of the Church of the Air. At the conclusion of that service, the regular session of this Conference will resume for the balance of the morning service.

President David O. McKay, of the First Presidency will now address us.

## PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

My brethren and sisters: I am glad to worship with you and with the Tabernacle Choir on this the Lord's day, so designated by the early

apostles in commemoration and in testimony of the resurrection of our Lord.

However, as I fill this assignment to speak to you I am deeply conscious of the fact that I am feeling more the significance of the resurrection than I am able to express. I pray, therefore, that the Spirit of the Lord may enlighten our minds to see and touch our hearts to feel more than my mere words will denote.

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19:25-27.)

He who can thus testify of the living Redeemer has his soul anchored in eternal truth.

The latest and greatest confirmation that Jesus rose from the grave is the appearance of the Father and the Son to the Prophet Joseph Smith, nineteen hundred years after the event that today Christendom is celebrating. It is highly appropriate, therefore, that the Church should join in the annual festival commemorating the resurrection of Christ, the most significant, the most memorable event in the history of mankind.

This miracle of life is significant not only in itself, but in its connotation of all the basic principles of true Christianity.

#### DISBELIEF ALL TOO GENERAL

Judging from the war now raging it is quite evident that leaders of some of the governments of the world do not believe in the actuality of the resurrection. At least the beginning of this deadly conflict indicates that they not only do not accept it as a fact, but reject it as a myth or superstition. At any rate, we know that the leaders of the nation directly responsible for starting this worldwide holocaust have openly repudiated Jesus Christ and his teachings.

Too many today are like the men on Mars' Hill two thousand years ago who erected an altar to "The Unknown God," but who knew little or nothing about him. We read that on his way to the Areopagus, Paul had beheld magnificent statues erected to various gods which the Greeks worshipped—to Mars, the god of war; Aphrodite, the goddess of love; Bacchus, the god of wine, and towering above them all, the Pallas-Athene, the goddess of wisdom, the protectress of Athens—these and many others.

Here frequently gathered philosophers and judges, the ablest thinkers, the wisest sages of the ancient world, considering and discoursing on the mysteries of life and the destiny of the human race.

In the midst of all this worldly wisdom there stood a lonely little brown-eyed man who challenged much of their philosophy as false and their worship of images as gross error—the only man in that great city of intellectuals who knew by actual experience that a man may pass through the portals of death and live—the only man in Athens who could

clearly sense the difference between the formality of idolatry, and the heartfelt worship of the only true and living God. By the Epicureans and Stoics with whom he had conversed and argued, Paul had been called a babbler, a setter-forth of strange gods: So they took him, and brought him unto Aeropagus, saying, 'May we know what this strange doctrine whereof thou speakest is?' "

"Ye men of Athens," said Paul, "I perceive that in all things ye are too superstitious.

"For, as I passed by, and beheld your devotion, I found an altar with this inscription. 'To the Unknown God.' Whom, therefore, ye ignorantly worship, *him declare I unto you.*"

As Paul discoursed eloquently on the personality of God, the philosophers listened curiously though attentively until he testified that God had raised Jesus from the dead.

When they heard of the resurrection, some mocked and all but a few turned away, leaving him who had declared the truth even more lonely than ever.

Today, as on Mars' Hill, when we speak of the resurrection of the dead, there are some who mock and others who doubt and turn away. Today, as then, too many men and women have other gods to which they give more thought than to the resurrected Lord—the god of pleasure, the god of wealth, the god of indulgence, the god of political power, the god of popularity, the god of race superiority—as varied and numerous as were the gods in ancient Athens and Rome.

Thoughts that most frequently occupy the mind determine a man's course of action. As one writer aptly says: "The ever pressing pursuit of secular aims—natural science, commerce, luxury—any form of earthly ambition or absorption, makes the mind incapable of receiving, understanding, or even entertaining the idea of any Being higher than man, or any state of existence higher than the present." It is therefore a blessing to the world that there are occasions such as Easter which, as warning semaphores, say to mankind: In your mad rush for pleasure, wealth, and fame, pause, and think what is of most value in life.

When men heed this warning, and search the innermost recesses of their hearts, they find that the most important question of their lives relates to the subject of immortality. A leading railroad man, as quoted in *Young Man and the World*, expressed the thought of many when he said:

I would rather be sure that when a man dies he will live again with his conscious identity, than to have all the wealth of the United States, or to occupy any position of honor or power the world could possibly give.

A young student recently expressed the thought that belief in Christ as the Redeemer, as God made manifest, is waning; that professing Christians no longer believe that Jesus is the Only Begotten of the Father in the flesh; that in some miraculous manner his death made expiation for sin; or that after His crucifixion Christ rose from the dead.

With a view of getting a cross-section of current opinion on this

matter the following question was put directly to a number of leading citizens here in our city:

"Do you accept as a fact the actual resurrection of Christ from the grave?"

Among the twenty-six men contacted were ministers, doctors of medicine, lawyers, and leading business men. A majority answered yes, some equivocated, eight answered no.

#### ACCEPTED AS FACT BY EARLY APOSTLES

Establish it as a fact that Christ did take up His body and appeared as a glorified, resurrected Being, and you answer the question of the ages—"If a man dies, shall he live again?"

That the literal resurrection from the grave was a reality to the disciples who knew Christ intimately is a certainty. In their minds there was absolutely no doubt. They were witnesses of the fact. They knew because their eyes beheld, their ears heard, their hands felt the corporal presence of the risen Redeemer.

#### VALUE OF THEIR TESTIMONY

The deep significance of their testimony may be better understood when we realize that with Jesus' death the apostles were stricken with gloom. When He was crucified, their hopes all but died. That His death was a reality to the disciples is shown (1) in their intense grief, (2) in the statement of Thomas, (3) in the moral perplexity of Peter when he said, "I go afishing," and, (4) in the evident preparation for a permanent burial of their Master. Notwithstanding the often-repeated assurance of Jesus that He would return to them after death, the apostles seemed not to have accepted or at least not comprehended Christ's statement as a literal fact. At the crucifixion they were frightened and discouraged. For two and a half years they had been upheld and inspired by Christ's presence. But now He was gone. They were left alone, and they seemed confused, helpless, and panic-stricken. Only John stood by the cross. Not with timidity, not with feelings of doubt, gloom, and discouragement is a skeptical world made to believe. Such wavering, despairing minds as the apostles possessed on the day of crucifixion could never have stirred people to accept an unpopular belief, and to die martyrs to the cause.

What was it that suddenly changed these disciples to confident, fearless, heroic preachers of the Gospel?

It was the revelation that Christ had risen from the grave.

I think it was Spurgeon who said:

His promises had been kept, his Messianic mission fulfilled. The final and absolute seal of genuineness had been put on all his claims, and the indelible stamp of a divine authority upon all his teachings. The gloom of death had been banished by the glorious light of the presence of their risen, glorified Lord and Savior.



On the evidence of these unprejudiced, unexpectant, incredulous witnesses, faith in the resurrection has its impregnable foundation.

#### PRINCIPLES CONNOTED

The event we celebrate today connotes the fundamental principles of the Gospel of Jesus Christ. In general these are:

##### I. *The Fatherhood of God*

No man can accept the resurrection and be consistent in his belief without accepting also the existence of a personal God. Through the resurrection Christ conquered death, and became an immortal soul. "My Lord and my God" was not merely an idle exclamation of Thomas when he beheld his risen Lord. The Being before him was his God. Once we accept Christ as divine it is easy to visualize his Father as being just as personal as he; for, said Jesus, "He that hath seen me hath seen the Father."

Inseparable with the idea of a Divine Personal Being is the acceptance of Him as the Creator of the world. True Christianity does not look upon the universe as the result of mere interaction of matter and motion, of law and force, but, on the contrary, it regards all creation as the product of a Divine Intelligence "who made the world and all things therein." As one writer puts it: "This is what Christianity means by a personal God. It believes that all existence has its roots in a conscious and intelligent purpose and that this purpose is good."

##### II. *Sonship of Jesus Christ*

The Gospel teaches that Christ is the Son of God, the Redeemer of the world. No true follower is satisfied to accept him merely as a great Reformer, the ideal Teacher, or even as the One Perfect Man. The man of Galilee is, not *figuratively*, but *literally*, the Son of the living God.

##### III. *The Immortality of the Human Soul*

Belief in the resurrection connotes also the immortality of man. Jesus passed through all the experiences of mortality just as you and I. He knew happiness, he experienced pain. He rejoiced as well as sorrowed with others. He knew friendship. He experienced also the sadness that comes through traitors and false accusers. He died a mortal death even as every other mortal. Since His spirit lived after death, so shall yours and mine. So shall your soldier boy who gives his life on the battlefield.

##### IV. *The Brotherhood of Man*

One of the two great, general principles to which all other principles are subsidiary is this: "Love your neighbor as yourself," and correlated with it the promise: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The Gospel, "bids the strong bear the burdens of the weak, and to use the advantages given them by their larger opportunities in the interest

of the common good, that the whole level of humanity may be lifted and the path of spiritual attainment be opened to the weakest and most ignorant," as well as to the strong and intelligent.

### V. *The Standards of Life*

Finally, since Jesus was the one perfect man who ever lived, as He, in rising from the dead, conquered death, and is now Lord of the earth, how utterly weak, how extremely foolish is he who would wilfully reject Christ's way of life, especially in the light of the fact that such rejection leads only to unhappiness, misery, and even to death.

What a more delightful world this would be if, for example, men earnestly strove to apply Christ's advice: "If ye have aught against a brother, go to him." Or, again, His admonition: "seek first the kingdom of God and His righteousness," which means, simply, be not so anxious about worldly things as to make them of superior worth to spiritual attainment.

The Savior condemned hypocrisy and praised sincerity of purpose. Keep your heart pure and your actions will be in accord therewith. Social sins—lying, stealing, dishonest dealing, fornication, and the like are first committed in thought.

Jesus taught that an unsullied character is the noblest aim of life. As John W. Powell aptly says:

Not possessions, nor fame, nor honor; not success nor prosperity; not physical pleasure and ease. . . . None of these can completely satisfy the human spirit; nor fulfill the highest demand of life.

No man has attained who has not become a good man, pure and loyal and true of soul; whose character, though bought at the cost of all the common aims of existence, will stand the test of every temptation and bring him into communion with the divine.

Herein, brethren, lies the true source of the testimony: "I know that my Redeemer lives." No man can sincerely resolve to apply in his daily life the teachings of Jesus of Nazareth without sensing a change in his nature. The phrase "born again" has a deeper significance than what many people attach to it. This changed feeling may be indescribable, but it is real.

Happy the person who has truly sensed the uplifting transforming power that comes from this nearness to the Savior, this kinship to the living Christ. I am thankful that I know that Christ is my Redeemer.

Easter is a sacred day, a day of thanksgiving and divine worship. It is not a day just for rejoicing because of the opening of springtime, not merely an opportunity to display beautiful hats and fine clothing—it is an occasion for the expression of gratitude to God for having sent His Only Begotten Son into the world, to be "the way, the truth, the life," to declare the eternal truth that "Whosoever believeth in him should not perish but have everlasting life."

When Christians throughout the world have this faith coursing in their blood, when they feel a loyalty in their hearts to the resurrected Christ, and to the principles connoted thereby, mankind will have taken

the first great step toward the perpetual peace for which we daily are praying: Reject Him and the world will be filled with hatred, and drenched in blood by recurring wars.

#### MODERN REVELATION

Confirming the irrefutable testimony of Christ's early apostles, the Church of Jesus Christ proclaims the glorious vision of the Prophet Joseph Smith as follows:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.\*\*\*\*

And this is the Gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

That through him all might be saved whom the Father had put into his power and made by him. (D. & C. 76.)

#### CONCLUSION

Brethren and sisters: As Christ lived after death so shall all men, each taking his place in the next world for which he has best fitted himself. The message of the resurrection, therefore, is the most comforting, the most glorious ever given to man, for when death takes a loved one from us, our sorrowing hearts are assuaged by the hope and the divine assurance expressed in the words:

"He is not here: he is risen." Because our Redeemer lives so shall we. I bear you witness that He does live. I know it, as I hope you know that divine truth.

May all mankind some day have that faith, I pray in the name of Jesus Christ. Amen.

#### PRESIDENT J. REUBEN CLARK, JR.

##### *First Counselor in the First Presidency*

We have just listened to an eloquent and faith-promoting address by President David O. McKay.

At 11 o'clock we will turn over the Conference to the regular Columbia Church of the Air service, on which Elder Albert E. Bowen of the Council of the Twelve will deliver the Easter address.

#### CHURCH OF THE AIR BROADCAST

Columbia Broadcasting System's *Church of the Air* was presented from 11:00 to 11:30 a.m. as a part of the proceedings of this session of the Conference, as follows:

(Theme: "Sweet Is the Work"—organ and humming voices of the Choir.)

*Announcer, Richard L. Evans:* Twelve years ago the Church of the Air was established by the Columbia network so that representatives of the major faiths might bring their messages to a nationwide congregation of worshippers. Since that time, these devotional programs have been heard twice each Sunday. Today, the network service of the Church of Jesus Christ of Latter-day Saints comes to you from the Mormon Tabernacle on Temple Square in Salt Lake City, Utah, where the 114th Annual Conference of the Church is now in session. The speaker will be Albert E. Bowen, member of the Quorum of the Twelve Apostles of the Church, and the subject: "He Is Risen From the Dead." The Salt Lake Tabernacle Choir, under the direction of J. Spencer Cornwall, provides the music for the service. Alexander Schreiner is at the organ. The choir opens with the Easter anthem—"Our Risen Lord," by Harvey Gaul.

((The Choir sang "Our Risen Lord," by Gaul.))

*Announcer, Richard L. Evans:* We now give the service into the hands of Albert E. Bowen, a member of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

### ELDER ALBERT E. BOWEN

*Of the Council of the Twelve Apostles*

#### THE SORROW OF MOTHERS

Perhaps no day now goes by that some home is not made desolate by receipt of a message from the war or navy department beginning: "We regret to inform you. . . ." Then a few phrases about courage, devotion to duty, dying gloriously, and some mother knows the dull heavy thud of a heartbreak signalling blasted hopes for her boy that will not come home again. No one may know what reveries troop through her mind as she sits alone, disconsolate . . . The boy that lay nestled under her heart, the boy she nourished from her own body during his helpless infancy, the boy for whose future she had dreamed dreams into which were woven the praises of men's tongues as they extolled his achievements and whose children should one day sit upon her knee as she told them the story of his rise to fame. . . . Now all seems ended, the promise of life cut off, made fruitless, all sacrifices and strivings vain. Her boy is dead, victim of blundering human stupidity in a recreant, wilfully-disobedient world.

Then, perhaps, as she sits with her musings, companioned by despair, she sees a vision of hope born of the story of that other mother, who with a few women and one lone disciple, watched so long ago at the foot of the cross as her first born, nailed high upon it, died in agony between malefactors, 'mid the jeers and taunts of a ribald soldiery and the gloatings of apparently victorious, bigoted and vengeful adversaries. His birth had been heaven-proclaimed, for the angel of God came to that mother at Nazareth and said:

Fear not, Mary: for thou hast found favour with God.  
 . . . thou shalt conceive . . . and bring forth a son, and shalt call his name Jesus.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. (Luke 1:30-33.)

Then the bereft mother of today may catch an understanding glimpse of the conflicting emotions which must have tugged and pulled at the heart of Mary as, after seeing him laid in the tomb, she reviewed the checkered and mysterious life of this heaven-heralded Son.

#### REVIEWING EVENTS IN THE SAVIOR'S LIFE

Etched ineffaceably upon her memory must have been that angelic salutation: "Hail, thou that art highly favored, the Lord is with thee, blessed art thou among women." And again her heart must have throbbed as she recalled the prediction of eternal kingship for her promised Child. As memory's scroll unrolled, she would live again those thirty years of filial obedience until he went to be baptized of that strange man, John. She would relive that long vigil in the wilderness, where he scorned the temptation to prostitute his power or to barter his soul for all the kingdoms of the world and their glory. Tracing his steps back to his native province she would recall how he "went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments . . . and he healed them.

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. (Matthew 4:24-25.)

She would probably see herself seated as a member of that congregation at Nazareth when he went into the synagogue on the Sabbath day whence, because he said that the scriptures were fulfilled in him, his own townspeople drove him out and through the city to the edge of the escape-ment with evident intent to cast him headlong into the abyss below. But apparently for once exercising his power in his own behalf he passed through them and went his way. There would pass in review before her mind his triumphal entry into Jerusalem when the people thronged to meet Him and strewed the way with their garments and with palm branches and shouted: "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord." (Matthew 21:9.)

Again she would hear His penetrating words from the side of the mountain by the seashore as in that most wonderful of all sermons ever uttered by the lips of man He called blessed the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers, they who hunger and thirst after righteousness and those who are reviled and persecuted and evil spoken of for His name's sake, and would witness again in retro-

spect His compassionate feeding of the multitude and see them attempt forcibly to crown Him king only to turn back and "walk no more with him," when he explained that his doctrines laid heavy exactions upon those who followed him in the matter of the purity and fidelity of their personal lives.

Looking back she would recall how He had astonished the learned by the depth of His understanding, and confounded hypocritical questioners by the power of His unfailing wisdom; how He showed mercy to the sinner, brought comfort to the disconsolate, hope to the oppressed, cheer to the heavy laden, and healing to the broken hearted.

All these triumphs Mary must have witnessed or heard report of. And then last of all would come the sickening vision of His being tried before Herod and Pilate, meekly submitting to be dressed in a purple robe, with a crown of thorns crushed upon His brow, and mocked and scourged. And finally there would haunt her the sight of His staggering under the weight of His own cross and dying in agony upon it.

What was to be made of it all? This ignominious death seemed to spell the failure of His life, the frustration of His mission and the thwarting of the promise of perpetual reign over the kingdom which should be without end.

#### THE WONDER OF THE RESURRECTION

But Mary had not long to wrestle with these perplexities for: "In the end of the Sabbath, as it began to dawn toward the first day of the week . . ." came the women to the sepulchre to perform certain unfinished offices for the dead. Their wonder grew as an angel who was seated upon the stone which had been rolled back from the door of the tomb said:

Fear not ye: for I know that ye seek Jesus, which was crucified.  
He is not here: for he is risen, as he said . . . And go quickly and tell his disciples that he is risen from the dead. . . . (Matthew 28:1-7.)

Such is the glorious message of that great triumphal morning. It bore to Mary the answer to her bewilderment. Now she could know the promises for her Son made at the annunciation had not failed, that his life of anxiety and care and suffering and sorrow had not been in vain. So in like manner may every brooding mother who has received a "We regret to inform you" letter draw strength from the assurance that the life of her loved one has not failed. Perhaps, within his finite limitations, in a weak similitude of the great vicarious offering of the Lord for the redemption of the race, her boy, too, has given his life, a vicarious offering. For in this world he himself will never reap the fruits of his own sacrifice.

As such mother sits alone with her anguish and reviews the events of the life of her martyred son there may unfold before her vision the scroll upon which are written the experiences of Mary, the mother of the Son of God, and from the final triumph of His life she may draw the

sustaining power of hope and faith; for the resurrection is as universal as the race.

Its bringing about was the great crowning achievement of Christ's life. To that consummation its whole course had been directed. As He approached the time of His agony, He said, "but for this cause came I unto this hour." (John 12:27.)

"And I, if I be lifted up from the earth," said He again, "will draw all men unto me." (John 12:32.)

Further He told His disciples: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." (John 12:24.)

So His death and burial and resurrection from the dead bears fruit in the raising of all who die. That was the whole burden of the message of the disciples.

#### PAUL'S TESTIMONY BEFORE AGRIPPA

Paul, standing in bonds before Agrippa, said:

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. (Acts 26:13-15.)

These are not the words of an unlettered man, nor of one infatuated by living under the spell of the powerful personality of Jesus, or deluded by the stories told of Him by His admirers. For by his own confession Paul had lived a Pharisee, the strictest sect of his religion, they who had been the subjects of the Lord's severest chastisements.

He hated the Christians with a bitter hate. He had testified against them when they were condemned to death; had hounded them from city to city, thrown them into prison, compelled them to blaspheme, and had vilely persecuted them. He was on such mission to Damascus when the light appeared before him in the way and he heard the risen Lord's voice. The reality of his experience—the sincerity of his conversion—is attested by the devotion of his subsequent life, enduring shipwreck, privation, persecution, chains, and finally death for his testimony of the reality of the atoning sacrifice of Jesus. With faultless logic he wrote to the Corinthians:

Now if Christ be preached that he arose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead, then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

..... But now is Christ risen from the dead, and become the firstfruits of them that slept. (I Cor. 15:12-20.)

That doctrine is the center and pivot of Christian theology, the foundation of the Christian religion, the very basis of Christian hope. Strip that dogma from your creed, and you destroy Christianity. Take it away, and you devitalize your New Testament, for it is the fundamental fact of that whole record.

#### MR. MOODY'S ADVICE TO A YOUNG PREACHER

It is related that in Europe, the great evangelist, Mr. Moody, was asked by a young minister, "What makes the difference between the success of your preaching and mine; one of us is wrong?"

Moody said: "You have heard me preach and I haven't heard you, you tell me the difference." The minister answered: "You make a good deal out of the death of Christ. . . . I don't think that has anything to do with it. I preach life."

Then Mr. Moody quoted him several scriptures declaring the atonement and asked the young preacher with respect to each, "What do you do with that?" He said in each instance, "I never preached that," and finally asserted: "I think the whole thing is a sham." Then said Mr. Moody:

"I advise you to get out of the ministry very quickly. I would not preach a sham. If the Bible is untrue, let us stop preaching, and come out like men and fight against it if it is a sham and untrue; but if these things are true, and Jesus Christ left heaven and came into this world to shed His blood and save sinners, then let us lay hold of it and preach it in season and out of season."

That is one of the things that admit of no compromise. It is of the "all or none" variety. The same record which recounts the miracle of the resurrection contains all we know about the moral teachings of Jesus. You can't very well repudiate it as to the one and enlist enthusiastic allegiance for it in respect of the other. Today is kept a memorial by all Christendom. The very commemoration of the day assumes the reality of the occurrence it signalizes, for you cannot commemorate an event that never happened.

#### THE RESURRECTION THE FOUNDATION OF FAITH AND HOPE

The great stumbling block to acceptance of the crucifixion and the resurrection, seems to be that they are thought opposed to natural law. But what is natural law? Who established it? It is conceded on almost all sides that there is a supernatural law operative in this universe. Who is to say that in effecting the purposes of God it may not transcend natural law? If you grant God at all, does it seem consistent to suppose that He set laws in motion which froze Him outside of them and rendered Him impotent before the works of His own hands?

We know so little about this wondrous world in which increasing knowledge only reveals vistas stretching further and further into the realm of the unknown that he must be a reckless man indeed who would



dare affirm of his own finite wisdom what is and what is not possible with God.

In far too great degree the professedly Christian world has to its own obvious harm become apostate to the reality of the announcement, "He is risen from the dead." Take away belief in that reality and you make rubble of the foundations of faith and rob the disconsolate of their fairest hope.

The record tells of an occurrence when Jesus with His disciples and "much people" was entering the city called Nain. They were met by a funeral procession taking to his burial the only son of a widow. Having compassion upon that mother, Jesus bade her cease weeping and bidding the young man to arise from the bier He delivered him alive to her. As He stopped that funeral procession and restored the dead to life so by His death and resurrection He has stopped forever the triumph of death for all men.

To every weeping mother the empty tomb proclaims aloud the glad tidings that whether the bones of her child lie bleaching on Africa's hot sands, or find their rest in the bottom of the sea, or his body is lowered into the grave he shall be raised up again and live.

(Theme: Sweet is the Work—organ with humming choir.)

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

We now resume the regular session of this Conference. We had as the last speaker, as has been announced, Elder Albert E. Bowen, who gave us a beautiful and truthful and uplifting Easter sermon, carrying, I am sure, hope and cheer to every saddened heart. May we hope that somehow that great message may have reached our sons in the field.

### **ELDER CHARLES A. CALLIS**

*Of the Council of the Twelve Apostles*

I humbly pray God for the guidance of His teaching spirit.

There is a continuous freshness in the fundamental principles of the Gospel. They never grow out of date. Fortunate is the man who translates them into his life.

### **FAITH A MOTIVATING POWER**

In his masterly presentation of faith and his great appeal for faith, the apostle Paul citing the examples of the heroes of faith of the Old Testament said:

Now, faith is the substance of things hoped for, the evidence of things not seen.

We know, as though we had seen them, the creation of the earth, the deluge, the birth, crucifixion, and resurrection of our dear Lord Jesus Christ. We hope for the millennium, when swords shall be beaten into plowshares, and spears into pruning hooks. We hope for the glorious resurrection of the Saints of God and the re-appearance of Jesus Christ in the splendor and glory of immortality.

"Through faith," Paul said, "we understand that the worlds were framed by the word of God." I am one who fondly hopes and believes that in the spirit world, our pre-existent state, through the faith we exercised and prayers we offered before the throne of God, that this earth was created, to which we might come, and by taking mortality upon ourselves, go on to eternal perfection and immortality.

The Apostle Paul continues:

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Thus we are taught that faith is one of the powers upon which eternal life is based.

At the close of this war we are going to witness a remarkable and mighty miracle of faith. We shall be under the necessity of remaking a world, of building up a new world. God grant that we may build it up unto Him. A poetess has said:

I never understood how man could dare  
To watch a city shaken to the ground,  
To feel the tremors, hear the tragic sound  
Of houses twisting, crashing everywhere  
And not be conquered by a sick despair.  
Although his building crumbles to a mound  
Of worthless ruin, man has always found  
The urge to build a stronger city there.

Within my soul I made my towers high.  
They lie in ruins, yet I have begun  
To build again, now planning to restore  
What life has shaken to the earth;  
And I, in faith, shall build my towers toward the sun  
A stronger city than was there before.

—GERTRUDE RYDER BENNETT\*

#### GOD'S PURPOSE BEING FULFILLED

Henry Grady, the great southern orator, declared, after the Civil War: "Fields that were red with human blood, are green with the harvests of June. The reins have not slipped from God's hands."

His purposes will be fulfilled, and this old world is not going to burst asunder, and civilization shall never perish from the earth while the Gospel of the Lord Jesus Christ is taught, while the Priesthood of God still remains upon the earth.

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I am not vain nor egotistical when I say that I believe with all my heart that the Priesthood of God, this great Church, because of the great mission to be performed, is holding this old world together, and the missionary work to be accomplished after this war is going to make our hearts overflow with joy.

The servants of our Father shall go out, and where they are baptizing one today, they shall baptize a score, or hundreds, yea a thousand, for every knee shall bend and every tongue confess that Jesus is the Christ.

I believe, I have faith, that this terrible war, with all its death and ravages, is bringing men nearer to God. That has been the rule in the centuries that are passed. An ancient prophet said:

"When I was afflicted, I learned thy statutes."

But in dissipation, in idleness, in immorality, in wickedness, we never learn much about God. It is only when God touches our heart and makes us all mourn, because of the grief in the world, that we feel after Him. For a touch of trouble makes us all akin, and we look unto the Lord. Affliction and sorrow have brought more souls to God than all the joy of the world.

#### THE DESTINY OF AMERICA

We read of a great postwar program. Is it not pathetic that in all these postwar declarations the name of God is seldom, if ever, mentioned? The best postwar program is found in the Book of Mormon. May I read the words of the Lord:

Behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles. . . .

And, now, listen:

And I will fortify this land against all other nations:

And he that fighteth against Zion shall perish, saith God.

For he that raiseth up a king against me shall perish, for I the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words. (II Nephi 10:10-14.)

Here is a divine pledge of the perpetuity of our glorious republic, conditioned upon our obedience unto God, conditioned upon our effort, our determination, and our labors to cleanse the land of the accursed thing, which is sin; and you know the form in which sin lurks and is often disguised. I hope and pray that this nation, after this war, and during the war shall fortify this land to such an extent, and place it in such a condition of invulnerability that the nations of the earth, as God says in the Doctrine and Covenants, shall say: "Let us not go up to battle against Zion for the inhabitants of Zion are terrible." America is Zion, from north to south, from east to west.

I pray that after the war our government will furnish employment for every inactive laborer, in fortifying this country, that it will teach men to be mechanics, to be useful, for a nation that harbors idleness is doomed to decay and, finally destruction. One of the saddest hours of a young man's life is when he sits down and seeks to devise ways and means for earning a living without work. It is the wise nation that keeps its people at work. The men who want that bold independence that only labor can buy are the strength of the nation. Work helps a people to be strong in the worship of that God, who, from the days of Adam, has condemned slothfulness. He has always urged men and women to work.

Furthermore, I hope that our nation, now and forever, so long as the Star Spangled Banner shall float in the breezes of heaven, will remember the words of Washington, that "to be prepared for war is the most effectual means of preserving peace." Also, "Tis our true policy to steer clear of permanent alliances with any portion of the foreign world." God destined this nation to be a light to the world, to be a herald unto every nation, and nobly we will fill that mission if we serve the God of this land and abstain from all uncleanness.

#### THE WORK TO BE ACCOMPLISHED BY THE PRIESTHOOD

The Savior, just before His ascension, said to His apostles:

But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8.)

In pursuance of that glorious promise, Peter, James and John did come, as heavenly beings, unto America, to the uttermost part of the earth, to the uttermost bounds of the everlasting hills, as Jacob said, when he blessed the tribe of Joseph; and there, declaring that they held the keys of the kingdom of God, and the keys of this last dispensation, they did lay their hands upon the head of Joseph Smith, and ordained him to the Melchizedek Priesthood, fulfilling the promise of our Lord Jesus Christ.

This Priesthood today is being magnified in a mighty work. By the power of this Priesthood temples are built, and work for the living and the dead has been inaugurated, the Gospel is being preached, and true to its mission, by the power of the holy Priesthood, this Church is preaching the Gospel to every nation and kindred and tongue and people to prepare the way for the glorious second coming of the Son of God.

This I testify to, in the name of Jesus Christ. Amen.

#### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

We will ask the mission presidents to gather here at the foot of the stand after the closing of the meeting so that the parents of the missionaries may come and visit with them.

The closing prayer will be offered by President Edwin Clawson of the Hyrum Stake, after which this Conference will be adjourned until two o'clock this afternoon. The afternoon session will be broadcast.

The Tabernacle Choir sang "The Hallelujah Chorus," from "The Messiah," by Handel.

President Edwin Clawson of the Hyrum Stake offered the closing prayer.

Conference adjourned until 2 p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference commenced promptly at 2 p.m., Sunday, April 9th.

#### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

This is the seventh and closing session of the 114th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are again convened in the Tabernacle on Temple Square in Salt Lake City.

We will begin the afternoon services by the congregation singing "Redeemer of Israel," (words by William W. Phelps). Song folder No. 3, L.D.S. Hymns No. 231, Hymn Book No. 194.

Elder J. Spencer Cornwall will direct the singing, and Elder Frank W. Asper is at the organ.

The congregation sang the hymn, "Redeemer of Israel"—Words by William W. Phelps (L.D.S. Hymns No. 231).

Elder Thomas J. Brough, President of the Lyman Stake, offered the opening prayer.

Singing by the congregation, "Now Let Us Rejoice"—Words by William W. Phelps (L.D.S. Hymns No. 218).

#### ELDER JOHN H. TAYLOR

*Of the First Council of the Seventy*

I feel very grateful to President Clark for the kindly innovation that we have had in this Conference, so that we who are going to speak have a few minutes to offer up another prayer to our Heavenly Father that He will not leave us alone as we stand before the people.

I have listened with interest to the many splendid and inspirational

remarks that have been given during this Conference. I am quite certain that the inspiration that has come to us will be helpful in our lives, and that we will be able to do finer and better things than we have ever done before.

#### THE PREACHING OF THE GOSPEL OBLIGATORY

The Church of God has always been a missionary church. Whenever the Gospel has been introduced upon the earth, ways and means have been provided for the children of men to have the same opportunity for hearing and understanding the Gospel, and of finding the peace and happiness that others have found because of their membership in the Church. Seemingly the Lord has not been content to give the Gospel to any few people, but has always made it obligatory upon those who have received it to give it to others. We only find happiness for the blessings that we have received by seeing that other people have the same opportunity.

When Christ was on the earth, He organized His Church, chose His apostles, and commenced His ministry among the people. He also chose a group of men called seventies, to assist in bringing the glad tidings of great joy to the people and give them an opportunity of receiving salvation in the kingdom of God.

The last words that the Savior uttered as He finished His mission upon the earth were that His disciples should go into all the world and preach the Gospel. When He was upon the cross, and was about to give up His life that men and women might live again in the presence of God, He said unto the thief who hung at His side: "Today shalt thou be with me in paradise." Seemingly, as soon as His spirit left His body, He then commenced a great missionary work among the spirits in prison. He went to open the doors not only to the people who had not lived according to the laws of the Lord, but to all good men and women who had lived the laws of the Lord, according to their best information and ability.

He made it possible for those on the earth to have comfort in the thought of salvation and forgiveness for their loved ones who had gone to the other side without a knowledge of the Gospel. He brought the message to those in the spirit world that they should also have the opportunity of repenting of their sins and finding happiness, in the presence of our Heavenly Father.

We believe that as men and women go on the other side, they find opportunity and are assigned to proclaim this Gospel of Jesus Christ, that men might not be found wanting as they stand before the judgment seat of God, even though they be in the spirit world.

#### THE MISSIONARY SPIRIT IN TEMPLE WORK

We are trying to do all we can in using our temples to see that men and women find this comfort and blessing. You remember we received a letter not long ago stating that there were 100,000 names of men whose temple work had not been finished, and that they could not have all the

blessings they might have if their work had been done. So the plea has been made that in this great missionary spirit of ours the men shall do the work for these one hundred thousand whose names are already prepared and ready, that those on the other side might find the added blessings and the joys because of the temple work having been done for them.

I sincerely trust that our men will not be found wanting in this great missionary service.

#### THE GOSPEL BEING PREACHED AT HOME AND ABROAD

There is another agency that has always been used in missionary work, and that is the foreign missions. We are doing all that we can with the few missionaries who are available. Our ranks are practically depleted as far as the foreign missionaries are concerned. In mission offices we are having lady missionaries to take care of the business part of the work, but in a few months the boys will be back home and taken into the army.

It has been very fortunate that older men, sometimes with their wives, have seen the necessity, or at least they are taking hold of the opportunity that is presenting itself of going out into the world for six months, or even on a regular mission. These older missionaries fill a great need caused by the exodus of our missionaries into the armed forces.

I am in hopes, and I am sure as a Church we are all in hopes—that all the people will realize that the time is short and the harvest is still plentiful, and that we who hold the Priesthood of the Lord ought to find opportunity, if there is any way possible, of going out and performing this work.

Another great missionary agency is carried on by the home missionaries in our stakes and in the mission fields. Men and women who are very anxious to bring the word of the Lord unto the people are giving good service. As was said the other day, we are finding very many people here in our home towns who are anxious and willing to hear the word of the Lord. I trust that we may be able to increase the number laboring in home missions.

I remember while I was in Nottingham on my first mission that we would go to Sunday School in the forenoon and Saints would take us home in the afternoon for our lunch, and then when lunch was over, all of us, missionaries and Saints, old and young, used to take our tracts, and go out for two or three hours and preach the Gospel of Jesus Christ.

I am wondering whether we have taken advantage of every opportunity of preaching the word of the Lord. While we are busy and have many things to do, I am quite sure if we would only think about this matter more seriously, we would find times when this great body of Priesthood could go out for at least a few hours and preach the Gospel of Jesus Christ. I think it was in Washington Stake where the seventies' quorum had decided that on Sunday, after the morning services, they would go out and tract among the people. So they went in their automobiles and reached some of the outside places, and there they would spend two or three hours in preaching the Gospel.

When I go among our seventies and see the great body of men who have been in the mission field and are trained and experienced, wondering what they can do in their seventies' quorum, I ask why do they not develop ways and means of doing missionary work; why shouldn't all of us use part of the week or part of the month, in doing missionary work, to the blessing and salvation of our neighbors and friends.

#### MISSIONARY WORK BY OUR ARMED SERVICE MEN

I am thinking also of another great agency that is at work at the present time, and that is our boys, and young women, in the service of our country—boys who have been taken out of the mission field and sent in to do their part for their country. I have often thought, brethren, that if the government was only as wise as they thought they were they would rather insist that all the Mormon boys have an opportunity of doing missionary work before going into the armed services, because every returned missionary who goes into the armed forces brings with him a testimony of the Gospel of Jesus Christ. He brings with him the thought of cleanliness and splendor of life. He brings with him everything that ought to be in the hearts of men and women as they labor in the cause of their country. Our boys and girls are surely doing a wonderful and a splendid work as they associate with their companions in service.

They are clean fellows. Just recently, I met one of them at a bus stop in Wendover. I had gone into the eating place in the station. The place was crowded, and everybody, it seemed to me, was smoking or drinking, or gambling. As I went toward the door a young fellow in uniform came up to me, and said: "Brother Taylor, I am surely glad to see you. You ordained me a Seventy when I went into the mission field." Just a young boy, yet the influence he had in that building and on the busses and on the trains was teaching the Gospel of Jesus Christ to the people in the most splendid way.

May the Lord bless us, brethren and sisters, may the Lord help us, that we may feel the obligation in some way or somehow of bringing a knowledge of the Gospel to the people who have not yet heard the Gospel. If we will meet this requirement, great shall be our reward for helping others to understand the beauty of the way of life and salvation.

May this be our part, I pray, in Jesus' name. Amen.

#### ELDER MARION G. ROMNEY

*Assistant to the Council of the Twelve Apostles*

My beloved brethren and sisters: I have repeatedly and earnestly sought the Lord that His spirit would be with me while I occupy a few minutes of these precious moments, and I ask you if you will please join your prayers with mine, that this time may be profitable to us all.

I believe the phrase most frequently spoken in this Conference has been "the spirit of the Lord." Nearly every speaker who has addressed us has expressed his wish, his prayer, that the spirit of the Lord would



direct what he said. Nearly every man who has offered a prayer, either an opening prayer or a closing prayer, has prayed for the same thing. I am persuaded that in these Conference sessions we have had a rich outpouring of the spirit of the Lord.

#### SPEAKING BY THE POWER OF THE HOLY GHOST

The other day Brother Joseph Fielding Smith spoke of the spirit of the Lord that enlightens every man who comes into this world. I think the spirit of the Lord which we seek in administering the affairs of the Church is more than that spirit. When I pray for the spirit of the Lord to direct me in this talk, I pray for the spirit of revelation, the help of the Holy Ghost. You know, the Lord said that we should have this spirit by the prayer of faith, and He said further if we did not have the spirit, we should not teach.

Nephi said on one occasion that "when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men." I am persuaded that one of the deepest truths, the most glorious principles, revealed to the world through the restoration, by the Lord, through the Prophet Joseph Smith, was the doctrine that every man and every woman and every boy and every girl who has reached the age of accountability and has joined the Church may have the spirit of the Lord, that is, the gift of the Holy Ghost, to guide him through his life. I mean by this direct communication with, revelation from, God our eternal Father.

The Prophet Joseph Smith taught this in a wonderful way. In the last chapter, quoting Moroni, he told us how to get a testimony of the truthfulness of the Book of Mormon. We are not left to take the word and testimony of the Prophet and of the three and eight witnesses only, but he there told us that when we read the book, if we will ask God the eternal Father in faith, He will manifest the truth of it unto us, individually, I take it, by the power of the Holy Ghost, and that by the power of the Holy Ghost we may know the truth of all things.

#### THE EXERCISE OF FAITH NECESSARY

You remember the occasion when Brother Newell K. Whitney was called to be a bishop in Kirtland. Brother Partridge was over in Zion at that time, as I recall. Brother Whitney was a great man, measured by the standards of the world, but when the Prophet told him that he was to be a bishop, he said that he could not see the qualifications of a bishop in himself. The Prophet said: "You need not take my word alone. Go and ask Father for yourself." At that slight rebuke, Brother Whitney went and asked the Lord. He heard a voice speak to him saying: "Thy strength is in me." This was a revelation to him, and "he straightway sought the Prophet, told him he was satisfied, and was willing to accept the office to which he had been called."

Then you remember when the Prophet was asking for volunteers to come out to this western country to make a survey looking for a place

where the Saints might come, he described what kind of men he wanted. He described what their equipment must be, and then he said: "I want every man that goes to be a king and a priest. When he gets on the mountain, he may want to talk with his God."

The Prophet Joseph Smith knew this doctrine was true; he knew from experience. He knew because he had had the experience of talking with God, our eternal Father. This great latter-day work, the restoration, opened up with a grand vision, referred to by President David O. McKay this morning, in which the Father and the Son came and appeared to the boy prophet, Joseph Smith. It came as a result of his prayer and his faith.

About a year and a half ago, I was given an assignment in the Welfare work to travel around the Church into all the stakes. I took with me the first volume of the *Documentary History of the Church*. As I read, I observed that when questions came to the mind of the Prophet Joseph, he straightway went and in mighty prayer asked the Lord for an answer to the questions. Then he would come back with an answer from the Lord in direct quotations. These quotations were the revelations which came during the restoration of the Gospel.

#### EXPERIENCES OF WILFORD WOODRUFF AND BRIGHAM YOUNG

Now, it is very important, my brethren, that we each live so that we can have this spirit of the Lord. Its importance did not cease with the death of the Prophet Joseph Smith. In 1879, two years after the Prophet Brigham Young had died, President Wilford Woodruff was down in the mountains of Arizona traveling with Lot Smith. On one occasion, he had a vision or a dream in which he saw Brigham Young and Orson Hyde, and he asked Brigham Young if he would not come with him to Arizona and speak to the people. Brigham Young answered that he had done his talking in the flesh and that work was now left for Elder Woodruff and others to do. In his diary, President Woodruff quotes President Young as saying: "Tell the people to get the spirit of the Lord and keep it with them."

Brigham Young had a similar experience in his lifetime. In February, 1847, he had a dream in which the Prophet Joseph Smith appeared to him. It was a glorious dream. You will find it in the history of the Church written by Brother Cannon. Brigham Young expressed his sorrow that he was separated from the companionship of President Smith, the Prophet, and asked him why he could not come with him. The Prophet told him he would have to wait awhile.

Then Brigham Young asked him if he had a message for them, and the Prophet stepped toward him, looking very earnestly, yet patiently, and said (I quote from the words of the Prophet in that dream of Brigham Young's):

Tell the brethren to be humble and faithful and be sure to keep the Spirit of the Lord, that it will lead them aright. Be careful and not turn away the still, small voice; it will teach them what to do and where to go; it will yield the fruits of the kingdom. Tell the brethren to keep their

hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it.

That is one way, brethren, to get the spirit of the Lord, and it is one absolute requirement to keep our hearts open to conviction, so that we can hear the word of God and receive the Holy Ghost's promptings when they come. It is a terrible calamity for men or nations to become laws unto themselves. You know, the Lord said: "That which seeketh to become a law unto itself . . . cannot be sanctified by law, neither by mercy, justice, nor judgment, therefore they must remain filthy still."

The Prophet, in this statement to Brigham Young, continues:

They can tell the Spirit of the Lord from all other spirits—it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts, and their whole desire will be to do good, bring forth righteousness, and build up the kingdom of God.

#### THE PRAYER OF ENOS

When I read that, I thought of the experience of Enos, the son of Jacob, as related in the Book of Mormon. He went into the forest and prayed with all the energy of his soul that he might have a knowledge of the goodness of the Lord about whom his father, Jacob, had told him, and the Lord spoke to him and said: "Enos, thy sins are forgiven thee." And Enos then asked how it could be, and the Lord told him because of his faith on Jesus Christ whom he had never before seen nor heard. Then there came over Enos the feeling for his brethren, and he prayed with all the energy of his soul for them, first for the Nephites and then for the Lamanites. I thought how true this is, that when a man has the spirit of the Lord, his whole desire is for righteousness and to build up the kingdom of God.

The Prophet Joseph continued:

Tell the brethren if they will follow the Spirit of the Lord, they will go right. Be sure to tell the brethren to keep the Spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in Heaven before they came into the world. Our Father in Heaven organized the human family, but they are all disorganized and in great confusion.

Now, I skip a part and close with this statement: "Joseph again said to him, 'Tell the people to be sure to keep the Spirit of the Lord and follow it and it will lead them just right.'"

Brethren, if we are to be led just right, through these perilous times in which we live, we must keep our minds open and have the spirit of the Lord. The gift of the Holy Ghost must be operative in us. God bless us to this end, I humbly pray, in the name of Jesus Christ. Amen.

#### ELDER SPENCER W. KIMBALL

*Of the Council of the Twelve Apostles*

My brethren and sisters: I am deeply grateful for the privilege of bearing testimony to you in this General Conference.

It has been a source of joy to me to see how universally happy the people are in the selection of Brother Mark E. Petersen to work with us in the Council of the Twelve. It is going to be a great joy to me to be associated with him.

#### IMPRESSED BY THE SINGING AT CONFERENCE

This Conference has been a most inspirational one. The spirit of the Lord seems to have been here in rich abundance. I have been much impressed by the singing. Many people who heard the Conference sessions over the radio said to me that the songs sounded as if they came from a great trained male chorus. Every song seemed most appropriate and fit perfectly into the theme of the Conference as it unfolded. I think I have never heard the song, "I Need Thee Every Hour," sung with such power and beauty and harmony as it was sung in this Conference by these thousands of men. Perhaps my appreciation of the song came from my feeling of need of the help of the Lord.

I am not unmindful of the grave responsibility that is mine in occupying this position, and I earnestly pray for the blessings of the Lord while I stand before you.

I was impressed by the song which you sang so well:

Zion stands with hills surrounded,  
Zion kept by power divine.  
Happy Zion, happy Zion,  
What a favored lot is thine!

And the thought came to me: What a favored lot is ours to be able to assemble in General Conference and to bear testimony to each other, and for the other numerous blessings we enjoy.

#### ENJOYMENT IN FELLOWSHIP

I thought as I saw you brethren sitting in this large group, what a marvelous opportunity for fellowship we have in this Church, men from all parts of North America (and they would be from all parts of the world, if the war would permit). I was wondering how many of you are acquainted with the brother on either side of you. I used to enjoy coming to Conference a little early and sitting down there with you, reaching out my hand and saying: "I am Spencer W. Kimball, from Saford, Arizona." Then my brethren on either side would tell me whence they came—from California, from Canada, from Oregon, or somewhere else in the Church. Then we talked just a little bit while we were waiting for the meeting, about the wheat in Canada, or the salmon in Portland, or the cotton raising in Arizona, and about our Church work, and then we did really enjoy the Conference, as we knew each other and sat enjoying the spirit of the Lord together.

I want to assure you that on either side of each of you is one of the finest men in this whole world, who belongs to the greatest fraternity holding the holy Priesthood, in a high and responsible position, a man that you will want to know.

Among the greatest thrills of my life are these conferences with the Priesthood leaders of the Church, men tried and true, when we gather together in this historic building in General Conference; I am grateful for this privilege of meeting with you. I stand before you in humility, and I love you for your faith and your integrity and your devotion to the work of the Lord.

Six months ago I was first sustained by you in this position of responsibility; it was six months ago, day before yesterday, when I knelt at the feet of President Heber J. Grant, our Prophet, Seer and Revelator, and his hands, together with the hands of the members of the Quorum of the Twelve and the Patriarch, were placed on my head and I was ordained an Apostle of the Lord Jesus Christ.

A half year has passed, and I have enjoyed my work immensely. I have been from southern Arizona on the south, to northern Idaho on the north, and from Los Angeles on the west to New York on the east, and everywhere I have gone I have been accepted with courtesy and consideration, and I have learned to love the people all over the Church.

#### THE GOSPEL SOLVES MANY PROBLEMS

In the past few sessions of the Conference we have heard much of juvenile and adult delinquency. I am sure that the living of the Gospel of Jesus Christ in our homes will solve most of these problems. I am sure that if we have prayer in our homes, around the table, with our families, and as we retire for the night that our families will be closely knit together, and will grow in spirituality. If we shall have home evenings and gather our broods about us, we shall be able to teach them obedience, and discipline. They will come to love the home and the family, and will be protected from many of the vicious influences which are increasing delinquency. If we will take them with us to sacrament meetings and teach them their privileges and responsibilities in the Church, we shall thus be able to lead them into paths of righteousness. If we can make the home the center of the universe for our children much of the sin of the world can be by-passed.

Our Savior said: "If thou wilt enter into life, keep the commandments." From observation it seems to me that one of the commandments which we wantonly break is that command to observe the sacredness of the Sabbath day. We were quofed during this Conference the word of the Lord:

Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.

#### SABBATH-BREAKING DECRIED

While attending one of the Conferences last fall, one of my first down state, I was housed in a hotel, and early Sunday morning I was awakened by considerable noise in the halls and the lobby of the hotel,

and when I came down I found that the lobby and the cafe near it were filled with men with colored shirts and caps and with hunting regalia. Their guns were clean and shining. They were all en route to the mountains and the canyons to get their deer. When the Conference day was ended and evening found us on our way home, many were the cars that we passed with a deer on the running board or on the bumper.

Another Sabbath I drove through an agricultural area, and was distressed to find there were mowing machines and balers and perspiring men engaged in harvesting the crops.

Still another Sabbath I drove through Main Street of one of our larger towns, and I was dismayed to find lines of people standing and waiting their turns to get into the picture shows.

Still another time when large numbers of people with hiking breeches and slacks were driving to mountain retreats with picnic lunches to enjoy the beautiful Sabbath in the canyons.

And the word of the Lord continued to resound in my consciousness: "In the days of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me."

I wondered if we must be brought low with adversity before we will serve the Lord.

There came ringing again in my ears the solemn command brought down from the thundering of Mount Sinai: "Remember the Sabbath day, to keep it holy." So far as I know, that commandment has never been rescinded nor modified. To hunt and fish on the Lord's day is not keeping it holy. To plant or cultivate or harvest crops on the Sabbath is not keeping holy the Lord's day. To go into the canyons for picnics, to attend games or rodeos, or races or shows, or other amusements on that day is not to keep it in holy remembrance.

Our Savior said:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. (Matt. 5:19.)

Strange as it may seem, some of our brethren, faithful in all other respects, seem to justify themselves in missing their sacrament meetings, and their stake conferences, in order to beat all the other hunters into the wild life area when the season opens. The Church favors legitimate recreation, and urges its people to organize picnic parties and to enjoy the great outdoors for the fellowship that it offers, but with six other days in the week, the Sabbath certainly need not be desecrated.

Good clean plays and pictures are certainly not objectionable, but on the other hand they add to our education and to our entertainment in a wholesome way, but certainly our people can ill afford to spend funds and time to go to more of such activities than can be attended on the other six days of the week.

#### THE WORD OF THE LORD

There is a time and a place for all worth-while things. Are we giving

up and making a sacrifice? Is it self-denial? I think it isn't so much a matter of giving up things; it is a matter of shifting times and choosing seasons.

The word of the Lord is very definite and final, and comes with tremendous force when He says:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (D. & C. 59:9.)

This is a day when our every lapse is blamed on the war. Perhaps there are times and conditions when we must work seven days of the week, when industry or the exigencies of war require it, but are we sure that we do not sometimes work on the Sabbath when not necessary, for the "time and a half" that is given, for the additional funds it provides?

Remember the Lord said: "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." You note here the command is two-fold; it is definite that you *shall* labor the six days—no place here for the idler or for loitering on the job or for absenteeism. And equally strong is the command that on the Sabbath "thou shalt not do any work." Even in modern times the command has come again through a modern prophet:

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart. (D. & C. 59:13.)

It is not enough to refrain from doing the things which would keep the day from being kept holy, but there are some very definite things that we should do to honor the Sabbath. We are required to go to the house of prayer, we are to offer up our sacraments unto the Most High; we are to fast and pray at the proper times; and we are to stand in holy places; we are to rest and to worship.

By resting is not meant the indolent lounging about the home all day or puttering around in the garden, but a consistent attendance at meetings for the worship of the Lord, drinking at the fountain of knowledge and instruction, enjoying the family and finding uplift in music and song. One good but mistaken man I knew claimed that he could get much more out of a good book on Sunday than he could get in attending a sacrament meeting, saying that the sermons were hardly up to his standards.

But I say we do not go to Sabbath meetings to be entertained or amused; we go there to worship the Lord. It is an individual responsibility, and regardless of what is said from the pulpit, if one wishes to worship the Lord in spirit and in truth, he may do so by attending his meetings, partaking of the sacrament, and contemplating the beauties of the Gospel. If the sacrament meeting is a failure to you, you are the one that has failed. No one can worship for you, you must do your own serving of the Lord.

#### WEEK-DAY SPORTS AND PICNICS TO BE ENCOURAGED

Now that spring is here and summer will soon follow, our presiding

brethren throughout the Church might anticipate the problems of Sabbath desecration and encourage a program of substitution.

Encouragement could be given to week-day sports and picnics and shows, and the brethren could be urged to plan their hunting and fishing trips during the week days, avoiding the Sabbath, instead of including it in their itinerary.

A seminary group once planned a service in the tops of the mountains, and they felt wholly justified for the excursion since they had planned a testimony meeting to be held as a part of it. They did have their meeting and a spiritual hour was enjoyed, but after the hour, the picnic was eaten, the young people in their rough mountain clothes and slacks hiked and climbed, and turned the balance of the day into one of the usual fun and frolic. Certainly, it was not a holy day, the one hour of devotion did not keep it from becoming a holiday.

A Scout council was wont to arrange their summer camp so that the Scouts were moving to the camp on one Sabbath and from it on the next. Our Latter-day Saint boys were deprived of their Priesthood activities for two Sundays, and still were getting no scouting on those days. A friendly suggestion to the council authorities brought about a change, so that the camp period ran from week day to week day, and the one Sunday in between was devoted to a spiritual service for the boys who were in the camp.

Much can be done to substitute week-day activities for Sunday ones. Great good can be done by an educational program anticipating and preceding the period of likely breaking of the Sabbath.

Let us follow the Prophet Joshua—it is one of my favorite passages of scripture—he said:

Now therefore fear the Lord, and serve him in sincerity and in truth  
... choose you this day whom ye will serve ... but as for me and my house,  
we will serve the Lord. (Joshua 24:14, 15.)

That we may live the commandments of God and teach men so, that we may pay our devotion to the Most High and keep the Sabbath day holy, I pray in the name of the Lord Jesus Christ. Amen.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

I am very happy to say to the audience on the air that we are again blessed with the presence of President Grant, who is here with us and enjoying our Conference.

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The congregation sang the hymn, "O Say, What Is Truth?"—Words by John Jaques, Music by Ellen Knowles Melling (L.D.S. Hymns No. 191).



## ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

My brethren: I pray for the good spirit spoken about by Elder Romney. It is a great privilege and a blessing, and certainly a great inspiration, to be in attendance at a session of the Conference. This opportunity is becoming increasingly more precious.

I rejoice in the fact that the messages of this Conference have gone out to the nation, and have reached the homes and the firesides of the families in this Intermountain region. The reports given and the remarks made indicate that the Church moves on. It is solid, sound, and progressive. It will continue to move on, and go forward to meet the demands and the requirements made upon it.

The coming forth of Mormonism is the greatest event of modern times, and it will be so regarded in the future by the unprejudiced writers of history. It has survived every storm of opposition; it has never gone backwards; it has never retreated from its high aims and purposes.

We have been urged by previous speakers to adhere to fundamentals. Such admonition, it seems to me, is timely in a day of war and upheaval. It is so easy for a people to side-step fundamentals. This is especially true in times of stress when they become impatient and lose their powers of endurance. What could be more fundamental than the doctrine of the resurrection, discussed with such force and eloquence this morning? What could be more fundamental than the Ten Commandments mentioned by President George Albert Smith, and by Elder Spencer W. Kimball this afternoon? The violation of these commandments has brought destruction and sorrow, not only to men, but nations. What could be more practical and fundamental than the Sermon on the Mount, quoted in part by President McKay the other evening?

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. (Matt. 7:1, 2.)

It is a sound doctrine, brethren; it is fair and just.

What could be more basic to human welfare than Joseph Smith's declaration, in the Articles of Faith, that men will be punished for their own sins and not for Adam's transgression. It places upon men the responsibility for their soul's salvation. Such a teaching is productive of good works, and conducive to right living. The responsibility resting upon the Church has never been greater. It rests heavily upon the ministry of the Church. It calls for a great service, an unswerving devotion, and a supreme faith.

The wayward and the careless must be warned and admonished in the spirit of kindness and brotherly love. Some of them are our neighbors and friends. Our love for them demands that they be brought back into the fold of Christ. Their faith must be revived, nourished and strengthened.

Without that simple, trusting and abiding faith, characteristic of a

true Saint, no one can know God or comprehend the Gospel; and there is no substitute for the Gospel. All the theories, sophistries, and plans of men devised to the contrary have failed, and will continue to fail.

#### PRESENT CONDITIONS DEPLORED

As a result the world stands today on the brink of despair and destruction. Characteristic of our day and time is the weakening of the moral fiber of men and women, referred to many times by the speakers: a departure from long and well-established standards of conduct, a disregard for the old-fashioned virtues, despite the fact that they are sacred and binding upon humanity, and have been itemized and set up by holy prophets for the guidance of God's children.

There has been a breaking away from Church and religion; skepticism, unbelief, and fidelity have become the boast of the learned and the sophisticated. What does it mean, my brethren? Does it mean that the pillars of civilization are crumbling?

I read recently a book written by Dr. Frank Munk called *The Legacy of Nazism*. In it he makes this statement, which is the concluding paragraph in the book:

A world is adrift—Europe has completely lost its moorings. Economically, socially, spiritually, only the grass-root things remain. We must begin anew. A new civilization is being born in blood and unspeakable suffering. Ultimate and eternal values alone will survive the carnage.

He concludes his book by quoting a verse from the famous speech of Paul to the Athenians when he said:

He giveth to all life, and breath, and all things. And has made of one blood all nations of men for to dwell on all the earth.

In his book he also speaks of a chance, with the inference that it is to be a slight chance, that the accumulations of centuries in art, literature, culture, and in human progress can be saved.

"Things are not altogether well with us," said the Archbishop of Canterbury recently, when speaking to the British nation. "The decline in honesty has been very sharp and steep," he said, "and our standard of conduct in matters of sex is very lax. These things," he points out, "will bring terrible consequences, if we will not change our outlook, or in the old phrase, repent." Old England with its culture, with its power and wealth, mighty in achievement, along with an unparalleled history, like other nations, must repent or perish.

A short time ago I read a book written by Beverly Nichols, in which he discussed organized vice, the curse of drink and the widespread outbreak of criminality in England and America. The author said: "The facts as I have stated them are true, and the reason they are true is because the parents in question have failed most criminally to set before their children the picture of Christ." He then calls attention to the fact that once that picture hung on the wall, but the repercussions of war blew it off.

"The time has come," he concluded, "to hang that picture once more on the wall, to see if we can learn any message from the eternal eyes." Surely a great inspiration will come from a picture so beautiful and so stainless. There is nothing left, my brethren, to direct and sustain humanity except the perfect life of Jesus, His Gospel of peace and love, and his matchless and powerful leadership.

I quote in closing the words of scripture from the book of Revelation:

Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

May we do so, I pray, in the name of Jesus Christ. Amen.

### ELDER JOSEPH F. MERRILL

#### *Of the Council of the Twelve Apostles*

Brethren, and radio listeners: And I am very glad to be able to say "Radio listeners," for of all the Conferences I have attended during my life—and they began when I was ten years of age—I have attended none that I have enjoyed to a greater degree than I have this one, up to the present moment of time.

It is my wish, brethren and sisters, to speak for a few minutes on and call attention, to some of our fundamental principles and their application to our daily lives. In doing this I desire to speak truthfully, wisely, and helpfully.

#### MAN INHERITS ATTRIBUTES OF GOD HIS FATHER

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost"—three separate, distinct persons, who are united as one in purpose and attunement. Since in the world of life, like begets like, it must follow that in bodily form we are like our Father in heaven. Hence, it cannot be true that we are brutes or descendants of beasts; we are of the race of the Gods. It therefore follows that man did not, as the atheist asserts, create God in his own image. As a spirit child of our Father in heaven, man not only inherited His divine form, but also the divine attributes, even though it may be in minute quantities only.

Among these are intelligence, will-power, thinking-power, love, charity, mercy, patience, sense of justice, fairness, and right, etc. We believe in the wonderful doctrine of eternal progression, in accordance with which these inherited attributes and powers may be enlarged through effort and righteous living, until ultimately they may reach, in the hereafter, God-like proportions.

Is such a doctrine true, or is it fanciful, based upon eternal truth? In accordance with this belief, life in mortality has a purpose. We know the doctrine is true.

It is fitting here to mention another divine gift to all born into mortality—that of free agency.

Know this, that every soul is free  
To choose his life and what he'll be,  
For this eternal truth is given,  
That God will force no man to heaven.

He'll call, persuade, direct aright,  
And bless with wisdom, love and light,  
In nameless ways be good and kind,  
But never force the human mind.

#### FAITH A NECESSARY GUIDE

To achieve fully the purpose of mortal life, man must pursue the way of life which the Lord Himself has given, but the Lord will force no man to do this. As a result but relatively few mortal men make earnest attempts to follow the Lord's way of life. Why? There are many reasons, one of which is the lack of sufficient faith in the existence of a living personal God, who is really our Father in heaven, and functions as a loving, merciful, though just God.

We, that is multitudes of Latter-day Saints, not only believe that God lives, but we testify that we know He lives, and in doing so, we are in accord with Biblical teachings. We are reminded that on one occasion, Jesus, receiving various answers from His disciples to His questions, turned to Peter and asked: "Whom say ye that I am?" The ready answer was: "Thou art the Christ, the son of the living God." Then the Master replied: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17.)

On another occasion He said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16, 17.)

And the apostle James, in harmony with the teachings of the Master, wrote: "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." But there was a condition named—"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive any thing of the Lord." (James 1:5-7.)

So this afternoon we have heard Brother Romney speak of the Book of Mormon, and of how we may know, if we fulfill the conditions that the prophet Moroni names in the last chapter in the book, of the genuineness of that book through the power of the Holy Ghost. It is through the power of the Holy Ghost that we are able to testify that we do know. It is not a matter of belief only, it is a matter of assurance that comes to us, enabling us to say as certainly as we live that we do know.

Brethren, and radio listeners, I myself can testify likewise that I know. But how do I know?

## A PERSONAL EXPERIENCE IN ANSWER TO PRAYER

Now, may I say that I am too old, perhaps, to be too diffident to relate a little experience, and I believe that experiences are helpful. I shall here relate one.

Family prayer has been spoken of during these sessions by more than one of the speakers. I was reared in a family where prayer, night and morning was always the order. I have seen my father sometimes too busy to stop to eat his breakfast, but never too busy to kneel with his family in prayer before he left, to thank the Lord for the prospects of the day, for the rest of the night, and to ask his direction and help in the labors of the day. I was taught to pray at my mother's knee, and when I could say my own little prayers, I was taught that it was my prayer; it should be said in secret, or at least to myself.

So I knelt on one side of the bed, brother on the other side, every night. He never knew what I prayed for; certainly I did not know what he prayed for. But when I was about ten years of age, I began to pray for a special blessing. But I did not get an answer. Why? Father had taught us that there are three factors that must characterize every prayer that the Lord will answer: We must pray for real needs—and even grown-ups, he said, sometimes ask the Lord for things they do not get, because they ask foolishly—we must pray worthily, and we must pray with faith.

In answer to my first prayer, no answer came. The faith was there, I felt, to the extent that I could exert it. The need was there, I felt certainly no doubt about that, but was the worthiness? I could always think of something, as I prayed night after night without an answer, that I had done that I should not have done, and so I continued to pray, feeling that when I could make myself worthy of an answer, I would get it.

It was after I had been praying nightly for five years that the whole family went, one Wednesday evening, in the month of February, into town and attended a Sunday School entertainment. My class rendered its number, followed by another that sang, and I remember some of the words of that song: "Keep on asking, God will answer by and by." To me that was a revelation. I kept on praying.

Some four years later, in the latter part of the month of August, 1887, in my nineteenth year, after I had been praying nightly for nine long years with all the earnestness of my soul for this special blessing, I was alone in the bedroom, and I said, half aloud, "O Father, wilt thou not hear me?" I was beginning to get discouraged.

Then, brethren, something happened. The most glorious experience that I have received, came. In answer to my question I heard as distinctly as anything I ever heard in my life the short, simple word: "Yes." Simultaneously my whole being, from the crown of my head to the soles of my feet, was filled with the most joyous feeling of elation, of peace and certainty that I could imagine a human being could experience.

I sprang from my knees, and jumped as high as I could, and shouted: "O Father, I thank thee." At last an answer had come. I knew it.

Why did it not come before? I have thanked the Lord many times since that He withheld the answer. A few days after that, father said to me: "Would you like to go to Salt Lake City and attend the University of Deseret?"—a secret wish of which I had said nothing. I had finished, the spring before, what is equivalent in this day to a junior high school course, nothing more in the town. I wanted to go on and now I could. And as it turned out, after graduating at the University of Deseret, I went east and completed nine years of work in the field of science in four of America's leading universities.

Had I gone without an answer to my prayers at that critical moment in my life I might have forgotten to pray. But I think that I am here today—I think that I have been preserved in the Church, perhaps, because the answer to my prayer came at that critical moment, since which time never has a day passed that I have forgotten to pray. And as long as memory lasts I cannot forget the thrilling experience of that night.

Now, brethren and sisters, that answer to my prayer was a revelation. What did I want to know? I had learned that Joseph Smith, a fourteen-year-old boy, went into the woods to pray. Fulfilling the conditions necessary to get an answer, he had received the most glorious vision that records give us any knowledge of. He knew that God lives; he saw Him; he heard him. He knew that Christ, whose resurrection the Christian world celebrates today, also lives. He saw the Christ, his Redeemer; he heard His voice. There was certainty in his soul.

I wanted to know, too, of my own self whether God lives. I believed He would give me a testimony. I have had many testimonies since. Brethren, I do know.

#### RESPONSIBILITY FOLLOWS A TESTIMONY

Now, brethren, all of you who are here, doubtless could relate experiences similar to what I have related. You know, all of you. You are the key men in the Church of God. You come from all over America, you are the leaders. Every one of you knows, and you can testify. That is one characteristic of the membership of this Church—we know we know! And therein lies the strength of the Church.

But because we know, brethren, we are bound. There are obligations imposed by our certain knowledge that we cannot logically escape. Obligations to do what? Keep the Lord's commandments is the answer. We have heard it said in this conference of the leadership in the Church that the Lord's way of life, if followed by the people, will bring peace to the earth. Wars will cease, and contention will end; but when are we willing to follow the Lord's way of life? Until we do, we shall not have peace; because the evil one is here, and he has under his power the great majority of our Father's children, and through the exercise of that power he is leading them away.

We have heard about some of the delinquencies of youth; and we have also heard it stated here, a correct statement, that youth is delinquent, boys and girls are delinquent, because grown-ups are delinquent. Boys and girls see what their elders do, and naturally they follow in their footsteps. We have heard references, here, in this session, to the violation of the sanctity of the Sabbath day. What must we do in these modern times to keep holy the Sabbath day? The law of the Sabbath was given to ancient Israel, when conditions were vastly different. What does it mean to keep holy the Sabbath day in our times? Well, we may not only read the answer in the Doctrine and Covenants, but a century later than this revelation we may also read a signed statement by the presidency of this Church in the editorial columns of *The Deseret News* of a few years ago what it means to keep holy the Sabbath day in our times. We grant to the First Presidency the right and duty to interpret our doctrines and indicate what our practices should be in harmony with them. According to that declaration, we may not go to movies, or any other kind of commercial entertainments on Sunday; we may not go hunting, we may not go fishing, we may not do multitudes of things that even our people do. And why do they do them? Let each individual ask himself that question.

How can one who knows that God lives and can testify that he knows, think of getting his gun and hunting trappings and go out on the Sabbath day into the mountains to hunt deer, or out into the fields to shoot pheasants? How can he think of getting the fishing tackle ready and go out onto the streams and spend the day of the Lord in fishing and in pleasure?

Well, we do many things, brethren, violative of divine commandments. Why do we do them? In the light of our testimony we cannot do them guiltlessly, can we? Are we not obligated by those testimonies to live the Lord's way of life? What shall we do?

Love the Lord our God with all our might, mind, and strength. But can we do this really without striving to the extent of the will power that the Lord has given to us to keep His commandments?

And the second great commandment is like unto the first: we must love our neighbors as ourselves; which, as we know, rightly interpreted means our fellow men. But if we are going to love our neighbors as ourselves, we must treat our neighbors as we would like to be treated were the circumstances reversed. In other words, we must live the Golden Rule. And until men are willing to live the Golden Rule far more completely than they are living now, we shall not have peace in our nation or in the world.

Yet we talk of winning peace after we have won this global war. We won the first World War, but we did not win the peace, it is said. We may win the second World War, but we will win the peace only when we are willing at least measurably, to live the Lord's way of life. The Lord help us that we may be able to do that, I pray, in the name of Jesus Christ. Amen.

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

On the advice of their physicians, we have not asked President S. O. Bennion of the First Council of the Seventy, nor Bishop Marvin O. Ashton of the Presiding Bishopric, to speak at this Conference. We have been happy to have them with us at nearly all the sessions. Word from the hospital tells us that President Rufus K. Hardy of the First Council of the Seventy is much improved, for which we give thanks to the Lord.

We shall ask President David O. McKay of the First Presidency to speak to us for a few moments at the close of this Conference.

**PRESIDENT DAVID O. MCKAY***Second Counselor in the First Presidency*

At the conclusion of this Conference I think it is fitting, first, to express appreciation of the services rendered by our wives, mothers and sisters, who have remained at home to take care of household duties, and to carry on other responsibilities of farms and businesses while we have been here receiving instructions regarding our spiritual work.

I speak for myself when I say that too seldom we stop to tell our wives how much we think of their help and support. We feel it, but in the busy work-a-day life, we do not stop to say how much we love them. We can now, here in Priesthood meeting assembled, speak to those who are listening at least, and tell them we are not unmindful of their inspiration and help.

I hope each one of them deserves the tribute paid to his wife by a Scotchman who, in a dilatory way, had waited until she was gone before he expressed just how much he appreciated her. His tribute lies more in the implication than in the expression: "She was . . . Words cannot tell what she was—Think what a good wife should be. She was that." No matter what virtues or how many you might apply to womanhood, you would be but enumerating the virtues of his wife.

We owe much to our wives—

Helping and loving and guiding,  
Urging when that were best,  
Watching and guarding, whispering still,  
Win you can—and you must, you will!

God bless them, keep them strong in the faith, and give them power to train our children in the ways of righteousness; for, after all, "the mother makes us most."

Brethren, we have listened to many glorious instructions. It is now for us to remember that better than to know what is good to do, is to *do it*. Shakespeare says:

I can easier teach twenty what were good to be done than to be one of the twenty to follow mine own teaching.



## PARABLE OF THE SOWER

With the idea of application in mind, it is well to remember the parable of the sower. Some seeds, Jesus tells us, fell by the wayside, and were trampled under foot or devoured by fowls. Other seeds fell on the rock, sprang up, but, having no root, died. Other seeds fell among thorns and thistles, which choked out the seed. But some seeds fell on good soil and brought forth an hundred fold.

The disciples asked the Savior what he meant by that parable, and that is one that Jesus explained, saying: The seed is the word of God. Those by the wayside are those that hear, but then Satan comes along and deceives and misleads them. They on the rock are persons who receive the word gladly, but who have no root, and when temptation comes, fall away. The seed that fell among thorns and thistles is the seed that falls in the hearts of men, who, when they have heard, permit it to be choked by the cares, and the riches and pleasures of life.

But the seed that fell in good soil was the seed that fell in honest and good hearts who, having heard the word, keep it and bring forth fruit with patience.

We trust those who have been assembled here, and those who have listened, fall into the fourth class, who receive the word of God gladly, and will cultivate it to bring forth abundantly.

To the officers of the Church, the best way to achieve this is to discharge at least three great responsibilities which are ours. The first is the *responsibility to set a proper example*. Example is the best and most effective way of teaching. Let us be exemplary in our speech. No true leader of the Church will ever profane the name of Jesus, especially in the presence of his sons or the presence of any other young people. Profanity is a vice. I know of no country in the world where that vice is so prevalent as here in the United States. The Latter-day Saints are not free from it. Our duty is to set a proper example in reverence.

## SETTING WORTHY EXAMPLES

We can set a proper example by speaking well of others. The Lord has admonished us not to engage in backbiting. I commend that simple little hymn, too seldom sung, "Nay, Speak No Ill."

Nay, speak no ill, a kindly word  
Can never leave a sting behind;  
And oh, to breathe each tale we've heard,  
Is far beneath a noble mind.  
Full oft a better seed is sown  
By choosing thus the kinder plan,  
For, if but little good is known,  
Still let us speak the best we can.

\* \* \* \*

Then speak no ill, but lenient be  
To others' failings as your own;  
If you're the first a fault to see,

Be not the first to make it known.  
 For life is but a passing day,  
 No lip may tell how brief its span;  
 Then, O the little time we stay,  
 Let's speak of all the best we can.

Another worthy example is exercising self-control—controlling our temper by not speaking angrily in the home. Let calmness be characteristic of our home life. If we do this, we shall be setting a proper example to the world.

Second, then there is the responsibility of guardianship, of being shepherds. That is what the Priesthood means. Guard well those who have been put in your keeping. "Feed my sheep," said the Savior to Peter. "Feed my lambs," He repeated. "Feed my sheep."

And the third obligation, so to live that we may merit the companionship and guidance of the Holy Spirit. Such guidance is a reality. Every officer in the Priesthood is entitled to it if he lives to merit it. That is a great, sublime privilege of membership in the Church of Christ. We sometimes have it, but we do not heed it. I am speaking to myself when I say that, for I nearly lost my life by not heeding it. I once received a warning just as distinct as anything that has ever come into my life. "Go up to the bridge and back." When I reached the bridge, I thought we should go farther; I let my own judgment supersede inspiration; and if it had not been for the blessings of the Lord following the accident, I should not be here today.

God help us, brethren and sisters—those who are listening in—to be true to the responsibilities that membership and position in the Church of Christ entail. I pray that the spirit of unity, the spirit of peace, the spirit of mutual confidence that has pervaded the sessions of this, the one hundred fourteenth annual conference, will go with us to our homes, to our wards, throughout the stakes and the missions of the Church, and that God's blessings will attend Israel everywhere, in the name of Jesus Christ. Amen.

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

Brethren: We come to the conclusion of a great Conference. Certainly I, in my lifetime, have not attended a greater, and in some respects I think this is the finest of any at which I have ever been present.

I just want to say one word: I think the quotation I shall use will typify the spirit of this Conference. On the evening of the meal of the Passover chamber, after the apostles had assembled, after they quarreled a bit among themselves about precedence, after the Savior had washed their feet, after they had eaten the Paschal Supper, after Judas had gone to work out the betrayal, after the Savior had instituted the sacrament, he then preached some great discourses. The last one before they left the chamber related to the Comforter, the Holy Ghost, and I am reading from John 14:26-27:

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

The Holy Ghost has been with us during this Conference, and also the gifts of the Holy Ghost, and may that Being continue with us, that to us also He may bring all things to our remembrance, whatsoever we have heard here at this conference.

Then the Lord continues:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

May that peace and that comfort and that consolation go with us to our homes and be with us until we meet again, I humbly pray, in the name of Jesus Christ. Amen.

---

"Come, Come, Ye Saints,"—Words by William Clayton (L.D.S. Hymns No. 194) was sung by the congregation as the closing selection, after which Elder Irvin T. Nelson, President of the Big Cottonwood Stake, offered the benediction.

Conference adjourned sine die.

The Musical exercises at the Sunday morning meeting were by the Tabernacle Choir, J. Spencer Cornwall, conductor. The Tabernacle Choir male chorus, under the direction of J. Spencer Cornwall, rendered musical numbers at the Friday evening meeting.

The music of the Tabernacle Choir and Organ Broadcast and the *Church of the Air* was directed by J. Spencer Cornwall. Organ presentations and organ accompaniments for these broadcasts were by Alexander Schreiner, the Spoken Word by Richard L. Evans.

The congregational singing was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,

Clerk of the Conference.

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# The One Hundred Fifteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

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The One Hundred Fifteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the great Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 6, 7, and 8, 1944.

Sessions of the Conference were held at 10 a. m. and 2 p. m., Friday; 10 a. m., 2 and 7 p. m., Saturday; and 10 a. m. and 2 p. m., Sunday.

Through the courtesy of Radio Station KSL of Salt Lake City and Station KSUB of Cedar City, Utah, the proceedings of the Conference, with the exception of the Saturday evening meeting, were broadcast for the benefit of the general public.

President Heber J. Grant was present and presided at the Friday morning and Saturday morning sessions. President J. Reuben Clark, Jr., First Counselor in the First Presidency, presided at the other sessions in President Grant's absence. President David O. McKay, Second Counselor in the First Presidency, conducted the services at all of the sessions.

Owing to conditions incident to the War emergency, the general public were not invited to attend the Conference. Those present consisted of the following:

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay.

*The Council of the Twelve Apostles:* George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, A. E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, and Mark E. Petersen.

*Patriarch to the Church:* Joseph F. Smith.

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, \* , and Nicholas G. Smith.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans and Oscar A. Kirkham.

*The Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

---

\* Elder Alma Sonne was absent, attending stake conference in Hawaii.

## OTHER AUTHORITIES AND OFFICERS PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, assistant.

*Members of the General Committee, Church Welfare Program.*

*Commissioner, seminary supervisors, and members of the Church Board of Education.*

*Superintendency and priesthood members of the general board of the Deseret Sunday School Union.*

*Superintendency and members of general board of the Y.M.M. I.A.*

*Genealogical Society general board.*

*Temple Presidencies.*

*Presidencies of stakes, former presidencies of stakes, stake clerks, former stake clerks, former presidents of missions, patriarchs, high councilmen, presidencies of high priests quorums, presidents of seventies quorums, presidencies of elders quorums, bishoprics of wards and ward clerks, presidencies of independent branches in organized stakes, presidents of dependent branches in organized stakes, presidents of stake missions, chairmen of ward groups of high priests, seventies, and elders.*

*Mission presidents:* David A. Smith, Temple Square; Roy W. Doxey, Eastern States; William H. Reeder, Jr., New England; David I. Stoddard, Northern States; William L. Killpack, North Central States; Thomas C. Romney, Central States; Heber Meeks, Southern States; William L. Warner, Texas; Graham H. Doxey, East Central States; Elbert R. Curtis, Western States; Elijah Allen, California; German E. Ellsworth, Northern California; Samuel E. Bringhurst, Northwestern States; Octave W. Ursebach, Canada; Walter Miller, Western Canada; Arwell L. Pierce, Mexico; Lorin F. Jones, Spanish-American; Ralph William Evans, Navajo-Zuni.

## FIRST DAY

## MORNING MEETING

The opening session of the Conference convened at 10 o'clock a. m., Friday, October 6.

President Heber J. Grant was present and presided at this session of the Conference. President David O. McKay, Second Counselor in the First Presidency, conducted the exercises.

## PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

This is the opening session of the 115th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, the sixth General Conference of the Church to which attendance has

been restricted to official representatives of the Priesthood because of the present worldwide holocaust.

Please be in your seats at ten minutes before the time of beginning in attending the sessions that will follow.

All former mission presidents who are in attendance will please take seats immediately below the rostrum.

Members of the Church and his friends generally will be pleased and thankful to learn that President Grant is present and presiding at this conference. All proceedings will be conducted under his direction.

There are present besides President Grant on the rostrum, the two Counselors in the First Presidency, all the members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, (excepting Elder Alma Sonne who is absent on a special appointment), all the presidents of the First Council of Seventy, (including President Hardy, who has been ill. We are glad to have him with us), also the Presiding Bishopric, and presiding officers in stakes, quorums and missions throughout the Church. Nearly every stake in the Church is represented.

Due to the courtesy of radio station KSL, the proceedings of this meeting are being broadcast, as will also the services of all sessions that will follow, excepting Saturday night. The broadcast is also being given over KSUP at Cedar City, which will carry all sessions that go over KSL.

The singing will be by the congregation, composed, as already stated, of several hundred members of the Priesthood. Elder Richard P. Condie will direct the music this morning, and Elder Frank W. Asper is at the organ.

We shall open the conference by singing, "Come Ye Children of the Lord," number 15 in your Song Folder, number 238 in the Hymn Book.

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The congregation sang the hymn, "Come Ye Children of the Lord."

Elder ElRay L. Christiansen, President of the Logan Temple, offered the invocation.

Singing by the congregation, "We Thank Thee, O God, for a Prophet," (Song Folder No. 8, L.D.S. Hymn Book No. 196).

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### CHANGES IN CHURCH OFFICERS, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE, 1944

Elder Joseph Anderson, Clerk of the Conference, read the following report of changes :

#### *Special Appointments:*

Verna W. Goddard appointed first counselor to Sister Lucy G. Cannon in the General Presidency of the Young Women's Mutual

Improvement Association, succeeding Helen Spencer Williams who was released because of ill health.

Lucy Taylor Andersen appointed second counselor in the General Presidency of the Young Women's Mutual Improvement Association, succeeding Verna W. Goddard in this position.

#### *New Mission Presidents:*

Samuel E. Bringham appointed to succeed Desla S. Bennion as president of the Northwestern States Mission.

Castle H. Murphy appointed to succeed Edward L. Clissold as president of the Central Pacific Mission (formerly Japanese Mission).

Edgar B. Mitchell, Jr., appointed to succeed Ernest C. Rossiter as president of the Tahitian Mission.

A. Reed Halversen appointed to succeed Matthew Cowley as president of the New Zealand Mission.

W. Ernest Young appointed to succeed James L. Barker as president of the Argentine Mission.

#### *New Temple President:*

Ralph E. Woolley appointed to succeed Edward L. Clissold as president of the Hawaiian Temple.

#### *Stake Presidents Chosen:*

Leland W. Redd chosen president of the San Juan Stake to succeed Joseph B. Harris.

Preal George chosen president of the Millard Stake to succeed Arthur C. Brown.

Merrill N. Warnick chosen president of the Timpanogos Stake to succeed Wilford W. Warnick.

Milton F. Hartvigsen chosen president of the Bannock Stake to succeed M. Ezra Sorensen.

William G. Barton chosen president of the South Sanpete Stake to succeed Leland E. Anderson.

W. Hazen Hillyard chosen president of the Smithfield Stake to succeed A. Reed Halversen.

Ferrin L. Manwill chosen president of the Blaine Stake to succeed William L. Adamson.

#### *New Wards Organized:*

Pocatello Tenth Ward, Pocatello Stake, formed by a division of the Pocatello Third Ward.

Pocatello Eleventh Ward, Pocatello Stake, formed by a division of the Pocatello First Ward.

Pocatello Twelfth Ward, Pocatello Stake, formed by a division of the Pocatello Sixth Ward.

Evanston Third Ward, Woodruff Stake, formed by a division of the Evanston First Ward.

East Richmond Ward, Oakland Stake, formed by a division of the Richmond Ward.

East Layton Ward, North Davis Stake, formed by a division of the Layton Ward.

Clearfield First Ward, North Davis Stake, formed by a division of the Clearfield Ward.

Clearfield Second Ward, North Davis Stake, formed by a division of the Clearfield Ward.

*Independent Branches Organized:*

Vanport Branch, Portland Stake.

Lockerby Branch, San Juan Stake.

Fort Hall Branch, Pocatello Stake.

New Westminster Branch, Seattle Stake.

Parma Branch, Weiser Stake.

*Wards Made Independent Branches:*

Mammoth Branch, Santaquin-Tintic Stake, formerly Mammoth Ward.

*Ward Names Changed:*

Las Vegas Ward, Moapa Stake, name changed to Las Vegas First Ward.

North Las Vegas Ward, Moapa Stake, name changed to Las Vegas Second Ward.

*Independent Branches Made Wards:*

Hawthorne Ward, Reno Stake, formerly Hawthorne Branch.

Renton Ward, Seattle Stake, formerly Renton Branch.

*Branch Transferred:*

Callao Branch, Nevada Stake, transferred to Deseret Stake.

*Those Who Have Passed Away:*

Lucine Annetta Savage Clark, wife of President J. Reuben Clark, Jr.

Hans Rancie Porter, President of the Redlands Independent Branch, San Bernardino Stake.

Horace S. Ensign, formerly president of the Japanese Mission, and also former secretary of the Deseret Sunday School Union and member of the general board.

Heber S. Allen, president of the Taylor Stake for 34 years before his release.

Bishop James Walter Low, Glendale East Ward, San Fernando Stake.

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*President David O. McKay:* We shall now be favored by a message from President Heber J. Grant. Elder Joseph Anderson will read the message.

## PRESIDENT HEBER J. GRANT

Again, my brethren, I am privileged to be with you in another general conference of the Church, and I bear testimony that I know it is by the healing and sustaining power of God that I am here. In another six or seven weeks, the Lord being willing, I shall begin the eighty-ninth year of my life; and shall have completed sixty-two years since I became one of the apostles; and shall have served twenty-six years as President of the Church. In all this, and in much else, the Lord has blessed me richly; and I am grateful I can say that I am better now than I have been during some of the weeks and months just passed. I come to the office nearly every day, and I refrain from speaking to you now only on counsel of my doctor, whose advice I usually take.

I thank the Latter-day Saints from the bottom of my heart for their faith and for their prayers in supplicating God in my behalf, for his spirit, for health, for vigor in body and mind. I am here as a witness that God does hear and answer prayer, and I pray that his blessings may be upon Israel and upon all honest men everywhere.

## BLESSING TO THOSE WHO WORK IN THE CHURCH

I desire especially to extend my blessing to all the men and women who preside in all the stakes of Zion throughout the Church, in all the missions, in all the wards, in all the quorums of the priesthood, and in all the auxiliary organizations. I am convinced beyond the shadow of a doubt that there cannot be found in any part of the world other men and women giving more unselfishly of their time, of their talents, and of the best that is in them, for the salvation of the souls of men. I am satisfied that there are no other people who are devoting more of their time, of their money, of their thoughts, and of their very being for the advancement of God's work at home and abroad, than are the Latter-day Saints. And with all the power that God has given me. I desire to bless the men and women who are thus giving their time and thought and are setting examples that are worthy of imitation, not only to those over whom they preside, but to all men. Every man and woman who is laboring for the salvation of the souls of men and keeping the commandments of God is entitled to be blessed, and I pray God that his blessings may come to them.

## FAITH AND PROTECTION OF OUR YOUTH

Particularly in this critical time, do I pray for the youth of this generation, and for all those who labor for and with them, and who are responsible for their instruction. Their lives are beset by many temptations and evils and designs by those whom the Lord has chosen to refer to as "conspiring men." I pray that those who are at home and those who are away, in the armed forces and elsewhere, will be kept from evil in all its forms, by the prayers and righteous example of their parents, by remembrance of the teachings in their homes and



church, by their own faithfulness and prayerfulness, and by the protecting influence of the angels of heaven.

There comes to mind an experience in connection with my brother, Fred, after our father died. Because of the mistreatment of a step-father, and neglect, as a young man my brother ran away, and I was told by Brother Marriner W. Merrill, at that time bishop of Richmond, Utah, that the night after my brother ran away, he, Brother Merrill, went to bed rebellious. He said: "I turned to my wife, Sister Merrill, and said, 'I feel that the Lord should have inspired me to take that boy away from the man who has reared him. He has abused and beaten him. His father is dead, and his mother has left the Church and now he has gone out into the world with no hope that he will ever come back again.'"

And that night, so Brother Merrill told me, he had a dream in which he saw my brother in all kinds of wicked company in many different states, and he saw that a light surrounded him. In the dream he said: "What does that light mean?" And a voice answered: "That is the influence that a faithful, God-fearing and God-serving father can have over a son to keep him from going astray, and to eventually bring him back to the truth."

Years later when my brother did come back and joined the Church, as I related here last conference, he fulfilled Brother Merrill's dream, because Brother Merrill said that he saw him laboring all over the Church, bringing wayward boys to a knowledge of the truth, and he did labor from Canada to Mexico in that service.

I am sure that we need a light to surround our boys and girls in this day, and I pray that the protecting influence of faithful, God-fearing, God-serving parents may follow them and keep them wherever they go. I believe that with the faithfulness and obedience of parents and proper influences in the home, and with proper instruction and example to youth, we can keep them from all the temptations of the evil one.

I sympathize with our young people because of these temptations that beset them. I urge them, as I always have, to live the gospel of Jesus Christ fully. In that way they will have health and happiness and will meet with success in this life and will have an eternity of joy in store for them in the life to come. I bless them with courage to meet the problems that lie ahead.

#### CONCERNING VIRTUE

I want to say also at this time that the crying evil of the age is lack of virtue. There is but one standard of morality in the Church of Christ. We have been taught, thousands of us who have been reared in this Church from our childhood days, that second only to murder is the sin of losing our virtue; and I want to say to the fathers and to the mothers, and to the sons and daughters, in our Primary, in our Mutual Improvement Associations, in our seminaries and institutes, in Sunday School, in the Relief Society and in all of

our Priesthood quorums—I want it understood that the use of liquor and tobacco is one of the chief means in the hands of the adversary whereby he is enabled to lead boys and girls from virtue.

Nearly always those who lose their virtue first partake of those things that excite passions within them or lower their resistance and becloud their minds. Partaking of tobacco and liquor is calculated to make them a prey to those things which, if indulged in, are worse than death itself. There is no true Latter-day Saint who would not rather bury a son or a daughter than to have him or her lose his or her virtue—realizing that virtue is of more value than anything else in all the wide world.

The devil is ready to blind our eyes with the things of this world, and he would gladly rob us of eternal life, the greatest of all gifts. But it is not given to the devil, and no power will ever be given to him, to overthrow any Latter-day Saint who is keeping the commandments of God. There is no power given to the adversary of men's souls to destroy us if we are doing our duty. But if we are not absolutely honest with God, then we let the bars down, then we have destroyed part of the fortifications by which we are protected, and the devil may come in. But no man who was chaste and who was keeping the other commandments of the Lord has ever lost the testimony of the gospel; no man who had the knowledge of the truth has ever turned to the right or to the left, who was attending to his duties, who was keeping the Word of Wisdom, who was paying his tithing, who was responding to the calls and duties of his office and calling in the Church.

More than ever before, we as a people are scattered abroad throughout the world, we carry upon our shoulders the reputation, so to speak, of the Church, every one of us. And the young men and young women of today who think they are being smart by getting a little wine and a little liquor in their homes, and doing that which the Lord tells them not to do, are laying a foundation that will lead to their destruction eventually. They cannot go on breaking the commandments of the Lord without getting into the rapids. And what are the rapids? The rapids of moderate drinking, nine times out of ten, lead to excessive drinking, and excessive drinking leads to the destruction of body and of mind and of faith.

Any Latter-day Saint who actually believes in the commandments contained in the Doctrine and Covenants must have no regard for advancement in life when he fails to keep what is known as the Word of Wisdom. There is absolutely no benefit to any human being derived from breaking the Word of Wisdom, but there is everything for his benefit, morally, intellectually, physically and spiritually in obeying it.

What does the Lord say to those who obey his commandments?

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.  
And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them.

May every father and mother so order their lives that their example will be an inspiration to their children, and may all realize that every Latter-day Saint carries, to a certain extent, upon his or her shoulders the reputation of the Church of Christ. We are trying to raise our children to be God-fearing, and to live lives worthy of the imitation of all men. May we read the revelations of the Lord Almighty and his Son Jesus Christ, that have been given to us, as contained in the Doctrine and Covenants; may we read them with a prayerful and a humble heart, seeking God for power and strength to live them, whether we are at home or away from home; and may we listen and give heed to the counsel of our leaders who are with us today, I pray with all the power that I possess.

### THE POWER OF PRAYER

I have little or no fear for the boy or the girl, the young man or the young woman, who honestly and conscientiously supplicates God daily for the guidance of his spirit. I am sure that when temptation comes they will have the strength to overcome it by the inspiration that shall be given to them. Supplicating the Lord for the guidance of his spirit places around us a safeguard, and if we earnestly and honestly seek the guidance of the spirit of the Lord, I can assure you that we will receive it. I am convinced that one of the greatest and one of the best things in all the world to keep a man true and faithful in the Gospel of the Lord Jesus Christ, is to supplicate God secretly in the name of his Son, for the guidance of his holy spirit. I am convinced that one of the greatest things that can come into any home to cause the boys and girls in that home to grow up in a love of God, and in a love of the Gospel of Jesus Christ is to have family prayer.

It is not for the father of the family alone to pray, but for the mother and for the children to do so also, that they may partake of the spirit of prayer, and be in harmony with the spirit of the Lord. I believe that there are very few who go astray, that very few lose their faith, who have once had a knowledge of the Gospel, and who never neglect their prayers in their families, and their secret supplications to God.

But the minute a man stops supplicating God for his spirit and directions just so soon he starts out to become a stranger to him and his works. When men stop praying for God's spirit, they place confidence in their own unaided reason, and they gradually lose the spirit of God, just the same as near and dear friends, by never writing to or visiting with each other, will become strangers. We should all pray that God may never leave us alone for a moment without his spirit to aid and assist us in withstanding sin and temptation.

## COMFORT TO THOSE WHO MOURN

I want to say that my heart goes out in the deepest sympathy and in as deep and sincere a prayer as I have ever offered for the comforting influence of the Lord to be given to the brethren and sisters who have sons and brothers and fathers and husbands in the war at the present time. I pray that the Lord will bless each and every boy who has gone into the service, and that he will help each of them to live in accordance with the principles of the Gospel, so that each may have a claim to the blessings of the Lord to the full extent that accords with His wisdom.

I am praying with all my heart and soul for the end of this war as soon as the Lord can see fit to have it stop. And to those homes that have been sorrowed by the loss of loved ones through death, may the peace and understanding and comfort of our Father in heaven be there unfailingly. And to you who are bereaved by the cruelty of war, I say, do not look forward to a life of care and trouble and anxiety, but look only to the duties and responsibilities of a single day, and by performing the duties each day that rest upon you, the burdens will be lightened notwithstanding all the sorrow that may come into your lives and the many things that may be hard for you to bear. I know the anguish of your feelings, and I can say this to you out of the sorrows of my own life. I have been blessed with only two sons. One of them died at five years of age and the other at seven. My last son died of a hip disease. I had built great hopes that he would live to spread the Gospel at home and abroad and be an honor to me. But he was taken, as some of your sons have been taken. And never in my life am I so grateful for the Gospel of Jesus Christ as I am when some of my family or beloved friends are called home to their final reward. There is nothing in the revelations of God to Joseph Smith for which I am more grateful than the following quotations from what is known as "The Vision," namely, the 76th section of the Doctrine and Covenants:

And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That he came into the world, even Jesus, to be crucified for the world, and to sanctify the world, and to cleanse it from all unrighteousness:

That through him all might be saved whom the Father had put into his power and made by him;

Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him. (Doc. and Cov. 76:40-43)

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (Doc. and Cov. 76:22-24)

I know as well as I know anything in this life that Jesus Christ is in very deed the Savior of mankind, and that God has seen fit to

establish the Church of Jesus Christ upon the earth. I thank the Lord that I have an abiding knowledge of God, our Father, and Jesus Christ, his Son, and that I have pleasure in bearing witness to all the world of this knowledge that I possess.

Death has no real terror to any true Latter-day Saint. A faithful Latter-day Saint has been blessed with a testimony of the divinity of the work in which we are engaged and he knows that when he passes to the other side he will have an eternity of joy and happiness, and this I promise you—you who have lived righteously and who offer your lives in the service of your country, and you who live righteously and are left to wait, and sometimes to mourn.

### FREEDOM AND THE CONSTITUTION

Every faithful Latter-day Saint believes that the Constitution of the United States was inspired of God, and that this choice land and this nation have been preserved until now in the principles of liberty under the protection of God.

Here are some of Lincoln's statements

"Let the people know the truth, and the country is safe."

"Let none falter who thinks he is right, and we will succeed."

"Let us dare to do our duty as we understand it."

The following quotation from Abraham Lincoln with respect to the observance of law is also worth repeating often;

Let every American, every lover of liberty, every well wisher to his posterity, swear by the blood of the revolution never to violate, in the least particular, the laws of the country, and never to tolerate their violation by others. As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, in spelling books, and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the Political Religion of the Nation.

I quote here two verses from a declaration of the Church contained in Section 134 of the Doctrine and Covenants, regarding our belief in governments and laws in general, as adopted by a unanimous vote of a general assembly of the Church over a century ago:

We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, both in making laws and administering them for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

These principles are fundamental to our belief, fundamental to our protection. And in the providences of the Lord, the safeguards which have been incorporated into the basic structure of this nation are, if we preserve them, the guarantee of all men who dwell here against abuses, tyrannies, and usurpations. From my childhood days I have understood that we believe absolutely that the constitution of our country is an inspired instrument and that God directed those who created it and those who defended the independence of this nation. Concerning this matter it is my frequent pleasure to quote the statement by Joseph Smith, regarding the Constitution:

The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun.

And such the Constitution of the United States must be to every faithful Latter-day Saint who lives under its protection. That the Lord may help him to think straight, and to pursue a straight course regardless of personal advantage, factional interest, or political persuasion, should be the daily prayer of every Latter-day Saint. I counsel you, I urge you, I plead with you, never, so far as you have voice or influence, permit any departure from the principles of government on which this nation was founded, or any disregard of the freedoms which, by the inspiration of God our Father, were written into the Constitution of the United States.

### ETERNAL LIFE THE GREATEST PRIZE

Let us realize that God is mightier than all the earth. Let us realize that if we are faithful in keeping the commandments of God and cherishing the principles inspired of him, his promises will be fulfilled to the very letter. For he has said that not one jot or tittle shall fall to the ground unfulfilled. The trouble is, the adversary of men's souls blinds their minds. He throws dust, so to speak, in their eyes, and they are blinded with the things of this world, and the adversary obtains power over them, and robs them of their freedom, which is what he tried to do in the beginning.

I say to you, Latter-day Saints, that the pearl of great price is life eternal. God has told us that the greatest of all the gifts he can bestow upon man is life eternal. We are laboring for that great gift, and it will be ours if we keep the commandments of God. One fundamental thing for a Latter-day Saint is to be honest. Another is to value his word as faithfully as his bond; to make up his mind that under no circumstances, no matter how hard it may be, by and with the help of the Lord, he will dedicate his life and his best energies to making good his promise; and that he will not permit some personal advantage to cause him ever to compromise his principles.

I say to you that it is not an insignificant thing to hold the priesthood of God—to have the right to influence the powers of the heavens for good; and it is not a slight thing for us to neglect to honor the priesthood of God in those who preside over us, nor to ignore them in their counsel. My faith is such that I could lay down all that I possess rather than ever depart from the Latter-day work. I value all things as nothing in comparison with having the spirit of God to guide me. And I promise you, as a servant of the living God, that every man and woman who obeys the commandments of God shall prosper in righteousness, that every promise made of God shall be fulfilled upon their heads, and that they will grow and increase in wisdom, light, knowledge, intelligence, and above all, in the testimony of the Lord Jesus Christ. May God help each and every one of us who has a knowledge of the gospel to live it that our lives may preach its truth.

I leave with you my testimony that God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of God. How do I know it? I know it as well as I know that I live. I know heat; I know cold; I know joy, and I know sorrow; and say to you that in the hour of sorrow, in the hour of affliction, in the hour of death, God has heard and answered my prayers, and I know that he lives. I leave my testimony with you.

May God give direction to all of the utterances of this conference. May he bless our youth away, and us at home, and give his direction to the leaders of nations, and speedily bring about the accomplishments of his purposes. May he bless you, one and all, and every honest man and woman that lives upon the face of the earth, is my humble prayer, and I ask it in humility in the name of Jesus Christ, Amen.

## PRESIDENT DAVID O. MCKAY

### *Second Counselor in the First Presidency*

That was a most inspiring and memorable address. It is most earnestly desired that every parent, particularly, every young man and woman in the Church will heed the instructions just given by our esteemed and honored leader, President Heber J. Grant. No message, no epistle written to the former-day saints was sent more sincerely or more authoritatively than was this message this morning from our great leader.

You will all join with me I am sure in saying: God bless President Grant whose life exemplifies the teachings of the Savior, whose representative he is on the earth at the present time, improve his health, and spare his life to lead us many years to come. I ask this in the name of Jesus Christ. Amen.

**PRESIDENT J. REUBEN CLARK, JR.**  
*First Counselor in the First Presidency*

We here and the Saints everywhere rejoice in the inspiration, the hope, the counsel, and the blessing of the great message of President Grant. May he live yet many years to give us his wise leadership.

**SATAN'S POWER BEING EXERCISED**

I humbly pray that while I stand before you, I shall have an interest in your faith and prayers, that I may be able to say something that will be encouraging and up-building in these times of stress. These are trying times. Satan is walking up and down throughout the earth. He is wielding a power and an influence greater than ever has been before in my generation. We shall be able to keep the commandments of the Lord and carry out his work only as the Lord shall give us help, give us strength, and only as we shall live for those blessings.

It has been our boast—I was about to say—that God has poured out upon us in the last one hundred years since the establishing of the gospel a fulness of knowledge and of wisdom as to matters spiritual, not only, but also as to matters temporal never before equaled in the same time in the whole history of the world.

I need not recount to you the achievements in science, in art, and in all that is done to make life comfortable and secure. We have harnessed the forces of nature in a way they have never been harnessed before. God has been prolific in the showering upon us of his blessings, and yet, he having so blessed us and so brought things to our service, we are now engaged in using every one of them that is available and usable of art and science to the destruction of our fellow men. Nothing that art or science has done but is used now to kill.

**THE LORD TRIED BY THE ACTS OF MEN**

We sometimes speak of our trials. I wonder if we remember what must be the trials of the Lord. He was sorely tried in the days of Noah. He was tried with Sodom and Gomorrah. He was tried by Israel. He has been tried in our day. I am sure he is being tried now. We alone, we of the older men—not the youth whom we have sent out to fight our battles—we are responsible for the conditions in this world. God will expect us, of this group of priesthood of the Church of Jesus Christ of Latter-day Saints—he will expect us to act as the ten righteous who could have saved Sodom and Gomorrah, if Abraham had been able to find so many.

**PREPARATION FOR RETURN OF SOLDIERS**

We hear a great deal today about postwar planning. It relates primarily, always, to our economic life. I am not much impressed with this planning, because in my view there are too many uncertain elements connected therewith to enable us wisely to plan. We shall have



to wait and see what the postwar brings through forces and elements over which we have no control.

But there is one bit of postwar planning that we can do, and to that I would like to refer. Our boys, children almost, have gone out to do battle on the battlefronts of the world. We sent them out boys, in their innocence, in their inexperience, in their joyousness. We are going to have them back men, premature men, who have undergone trials of which we know nothing, who faced death consciously, day after day. Some of them will return—we hope most of them—glorious in their triumph over temptations and sin, able to take their place as the leaders of this people and as the leaders of the nation, seasoned in righteousness, seasoned in courage, seasoned in everything that goes to make a man and a servant of God.

But some are coming back wounded in spirit and in mind by hate, by revenge, by a willingness to kill, and sometimes by a will to kill, wounded and corrupted under compulsion in thoughts and acts and concepts which have never entered our minds and hearts. They are coming back questioning, questioning sometimes even the existence of a God who, as they look at it, would not tolerate such things as they have gone through, they not understanding that we have brought these ills upon ourselves. What are we going to do with these?

I am not thinking of their making a livelihood. That is the least of the problems. I am wondering into what kind of homes we are going to bring these boys back. Is there to be contention; is there to be fault-finding; is there to be discord? Is it to be to homes without faith, without righteousness, homes in which unchastity dwells with its corrupting curse? Or are we to bring them back into homes of patience and charity, into homes of righteous living? Are we going to bring them back into homes of confidence and of love, of chastity, of respect for their fellow men? Are we going to bring them back into Latter-day Saint homes, and there carefully nurture and rebuild, until they shall once more become as near as may be normal men? Are we going to bring them back into homes of faith in God, faith in his Son, Jesus Christ, and his atoning mission and sacrifice, faith in the restored gospel and in Joseph Smith, with all that that implies?

That is a bit of postwar planning that can be done by every man and the head of every family in this Church and in this nation, and in the world. It is a postwar planning that requires no knowledge of new elements. It is a postwar planning that merely requires that we shall live the gospel, seek the Spirit of the Lord, ask his help, a planning that requires that we and our families shall live in accordance with the principles which he has given to us. How can we do that? By prayer, by keeping the Word of Wisdom, by love, by respect for the rights of others, by that companionship in the home between mother and father, brothers and sisters, that can take the wounded soul back to the bosom of the family, and make it whole.

I urge upon you Latter-day Saints this postwar planning. It is

your duty to your own; it is your duty to yourself; it is your duty to your God. It is within the reach of each and every one.

The Savior, commenting to the multitude after John's disciples had come and asked about him and whether he was the Savior, said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

God grant that to every father and mother, to every wife there will come the power to prepare themselves to receive back and nurture to health and strength the wounded soul which may come to them after this great war is over, that those who return may once more become useful members of the Church, and of society, and so shape their lives that they, too, may come to rest in glory in our Father's kingdom, I humbly pray, in the name of Jesus. Amen.

Vocal solo by Mondell White, "O Lord Most Holy"—by Caesar Franck.

### ELDER NICHOLAS G. SMITH

*Assistant to the Council of the Twelve Apostles*

It is a great thrill, my brethren, for me to meet with you, the men who have been called to guide and direct the destinies of a million people, and I thrilled as we listened to the wonderful things that have been given to us this morning, and to the clarion call of President Clark, that we begin our postwar planning and be prepared to welcome back our boys and girls into homes where the Word of Wisdom is observed and family prayers are indulged in.

#### THE VALUE OF FAMILY PRAYER

I am a firm believer in family prayer, and I do not think there is anything too small for us to ask for, notwithstanding the fact that I was talking with an educator not long ago who said: "It stands to reason that God can't hear all the prayers that are offered up by the hundreds of millions of people that are in this world, to say nothing of all the other worlds and their inhabitants."

Now, I do not pretend to know how the Lord can hear and answer all these prayers, but I do know that from my infancy my mother taught me to go to my Heavenly Father in prayer, that the Lord loves little children, and that he would answer my prayers. I have been amazed as I have met up with difficulties to discover how solutions came to problems. Surely the Lord does hear and answer prayer, and if we have a praying family, and these boys and girls who have been undergoing these terrible experiences come back, they will be mighty happy to join in those prayers.

#### LETTER FROM A SOLDIER

These boys of ours are having terrible experiences. One of my stalwart missionaries was on the beachhead of Anzio in Italy. He

had been in a foxhole for weeks. He came out of it to get cleaned up and have a little rest, and as he was writing, telling me of the glorious experiences he had had up in the Northwestern States Mission, he said: "You know, I think there is something wrong with all of us. Here I have been looking to see if I couldn't catch some German boy with his head up so that I might be able to shoot him, and I knew that there were German boys all around waiting for me to stick my head up so they could shoot me, and as I sat in that foxhole this past week and thought about it all," he said, "I don't know why we should act this way, and I have asked my Heavenly Father to help me to understand."

He was praying in his foxhole, all right, and he sent this little rhyme in his letter. I do not know whether he himself wrote it, or where he picked it up:

Three monkeys sat in a coconut tree  
Discussing things as they seem to be.  
Said one to the others, "Now listen, you two,  
There's a certain rumor, that can't be true—  
That man descended from our noble race.  
The very ideal! It's a disgrace.

"No monkey ever deserted his wife,  
Starved her babies, or ruined her life.  
And you've never known another monk  
To leave her babies with others to bunk,  
Or pass them on from one to another  
Till they scarcely know who is their mother.

"And another thing, you'll never see  
A monk build a fence 'round a coconut tree,  
And let the coconuts go to waste,  
Refusing all other monks a taste.  
If I'd put a fence around a tree,  
Starvation would force you to steal from me.

"Here's another thing a monk won't do,  
Go out at night and get on a stew,  
Or use a gun, or a club, or knife  
To take some other monkey's life.  
Yes, man descended, the ornery cuss,  
But brothers, he didn't descend from us!"

This fine young man who had filled a glorious mission up in the Northwestern States, just a few days after he had written me this letter, paid the price that so many of our boys must pay, for he was killed. When I think of these fine young fellows who have a testimony of the gospel of Jesus Christ burning in their souls, and who played their part in the mission field to try to tell people of this better way of life, that they have family prayers in their home, that they develop an unselfish spirit, that they be kind to their neighbors, I am sure that it is a terrible thing for such men to pay this price; and when they come back, having been taught to kill, to destroy houses and everything that civilization has yet built up, as well as the lives of the people, they will need prayer.

Now the men who sit in this congregation today are the men whom our Heavenly Father will hold responsible for the lives that the men and women and children live in the stakes of Zion in the Church—a million of them. I am sure there would not be one here who would fail to have his family prayers, or who would do anything secretly or openly that would make a living soul start on that road that leads to destruction. I know you love the people. My association with you as I have been working, visiting in the stakes at the conferences, visiting with the brethren, has convinced me of the fact that that spirit is abounding amongst the leadership of the Church, and it should be—a spirit of humility, a spirit of prayer.

### PRAYERS ARE ANSWERED

Prayer is not any unusual thing, of course. Prayers have always been answered. I picked a hundred and twenty-five references in the Holy Bible to prayer, and noted the many things that have been asked for, and noted how they were answered. Even an ax was caused to swim, the Bible puts it, when a poor workman had lost his ax, and dropped it into the river, and it was a borrowed ax. He wanted it back that he might return it, and his petition was answered; the ax was caused to swim. I wonder if any of us would make light of such a suggestion?

You remember that our Heavenly Father said to Solomon: "Ask what I shall give thee." Then it goes on to say, in I Kings 3:6-14:

... Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, [said Solomon], and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

And the speech pleased the Lord, that Solomon had asked this thing.

And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

A few weeks ago I was returning from Washington, D.C., and I was awakened in the morning after an all night ride. The chef in

the dining car said to me, "You know, people stood up all night in the coaches, and there were dozens and dozens of soldier boys who were sleeping on the platforms of the cars." He said, "I wish people could be better to these men."

You know the transportation troubles. I suppose many of the boys were cold before that night was over, because it was a chilly night. However, as we neared Chicago, my reservations were for the twenty-second out of Chicago, and I was coming into Chicago on the evening of the twentieth, which meant that I would have to stay two days. Just a little bit before we entered Chicago I said, "Heavenly Father, help me to get out of here. I don't want to have to remain over in Chicago two days, there is much I can be doing at home."

When I arrived at the station the train was late, and I went over to see if there was a possibility of getting a reservation, but the ticket man said: "No, there aren't any reservations; they are all taken. There is not a thing in this train, but come back in a little while."

I went over to a restaurant and had something to eat, read the newspaper, and then just before train time went back to the station and went to the ticket office and said: "Have you anything yet?"

He said: "No, there hasn't been one cancellation. There is not a thing in any of these trains going west."

So I thought I would go and make my arrangements to remain two days in President David Stoddard's home, unless I could get out. Then I went down to the drugstore and thought I would have a malted milk, but as I sat down at the counter I looked across it and saw a familiar face. I once heard a man in Chicago say he had been there twenty years, and he had never met a living soul on the streets of that city that he knew. There were several thousand people milling around in that station. I saw a face that looked familiar, and I tried to catch her eye, but couldn't, so I walked around and asked her if she was not Mrs. Homer McCarthy.

"Why," she said, "Bishop Smith! What are you doing here?"

She sent her daughters upstairs to get her husband, who, by the way, is manager of the Aurora plant of the Montgomery Ward Company, and she said: "Homer is going out to Utah to put our eldest daughter in Brigham Young University."

Pretty soon Homer came over. It had been thirteen years since I had seen him, and he said: "Bishop, what are you doing and where are you going?"

I said, "Well, I intended to go home on one of these trains, but I can't make it. Not one reservation has been cancelled, and there is no opportunity."

Then Homer said, "Well, Bishop, my daughter can have the upper berth, and you and I will sleep in the lower. Would you come and be with me, and we can have a visit as we go along."

I thought about those boys who were sleeping out on the platforms of the trains on those two nights, and I said: "I would be delighted to do it, Homer." And that got me on the train, and as the conductor

finished checking the train he came and said, "I have one upper, Upper 10, left on this train. You may have it." As I crawled up into that bunk I thought of that little prayer I had offered, "Heavenly Father, help me to get home." And so it was in such a natural way my prayer was answered.

In the answers to my prayers I have found that the Lord is just natural and sweet and glorious always.

#### A TESTIMONY

Brothers, he lives! This is his Church, and he has called each of us to a responsibility, and we cannot fill that responsibility unless we are praying men, and as we are praying men we will have discernment, we will have the spirit of the Lord to help us so to live that no mortal can take offense at our lives. God bless all of us who are called to lead, and let us get into the hearts and souls of all of our people, a desire to serve God and keep all his commandments, so that our post-war plan, as called for by President Clark, will be one of force and power that cannot be equalled in all the world, is my prayer, in Jesus' name. Amen.

#### ELDER GUSTAVE A. IVERSON

*Former President of the Eastern States Mission*

Brethren: I am grateful to the Lord that I am counted worthy to stand here and address you upon this important occasion. I feel humble, and I rely upon the Lord at this moment, and experience has taught me that man, though frail and weak, may have assurance of the guidance of the Spirit of God, provided he asks in humility and sincerity for it.

It has been a great joy to me during the past nearly four years to preside over the Eastern States Mission. It has been a rare privilege. I have seen the work of the Lord go forward in that mission. I have beheld with joy, and have been given strength as I so beheld, the humility and at the same time the strength and fortitude of those who have been sent out as messengers of God to carry to the world the message of the Gospel of peace.

I have seen them in many circumstances, and I believe in not a single case have they faltered seriously. They have been admonished, I take it, by the Spirit, to go to the Lord and receive the wisdom, the strength and the inspiration necessary to carry on a most important, a most sacred mission.

My missionary experience, so far as the Eastern States Mission is concerned, has come to an end, that is, direct connection with the Mission has terminated. I am grateful for the experience of the past, for the confidence the brethren have had in me, and for the confidence which I feel they still have, as they have retained me under a special commission to remain in the East for the duration, with headquarters in the city of Washington, the nation's capital. I shall do my best, and I pledge my earnest endeavor and devotion to the commission

which I have been given and the mission to which I have been assigned in this relation.

I hope I may legitimately say on this occasion that it is a wish that fills my heart that the work in which we are engaged in helping the young men and young women in the service of our country may prosper. My experience in recent years has given me assurance and complete conviction that there is but one place to which one may confidently go in search of the strength and purpose to help mankind, and that is the Church of Jesus Christ of Latter-day Saints and the principles of the gospel upon which, under God, this Church has been founded in the day in which we live. When men ultimately shall sit around the council tables, if that time shall come, for the purpose of discussing the problems that confront them relating to a peace which shall endure, they shall surely fail unless they are possessed of that spirit which fills the heart of the devoted missionary and servant of the Lord who unselfishly and with devotion carries on.

How I rejoiced this morning, and how we all must have rejoiced in the solemn testimonies borne by the servants of the Lord!

This is a day, my brethren, when we are called upon to be loyal. Loyalty should be our watchword, and loyalty cannot be exercised, we cannot project into the lives of others or into society the loyalty which we ourselves may enjoy, nor can we have it ourselves to the extent of being a moving factor in the upbuilding of society and the bringing about of better conditions in the world unless we have the Spirit of God to guide us.

President Grant emphasized this virtue, it seemed to me, with deep emotion this morning in our hearing, employing words tending to fill our hearts with the most sacred devotion and determination to be servants of the Lord, and I testify that God will help us, provided we listen to the counsels of the leaders of the Church.

"May we," said he, "may we"—and he was talking to the priesthood of Almighty God—"listen to the voice and the counsel of the leaders of the Church." Aye, that is the basis upon which true loyalty rests. That is where we may go for the source of our strength and the power to act individually and as a group in this hour of turmoil, of stress, and in a multitude of perplexities, and in some instances despair. Loyalty to our beloved America was never more vital than it is today.

Devotion to the Constitution of our country was borne in upon us with fervency this morning. The Constitution was brought forth in adversity, erected by the hand of God, not only to influence the people who might directly come under its powers and jurisdiction, but, as the revelation says, to affect "all flesh," and that means everywhere. Let us pray that it may firmly stand, that today, as in earlier days, men who interpret it may not act upon things *ex cathedra*, sound enough in their legitimate associations and judicial relationships, and not applied in orderly or upbuilding sequence.

Let us pray, and do it fervently, that this important institution

may be upheld and declared under wise counsel and the guidance of that intelligence whose source is the throne of grace.

May I say one word now on another matter, and then I shall close. As you probably know, some of you at least, I am a member of the General Commission on Army and Navy Chaplains, an institution created many years ago, made up of Protestant ministers, bishops and pastors of practically all the constituted churches of the country. A little over three years ago the brethren asked me to represent them on that commission.

The commission represents the various churches and denominations through its members and serves them in relation to the appointment and welfare of the chaplains in the army and the navy. That which is being accomplished and what may be accomplished through the efforts of the men representing the churches throughout this country, whose representatives strive for the betterment of those who engage in the service of their country and of their God, are willing to give their lives for righteousness in support of its principles vouchsafed to the people of this country, for their protection and guidance, and for their happiness in the future, is most important. The Church is now represented on the commission. Eight thousand chaplains have been appointed in the armed services of the United States, and are now in active service. Eight thousand chaplains representing various denominations, Christian and Jewish. We are low as a Church at the present time in the number of representatives, due primarily to the fact that about twenty years ago a formula was adopted, when certain men representing the War Department and the corps of chaplains got together to decide upon some policy that should be invoked hereafter, some basis upon which appointment of chaplains should be made. Upon examination of historical data relating to World War I, it was found that we, the Church, had only three chaplains in the armed forces. Many churches had hundreds of chaplains, others again in the fifties, and perhaps a dozen of them were represented by from two to three to half a dozen chaplains, and the investigators adopted data so found as the basis upon which apportionment of chaplains should be made to the various denominations, and we, having only three, of course received a low quota. A number of other churches were similarly situated and treated in the same fashion.

May I say by way of encouragement—and this is the point I desire to make—that a study is now being made to bring about a revision of the old basis, and I presume that shortly there will be presented to the War Department a schedule in which will be found a modern, up to date foundation upon which the quotas of the various denominations may be made.

I am not permitted to give the figures which at present obtain; I am not permitted to say whether it will be soon adopted or will come later on, and, of course, no one knows exactly. But we can speak with some approximation. And let me say to you, my brethren, that when this study has been completed, and I think it will not be long, the



number of chaplains who will be appointed, or who may be available for appointment from the Church of Jesus Christ of Latter-day Saints, will be multiplied by at least three. At the present time and during the last three or four months the number of our chaplains in the army has been increased nearly 100 percent, and more chaplains are being appointed.

I felt that I should say this much in relation to the matter here discussed. I thought that upon this occasion it might be of interest to you brethren holding the priesthood.

May God bless us, give us strength, fortitude and courage; may we be humble and always prayerful. Let us have before us every moment of our lives the admonition of the prophets of God, to listen and obey the leaders of the Church, for they are called of God. I know, my brethren, that they have been called of God, and when they speak relative to the Church they speak the word of God.

May he bless us and give us strength, I pray in the name of Jesus Christ. Amen.

### ELDER GERMAN E. ELLSWORTH

*President of the Northern California Mission*

I am humbly grateful, my brethren, to be counted worthy to stand before this great body of the priesthood of the Church of Jesus Christ. I have heard many an elder say that he was surprised to be called upon, and that is certainly true in my case at this time.

As announced, I have the honor to preside over the Northern California Mission, representing the territory from halfway between Bakersfield and Fresno on the south to and including the southern counties of the state of Oregon. We have forty-two branches of the Church with approximately five thousand Latter-day Saints, and we believe they are Latter-day Saints because of their work and their devotion to the cause of Christ. We are happy and proud to be associated with them.

California was my first mission field, going there more than forty-eight years ago, where we had fewer than two dozen people in San Francisco, and few, if any, in Oakland. Today we have a flourishing stake covering San Francisco, and a stake with fourteen wards in Oakland. When I went to Los Angeles we met in Sister Woolcot's home and a small storeroom on Temple Street. In Santa Ana County, where I spent eight months, some sixteen people were baptized in that part of the state of California. In Oakland, where I completed my mission in 1898, I had the privilege of baptizing one or two of the first members in Oakland, now a stake of some fourteen wards and branches.

I have always loved California because of the many things that came to me from the Lord. It was there I was shown a vision of the Northern States Mission, to which I was called within five years after returning from my first mission. Even though I tried everything

to avoid being called there, even to moving to another stake, it still came. I have always been grateful to the Lord that I accepted my call to California and to the Northern States.

I had worked hard for several years in order to go to college and receive the title of a doctor. It took all my savings to fill my mission in California. It took the savings of three or four years to accept a call to the Northern States. We went there when the Church was poor, when the tithing of the mission was less than \$1,000.00 the first year. We stayed there more than sixteen years, and the Lord was good to us. He is good to us now in our going back to California because there is something in the association of men and women in the mission under the Spirit of God that is sweeter than anything I have ever known in all my life. It is the thing that is beyond the power of man to express. I am grateful for my life's experience under the influence of the mission field.

I have often wondered who I am, what I have done in life to be entitled to all the blessings that God has given to me, for opening my eyes and touching my sensibilities to know that God lives and that Jesus is the Christ, that he has established his Church upon the earth, given it his name, his organization for the education of his people to prepare them to come back and enjoy his presence. It is the greatest university ever established in the earth; it was established by God himself, and those who work at it humbly and prayerfully will know beyond the shadow of a doubt that it is God's established work. It has just begun. It will encompass the earth, for the gospel must be preached to all the nations of the earth.

I humbly pray that he will make us worthy of the positions we hold, worthy to be called into his service both here and hereafter.

We have approximately 400 local missionaries and are now trying to teach them the responsibility of showing their light to their neighbors, else they might find accusing eyes looking at them, even on the Other Side, if they have hidden their light under a bushel, and have not done their part to teach their neighbors the gospel of Jesus Christ.

May He awaken all of us to the responsibility that rests upon us for the light that has come into our lives, may we turn missionaries, may the whole Church become conscious of the fact that they are responsible to God our Father for the light and testimony and truth that have come into their lives, I humbly pray, in the name of Jesus Christ. Amen.

### **PRESIDENT DAVID O. McKAY**

#### *Second Counselor in the First Presidency*

After singing by the congregation and benediction by President John M. Homer of the Idaho Falls Stake, the Conference will be adjourned until two o'clock this afternoon.

Will you please bring your song folders with you and try to be in your seats at five minutes to two o'clock.

The congregation will arise and sing, "Jehovah, Lord of Heaven and Earth," Song Folder number 13, L.D.S. Hymn Book 196.

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The congregation sang the hymn, "Jehovah, Lord of Heaven and Earth."

Elder John M. Homer, President of the Idaho Falls Stake, offered the closing prayer.

Conference adjourned until 2 p.m.

## FIRST DAY AFTERNOON MEETING

Conference reconvened promptly at 2 p.m., Friday, October 6, with President David O. McKay, Second Counselor in the First Presidency, conducting the exercises.

### PRESIDENT DAVID O. McKAY *Second Counselor in the First Presidency*

This is the second session of the 115th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. President Grant who has a direct wire from the tabernacle to his home, has requested that I conduct the exercises.

There are present on the stand this afternoon the two Counselors in the First Presidency, members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, members of the First Council of Seventy, and the Presiding Bishopric.

The attendance at this conference, because of increasing difficulties in transportation both by automobile and by railroad train, is limited to representatives of the Priesthood of the Church. However, nearly every stake is represented.

Through the courtesy of radio station KSL the proceedings of this meeting are being broadcast.

Elder Richard P. Condie will direct the music, and Elder Frank W. Asper is at the organ.

The congregation will now join in singing, "Come All Ye Sons of God." Song Folder number 25, Hymn Book number 202. The congregation will remain seated while singing.

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The congregation sang the hymn, "Come All Ye Sons of God." President Royle S. Papworth of the Star Valley Stake offered the opening prayer.

The congregation sang the hymn, "Sweet Is The Work." (Song Folder No. 29, L.D.S. Hymn Book No. 91.)

## GENERAL AUTHORITIES OF THE CHURCH SUSTAINED

President David O. McKay, Second Counselor in the First Presidency, presented for the vote of the Conference the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present, as follows:

## GENERAL AUTHORITIES OF THE CHURCH

### FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George Albert Smith

### COUNCIL OF THE TWELVE APOSTLES

George Albert Smith

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

John A. Widtsoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

### PATRIARCH TO THE CHURCH

Joseph F. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

### ASSISTANTS TO THE TWELVE

Marion G. Romney

Thomas E. McKay

Clifford E. Young

Alma Sonne

Nicholas G. Smith

### TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young  
Antoine R. Ivins  
Samuel O. Bennion

John H. Taylor  
Rufus K. Hardy  
Richard L. Evans

Oscar A. Kirkham

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
Marvin O. Ashton, First Counselor  
Joseph L. Wirthlin, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

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J. Reuben Clark, Jr.  
David O. McKay  
Joseph Fielding Smith  
Stephen L. Richards  
John A. Widtsoe

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Frank Evans, Secretary and Treasurer

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Franklin L. West

SEMINARY SUPERVISORS

M. Lynn Bennion  
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Albert E. Bowen

George S. Spencer  
Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor,  
Richard P. Condie, Assistant Conductor.

ORGANISTS

Alexander Schreiner  
Frank W. Asper  
Wade N. Stephens, Assistant

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Harold B. Lee	John H. Taylor
Marion G. Romney	LeGrand Richards
Thomas E. McKay	Marvin O. Ashton
Clifford E. Young	Joseph L. Wirthlin
Alma Sonne	Oscar A. Kirkham
General Presidency of Relief Society	

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Robert L. Judd, Vice-Chairman	
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ELDER JOSEPH F. MERRILL  
*Of the Council of the Twelve Apostles*

Brethren and Radio Listeners:

Much is said these days about winning a lasting peace following the terrible and fearfully destructive global war now raging. Various plans are proposed for attaining this greatly and widely desired objective. But we know that this can be achieved only if certain conditions are met among which are fair, right, and just provisions made for all nations, defeated as well as victorious. But in the few minutes allotted to me I desire to talk about some conditions on the home front that affect peace.

## THE APPLICATION OF THE GOLDEN RULE

The reply of Jesus to the lawyer who asked "which is the great commandment in the law" was as follows:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

On these two commandments hang all the law and the prophets.  
 (Matt. 22:37-40.)

Since we are all children of our Father in heaven, the term "neighbor" as used by Jesus means our fellow men. Now, as an evidence that we love our neighbors as we love ourselves, we must treat them in all respects in our relations with them as we would like to be treated were the circumstances reversed—we in their shoes, and they in ours. In other words, we must live the golden rule. And because we do not live the golden rule there is more or less severe and tragic trouble all the time within the borders of our country, all of which would disappear if we kept the second great commandment.

Yet none of us fully keeps this commandment. Why? One reason is we are all too selfish, not some of us only, but all of us. Let me particularize by citing a few cases.

First, let us begin with a corporation having assets worth millions of dollars. Its money has come from thousands of stock-

holders and the sale of bonds. The stockholders elect directors who in turn appoint officers and other employees and fix their salaries. Some of these salaries are likely large—very large. The greater the assets the greater the salaries are likely to be. They really far exceed the needs of the recipients to maintain a decent standard of living. Commonly, also, these salaries have no relation to the ability of the corporation to pay dividends. Hence some stockholders feel aggrieved, thinking they are not fairly treated. Further, these big salaries incite workers to demand higher pay and create prejudice in the minds of the public against the corporation. Is any thought given by the directors to the golden rule when they fix compensations for themselves and the high-ranking officers? And does the company management always treat its employees as brothers, as neighbors, entitled to be dealt with according to the requirements of the golden rule? A few of these employees may even be more indispensable to the success of the company than the officers themselves, but in comparison they are underpaid. I have reference to inventors and others endowed with special gifts the products of whose ingenuity make it possible for the company to have a prosperous business. Our marvelous mechanical civilization is based upon research and invention. Managers are often ordinary men, given opportunity. Inventors are always men with extraordinary endowments.

Another illustration, seldom given: A highly respected and necessary profession has allowed itself to be maneuvered into a position where it absolutely controls one phase of the well-being of the public. There is no closed shop labor union of which I have heard that so completely controls its field as does this profession. It limits the number permitted to qualify for the profession, thus preventing any overcrowding in the field of service, and so practically insuring full employment to entrants. The standard of fees is so high that multitudes in the middle classes are hardly able to afford necessary service. The income of successful practitioners is far above that of most other people of equal or greater ability but engaged in other essential vocational fields. The situation appears to be entirely out of harmony with the requirements of the golden rule.

#### THE PRESENT STATE OF POLITICS

Let us glance at the political field. Though the need for statesmen was perhaps never greater in the history of the country, the supply, perhaps, was never proportionately less. Certainly the supply of politicians, even demagogues, was never greater. I use the term "politician" in the sense of a holder or seeker of political office who regards getting and holding the office as the all-important thing and who schemes, bargains, and promises in order that he may get support and votes. His principles are often tenuous and easily changeable to suit the needs of the hour. The demagogue is an unprincipled politician.

The statesman is a man who would "rather be right than be



president." He is an able man of principles and of character who avoids compromising with his principles and disdains buying support by making promises to people who seek wholly selfish ends, for this is akin to the crime of bribery.

But it is probably true that the people themselves are responsible for the paucity of statesmen and the abundance of politicians and demagogues. Many years ago I sat one evening in the park with an elderly man, manager of the apartment house in which I lived. He said that for thirty years he was a member of the Illinois state legislature and related many interesting experiences. But I shall never forget one remark he made which was "every man has his price; some votes can be obtained for \$50, others for \$500, and occasionally \$50,000 is the price." Unsophisticated as I was, this statement was hard for me to believe, but I had no reason then or now to doubt its truth.

Yes, the people themselves help to make politicians by offering them tempting inducements. The desire to serve the public is commendable, particularly when it is coupled with pure motives. But the itch for office and the emoluments thereof, sometimes affects otherwise good men so deeply that they yield to all sorts of temptations in their efforts to obtain or retain office.

Our primary election system is bad in at least one respect—it helps to make politicians and demagogues. The short time allotted me will not permit of showing why, but supporting reasons will occur to my listeners. It requires a strong man of firm resolve to go into a hotly contested primary for a high office and come through untarnished. In the primary he is on his own, not governed by the platform and backed by the resources of his party. He is likely to be contacted by many groups, actuated by wholly selfish motives and offered assistance of money and votes if——. A statesman is not purchasable; a politician may have his price. Even highly respectable groups may forget themselves and make offers and considerations, as has previously been done right here in our own state, so rumor says. Shame upon them wherever and whenever their motives are selfish and not clearly in the interests of the public good! In such cases, in principle at least, are they not offering bribes. Good laws should be made and enforced that would protect the public and public officials from all forms of bribery and near bribery.

In passing, may I say frankly that I believe a return to the convention system, where to a large degree candidates were "called," would be a factor in saving nominees for election from some of the temptations they now face in the primaries.

#### SELFISHNESS A DOMINATING FACTOR

We know that a dangerous doctrine has been fostered by some selfish groups and accepted by some politicians to the effect that the world owes everybody a living, irrespective of one's worthiness. Of course no living soul, unable to help himself, should be allowed to

suffer for the necessities of life, if it is possible to prevent it. We are all fully committed to this Christian truth. But, unfortunately there are people who are indolent, thriftless, selfish, and sinful. Yet, they are voters and thus they have influence with politicians. But they are also human beings and therefore our brothers. They need to be helped to reform and helped to opportunities where they can work for what they get and thus become self-respecting. But is it not demoralizing to them to agree with the idea that the world owes them a living, irrespective of their worthiness? As a matter of fact should not worthiness always be a prime factor in determining the rewards given to anyone? Is not this what our religion teaches us? Could divine justice be otherwise based? Eternal progress, a beautiful doctrine, is based on worthiness.

Let us refer to another phase of our theme—that of selfishness as seen exhibited by some officials and members of organized labor. I think it very unfortunate for all concerned—union members and the public—that these organizations and groups have been pampered by selfish politicians and others until they have become a dominating factor in the politics of this country. Now, I believe wholeheartedly in labor unions and in collective bargaining. But the idea of "the closed shop," as we commonly understand the expression, is very repugnant to me. As I see it, "the closed shop" is based upon selfishness run riot. It ignores the basic principles that all men are equal before the law and no one should be deprived of his right to "life, liberty, and the pursuit of happiness." This is the very foundation upon which this republic was founded. To weaken or destroy the foundation is to endanger the very existence of our republic. We frequently use the expression "our American way of life," unmindful of the fact that the true American way of life is based upon our divinely inspired Constitution, as it was interpreted by the ablest legal minds in this country during the first century and a quarter of our national history.

But now—is it due to the emergencies of war?—bureaucrats have taken over. Personal liberties have been severely restricted and in order to serve his country in a war-service or war-production plant, or in some other plants, a man must join a union, so it is said, and pay initiation fees, sometimes high, as well as dues, as required by closed-shop agreements. Recently I was told a plant needed a skilled worker. One was obtained through the employment agency. He was a drinker. At length he was discharged after twelve days of bungling work, because of being continually under the influence of liquor. The plant had been operating open shop, though the employees had a union of their own. The drunkard appealed to his union with the result that the company was ordered by a bureaucratic agency to bring him back, to pay him the high wages for lost time, and to make a closed-shop agreement with the drunkard's union without an election being held to determine who were entitled to bargaining rights. All the company workers, not members of the

drinker's union, and largely in the majority, I was informed, were thus forced to join a union they did not prefer. But no appeal to the courts was permitted. Was this procedure in harmony with the requirements of the golden rule and of the Constitution?

It is said, however, the closed-shop is necessary for the success of the union movement. If so, let the union movement fail. We must not deny any man his free agency or take from him his right to "life, liberty, and the pursuit of happiness." The right to work is absolutely fundamental. I repeat, I am in hearty sympathy with the organization of labor and with collective bargaining, that is, with the plan of a committee of employees meeting regularly with employers to consider all matters of mutual concern. But in my feelings I am strongly opposed to the "closed shop," as the term is commonly understood. And I do not believe the "closed shop" is essential to the success of labor unions, operated on principles of right, fairness, liberty, and justice. Did not Samuel Gompers also have this view? Further, should any organization, operated on principles antagonistic to these, be tolerated in America? Would it be tolerable for the Church to say to its people living in Logan, or Provo, where we are in the majority, you must not permit non-tithepayers to live among you? Certainly not. Yes, the right of every American citizen to "life, liberty and the pursuit of happiness" should be protected, be he Mormon, Jew, Gentile, infidel, or pagan, white, yellow or black, union member or independent. Every American citizen should be free to do as he pleases so long as he does not infringe on the rights of others.

Right now there is a pressure movement on to raise wages of workers in war industries. Do those sponsoring this movement recognize that there are millions of workers in America, engaged in essential industries, whose incomes did not increase during the last three years in anything like the proportion to those of workers in war industries? In fact, because of the rise in the cost of living, the net income of multitudes of Americans is less today than it was three years ago. Can this be said of any worker in war industries? Figures say not. If another raise in wages of these war workers should now be made, would there not be a still greater discrimination against these multitudes? The situation is extremely complex. But is there any fair-minded citizen, be he a union or a nonunion American, who wants to profit at the expense of his neighbors? Let us hope not.

My time is up, so I must close. Of course a multitude of illustrations could be given of the fact that few, if any, of us fully keep the second great commandment. We are all in need of repentance. Let each of us search his own heart and make sure that it beats in harmony with the divine will and then act accordingly. In my humble judgment, lasting peace—certainly worth the price—in our beloved America, as in the world at large, must be based upon living acceptably before God the second great commandment. Brotherly love must prevail. Liberty and freedom under wise and righteous laws,

administered in harmony with the provisions of our divinely inspired Constitution must be preserved. Selfishness and greed must be subdued and righteousness exalted. The Lord help each of us to this end, I pray in the name of Jesus Christ. Amen.

### ELDER JOHN H. TAYLOR

*Of the First Council of the Seventy*

Dear Brethren: I am very happy to be with you in our conference, and I trust that I may contribute to the spirituality of our meetings held during the days of this conference.

#### FAITH AND WORKS CONSISTENT WITH RIGHTEOUS LIFE

We as a people are trying to correlate, and with considerable success, our faith and works, knowing that this type of combination will bring to us the best in life and a better reward in the future life.

It has always seemed strange to me that so many of our friends expect us to live more consistently according to our faith than they expect other people to live their faith. Perhaps it is because they are acquainted with our teachings and know that we emphasize the fact that our salvation is so dependent upon how righteously we live here upon the earth. That well-known saying of the Apostle James, "...shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18), is consistent, practical, and efficient.

In talking to a visitor one time on Temple Block, he inquired about our religion and asked for an explanation about our faith and our Church. As usual, I commenced immediately to quote from the Articles of Faith and explained about the establishment of the Church. In a short time he made this remark:

I am not concerned particularly with what you believe or have written; I am more concerned as to how efficiently you carry out the things that you believe and have written.

A similar thought was expressed by a musician who had been brought here from the east by the M.I.A. to judge some of our contests at a June conference. On a Friday evening we were at Saltair where the dance festival was being held. The dancers had been well-trained and were so efficient that they could execute the different intricate steps and formation with considerable skill, and because of the precision and order it was very beautiful. In order to see better, the man from the east and some of the rest of us stood on the band stand and watched the demonstration on the dancing floor.

A while later, he made this comment:

The thing I am wondering about is, after seeing all these young people on the floor so perfect in their deportment and their culture, just what will happen when they finish this demonstration and commence to dance the regular dances and act, so to speak, as they please. If I go into your wards

or your stakes, will I find the same type of beauty and culture that I find on the floor tonight?

This same thought is given prominence by the Apostle James in this statement:

If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith, if it hath not works, is dead, being alone. (James 2:15, 16, 17.)

When our friends see us in action, doing the things we have been taught to do, their faith and confidence in us increases and is a testimony to them of the worth-whileness of the gospel.

#### A PRACTICAL DEMONSTRATION

I remember hearing of a man who was very sick in one of our wards. His crops needed planting. He was the only one on the farm, his boys having gone to war. If he couldn't get out and plant, he would have no crops in the fall. A number of his neighbors and members of his quorum, hearing of his condition, assembled at his farm at a given time with their plows and all other utensils necessary to prepare the ground and plant the crops. In a short time it was all done, and the brother and his family were assured of the necessary food and money at the harvest time. That was a demonstration of the Gospel in action.

It is just the same in thinking about the Word of Wisdom. I am certain the majority of our boys who are away are living up to the principles of the Word of Wisdom and doing it splendidly. Occasionally we find some boy who may not do this.

An incident was related of one of these boys. We had a young man who had just gone into the army and who had only recently become a member of the Church. He was explaining to a number of other soldiers about the Word of Wisdom and our people living so closely to that part of our faith. An officer came along who was also one of our people and, hearing the discussion, said to this young man:

"I wonder why you want to be so fanatical about these things. I am quite sure that you know as the rest of us know that no one will be shut out of heaven because he smokes a cigaret or takes a drink."

#### WORKS ARE THE PROOF OF FAITH

The splendid testimony of President Grant this morning would rather convince a fellow that it is not so much the one cigaret that is against him but what it leads up to and finishes with. Once we leave the road of right, it is often very difficult to find our way back to it again.

In my visits to some of our wards, I see so many of our meeting-houses not so well-filled at sacrament sessions. We often read in the papers the statement that people are not going to the churches

on Sunday, and because of the lack of attendance many churches are being closed.

I wonder whether we are making the necessary effort to prove to the Lord that we not only have faith but also works in honoring and keeping his holy day sacred. Perhaps we need to repent and indicate to our friends that our religion has the vitality in it not only to keep our meetinghouses open, but also to crowd them with our membership because we love the Lord enough to keep His commandments.

May our Heavenly Father bless us that we may be so consistent in our living that he can say to us, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord," (Matt. 25:21), I pray in Jesus' name. Amen.

### ELDER JOSEPH L. WIRTHLIN

Second Counselor in the Presiding Bishopric

Paul declared: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." (Rom. 1:16.) Others define the gospel as tidings of great joy, some as the body of doctrine promulgated by the Savior and his apostles, and it may be termed the constitution of God's kingdom; but Paul's definition causes one to pause and contemplate the intriguing term "godly power" as an element in the plan of salvation and whether or not man can acquire and develop godly power.

#### THE POWER OF GOD MADE MANIFEST

The power of God is manifested by and through the priesthood. It was through the power of God that worlds were created, providing a tangible evidence of God's power. The power of God is evidenced and keenly felt in righteous words, honest deeds, sincere emotions, and clean thoughts of men. The power of God is creative, both in a spiritual and temporal sense, for all things were created, first, spiritually and then temporally. By his power the earth was formed; by his power light and darkness were separated; by his power the land and water were separated; by his power the vegetation, fowls of the air, the fish of the sea, and all earthly creatures were brought into being; but the most important of all these was the creation of man in the exact image of his Creator. The finite mind cannot comprehend or understand the full significance of the creation nor of the principles and the powers involved therein, but we do know that the creation was a great and stupendous work accomplished by actual, spiritual, mental, and, who knows but what some physical effort was necessary on the part of our Heavenly Father. There must have been an element of work, of effort, in it, or else why the declaration found recorded in Genesis 2:2, "And on the seventh day God ended his

work which he had made; and he rested on the seventh day from all his work which he had made," an indication of the necessity for rest after such a tremendous accomplishment.

#### ADAM'S EXPERIENCES

When Adam was placed in the Garden of Eden to enjoy its beauty, comforts, and food already produced, the Lord enjoined him merely to prune the garden and keep it in good condition; but soon thereafter the fall came as foreordained, and Adam was cast from the garden. He found himself in the lone and dreary world, far different from the orderly Garden of Eden. The voice of the Creator declared to him that if he were to eat, in fact to exist, it would depend upon his efforts whereby in the sweat of his brow and the toil of his hands should he eat his bread, pointing out, too, that noxious weeds and thistles would stand in his way, creating the necessity for more work and effort. With Adam leaving the garden there came into being the most important project among men, namely, that of agriculture which produces food and raiment for man, the first two physical requisites, and moreover affords more actual work than any other industry. But Adam was not left unqualified to meet this new condition, for his Eternal Father had bestowed upon him the mental and physical potentialities to create by his labors all the necessities of life. So man from the beginning possessed the potential power of creating his requirements through work. The words "create" and "work" are synonymous. Hence, the power of God is work, by which I mean the conscious exercise of spiritual, mental or physical effort and activity.

#### MAN'S GROWTH COMES THROUGH WORK

The very spiritual, mental, physical makeup of man fits him for work and the acquirement of godly power therethrough. Think, if you will, of all God's creations, there are none comparable to man spiritually, mentally, or physically. In the mind of man, the plan is formulated, and physical instruments, such as the hand, bring into actual existence the plan of the mind. There is nothing comparable to the hand as a useful tool. The things that can be done and accomplished by the hand are innumerable. The most delicate mechanical instruments, such as the electric eye, the radio, radar, all forms of transportation and buildings, are the creations, first, of the mind, influenced by the spirit of inspiration, and, secondly, the hand of man—man, the son of the Eternal Creator.

We have spoken of man's mental and physical attributes but what of the spiritual? There is no question but what the development of the spirit depends entirely upon the mental and the physical work of man. Therefore, any individual who denies himself the privilege of work denies himself salvation and exaltation in the kingdom of God. He denies himself the power of creation. First, he imposes on

others and their efforts the responsibility of providing temporal sustenance. Secondly, his mind being idle, he becomes open to the influences of the evil one, for as it has been said, "An idle mind is the devil's workshop." Mental progression stops. "No man can be saved in ignorance." Physically he becomes weak, subject to disease, and as medical science has declared, his span of life is shortened ten to twenty years, which is logical because the body, like a machine out of use, becomes rusty and obsolete. Spiritually, he loses contact with the divine. His spiritual body literally starves and becomes emaciated and weak. The experiences of mortality have done him but little good.

The Lord knew his children in the spiritual world, fully realizing that upon their return to his presence, there would be a great difference in achievements—some taking full advantage of the opportunities in mortality, thereby achieving highly. Others would achieve in a partial way. Then there might be the indolent and careless. Therefore, out of justice and proper rewarding, the Lord indicated that his children would be judged by their works and very properly established three glories as a reward—the celestial for those who achieved highly, the terrestrial for those who achieved partially, and the telestial for those who were indolent and careless.

#### IDLENESS A DEMORALIZING AGENCY

The modern day trends in religion advocate the corrupt philosophy that man's salvation is assured by grace alone, which contradicts the teaching of the Master, "Faith without works is dead." And why should faith without works be dead? Because the godly power of work, the power of God unto salvation, has not been invoked. Moreover, men are being taught a demoralizing, and might I say a most degenerate doctrine that the world owes them a living without physical or mental effort upon their part. There has been nothing in history which has undermined and destroyed the moral fabric of the people more than this false doctrine, not a new doctrine, for it had its inception in the council of heaven when the Son of the Morning, Lucifer, proposed to save mankind without any effort upon their part. Men are encouraged to lean upon the government for their sustenance rather than to depend upon their God-given powers to create by the sweat of their brow and the work of their hands the necessities of life. It is odd that there are those who think that our government has an inexhaustible resource of money which will always be available.

#### ROBERT INGERSOLL'S OPINION OF GOVERNMENT SUPPORT

On this point may I quote Robert Ingersoll. I do not agree with him on many things, but on this point, he is right. Said he:

In the first place the government does not support the people, the people support the government. The government is a perpetual pauper. It passes 'round the hat and solicits contributions; but then you must remember that



the government has a musket behind the hat. The government produces nothing. It does not plow the land, it does not sow corn, it does not grow trees. The government is a perpetual consumer. We support the government. Now, the idea that the government can make money for you and me to live on—it is the same as though my hired man should issue certificates of my indebtedness to him for me to live on. Some people tell us that the government can impress its sovereignty on a piece of paper, and that is money. Well, if it is, what is the use of wasting it making one dollar bills? It takes no more ink and no more paper—why not make one thousand dollar bills? Why not make a hundred million dollar bills and all be billionaires? How do you get your money? By work. You have to dig it out of the ground. That is where it comes from. Men have always had a kind of hope that something could be made out of nothing.

### LABOR A SACRED OBLIGATION

The only preventive for further decadence in the morals, intelligence, spiritual, and materialistic affairs of man is not less work, but more work, the proper understanding between employee and employer, both of them realizing that they have sacred obligations to one another. He who would hire the laborer should realize that there is imposed upon him a sacred obligation, namely, as stated in Luke that the laborer is worthy of his hire. On the other hand, he who labors with his hands should remember his obligation of an honest day's labor. It is as the writer of Proverbs declares in 10:4: "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich." The last sentence of this verse that "the hand of the diligent maketh rich," impels me to quote to you a statement of Abraham Lincoln:

Labor was prior to capital, but property is the fruit of labor. Property is desirable and is a positive good to the world. That some should be rich shows that others may become rich and hence is just encouragement to industry and enterprise. Let not he who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example insuring that his own shall be safe from violence when built.

The power of God which is work, creative work, as I have defined it, is the foundation stone of salvation, temporally, spiritually, and mentally. The cornerstone on which this great republic rests is that of work and free enterprise. Should the cornerstone deteriorate, the national structure will collapse. The cornerstone must be strengthened and reinforced by greater endeavor, for there is now resting upon this nation a burden of debt the like of which the world has never known before, stupendous beyond the imagination and comprehension of the average mind; and its liquidation, if it is liquidated according to just and honest principles, can only be accomplished through the application of godly power, namely, work on the part of its citizens. This statement is sustained by an excerpt taken from a bulletin published by the Tax Foundation in New York City:

The relation between average earning power and the average debt load on the individual is significant. A large part of the debt is held by banks, insurance companies, and other savings and investment institu-

tions. The future welfare of millions of people depends on the continued solvency of these institutions and that depends on maintaining the value of their assets, including government bonds. But the value of the government bonds depends on the labor and earnings of the people and on their capacity to provide enough taxes to pay the interest and redeem the principal of the debt.

Anything short of this will bring bankruptcy and chaos to all. One cannot think or speak of the gospel of the Lord Jesus Christ as being the power of God unto salvation, spiritually, mentally, and temporally but what there comes to mind the memory of the intrepid pioneer—he who saw and understood the Gospel with all its implications and obligations, accepting them wholly, willingly, and with no reservations as to work—hence his memorable achievements. There stands to his memory an everlasting monument in the form of the restored Church of Christ a great state, the emblem of which is the beehive—a symbol of industry, thrift, and no place for the idler but an attitude of helpfulness to the aged, the widowed, and the fatherless. As heirs to all these blessings, there stands before us the challenge of the pioneer, and if we accept it, we will take from his gnarled hand of toil the torch of the gospel of salvation to exemplify its ideals, its saving power in unceasing work.

We are a blessed people in that we have a living prophet of God, whose counsel on the matter of work is as follows:

I have never seen the day when I was not willing to do the meanest work [if there is such a thing as mean work which I doubt] rather than be idle. . . . I assert with confidence that the law of success here and hereafter is to have a humble and prayerful heart and to work, work, work.

Of all Christian peoples and American citizens, we should stand out preeminently as a people full of faith in the Creator, a people of integrity, and a people which demonstrates and proves to the world that the power of God in the gospel of the Lord Jesus Christ is the power and the efficacy of work as I have defined it.

I humbly pray that every man, woman, and child in Israel will understand the full significance of work, in the name of Jesus Christ. Amen.

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A vocal solo, "In Native Worth" (from "Creation")—Haydn, was sung by J. Marcus Griffin.

### ELDER SPENCER W. KIMBALL

*Of the Council of the Twelve Apostles*

Dear brothers and the radio listeners:

In attending the genealogical sessions of the quarterly conferences in many stakes there has been sung beautifully the song, "Open the Gates of the Temple," which ends with the solemn testimony: "I know that my Redeemer lives, and because he lives, I shall live," and I always feel to say with Luke:

... I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: ... (Luke 10:21.)

### THE REQUIREMENTS IN OBTAINING A TESTIMONY

In a high council testimony meeting some time ago I heard one of the number say: "I am happy in the work and have made research and this Church and its doctrines satisfy me better than anything I have found." Then another arose with deep feeling declared: "This is the work of God, I *know it*. It is the Lord's eternal plan of exaltation. I *know* that Jesus lives and is the Redeemer." I was uplifted by his sureness. And I went to the revelations of the Lord to see how it is that some are so sure while others are passive or have doubts.

I recall the experience of the Apostles when the Lord manifested himself to them after his resurrection and found a group who accepted him, but one of the quorum being absent declared that he would not believe unless he could see in the Lord's hands the print of the nails, and thrust his hand into the wounded side. And when the Savior, anticipating his doubt, had commanded Thomas to thrust forth his hand and feel and know, he said:

... Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20:29.)

The Lord thus indicated that a knowledge of spiritual things may be had without perception through the five senses. He has keys by which we may have a knowledge of his work. In the temple he taught the Jews. They marvelled at his knowledge and positiveness and said: "He speaks as one having authority."

The Redeemer declared:

... My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself. (John 7:16, 17.)

What is it to *know* of the doctrine? It is an unwavering assurance. The Lord has offered a rich reward but has provided that it can be had only by meeting certain requirements. He has said:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicted. (Doc. & Cov. 130:20, 21.)

In this case the blessing promised is a *knowledge of the divinity of the doctrine*. And in this case the law or requirement is that one must "do his will." Most of us know what his will is, far more than we have disposition or ability to comply.

The Lord has reiterated his promise with much emphasis:

If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peace-

able things—that which bringeth joy, that which bringeth life eternal.  
(Doc. & Cov. 42:61.)

### SPIRITUAL BLESSINGS IN THE WORD OF WISDOM

We preach and discuss the revelation known as the Word of Wisdom, and usually think of the temporal blessings that will come to us in increased health if we live in harmony with its teaching, that we might run and not be weary and walk and not faint, and the destroying angel should pass us by, but there is also a spiritual aspect which is more far-reaching and should stimulate us to high purpose. The promise I am thinking of is this:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments . . . shall find wisdom and great treasures of knowledge, even hidden treasures. . . . (Doc. & Cov. 89:18, 19.)

What could be so priceless as wisdom and knowledge, even hidden treasures? Surely the treasures here referred to are not those of scientific accomplishments. Such will come revealed as light from heaven discovered through the research of men, but these hidden treasures of knowledge in the revelation are those which can be had only by use of the keys given which are: "Walking in obedience." And while the discoveries in the physical world are very important to us *here* in mortality, the spiritual discovery of a knowledge of God and his program reach into and through eternity.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3.)

### A TESTIMONY OF THE TRUTH COMES THROUGH RIGHTEOUS LIVING

Another revelation gives us this:

. . . For unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. (Doc. & Cov. 42:65.)

which indicates another requirement: One must be baptized and receive the Holy Ghost and still live the commandments to be given the knowledge of the divinity of the work. Mere passive acceptance of the doctrines will not give the testimony; no casual half-compliance with the program will bring that assurance; but an all-out effort to live his commandments. We often see this in the lives of members of the Church. One said to me in a recent stake I visited, "I assiduously avoid all testimony meetings. I can't take the sentimental and emotional statements that some of the people make. I can't accept these doctrines unless I can in a cold-blooded and rational way prove every step." I knew this type of man as I have met others like him. In no case had they gone all-out to live the commandments: Little or no tithing, only occasional attendance at meetings, considerable criticism of the doctrines, the

organizations and the leaders, and we know well why they could have no testimony. Remember that the Lord said:

I, the Lord, am bound when ye do what I say; but when ye do not what I say; ye have no promise. (Doc. & Cov. 82:10.)

Such people have failed to "do what he says." Of course, they have no promise.

On the other hand we have the missionary completely immersed in his work, giving to it his every thought and energy, and living closely the commandments. Almost without exception they have lived worthily, kept the commandments, and have been rewarded with a knowledge as promised by their Savior, in proportion to their faithfulness. Consider also the thousands of ward, quorum, and stake and mission leaders who have an abiding testimony. It is not blind loyalty but faithful observance, and turning of keys which open the storehouse of spiritual knowledge. The Lord revealed again to the Prophet Joseph:

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am and that I am the true light . . . and . . . the Father and I are one. (Doc. & Cov. 93:1, 2, 3.)

The Lord will not discriminate between his children but delights to own and bless us all, if we will let him. And here he reveals another most important item—one must be free from sin to claim the blessing of an unwavering testimony, and sin is of two kinds, those of omission and those of commission.

When I was a very small boy, I was taught the habit of going to sacrament meetings. Mother always took me with her. Those warm afternoons I soon became drowsy and leaned over on her lap to sleep. I may not have learned much from the sermons, but I learned the habit of "going to meeting." The habit stayed with me through my life. And even from those early years in the testimony meetings, I often came home distressed by the expressions of critical people who took issue with those who had borne their testimonies with such fervor and sureness. "Why does Sister Blank say she knows that Jesus is the Christ? How can she know? Why does Brother Doe declare with such definiteness that Joseph Smith was a Prophet of God and that this is the Church and kingdom of God? I doubt if they know any more about it than I do." Then I refer these who would rationalize to Colossians 2:8:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

But our Father in heaven has repeatedly promised such knowledge upon compliance with his commands. Hear his words in

modern revelations speaking to those who fear him and delight to serve him in righteousness unto the end. He says:

And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. Yea, even the wonders of eternity shall they know, and things to come will I show them. . . . (Doc. & Cov. 76:7-8.)

#### PROMISES OF THE LORD TO HIS PEOPLE

It was in 1841 that the Lord commanded the Prophet to release his brother, Hyrum, from the Presidency that he might function as the Patriarch. In his place William Law was called and was instructed through the seer:

. . . let him be humble before me, and be without guile, and he shall receive of my Spirit, even the Comforter, which shall manifest unto him the truth of all things. . . . (Doc. & Cov. 124:97.)

And a similar promise was made to Sidney Rigdon as he was called to be a spokesman to the Prophet Joseph:

And I will give unto him power to be mighty in testimony. And I will give unto thee power to be mighty in expounding all scriptures and that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth. (Doc. & Cov. 100:10-11.)

The Lord seems to extend the same privileges and makes the same promises to all his people:

. . . I the Lord am willing to make these things known unto all flesh. (Doc. & Cov. 1:34.)

Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich. (Doc. & Cov. 6:7.)

#### GOSPEL TRUTH REVEALED THROUGH THE SPIRIT OF THE LORD

It should be kept in mind that God cannot be found through research alone, nor his gospel understood and appreciated by study only, for no one may know the Father or the Son but "he to whom the Son will reveal him." (Luke 10:22.) The skeptic will some day either in time or eternity learn to his sorrow that his egotism has robbed him of much joy and growth, and that as has been decreed by the Lord: The things of God cannot be understood by the spirit of man; that man cannot by himself find out God or his program; that no amount of research nor rationalizing will bring a testimony, but it must come through the heart when compliance with the program has made the person eligible to receive that reward. The Savior could have taken highly trained minds from the temple porches for the chief builders of his kingdom, but he went to the seashore to get humble fishermen. He wanted men

who would not depend upon their own intellects *only* to ferret out the truths, but unbiased men to whom he might reveal his new program, men who were trusting and sincere and willing to serve. He tested Peter on one occasion by asking him to identify him, and with power and sure of his grounds the first apostle declared: "Thou art Christ, the Son of the living God." (Matt. 16:16.) Surely the Redeemer must have been pleased, and he then revealed the source of Peter's knowledge by saying:

... Blessed are thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:17.)

There were many trained and educated Jews in Jerusalem who rationalized themselves completely out of a testimony and the rich spiritual life. Though Jesus was among them and they could see his miracles and hear his words, it was still an impossibility for those scribes and Pharisees to prove him to be the Redeemer by any of their mental processes, or by the kind of proof that many moderns require. But Peter and his associates, receptive as they were, knew the process. They lived the truth, and they *knew* the truth, and the truth made them free and gave them peace.

#### REQUIREMENTS FOR RETAINING A TESTIMONY

To acquire a testimony, then, one must be in tune with the Spirit of the Lord, keep his commandments and be sincere. Because one does not receive this positive assurance is no reason why another cannot. To say that another person cannot see the light because you fail to comprehend it is to place unwarranted limitations on another's power. To say that no one can know of the doctrine because you do not is like saying that there is no germ or virus because it is not visible to you, and is to deny the word of God.

To hold his testimony one must bear it often and live worthy of it. The Lord declared his displeasure in the failure of his people to bear testimony.

Destructive criticism of the officers of the Church or its doctrines is sure to weaken and bring an eventual end to one's testimony if persisted in.

And so there have come ringing down through time the testimonies of men who knew and bore witness:

John, the cousin of Jesus, saying:

"Behold the lamb of God which taketh away the sins of the world."

The apostles in the storm-tossed ship exclaiming: "Of a truth thou art the Son of God."

The Prophet Mormon from Nephite history declaring: . . . God is not a partial God—but he is unchangeable from all eternity to all eternity."

Nathaniel, an Israelite in whom could be found no guile: "Rabbi, thou art the Son of God. Thou art the King of Israel."

Andrew, the apostle, who told Peter, his brother: "We have found the Messiah, which is, being interpreted, the Christ."

Joseph Smith and Oliver Cowdery in their positive declaration: "That he lives" and "that he is the Only Begotten of the Father."

And Job with his unalterable testimony: "I know that my Redeemer lives."

These and countless others through the centuries have "done the will of the Father." They have received a knowledge of him and his work. This same promise is made by our Lord to all who will do likewise.

May I add my testimony. This is the work of God. He is at the helm. It will go forward till his glorious program is consummated. I bear my testimony most humbly in the name of Jesus Christ. Amen.

### ELDER JOHN A. WIDTSOE

#### *Of the Council of the Twelve Apostles*

My dear brethren and fellow workers:

In his address this morning, President Clark spoke of postwar problems. They are many, and they keep pounding upon our thinking. President Clark enlarged upon the most important of these problems. I would like to call your attention to one or two minor, though also important, problems, which are being much discussed at present. If it seems to be largely of a temporal nature, my defense is that in the Gospel of Jesus Christ there is really no distinction between the temporal and the spiritual. Speaking to the Prophet Joseph Smith, the Lord said:

... verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal . . . (Doc. and Cov. 29:34.)

#### THOUGHTS ON THE RETURN OF THE SOLDIERS

At a recent stake conference, a fine young man, a soldier, enjoying a brief furlough, addressed the congregation. He was clearly perplexed. He wondered why in the heat of battle, he had escaped the bullet that took the life of his buddy. He spoke of the interruption of his education; the frustration of his life's plans; and the hell that we call war, into which he had been catapulted. He declared his readiness to die, if need be, for the freedom of man; but wondered why men should have to die to possess freedom, which belongs to every man by the right of his existence. "Shall this self-destruction of man continue?" he asked. As he sat down, he voiced the question now asked by millions of men: "What of the future?"



I thought of the 80,000 youths and young men of our faith, members of the Church, nearly all of whom will return, after the war, whole in body, but perhaps maimed in spirit, and scarred in memory, by the unnatural life in the army and navy, and by the inexpressible horrors of warfare, as conducted by "civilized" man. They will return to a world which has been shaken and changed by the turmoil and tumult of battle in the air, on the land, and under the sea. It will be a new world. They shall not see again the world they once knew. The forces of change will have carved deep furrows in the face of human existence.

These returning men were torn from their native soil by the roots. In the field of war, they have been nurtured with the poison of destruction. How to transplant them, to revive their full vigor, and ensure normal growth after the war, is perhaps the major problem among the many that will arise in the proposed reconstitution of the world.

Human history does not justify the belief that returning armies will be adequately rehabilitated by governmental efforts. Grants of small sums of money, or the offering of opportunities to the few, cannot restore that which has been lost, or supply the needs of the many who will need help. That has been tried before, without success. Salvation by government, whether spiritual or temporal, before or after a war, is a delusive and elusive will-o'-the-wisp. With God's help, men win success by self-effort, and only so.

#### DUTY TOWARDS THE DEFENDERS OF OUR COUNTRY

The responsibility for our homecoming boys, who are really the coming generation, will rest, as in ages past, upon the family and the home and the cluster of neighborhood families and homes. Each man must bear his own burden. Such help as he needs must be given by family and immediate friends. By such a distribution of a labor among many any task is easily accomplished, far beyond the power of any government. In every household we must convert our faith for peace, and our love for our boys, who have been willing to face death for us, into sober planning and direct activity. We must sift the many possibilities for the benefit of the returning lads. This duty, which we owe our defenders, cannot be shifted to others. Nor can a central agency undertake it successfully. Moreover, that is ever the method of the Gospel of Jesus Christ.

Now is the time to undertake such planning and the consequent preparation. There should be no delay. We must be prepared. Building is slower than destruction. Our boys may soon be coming home. They will then be ready for the next adventure. We must not reward their sacrifices with disappointment. Rather, we must be ready also with the necessary advice and help. It may be too late if we do not begin now.

In this important matter, Latter-day Saints must needs cling to the well-established ideals of the Church. Among them is one that

we treasure greatly. We have the reputation of being a productive and creative people; and indeed we deserve it. We have always tried to better the world, to leave it richer than we found it, spiritually and temporally. In our temporal affairs we have taken the Lord at his word; that he has given man dominion over the earth, on the condition that he would seek to subdue it in the sweat of his brow. We have proved this promise to be true; we know that only as we toil do we overcome obstacles. We have learned also that whenever human energy is applied to the resources of earth, wealth is produced. That is indeed the only way that true wealth, much or little, can be added to the world's possessions. By that method this people made a garden out of the desert; and by that method they have bettered their own economic conditions; and have led others into paths of prosperity. By that method every man may win wealth sufficient for his needs. It is the surest approach to a competence. We are a practical-minded people. Of that we are proud. This basic principle should be before us in planning for our returning sons.

#### EDUCATION TO BE ENCOURAGED

It is an equally well-established Latter-day Saint principle that ignorance waits on no man. Dominion of the earth will ultimately be in the hands of those who know, and use their powers intelligently. Therefore, as a people we believe in education—the gathering of knowledge and the training of the mind. The Church itself is really an educational institution. Traditionally, we are an education-loving people. Remember the valiant group, young and old, who more than a hundred years ago gathered daily in upper rooms of the Kirtland Temple? They were really the founders of adult education in the modern world. They dipped into English, mathematics, history, science, law, and languages. They were fearless in their educational aspirations. They exemplified the words of Brigham Young, "The religion embraced by the Latter-day Saints . . . prompts them to search diligently after knowledge." Remember, also, the succession of educational institutions marking the progressive history of the Church! Schools, colleges, and universities attest the high place of education in "Mormon" philosophy. Do not forget the surpassingly high present educational standing of our people.

Our young men returning from the front, should be encouraged to take up their educational work where they laid it down when the country in its need called for their service; and they should be urged to continue it to the end of their program. Despite the loss of time during the war period, and the apparent financial need, they would make a mistake to rush into active life without proper development and training; without the eye-and-mind-opening vistas that follow the wise discipline of schools. The coming age will require the service of trained minds and bodies more than before. During the late financial depression, few men who had professions, including agriculture and the trades, were unemployed. The untrained group suf-

ferred most. We must see to it that our returning boys, even at our own heavy sacrifice, finish their educational ambitions. Thus we shall better protect their futures. Some help may be offered by the federal government. Schools will do their utmost, we may be sure, to intensify and shorten the courses required for men who have matured quickly among the stern realities of warfare.

Education cultivates the innate powers of man, and gives him a vision of eternal truth and the great gains of the centuries. It should also help fit a person to make a living, and to perform better the work likely to be required of him, and from which he earns his bread and butter. In that sense, all education, dealing with men, having earthly needs, should be practical. Probably most of our young men have already decided upon their life-pursuits; all should do so, and make their educational training subserve their life's needs. All their learning, including that which seems at first remote, should fit into the student's life ambition. Wise parents, and all young men, will heed this matter with care; and direct their educational efforts to a definite objective. Wasted educational opportunities are seldom recovered.

#### AGRICULTURE GIVES PROMISE OF SUCCESS

Among the membership of the Church; farmers and craftsmen predominate. They are true wealth producers, for they convert the elements about us into articles needed by man. By the efforts of these wealth producers, the prosperity of the world may best be measured. Therefore, the Church has always advocated that its members keep close to agriculture, the crafts, and the industries. They form the safe base of the pyramid of social and economic life on earth. More than a hundred years ago the Prophet Joseph Smith, then building the city of Nauvoo, stressed this principle in no uncertain words.

Probably more than half of our Church membership is agricultural. Of that we are proud; for that we are grateful; we hope that it may ever be so. Tillers of the soil are a steady, dependable element in society. There is an unusual stability in the lives of farmers and farming communities. They know better than any other group that as we sow, so do we reap. The succession of seed time and harvest bespeak to them an orderly universe. The changing seasons reveal powers beyond man's control, for which he must prepare in favorable years. Big lessons of life come out of the profession of farming. Seldom does a hare-brained social, economical, or political philosophy issue from those who, upon the soil, face wind and weather for their sustenance. If the farmer is caught, for a time, by the oily promise and airy prospects of a fluent demagogue, he is usually the first to repent, often in sackcloth and ashes, and to return to a sensible, lawful order of living. A strong rural membership brings safety to the Church not otherwise obtainable. It is so in the nation.

We believe in rural life. By that we mean not only living on a

farm, but in a rural community, composed of farmers and the necessary craftsmen, tradesmen, and professional workers. If living joyfully is the purpose of life the small community, in which all modern advantages and comforts may now be available, has a distinct advantage over the crowded city. Because of this, eminent business and professional men, operating in large centers, often commute to their homes in rural neighborhoods. The present two chief candidates for the office of president of the United States maintain their homes in rural communities. Already there is a strong movement towards the decentralization of industry, so that workers may be placed in smaller communities, with the family kitchen garden and other similar advantages. The experiments of Henry Ford in the field of combining industry and agriculture are notable.

The city of Zion, as laid out by the Prophet Joseph Smith, was planned to accommodate between 15,000 and 20,000 people—a relatively small city for the capital of a kingdom—the kingdom of God. The whole city was to be divided into twenty-four wards with six hundred to eight hundred souls in each ward. Each lot was to be four by twenty rods, ample for a dwelling house, outbuildings, and gardens. All public buildings would be placed in the easily accessible center of the city. Such a plan would be ideal in our day, if living richly is the consideration. Indeed, we came near to this ideal in laying out our cities in the intermountain country. The Mormon village system has contributed much to our strength and our happiness as individuals and as a people. It is one of the many Mormon contributions to the plan for human welfare. It is interesting that many sound thinkers in our day are advocating similar cities and villages.

The majority of the service men of the Church have come from the farm. They are acquainted with rural conditions. It would be wise to encourage them to return to the farm. They would make no mistake if they do so. Modern agriculture has become a profession of equal dignity with the older, so-called, learned professions. It is good business, if practiced properly. It has the unequaled power to yield daily, sane joy to the farmer and his family. And from generation to generation it builds men and women of strength for the world's service.

If the family farm is too small to be divided, lands may yet be obtained. Such opportunities are usually known in every community. Communication with the agricultural committee of the welfare program will reveal many localities where lands may be obtained under conditions that may be met by our young men. Our western lands are far from being fully occupied.

### THE CONSERVATION OF WATER

Besides, in the irrigated area, where so many of our Church members live, the people have it within their own power, within their own locality to increase the area of tillable land. By conserving, and

using more rationally, the water now available, the irrigated area may be greatly increased. Almost everywhere there is a great waste of water. The fallacy remains that the more water used the better it is for the plant. Over-irrigation follows. The fact is that the yield of a crop is completed with much less water than is usually applied. Water saved may be used to redeem more land of which there is a surplus in the West.

Immense quantities of water are lost by seepage. In one ideally located L.D.S. community, nearly one half of the water held in the reservoir is lost in transit over three or four miles to the farms. The task of making this canal water-tight is slight compared with the labor of the pioneers who settled that community and dug the first canals. There are also hundreds of places where water now going to waste might be stored, of spring water held back for later crops. By a little united effort on the part of the people, such projects could more easily be completed than the pioneer projects of the founders of the West. Why wait for others to do it for us? Let us do it ourselves!

#### IMPROVED CONDITIONS IN FARMING

In addition, the introduction of new, more intensive, and more profitable crops, is increasing the acre income on the farms, thus automatically enlarging the agricultural area. The relatively small farm, if cultivated properly, is the most satisfactory. There is yet land available for our young war veterans.

You who may advise our lads to return to the farm should also remember that the profession of farming has moved forward with the vast progress of recent years. Much of the toil has been taken out of the tillage of the soil. Motorized implements, from plowing land to baling hay, even for the small farm, under control of one man, have cut down the former manual labor. Only the other day I saw a farmer's son drive a herd of pure-bred, sleek, dairy cows to the co-operative shed to be milked by machinery. When this herd was on its way back, another took its place at the iron milk-maid. Such devices, helps to the farmer, are steadily increasing. The farmer need no longer be kept busy from dawn to dark. Headwork is today the prime requisite of the farmer. The day of the pioneer is not over. Progress is never ending, on the farm as elsewhere. Problems beckon to every man of courage; and there is joy in conquest.

When we think of our boys who have gone out, willing to face death, if need be, for our freedom, our hearts grow warm. They have a claim upon our help when they return to enter upon paths that will lead to service and joy. When we do our best and most for them we do not do too much.

May the Lord bless us in this matter; and may He bless and protect our sons who are placed in battle array and guide them wisely upon their return. This I pray in the name of Jesus Christ. Amen.

**PRESIDENT DAVID O. MCKAY***Second Counselor in the First Presidency*

We were pleased to note at the opening of this session that nearly all members were in their seats at five minutes to two o'clock. The brethren who came in late had been detained because of difficulties in being served luncheon. Tomorrow morning, however, let us try to be here at ten minutes to ten o'clock. You will please note.

After the benediction this conference will be adjourned until ten o'clock tomorrow morning.

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The congregation sang the hymn, "Lord, Accept Our True Devotion."

Elder Willis Andrew Oldroyd, President of the Wayne Stake, offered the closing prayer.

Conference adjourned until 10 o'clock a.m., Saturday, October 7.

**SECOND DAY****MORNING MEETING**

In continuation of the 115th semi-annual Conference of the Church, the third session convened at 10 o'clock a.m., Saturday, October 7, with President Heber J. Grant in attendance and presiding. President David O. McKay, Second Counselor in the First Presidency, conducted the exercises.

**PRESIDENT DAVID O. MCKAY***Second Counselor in the First Presidency*

For the benefit of those who are listening over the radio we will say this is the third session of the 115th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

President Heber J. Grant, who is on the rostrum, is presiding at this session. He has requested that his Second Counselor conduct the exercises.

The General Authorities present are the First Presidency of the Church, members of the Council of Twelve Apostles, the Patriarch to the Church, the Assistants to the Twelve, (excepting Elder Sonne who is on a special assignment), the presidents of the First Council of Seventy, and the Presiding Bishopric.

Because of the exigencies of war the attendance at this conference has been limited to the official representatives of the Church.

Through the courtesy of radio station KSL the proceedings of this meeting are being broadcast. We are pleased to announce

also that KSUB at Cedar City is broadcasting all the sessions of the conference.

Elder J. Spencer Cornwall will direct the music, and Elder Alexander Schreiner is at the organ.

The congregation will now join in singing, "Did You Think to Pray?" Song Folder number 40.

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The congregation sang the hymn, "Did You Think to Pray?"

Elder Edwin Q. Cannon, President of the Ensign Stake, offered the opening prayer.

Singing by the congregation, "Sweet Hour of Prayer" (Song Folder No. 28, L.D.S. Hymn Book No. 354).

### ELDER MARION G. ROMNEY

*Assistant to the Council of the Twelve Apostles*

I don't know just why it is that I always feel like this when I stand before you brethren in this great building. The other day I was in Nampa, Idaho, attending a stake conference, and I said to one of the brethren up there:

"My name is Marion G. Romney."

This man said: "Oh yes, I know you. I heard your heart beat, and I heard you breathe the first time you spoke in the tabernacle."

I still feel that way. I know you are my brethren. I know you know my limitations. I know you want me to succeed, but when I am ministering in this work of God I am always very humble.

I am very much in harmony with the spirit of those two lovely hymns we have sung this morning. If I had known that I was to be the first speaker, and could have chosen the hymns, I could not have chosen better.

### PRAYER THE PRESENT DAY NEED

I have been thinking of that marvelous appeal for prayer made by President Grant yesterday in his message, I have been thinking of it in connection with a passage of scripture, a commandment which the Lord gave to the Prophet Joseph Smith. Perhaps I was so impressed because I had been thinking, as I am sure you have been, of the great hold which Satan has upon the inhabitants of the earth today. The commandment was:

Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. (Doc. and Cov. 10:5.)

The subject of prayer deserves the consideration not only of Latter-day Saints but also of the whole nation, for a belief in God

and prayer has been almost universally professed in the United States.

One of our greatest needs today is to turn to God in true prayer, that we may conquer Satan and escape the hands of the servants of Satan that do uphold his work. I should like to call your attention to some of the prerequisites to the realization of this need. The first is belief in God the Eternal Father, as taught by Joseph Smith.

#### BELIEF IN A LIVING GOD ESSENTIAL TO FAITH

There is a world of difference between a prayer understandingly addressed to "Our Father which art in heaven," and a prayer addressed to some unknown god defined in some such language as "cosmic energy," "universal consciousness," or as "the first great cause." No man prays to a theoretical god with any faith or expectation that his petition will receive a sympathetic consideration. But one can pray to the true and living God with the knowledge that he actually deals with men. When God is believed in as our Eternal Father, we can to a degree understand our relationship to him, that he is the father of our spirits, a loving parent who is interested in his children individually, and whom they can love with all their hearts, might, mind, and strength.

Such a belief is essential to true prayer because intelligent beings will not pray fervently to a God they do not know. Such praying will be done only by people who believe that their prayers can be heard and answered by an understanding, sympathetic parent.

Associated with belief in God the Eternal Father is belief in his Son Jesus Christ and an acceptance of his divine mission as the Redeemer of the world. This belief is as basic to true prayer as is belief in God, the Eternal Father. It is because Jesus is our Redeemer and therefore our advocate with the Father that we must always pray unto the Father *in his name*. While yet in mortality he said to his disciples, "I am the way, the truth, and the life: no man cometh unto the Father but by me." (John 14:6.) He promised them that if they prayed *in his name*, they should receive whatsoever they should ask. (John 14:13-14; 15:16; 16:23-24, 26.) To the Nephite multitude, whom he taught after his resurrection, he said, "... Ye must always pray unto the Father *in my name*" (III Nephi 18:19), and to this generation, "... Thou shalt continue in calling upon God *in my name*." (D. & C. 24:5.)

I call these well-known teachings to your attention because on a number of occasions recently I have heard prayers in religious services which were not offered *in his name*. Latter-day Saints ought not to be ignorant of these commandments nor hesitant about obeying them. Our hearts are filled with gratitude beyond expression for what the Savior has done for us. We sing



with feeling, "Oh, it is wonderful that he should care for me enough to die for me!" Every time we partake of the sacrament, we witness unto the Father that we are willing to take upon us the name of his Son. A prayer not offered in his name suggests insincerity or lack of understanding.

When we pray unto the Father in the name of Jesus for specific personal things, we should feel in the very depths of our souls that we are willing to subject our petitions to the will of our Father in heaven. "Thy will, O God, thy will be done" should never be lip service only. "Thy will be done on earth as it is in heaven" (III Nephi 13:10), is the pattern given by Jesus in the Lord's prayer, and emphasized in Gethsemane when in blood-sweat and agony he prayed, "... Not my will, but thine, be done." (Luke 22:42.)

#### A PERSONAL EXPERIENCE

This principle we learned in our home through a rather impressive experience. During the early years of our married life, my wife and I intensely desired what we considered to be a particular blessing. We set about through fasting and prayer to obtain it. We considered many of the scriptures which seemed to make a blanket promise that "... Whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22.) We asked, we believed, we thought we had faith, but though we fasted often and prayed fervently, the years rolled by without bringing us the desired answer to our prayers. Finally we concluded that we had not fully understood; that we were not giving proper consideration to the will of the Lord. Rather were we concentrating our faith and prayers upon receiving the particular thing which by predetermination we had set our hearts upon. We had to reconsider the conditions of the promise. We found that Jesus had stated them in full to the Nephites as follows: "... Whatsoever ye shall ask the Father in my name, *which is right*, believing that ye shall receive, behold it shall be given unto you" (III Nephi 18:20), and to this generation thus, "Whatsoever ye ask the Father in my name it shall be given unto you, *that is expedient for you*." (D. & C. 88:64.) We had to learn to be as earnest in praying, "If it be thy will" as we were when presenting our personal appeals.

We need have no fear that our well-being will not be served by such an approach. It is God's work and glory "... to bring to pass the immortality and eternal life of man. (Moses 1:39.) I think I am within the mark when I say that the obtaining of eternal life by each individual person, including specifically you and me, is part of the work of God and adds to his glory. His will concerning us and our affairs cannot be other than for our advancement toward immortality and eternal life. Submitting to his will in every instance will be for our own good. And this we must do in faith if we

would have peace and happiness in our present state of imperfect living.

### RIGHTEOUSNESS STRENGTHENS FAITH

The time will come when we shall know the will of God before we ask. Then everything for which we pray will be "expedient." Everything for which we ask will be "right." That will be when as a result of righteous living, we shall so enjoy the companionship of the spirit that he will dictate what we ask. On this point the Lord has said, "He that asketh in the Spirit asketh according to the will of God; wherefore it is done even as he asketh" (D. & C. 46:30), and again, "And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. But know this, it shall be given you what you shall ask." (D. & C. 50:29-30.) Nephi, the son of Helaman, so lived. He with unwearyingness declared the word of God. He sought not his own life but the will of God, and to keep his commandments continually, and to him the Lord said, . . . all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will." (Helaman 10:5.)

Now, in submitting our requests to the will of our Eternal Father and asking in the name of Jesus, when, where, and for what shall we pray?

The psalmist sang, "Evening, and morning, and at noon, will I pray." (Psalms 55:17.) During his earthly mission, the Savior taught by parable that " . . . men ought always to pray, and not to faint." (Luke 18:1.) In this dispensation, he has said in many revelations, "Pray always." He said this to the Prophet Joseph Smith (D. & C. 10:5), to Martin Harris (D. & C. 19:38), to Thomas B. Marsh (D. & C. 31:12), and to many other individuals; he said it to the Church (D. & C. 20:33), and finally he said, "What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place." (D. & C. 93:49.)

### THE SCRIPTURES TEACH PRAYER

As there is no limitation as to when we should pray, so there seems to be no limitation as to where we should pray or what we should pray about.

. . . In every thing by prayer and supplication with thanksgiving let your requests be made known unto God. (Ph. 4:6.)

. . . Cry unto him for mercy; for he is mighty to save. . . . Cry unto him when ye are in your fields, yea, over all your flocks. Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening. Yea, cry unto him against the power of your enemies. Yea, cry unto him against the devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them. . . . But this is not all; ye must pour out your souls in your closets, and your secret

places, and in your wilderness. Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare and also for the welfare of those who are around you. (Alma 34:18-27.)

Pray in your families unto the Father, always in my name [said the Savior], that your wives and your children may be blessed. (III Nephi 18:21.)

... Pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private. (Doc. and Cov. 19:28.)

Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth that thine enemies may be subdued; for thine is the honor, power and glory, forever and ever. Amen. (Doc. and Cov. 65:5-6.)

### AN INCIDENT FROM LINCOLN'S LIFE

Most all of you who are within the sound of my voice are witnesses that no person in true prayer ever called upon God in vain. There is hardly one of you who cannot personally testify, out of your own experience, of the power of prayer. Here is an example from the life of President Lincoln:

General Sickles had noticed that before the portentous battle of Gettysburg, upon the result of which, perhaps, the fate of the nation hung, President Lincoln was apparently free from the oppressive care which frequently weighed him down. After it was all past the general asked Lincoln how that was. He said:

"Well, I will tell you how it was. In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of affairs, I went to my room one day and locked the door and got down on my knees before Almighty God and prayed to him mightily for victory at Gettysburg. I told him that this war was his, and our cause his cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him, and he did stand by our boys, and I will stand by him. And after that, I don't know how it was, and I cannot explain it, soon a sweet comfort crept into my soul. The feeling came that God had taken the whole business into his own hands, and that things would go right at Gettysburg, and that is why I had no fears about you."

Lincoln believed in God. He prayed mightily in the strength of great humility. He did not alone ask God to stand by him, but he promised to stand by the Lord. He received his answer in the way which you, my brethren, are so well acquainted with,—the sweet comfort which crept into his soul.

### JOSEPH SMITH'S PRAYER AND ITS RESULTS

In the spring of 1820, Joseph Smith, Jr.—one of God's mightiest spirit sons—but then a little known fourteen-year-old boy in the backwoods of New York state, while reading the Bible in

search of light on a vital problem, was moved upon by the Spirit to ask God in faith for the wisdom he lacked. Retiring to a secluded spot in a wooded grove, he "kneeled down and began to offer up the desires of" his "heart to God" in vocal prayer. It was while this boy was so engaged in humble prayer, and in answer to that prayer, that the great vision of the Father and the Son which opened this last dispensation of the gospel was given.

A great deal more could be said upon this vital subject of prayer, but this is not the time nor place for me to say it. In conclusion, I plead with all men everywhere to turn to God in true prayer. This is the number one requisite for peace in the world. It is the only way that we can conquer Satan and escape the hands of the servants of Satan that do uphold his work. We Latter-day Saints know that God is our Eternal Father, that Jesus Christ is his Son and our Redeemer, and that we must bring our desires and our lives in harmony with his divine will, praying to him always about all things in the name of Jesus. Let us see to it that from henceforth no day shall pass in which we do not fervently, in family and in private prayers, express our gratitude to our Heavenly Father and seek his guiding and protecting care, I humbly pray in the name of Jesus Christ. Amen.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

I crave an interest in your faith and prayers, my brethren, that what I may say may be directed by the Spirit of God, through your prayerful help.

#### CULTIVATION OF THE SOULS OF MEN

As I travel over this vast country of ours, I, like you perhaps, have been impressed by the vast amount of unproductive and untilled land that we have. Only a small portion of this state and the other states around us is well cultivated and really productive. There is a writer whom I read frequently who has made the statement that there are more uncultivated souls than lands. I wonder if that is true.

Certain it is that there are many souls in the world today who have been improperly cultivated, else we would not have the conditions prevalent that we are struggling with now.

I like to look upon this body of men as the tillers of the soul of the Church, and it is our problem to see that the soul of the Church is well cultivated, so that it can yield itself to the purposes of God. The soul of the Church is a composite of the souls of its members, and so we become the tillers of the souls of the members of the Church, and it becomes our duty as we face this problem, each and every one of us, to till our own garden spots first, and if they turn out to be productive, then there is no question that the greater fields will, likewise, be productive.

When we think of the soul of the Church, and the souls of the members of the Church, we naturally wonder what constitutes a well-developed, well-cultivated soul.

We have already been told that the first and great commandment of the Gospel of Jesus Christ is that we should love God with all our hearts, and that we should love our neighbors as ourselves. That is the great fundamental principle of the Gospel, and since the purpose of the Gospel is to develop men in their souls and give them joy and happiness and better life, then the first requisite of a well-cultivated soul is that he must love God and love his neighbor, be willing to serve God and serve his neighbor.

Then we, who are the custodians of the people, so to speak, the tillers of the soul, must see that we love God and love our neighbors, so that we can help others to arrive at that state.

There are many other virtues that enter into this picture. Right along as second to love come charity and mercy. Can we feel that our souls are well cultivated if we have not charity? If you read the scripture you will find that all these other things seem to fail in the absence of charity and mercy.

Then comes forgiveness. We must be ready to forgive when persons who have sinned against us, prompted by sincere repentance, attempt to make restitution. If we are going to forgive, we are going to forget likewise, for forgiveness falls flat if it is of the mouth only and not of the heart, and if, after saying we forgive, we still carry in our minds the offense and hold it as an obstacle to the progress of the one whom we have forgiven.

We must be honest, too. We must be honest with ourselves, we must be honest with our neighbors, we must be honest with the state, we must be honest with the Church. There is too great a lack of honesty in the world today; too many do not think seriously enough of those problems and feel that so long as we can act within the technicalities of the law, we are sufficiently honest for the day. I question that very much, brethren. I think we all ought repeatedly to examine our hearts and our attitude, to make sure that we are honest.

And we should be industrious. If there is anything that the Church has been noted for in the past, among those things comes the fact that we have been an industrious people. We would like to continue to be such, industrious, frugal and careful. If we are, there is little question but that God will bless us and help us to meet the exigencies of our lives.

We should be sympathetic with our neighbors in their trials and troubles. We should be willing to help them over their difficulties. We should be trustworthy, so that when we make a promise, everybody will know that we keep that promise to the very letter, that our word will be as our written bond, and nobody will question us. We should live clean, honorable, and upright lives. No other thing will give us greater happiness, or will develop our souls to a

greater degree than to live the law of chastity which is prescribed by our Church as by no other organization on the earth.

All of these things tend to develop the spirit and the soul of man. The Prophet Joseph Smith has told us that the soul consists not only of the spirit of man but of the spirit and body inseparably connected. Then, in the development of the soul, we have next, after the spiritual development, that of the body. I believe what the scripture says that the body is the temple of the spirit, the temple of God, and that his spirit will not dwell in an unclean body. Our purpose, then, as well as to develop the other phase, is to develop our bodies, to attempt perfection in them, so that the spirit which God grants the privilege of dwelling in this body of clay shall, in its development, be unhampered by physical imperfections.

If we can do these things, we shall not have it said of us that there are more uncultivated souls than land where we abide and we, the priesthood presidents of the Church of Jesus Christ of Latter-day Saints have this as our great purpose and our great field of activity: to develop the souls of the people and the soul of the Church. This is a complex problem but it is wholly within our power, if we can only gain the assistance that comes from the companionship of the Spirit of God. If we are humble—and humility is one of the highest virtues that we should cultivate in this spiritual development—if we are only humble, and if we apply the spirit of prayer as Brother Romney has just said, we can gain that power that comes from the Spirit of God.

That Spirit will give us the interest which will impel us to greater activity than we have ever undertaken before.

That, brethren, is my prayer today, that we the servants of God and the servants of his people, for he has told us that inasmuch as we serve the least among us we are serving him; that we can get his Spirit to give us a true vision of our responsibility and the power to meet it fully and completely. All of us should examine ourselves and our problem, and then make a high resolve before our Heavenly Father that we will, to the best of our ability magnify our calling. If we can but do that, there is no question about the power of the priesthood of God. That he may grant it to us, I pray, in the name of Jesus. Amen.

### BISHOP LEGRAND RICHARDS

*Presiding Bishop of the Church*

Brethren, in your presence, and with the utmost humility and sincerity, I desire to express to my Heavenly Father my deep gratitude for membership in this great Church, and for your fellowship and the fellowship of the Saints, and the blessings that I am privileged to enjoy as a member of his Church.

We called a deacon to talk in one of our stake conferences recently, extemporaneously, and he expressed his gratitude to the

Lord for his blessings, and among them he said, "I thank the Lord for the privilege of being reared in a Mormon home." I have thought of that a good many times since, and I think of all my blessings I could be most grateful for the privilege of having been reared in a Mormon home.

#### AN EXPRESSION OF GRATITUDE FOR BLESSINGS

Then I thank the Lord for the influence of the gospel which has assisted my wife and me in rearing our children. I realize the condition the world is in today; they need the influence of the gospel of Jesus Christ more than anything else to enable them to keep their moorings and to be faithful and true to the high standards of this Church.

In traveling from stake to stake, attending stake conferences, in almost every chapel we enter there hangs on the wall a memorial flag or banner, with stars representing each boy and girl in the armed forces. In many cases they total approximately ten percent of the ward or the stake population. I never look at a flag like that but what I realize that every star represents a boy or a girl. I think of those boys, and my own two sons, of where they go and what they do. I am most grateful to the Lord for my present assignment to labor with the youth of Zion. Of all the responsibilities that are mine, I regard this as the most precious and the most important.

#### THE TEMPTATIONS MET BY OUR BOYS IN THE ARMY

I think of these boys by day and by night, not only the ones who are on the firing line and are in precarious conditions and circumstances, but also those who have to meet the temptations of the world by which they are surrounded under their present conditions. I wonder if we at home have done all we should for them, that as they live we will be proud to know that they stand for us individually, for our homes, for this great Church. Are we willing that the world should judge us individually and as a people by their lives and the things they do?

Then I think of the temptations that they are subjected to. I am sure we were all impressed yesterday with what President Grant said about President Merrill seeing President Grant's brother wearing a halo, as it were, about him, it being the influence of his father. I pray that wherever our boys go our influence may go with them, and may be as a light to their path, to guide and direct and to give them power and strength to resist evil with which they are surrounded at the present time.

I desire to read a few words from a letter I received from a captain from one of our bases. "After wading through the muck and mire and vice, immorality and corruption, it takes courage of a high caliber to keep yourself immune from partaking of the

same." And then he tells of attending an officer's party when he was the only one of all present, men and women, who was not under the influence of liquor. Then I wonder if my boy were there if the influence of the home and of the gospel would be such that he could stand out alone against that entire group of officers, even though they taunted him, as they did, as the captain explains in his letter.

Now, I want to read a few words from my own missionary son who recently entered the service. He says:

My companion and I are plenty disgusted with the boys here. Their language is positively evil, foul and vile. If the Lord preserves their lives, they will be mighty fortunate. Day and night filthy talk.

Things would not be bad at all if we had a company of returned missionaries.

Thank God that our boys are able to discern the difference between the ways of the world and the way they have been taught in this Church.

A returned missionary came into my office not long ago. I knew his parents well. He was serving at one of the bases here in Salt Lake, and I said: "What kind of boys are you associated with?"

"Oh," he said, "they are swell fellows. They would do anything in the world for you. But," he said, "they profane the name of God all day long, and when you tell them they are doing it, they don't believe you. They have just been used to it, it is their natural language, it is the way they talk."

He said: "Do you want me to tell you the rest of the story?"

I said, "Well, yes."

"Well," he said, "they don't think any more of being immoral, going out for a woman, than they would to go and buy a beefsteak if they were hungry."

You wonder that the world could fall to such a condition as that.

I attended a stake conference in San Diego. Brother Hugh B. Brown was there, and we had some sixty-odd of our boys of the armed forces present. They sang for us; some of them talked, and after the conference one of the boys came up to me and said: "Bishop, you'll never know what a day like this means to us." He said, "The world is so wicked—you think men are wicked, but I want to tell you that they are not in it as compared with the women."

I could not understand that, because I had been reared in Zion and know of the teachings of the gospel and the high standards of our women. And this condition seems to be largely conceded by leaders in the world. When I was in Atlanta as president of the Southern States Mission, one of our most prominent



ministers of Atlanta, in talking before a Bible society in Virginia, made this statement about conditions in the world. He said:

Society thinks it is cute for debutantes to be carried home Monday morning gloriously drunk. History shows that all conditions which preceded the downfall of every empire of the past face us today. It remained for the twentieth century to lift woman down from her throne, teach her to drink as we drink, smoke as we smoke, and blaspheme as we blaspheme.

#### THE PRESENT CONDITION OF MANKIND

Roger Babson indicates that there are four requisites to restore the world to peace, one being a return to righteousness and Christianity in action, and then he adds: "There, however, may be a great difference between righteousness and theology, between theoretical Christianity and Christianity in action."

Booth Tarkington, in giving an explanation for the condition the world is in today, said: "Lop-sided progress did it—scientific material advance achieved by nations undeveloped in spirit."

Will Durant, who was here not long ago, made this statement: "We will be poor and virtuous again."

I thought much about that, and I thought that if poverty were the only price of virtue, God grant that poverty might come, for virtue must return to the earth if we would be able to stand when He makes His appearance.

Returning from Oregon a few weeks ago from attending a conference, I sat in the men's rest room while the porter was making up the berths, and there were an army officer and one or two others present, and a doctor who was in the armed forces just returning on furlough from New Guinea and the Islands of the Pacific. Someone started the subject of Salt Lake, and then I admit to you brethren that I never listened to a man use more vile language than that doctor did when he spoke of Brigham Young and the Mormons. I shall never repeat it as long as I live, to man or woman.

Then I spoke up and said, "Doctor, I would just like to tell you that I am from Salt Lake City, and I am a member of the Mormon Church, and I have traveled all over the United States and in Europe, and in Mexico and Canada, and the islands of the sea, and if there is a people on this earth as morally clean as the Mormon people it has never been my privilege to meet them." I referred him to an article that appeared not long ago in *Life* magazine from the surgeon general's office of the United States, in which the statement was made that the greatest deterrent to the success of the armed forces in the United States and the war industry was venereal disease. The article indicated that eighty-five per cent of all the men in the armed forces, including married men, were living immoral during the term of their service.

He turned to the officer sitting there and said: "That doesn't begin to cover it, does it? Why, it is ninety-nine and nine-tenths percent."

Then I told him of a letter I had in my possession from the superintendent of the L. D. S. Hospital in Salt Lake, in which the superintendent indicates that they had given the Wasserman test to over 7,000 boys who passed through the missionary home here in Salt Lake, and out of those 7,000 tests, only four of them showed any trace of impure blood, and I said: "Doctor, if you can duplicate that anywhere in the world, I'd like to know where."

#### EXAMPLE OF A MORMON GIRL

Then he added: "Well, over in New Guinea, even the doctors and the nurses 'let their hair down.'" That was his own expression. He said: "They figure they may never come back, and they are getting all they can while they are there. But," he said, "there was one nurse from Salt Lake, a Mormon girl, who said, 'I left my home clean, and I am going to return as I left.'"

I said to myself: "God bless her." And I know that if her parents knew they would say the same thing. I cannot help but feel if there is rejoicing in heaven over one sinner that has come to repentance, surely there must be great rejoicing in heaven when a Mormon girl or boy has the courage to stand out against the entire group and keep himself sweet and clean.

#### GOOD AND EVIL INFLUENCES EVER PRESENT

I thought of the words of Joseph when sold into Egypt, tempted by Potiphar's wife—you know how she laid a trap for him—and then Joseph said: "How then can I do this great wickedness and sin against God?" He refused all her entreaties and efforts to seduce him, even though he realized that he might incur the displeasure—which he did—of those who ruled over him, and he was cast into prison.

I saw a picture in Brussels, when I was laboring as a missionary in Europe, depicting a man as he stood with a revolver and shot off his head. As he did that thing, there stood on either side an angel, one an angel of light, the other an angel of darkness. As he pulled the trigger that severed his head from his body, the angel of darkness turned with a laugh of triumph, and the angel of light turned and wept.

Brethren, wherever your boys and girls go those influences will go with them. If there is anything you can do at home to strengthen them to meet the temptations that come before them, please do not leave undone what can be done. I say this to you fathers, and you officers in this Church. I cannot help but think of the words of Jesus when he said, "Fear not them which kill the

body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."

And think of the words of the Presidency of this great Church to all the youth of the land, "Better dead clean, than alive unclean."

God help us to help them, I pray, in the name of Jesus Christ. Amen.

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Vocal solo, "The Lord Is My Light" (Allitson) was sung by Albert Eccles.

### ELDER SAMUEL O. BENNION

#### *Of the First Council of the Seventy*

At the beginning of my remarks I acknowledge the hand of the Lord in permitting me to be here today. I pray the Lord that I may be sustained.

It was forty years ago now, at this particular time of the year that I was preparing to go on my mission. I called on President Joseph F. Smith, according to appointment, and told him I was ready to go. He said to me, "Brother Bennion, you stay here and help elect Theodore Roosevelt, and then go." And I did.

I am delighted to be here and to see this great congregation. I enjoy the companionship of my brethren; I would not want to live in mortality without it.

#### A TESTIMONY OF THE TRUTH HELPS UNDER DIFFICULTIES

Seventy-seven years ago my progenitors came down Emigration Canyon into this valley, and they found here a desert—nothing that was inviting enough for them to want to stay. They came from the green fields of England, into this desolate place; almost all they had in the world was in a wagon box. And many others were in the same condition. But there was one thing in their hearts, one thing that brought them from the shores of England: they had a testimony of Jesus. They knew that the Redeemer lives; they knew that this is the work of God, and they believed the prophet of God when he said, "This is the place," and, "Here we will build a temple unto our God; here will be our home; this is where we are going to reside."

The Indians could scarcely live. My parents knew them, and these Indians were living on the rodents of the earth, and anything they could get. The same soil that is here now was here then, but it was barren.

But the Lord had said through His prophet, Isaiah, centuries before:

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: . . . they shall see the glory of the Lord, and the excellency of our God. (Isaiah 35:1 and 2.)

Isaiah knew the Lord. He was a prophet of the living God, and it was given him to look down through the stream of time. The Lord put those words into his mouth, and he delivered that scripture, and this has become now one of the greatest gardens of the earth. The Lord had planned for His people. Men could not live in this country who did not have a testimony of the promises concerning it. All who are here today and those who hear my voice can see that this great country has been made to blossom as a rose; it is lovely, as Isaiah predicted it would be.

#### PROPHECIES FULFILLED

Go where you may, I care not where—I have not been abroad, but I have seen all the states of the United States and Canada and Mexico, and it is all this country—and there are no more fruitful fields than in this land where the Lord led the people, this once barren and forbidding country.

Land that I positively know has been tilled for sixty years—I have seen it—has produced a better crop this year than at any time in its history, because it has been fertilized and cared for. Water used in the right way, with crop rotation, and fertilization, have made it what it is.

#### MEMBERSHIP OF THE CHURCH BLESSED

And as it has been with the land, so it has been with the membership of this Church. There never was greater strength in the land than at the present time. It does not make any difference to me, brethren, what people think about the Mormon Church, or its doctrines, I cannot help thinking of the words of the Lord to Job the prophet: "Who is this that darkeneth counsel by words without knowledge?" (Job 38:2.) Who is it? Who dares to question? The plan of God is here. He further said to Job:

Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . Whereupon are the foundations thereof fastened? or who laid the corner stone thereof . . . and all the sons of God shouted for joy? (Job 38:4, 6, 7.)

The great program of God for his children was planned from the beginning and when He came to Joseph Smith, He revealed unto him this plan of salvation. And this plan came to you and to me, and will come to all men who make an investigation of it. Joseph Smith bore that testimony to the children of men. He also brought to our attention the words of Paul the apostle: "Wherefore I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Corinthians 12:3) Jesus said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Nay, more, "he cannot see the kingdom of God." (John 3:5; 3:3.)

I have listened to hundreds of men and women who have come out of the world, so-called, into this Church, who have been baptized and who have had the witness and power of God given to them by the Holy Ghost, say that they could no more go back into their old way of thinking than they could go back to yesterday—they have been born again into a new world.

The faith of the Latter-day Saints is an established fact, and men and women of honor and integrity, by the thousands, from all parts of the world, are located in these valleys where the Lord led them. Here there is power such as the world has never seen; truly out of Zion goes forth the law.

I call the attention of all to the words of the President of this Church, that were read yesterday; they came from the Prophet of God. And to the testimony that David O. McKay bore, and to the sermon that was delivered by President Clark. They are all readable. They set forth the issues of the present day. How many of us will follow them when we go back into our homes; how many will say to the children of men among whom we labor: "The word of God came to us again." Call their attention to these commandments:

Thou shalt not lie, thou shalt not steal, thou shalt not bear false witness against thy neighbor, thou shalt honor the Sabbath day and keep it holy, thou shalt not take the name of the Lord thy God in vain, and thou shalt not commit adultery.

The plan of God is here to fertilize the spiritual fields of the Church. As the land has produced more since the membership of the Church began to till it, as it has grown richer under careful supervision, so will the strength of the children of men grow through the powerful influence of God, and our people will carry off victoriously the plan of God, for this is His work. It will never fail. It does not make any difference to me what men think about Mormonism, or what they think about this Church. I mingle among them; I have done so for many years—many of them are fine men, good men. There are good men in the Church and out of the Church, and when we find out what they are good for, they should be put to use. But even though they may not recognize it, there is a Power guiding this people to high destiny and even now they have become, as the Prophet Joseph said they would, a "mighty people in the midst of the Rocky Mountains."

#### A CLOSING TESTIMONY

I pray the Lord to bless us. I am thankful for the privilege I have of being here. I know this is the work of God and that he lives, that he came to Joseph Smith and that Joseph Smith brought to the world again the plan by which all men may know their Redeemer and give praise to him.

I do not believe this is the end of "Sweet hour of prayer," I believe it is just a beginning. The hour of prayer will go on into time beyond our power of conception and will be a part of the great story of the Latter-day Saints. Last December I heard in one of our stake conferences a lovely chorus of about a hundred and fifteen or twenty

young women. Their music was most inspiring. I said to myself then and I say it now, I expect to hear the voices of millions of such beautiful singers and participate in countless hours of prayer.

The Lord bless you. Amen.

### ELDER THOMAS E. MCKAY

*Assistant to the Council of the Twelve Apostles*

President Grant and brethren: It is a great privilege to be engaged in a work that can bring together so many hundreds of fine men—all officers in the Church, having a definite responsibility. I am thankful for my membership in such a Church—a Church where everybody has an opportunity to *work*.

#### MISSION PRESIDENTS AND THEIR RESPONSIBILITIES

I am happy that the mission presidents are with us again. I think the calling of mission presidents one of the most responsible in the Church—it is a real job under normal conditions, but at present when all the young elders are released and in the service of our country, the responsibility is much greater than ever. I congratulate you mission presidents upon the splendid way in which you continue to carry on.

Since returning last week from a most delightful and instructive tour of the Canadian Mission, and after listening to the very interesting reports and testimonies of our mission presidents in their meeting with the general authorities, in the temple last Wednesday, I feel like paying tribute to the mission presidents' wives and the young lady missionaries, and the Relief Societies of the missions. To repeat what President Reeder stated in his very excellent report: The sisters are following the injunction of the Prophet Joseph, viz., "to provoke the brethren to good works."

#### A SUGGESTION FOR THE SEVENTIES

But while listening to the mission presidents tell of the fine work of their wives with the Relief Societies and Primaries, and especially while listening to the fine group of young lady missionaries in the Canadian Mission give their reports and testimonies, my mind kept reverting to a splendid group of over five hundred seventies with whom I was very closely associated while president of the Ogden Stake. We had nine quorums, and since the division of the stake recently there are now eleven in the two stakes. I thought if President Ursenbach, his talented wife, two charming daughters, and thirteen-year-old son, Gerry, a natural missionary, who are doing such splendid work in the Canadian Mission, had only three or four pairs of missionaries specially picked from those eleven quorums, what a relief it would be, and what a help to the

local branch presidents, the local missionaries, and especially to the unorganized branches and the scattered members and friends; just one missionary from each of the eleven quorums would furnish five pairs, and if we had at least one missionary from each of the nearly three hundred quorums, it would furnish seventeen missionaries or eight and a half pairs for each of the thirty-five missions of the Church; this is just a postwar suggestion. I am sure that with proper leadership in the quorums, such a plan could be carried out without hardship to the members of the quorums and without interfering with the splendid stake missionary work that is now being carried on. Quorum welfare and other projects to maintain the missionary funds I am sure could be instituted. Quite a number of the quorums have already in the past maintained one or more missionaries in the field and are ready as soon as the war is over to again carry on, and all the other quorums could also do it. I believe it is practical, and then, too, it is a fine thing to have a definite aim or goal always in view.

Please do not misunderstand me. I do not wish, in the least, to depreciate the value of our younger elders in the mission field. I am suggesting these pairs of seventy second mission men, in addition to the two thousand or more young elders. I have long had a feeling that some day Russia would be a most fruitful field for missionary work, and I think that day is near at hand; also China and perhaps India—thousands and thousands of fine people in these great countries know nothing of Christianity.

But in the organized branches and districts at present under local supervision we will need more experienced men, not to supplant the local workers but to help them.

In the twelve missions comprising the European group in those war-torn countries where so many will have lost not only all their earthly possessions, but many of their loved ones, and some of them perhaps also their faith in a Supreme Being—the local brethren and sisters who have carried on so loyally and efficiently will need experienced help—second mission men if possible.

#### CONDITIONS IN EUROPEAN MISSIONS

Now just a brief statement about conditions in the European missions. Letters and reports are being received more regularly all the time—a few of them get by without being censored. We have even heard indirectly from the East and the West German missions; also from the French, the Belgian, and the Netherlands missions. We also continue to receive letters and quite complete reports from the three Scandinavian, the Palestine-Syrian, South African, Swiss and the British missions.

Brother Hugh B. Brown, president of the British Mission, is carrying a tremendous responsibility, and is doing it as usual ef-

ficiently and without complaint. In a letter recently received he said:

My work continues to be intensely interesting, and I hope somewhat profitable. I wrote you some time ago of our move to Birmingham and hope to write you soon telling you we have returned to London. I was there over the week end, and while the building at "Ravenslea" is at present unfit for human habitation, I believe it can be repaired soon, as there are very promising indications that the war will be over in Europe and with it the menace of flying bombs removed.

I can report the British Mission as being in rather a satisfactory condition, satisfactory when you view it in the light of what has happened in these last four years. The taking away of practically all the men who hold the Priesthood, the breaking up of families, the withdrawal of the missionaries, and the leaving of affairs in the hands of local men, have all had effects, but in spite of it all there is a valiant band of Latter-day Saints carrying on as best they can in good old Britain.

In the course of my travels to the branches and districts of the mission, and to the military camps and air bases, I have an unusual opportunity to see a cross section of the Church in action, and what I see makes me proud.

I get daily letters from the service men from various theatres of war and from the training camps, and in all of them there is a spirit of humility, faith in God and trust in his guiding hand—this is evidence of the helpful effects of early training.

We have also received reports from the district and branch conferences held in Norway and Denmark, also the annual conference of the Swedish Mission, held June 23 to 26—four days—and the attendance of Saints and visiting friends is reported as record-breaking.

The conference in Bergen District, of the Norwegian Mission, was scheduled to be held April 22 and 23, but because of a terrific explosion in Bergen on the twentieth, where forty-three people met their deaths and many were injured, and much property destroyed, the scheduled meetings had to be changed. The explosion ruined some of the homes of our members, but the members themselves escaped without injury with the exception of a few who received some scratches. The concert that was to have been given Saturday night was given Monday, and the proceeds given to these sufferers; in the mission, more than four thousand *kroner* were raised for the unfortunate ones.

In Denmark, in addition to holding their regular meetings, the mission has had made and placed in the entrance of the chapel in Copenhagen, a memorial marble plaque of the Prophet Joseph Smith, to commemorate the one hundredth anniversary of the martyrdom of the Prophet. The following paragraph is quoted from the Danish *Star*:

The memorial is not to be brought about by the money of the Church or that of a few individuals; that would be contrary to the very idea of it. No, every Danish Latter-day Saint who acknowledges his faith in Joseph Smith as a prophet, seer, and revelator must share in it. The memorial is to be a symbol of our unity and to show appreciation for what the Prophet Joseph Smith has done for every member. Thus we appeal to all Saints.



None go free, children or adults, all are to take part. To reciprocate the amount is not large, only twenty-five öre from each. Signed, The Committee.

In a letter from Sweden we received the following:

I am in hopes that President McKay received my telegram with salutations from the East German mission president. He is at present in German military service in the neighborhood of Esbjerg, Denmark, and has occasionally been addressing the meetings held there.

Also via the Swedish Mission comes this letter from our new acting mission president in the West German Mission:

I and my family are all well, and also of my brothers and sisters I have good reports. Even though the war has demanded sacrifices from among them, still the Lord has greatly blessed us. The gatherings are kept up, although under some limitations. From the statistics on the reverse side you can gain a survey. This is for 1943:

Children blessed 62, 34 boys and 28 girls.

Baptisms and confirmations, 62.

Ordinations, 75.

Deaths, 70 members, of which 18 were killed in the war.

A brief reference to the French Mission, then I will close. The first is quoted from a monthly bulletin now being issued by the French-Swiss District.

A special program was given at La Chaux de Fonds on May 14, honoring mothers, with children contributing the major part of the program.

Brother Leon Fargier of Valence, France, has made an extensive tour of the country, visiting among others the branches of Paris and Besancon. Sacrament meetings were held in each place, to the joy of the Saints, almost exclusively women. Other branches visited: Nimes, Valence, Grenoble, and St. Etienne. The Saints, although few in numbers, remain faithful and meet together regularly.

#### A SOLDIER'S VISIT IN FRANCE

The following is a paragraph from a letter of one of our soldier boys, Brother James P. Condie—a former French missionary now with the Seventh Army in France, and formerly with the Fifth Army in Italy, to his parents, Brother and Sister Parley M. Condie, of Preston, Idaho:

I had the long-dreamed-of privilege of holding a meeting with nine Saints of one of our active branches before the war. Some others were prisoners or in the F.F.I. (Resistance). Several were ill, and we have visited and blessed them.

A protestant minister offered his chapel and his congregation, but I felt with so little time I had best hold a meeting with the Saints, and then visit as many sick and friends as possible. It was a glorious occasion. It was for them the dream come true. I concluded that missionaries should be sent as soon as possible. There is a lot of good will here right now. Several expressed the desire to join the Church. The Saints have suffered much, but their testimonies are an inspiration.

May our Father in heaven continue to bless Brother Condie, and the 80,000 others of our young men who are now serving their

country. They, too, are missionaries; we are missionaries. This is a great missionary Church. May we so live that the inspiration of the Lord may always be with us, so that it can never be said of any one of us, "He was called and found wanting"; but rather may we each be able to say truthfully when our earthly mission is finished, as Paul said: "I have fought a good fight, I have finished my course, I have kept the faith," I pray in the name of our Savior. Amen.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

Prompted by my reflections over the past months of experiences I have had, and inspired by that very comprehensive message read to us from President Grant, and from the impressions of this meeting, I have some things I should like to say that to me should be vital to all Latter-day Saints, and indeed to all seekers after truth.

#### DREAMS AND DELUSIONS

There came to my office some time ago a faithful Latter-day Saint who related an experience in which she was placed in a very embarrassing situation. She had been deceived and led astray by those who professed to have had spiritual manifestations, and because she had followed what she thought was the light, she had found herself in rather serious economic difficulties. As she finished the story of her experience, she asked me this question: "How can one be certain that a thing is true or false, or that his decision is approved of the Lord?"

I have thought a lot about that question, because I find it being asked by those who have been led into conditions of confusion, by those who have professed to have received by dreams and revelations certain information as to mining properties that were supposedly for religious and spiritual purposes. I have known of those who have likewise been led into organizations that were unholy because of their listening to teachings of some who profess to set up organizations they call the "United Order." It is the same question that many of our fine young women are asking when there are those who encourage them to live in illicit relationships under guise of authorized marriage contracts, by some who profess to be the authorized servants of the Lord.

From students who are struggling in their higher education we have the same inquiry: "How may we know the difference between truth and that which we study so often in our textbooks?"

There are those in the military service, under the pressure of the expedencies of war, who are imbibing many distorted views that they have difficulty in squaring with the truth. In these days hardly do we listen to the radio to one who gives a political speech but what

we hear the shouts of "Untruth!" and opposing speakers being called untruthful.

In a recent visit to a conference I learned that a man had attained quite a following by relating what he termed a vision, in which the Savior was supposed to have appeared to him, and he thought he was making a great contribution to the personality of the Savior by telling the people that He had red hair, in contradiction to the revelations of the Lord.

So in all these experiences the question is asked: "How may we know the difference between truth and error, and how may we be able to detect the same?"

### THE WORD OF THE LORD

As I studied the matter and gave some thought to it, I found the Lord had revealed something very precious to us. He said:

Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world. . . .

Behold, verily I say unto you, there are hypocrites among you, who have deceived some, which has given the adversary power; but behold such shall be reclaimed;

But the hypocrites shall be detected and shall be cut off, either in life or in death, even as I will; and wo unto them who are cut off from my church, for the same are overcome of the world. (Doc. and Cov. 50:2, 7-8.)

The Lord has told us further that we should seek the best gifts, that we be not led astray. Apparently the Lord had in mind the very conditions under which we now live, for in the words of prophecy that he gave to his disciples when they asked him how they should know when his second coming was nigh, he said this:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matt. 24:24.)

Now mark you these words—"who are the elect according to the covenant."

### SATAN'S AIM IS TO DECEIVE

Some of those were to be led astray who were to be members of his Church so I am not surprised in this day when with the power of these evil spirits they are finding a following from those who profess membership in the Church. The extremes to which the master of darkness would go to lead astray those who were to be deceived is indicated by the experiences of many of our prophets. I cite the experience of Alma's contention with the anti-Christ, Korihor, who, you remember, was stricken dumb when he asked for a sign, and while he was thus impressed that the power of the Lord was upon him in judgment because of his wickedness, wrote his testimony that Satan had appeared to him as an angel of light and had told him that there was no such a thing as God.

So he may come today with guileful ways, with deceiving and lying spirits, to entrap us.

But the Lord has not left his people alone, and those who would may be well guided in the midst of these trying conditions. The prophets of every dispensation, and indeed our own leader in this conference, has told his people how they might avoid these pitfalls. The Apostle Paul said:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. ... Neither can he know them, because they are spiritually discerned. (I Cor. 2:9-11, 14.)

#### LIGHT GIVEN THROUGH THE HOLY GHOST

The writer of the Gospel of John, told of a light, in describing the powers controlled and operated by the Savior, the true light that was to light every man that cometh into the world. In modern revelation the Lord told us more about this when he spoke of the light which was to shine, which was to enlighten our understanding, and was to give light and intelligence to all mankind; it was to be in the light of the sun, the moon and the stars; indeed, we might say this light was to constitute the reason in man and the instinct in animal life.

But to baptized believers there was a greater light given, and that was the power of the Holy Ghost which has been spoken of here. That power which Jesus described was to give us power to understand all things, to bring to our recollection that which he had taught, to reprove the world of sin and of righteousness and judgment, and to guide us into all truth. Moroni told us that if we ask with a sincere heart, with real intent and with faith in Christ, that by the power of the Holy Ghost we might know the truth of all things.

These powers are given to us on condition. And the conditions as to the ways by which man might be darkened and be unable to see and perceive by these great God-given powers were well set forth yesterday by Brother Kimball in his very excellent address. We are to understand further that the wicked one would come and that he should take away light and truth from the children of men through disobedience.

I listened to a doctor friend explain a very interesting matter to me, when he said that all germ cells within each individual were directly or indirectly connected with some nerve system. By that connection there was made possible an intelligence in the individual necessary to maintain the vital life processes. So, likewise, it seems to me, that in the Church we as individuals must maintain our connection with the source of divine intelligence if we, too, are to maintain and direct the growth of our spiritual lives properly. Failure to maintain this intelligent connection in the germ cell or the individual

brings decay, stagnation, and death, in the case of the individual, or spiritual death in the case of a member of this Church.

There are spiritual phenomena that have sometimes disturbed us and that have seemed to be induced by this master of darkness. The Lord has given us certain definite ways by which we may perceive and detect the same. In one revelation he told us, "And that which doth not edify is not of God, and is darkness. That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day."

Again he told us we might understand that those who were ordained of God and were set at the head, to them would be given the understanding to know the difference between these spirits, suggesting clearly that it was the business of the members of the Church to seek to be guided by the counsel of those who have been set at the head.

#### AUTHORITY VESTED IN THE HEAD OF THE CHURCH

In the revelation given to the Prophet Joseph Smith, known as the 132nd Section of the Doctrine and Covenants, the Lord sets this out in plainness, in which he said that there is only one man on the earth at one time who holds the keys of this authority, by which all contracts and bonds and things pertaining to the salvation of the children of men should be sealed.

In an address delivered by Elder Joseph Fielding Smith in October of 1920, he made an explanation of this matter. He said:

I hold the priesthood; you brethren here hold the priesthood; we have received the Melchizedek Priesthood—which was held by Elijah and by other prophets and by Peter, James and John. But while we have authority to baptize, while we have authority to lay on hands for the gift of the Holy Ghost and to ordain others and do all these things, without the sealing power we could do nothing, for there would be no validity to that which we did. Of course an elder can baptize, and they did baptize before Elijah came, and that was valid, and the ordinance work that was done then was valid; but the higher ordinances, the greater blessings which are essential to exaltation in the kingdom of God, and which can only be obtained in certain places, no man has a right to perform except as he receives the authority to do it from the one who holds the keys. It makes no difference how great an office you have, what position in the Church you hold, you cannot officiate unless the keys, the sealing power, is there back of it. . . .

I have no right, there is no man upon the face of this earth who has the right to go forth and administer in any of the ordinances of this gospel unless the President of the Church, who holds the keys, sanctions it. He has given us authority, he has put the sealing power in our priesthood, because he holds those keys; and if the President of the Church should say to us, "You shall not baptize in this state or in that state, or in this nation," any man that would go forth to baptize contrary to that command would be violating a command of God and going contrary to authority and power; and that which he did would not be sealed. . . . The man who holds the keys can bestow and he can withdraw; he can give the power, and he may take it again; and if he takes it, that ends our right to officiate. That has been done; it may be done again.

## HOW TO DETECT TRUTH FROM ERROR

I wish that we understood that. I wish that we might understand these principles by which we might obtain this light, as an answer to those who ask us the question, "How may we detect truth from error?"

To all those then who would seek an answer to their question may we reply by asking them these questions:

Are you living righteously in order that you may enjoy the influence of the Holy Spirit, and the revelations of the Holy Ghost? Have you studied the matter out in your mind, and then have you asked God if this thing is right? If so, you may have the right to enjoy the spirit to know that it is right. Does that which you have had presented to you enlighten you? Does it edify your soul? Is it in harmony with the teachings of the Gospel? Is it approved and accepted by those who preside as the leaders of the Church?

If your answers to these questions are in the affirmative, then you are entitled to the great promise that the Lord made in a revelation to this people, in which he said: "And if your eye be single to my glory, your whole body shall be filled with light, and there shall be no darkness in you, and that body which is filled with light comprehendeth all things."

May the leaders of this people who sit in this congregation so live and so teach that those who are wavering in their faith, who are being led astray by these false and lying spirits, may be so taught to live and to walk that they might enjoy this fulness of light that will preserve them from the errors that otherwise would bring their downfall, I pray humbly, in the name of the Lord Jesus Christ. Amen.

The congregation joined in singing "Lord Dismiss Us" (Song Folder No. 21), after which the benediction was pronounced by Elder Leo O. Hansen, President of the Portneuf Stake.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY

### AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., Saturday, October 7, with President David O. McKay of the First Presidency conducting the exercises.

#### PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

This is the fourth session of the 115th Semi-Annual Conference of the Church.

President Grant, who has a direct wire from the tabernacle to his home, has requested that his Second Counselor conduct the exercises.

There are present on the stand this afternoon the Counselors in the First Presidency, the members of the Council of the Twelve, the Patriarch to the Church, the Assistants to the Twelve, (excepting Elder Alma Sonne, who is on a special assignment), the presidents of the First Council of Seventy, and the Presiding Bishopric.

The congregation is made up of mission, stake, ward and quorum officers as heretofore announced in the public press.

The proceedings of this session are broadcast over radio station KSL, also KSUB at Cedar City. We appreciate this courtesy.

Elder J. Spencer Cornwall will direct the music, and Elder Wade N. Stephens is at the organ.

The congregation will now sing, "O Ye Mountains High," number 12 in your Folder, 238 in the Hymn Book.

The congregation then joined in singing, "O Ye Mountains High."

Elder I. Homer Smith, President of the Sacramento Stake, offered the invocation.

Singing by the congregation, "High On the Mountain Top" (Song Folder No. 10, L.D.S. Hymn Book No. 131).

## PRESIDENT DAVID O. McKAY

### *Second Counselor in the First Presidency*

I pray I may have your sympathy and faith and prayers while I stand before you to discharge this duty.

Many appropriate references have been made during this conference to the desirability of peace. I am wondering if and when peace does come, whether the nations will be sufficiently wise to avert a third world war.

### JESUS' GRIEF OVER JERUSALEM

And when he was come near, he beheld the city, and wept over it.

Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. (Luke 19:41, 42.)

According to tradition, when these words were spoken, Jesus stood on the Mount of Olives, opposite a point in the walls surrounding Jerusalem a few yards south of the Gate Beautiful. From this spot one may behold a beautiful view of that historic city.

It is wonderfully picturesque, with its quaint, flat-roofed houses, church towers, and mosque domes covering the four hills on which Jerusalem is built. The view is impressive even now; it must have been inspiring when Jesus beheld it in all its Herodian splendor.

But it was the inhabitants of the city, not the beautiful buildings or the commanding view that the Savior saw through tear bedimmed eyes when he cried: "If thou hadst known . . . the things which belong unto thy peace! but now they are hid from thine eyes." (Luke 19:42.) He saw the people divided into conflicting and contending sects, each professing more holiness and righteousness than the other and all closing their eyes to the truth. There were the conservative Hebraic Jews, holding rigidly to the Mosaic law; there were the more liberal minded, Hellenistic Jews whose views had been modified by pagan philosophy; there were a few Essenes with their asceticism and rejection of the Aaronic Priesthood; there were the Sadducees with their lifeless and formal observance of the Sabbath, and their denial of the resurrection; and, finally, the Pharisees with their "ostentatious almsgiving," "broadened phylacterics," "greedy avarice," "haughty assertion of pre-eminence," "ill-concealed hypocrisy" which was often hidden under a venerable assumption of superior holiness.

No wonder the Savior, seeing such division among the people, prayed to the Father so earnestly in behalf of his own little flock to keep them "one as we are one." No wonder the Savior, discerning perfectly the deceit and hypocrisy underneath the glassed-over outside of religion, uttered such scathing denunciation when he said:

. . . Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (Matthew 23:13.)

Such were the people whom the Son of Man saw when he stood twenty centuries ago on the Mount of Olives and "beheld the city and wept over it."

### HISTORY BEING REPEATED

So we may picture him today weeping over a world weltering in an orgy of blood because a few gangsters fired by selfishness, revenge and desire for conquest have gone mad. Impelled by greedy avarice, and arrogating to themselves racial superiority, they strode forth to subdue, to conquer, and to kill. There was nothing left for law-abiding, peace-loving people to do but to try to prevent their depredations and murder. The result is the thunder-roar of a million cannons, the devastation of cities and farms, the wailing and suffering of women and children, the groans of the wounded and of the dying, and the death of the chosen youth of our land.

Approximately only a quarter of a century ago, the world listened to the clanging of arms of nations fighting in a worldwide war that was supposed to end war forever. Up to that time it was the bloodiest war in history.

Again, misguided leaders of nations, worshiping the god of



materialism, have brought on World War II, and unless the nations avoid the evil things which caused this war, there will be a World War III even more destructive, more terrible than the present murderous conflict. Like causes produce like effects.

Now, while the trying exigencies of war are wringing our hearts, it would seem the part of wisdom for men to examine some of the basic causes that produce armed conflict with the view of avoiding them in the future.

#### DEVELOPMENT OF BRUTAL INSTINCTS

The seeds of war lie in man's nature. These seeds germinate at the first natural urge for self-preservation, self-perpetuation or a desire for conquest.

The fruit of such seeds is hatred and brutality.

Knowing this, the world's chief gangster trained his youth to be brutal. In anticipation, indeed, in glorification of armed conflict, this man declared that he would train youth to be brutal. "In my great educative work," said he, "I am beginning with the young. . . . Weakness has to be knocked out of them. . . . A violently active, dominating, intrepid, brutal youth—that is what I am after. There must be no weakness or tenderness in it. I want to see once more in its eyes the gleam of pride and independence of the beast of prey."

It is significant that one hundred years before this egotistic leader began to poison the minds of youth, a German philosopher—Heinrich Heine—warned the German people that:

Evils will follow the rise of "Germanic pantheism," because then there will awake in him that fighting folly that we find among the ancient Germans, that fights neither to kill nor to conquer, but simply to fight. Christianity has—and that is its fairest merit—somewhat mitigated that brutal German lust for battle. But it could not destroy it; and once the taming talisman, the cross, is broken, the savagery of the old battlers will flare up again, the insane rage of which Nordic bards have so much to say and sing. That talisman is brittle. The day will come when it will pitifully collapse. Then the old stone gods will rise from forgotten rubble and rub the dust of a thousand years from their eyes; and Thor will leap up and with his giant hammer start smashing Gothic cathedrals. . . . and when you hear a crash as nothing ever crashed in world history, you'll know that the German thunder has hit the mark. At that sound the eagles will fall dead from the sky, and the lions in the farthest desert of Africa will put in their tails and slink away into their royal caves.

A play will be performed that will make the French Revolution seem like a harmless idyll in comparison. . . .

Beware! I wish you well; that is why I tell you the bitter truth. You have more to fear from a liberated Germany than from the whole Holy Alliance with all its Croats and Cossacks. (Heinrich Heine, *Works of Prose*, ed. by Herman Kesen, pp. 51-53.)

#### THE COLLAPSE OF HUMANITARIAN PRINCIPLES

The substitution of ancient gods for Christianity was followed by the collapse of humanitarian principles, and, as Will Erwin

said in "An Appeal to Common Sense," men were back to the ethics of the barbarian hordes. Barbarians of the twentieth century before Christ killed in any manner which their imagination suggested. And so now do civilized men of the twentieth century after Christ. The barbarians of the twentieth century before Christ killed the women and children of the enemy as tribal self-interest seemed to dictate, and so now do so-called civilized men of the twentieth century after Christ. The barbarians of the twentieth century before Christ made slaves of the conquered people, or forced them to pay tribute; so virtually do civilized men of the twentieth century after Christ.

"A brutal youth," having in their eyes "the gleam of the beast of prey" hark back to the law of the jungle, as far as from the teaching of Christ as hades from Heaven! It is the doctrine of avarice, selfishness, and hate.

There are some things which man should hate—he should hate injustice, hate hypocrisy; hate wickedness in all its forms, but never hate mankind.

We hope and pray that this second World War will soon come to an end, and that war-weary, heavy-hearted peoples may again have peace. What then? After all the suffering, after all the destruction of human life, shall we be so blind as to have it start all over again? If the germ of hate is permitted to develop, if strong nations strive to dominate the weak as Mussolini did Ethiopia, as Japan did Manchuria; if the few ruling nations, mighty in the implements of warfare, seek to dominate weaker nations and to tell them how to live and what to do; if they seek success only in materialism and shut their eyes to the value of human souls; if they reject the teachings of Christ and pursue their selfish interests, history will repeat itself, the world will be plunged into another war, and again the Lord in pity and sorrow will weep over the folly and blindness of the human race.

Peace will come and be maintained only through the triumph of the principles of peace, and by the consequent subjugation of the enemies of peace, which are hatred, envy, ill-gotten gain, the exercise of unrighteous dominion of men. Yielding to these evils brings misery to the individual, unhappiness to the home, war among nations, with resultant misery and death.

Two thousand years ago Jesus wept over Jerusalem, the inhabitants of which were blind to the things which pertained to their peace. Today contention, strife and hatred are manifest between capital and labor unions, and bitterness among advocates of Nazism, Fascism, Communism, and Capitalism. No matter how excellent any of these may seem in the minds of their advocates, none will ameliorate the ills of mankind unless its operation in government be impregnated with the basic principles promulgated by the Savior of men. On the contrary, even a defective economic

system will produce good results if the men who direct it will be guided by the spirit of Christ.

Actuated by that spirit, leaders will think more of *men* than of the success of a system. Kindness, mercy, and justice will be substituted for hatred, suspicion, and greed. There is no road to universal peace, which does not lead to the heart of humanity.

### TO AVOID ANOTHER WAR, THEN, PEOPLE MUST CHANGE THEIR WAY OF THINKING

Men say that so long as human nature is as near to the animal nature as it is, that selfishness, suspicion, greed, chicanery, will continue to pervade and govern human society. If that be true then man must rise above the animal instincts, and strive for the higher and more abundant life. If this requires a change of human nature, then human nature must be changed. On this point, Beverley Nichols writes impressively:

You can change human nature. No man who has felt in him the spirit of Christ, even for half a minute, can deny this truth, the one great truth in a world of little lies. You *do* change human nature, your own human nature, if you surrender it to him. To deny this is only to proclaim yourself as an uneducated fool. . . .

Human nature *can* be changed, here and now.

Human nature *has* been changed, in the past.

Human nature *must* be changed, on an enormous scale, in the future, unless the world is to be drowned in its own blood.

And only Christ can change it. . . .

Twelve men did quite a lot to change the world, nineteen hundred years ago. Twelve simple men, with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts. They fell far short of their ideal, their words were twisted and mocked, and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration many of the world's loveliest things were created, and many of the world's finest minds inspired.

If twelve men did that, nineteen hundred years ago, what might not twelve men do today? For God has now given us the power of whispering across space, of transmitting our thoughts from one end of the earth to another. What shall we whisper—what shall we think? That is the question. (*The Fool Hath Said*, p. 272.)

### ELIMINATE ARROGANCE OF SUPERIORITY

With the spirit of Christ in their hearts *no nation will arrogate to itself superiority over others, but give to each nation, however small, however seemingly backward, the right of self-determination.*

### SEEK MATERIAL ADVANCEMENT AS A MEANS TO SPIRITUAL ATTAINMENT

With the spirit of the gospel in men's hearts, nations will accept the truth that integrity is more to be desired than intellectual acumen or the accumulation of wealth. Men will then look upon material advancement not as an end in itself, but as a means to

spiritual attainment. They will recognize the significance of "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Statesmen, churchmen, school teachers, civic officers, newspapers—all who in any way mold public opinion must grapple intelligently with spiritual apathy and moral decay.

Some day men must realize that only true religion can satisfy the yearning soul.

### TWO GREAT FORCES POINT THE WAY TO PEACE

I see two great forces leading the way from the abyss of another World War into the realm of peace and progress—*America and the gospel of Jesus Christ.*

America has the great opportunity to lead the world from political intrigue and cheap demagoguery, from national selfishness, from unrighteous usurpation of power, and from unholy aggrandizement. She must prove to the peoples of Europe and of all the world that she has no selfish ends to serve, no desire for conquest, no arrogance of national or race superiority. When these ideals are established America can blaze the trail and lead the world to peace.

This is a land where hate should die—  
This is a land where strife should cease,  
Where foul, suspicious fear should fly  
Before our flag of light and peace.

But I repeat, permanent peace will be found only in the application of the principles of the gospel of peace. Christ came to earth to bring peace and good will. When he said: "I came not to send peace, but a sword," he perceived how the acceptance of eternal principles might render asunder the dearest ties, and how a man's foes may become those of his own household. Asserting the principles of the gospel over everything else, he added: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Thus he but emphasized the great truth that acceptance of the principles of the gospel is the supreme purpose of life.

Again the Lord has revealed himself to man, and in that revelation may be found the answer to the perplexities and yearnings of the human soul.

Again in this age Christ has said:

... I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

I feel that we can join with the poet in saying:

O Christ, who died to give men life,  
Bring that victorious hour,  
When man shall use for peace, not strife,  
His valor, skill, and power.

God grant that the nations of the earth will soon open their eyes, and behold the light of the world, and thereby accept in this day the things which belong unto their peace, I pray in the name of Jesus Christ. Amen.

### ELDER LEVI EDGAR YOUNG

#### *Of the First Council of the Seventy*

Sitting in this large audience are a number of men in the service of their country. They wear the uniform of United States soldiers. It is always a fine thing to have them in our midst. On the banks of the Potomac River in Washington at Arlington Cemetery, is the tomb of the Unknown Soldier whose body was brought from France at the close of the First World War. Carved on the tomb is a message of beauty. It reads: "Here lies in honored glory an American soldier known but to God"—a message that all Americans may do well to keep in mind.

I wish to have the help of my Father in heaven while I speak to you this afternoon.

#### PRESENT-DAY CONDITIONS

The Puritan preacher, John Eliot, known as the apostle to the Indians, wrote as a preface to his Bible after having translated it into the Narragansett language: "Work, with faith in Jesus Christ, can accomplish all things." It was a motto peculiarly fitting to his times; it is peculiarly fitting in our own day. It meant as Frederick Harrison has aptly written that to toil in producing things needful for human life is to offer up ourselves to the law of creation which ordained that life on this earth could only be sustained by the sweat of man's brow. The terrible times through which we are passing are destined to leave war within every nation as well as our own. It may prove harder to win peace than to win war. There will be a dearth of food, of clothing, and saddest of all, a lack of Christian fellowship. Are the religious forces influential enough to set an example of self-denial, of self-restraint, of discipline and a renewed faith in the teachings of the Savior of the world, who taught that peace can only come as people love the Lord their God, and their neighbors as themselves?

We have too often failed to give ourselves to the word of the Lord. We have run after wealth, praise, and honor, and thought that Christ may be found by seeking eminence and power. This is not so. Many of us will have to learn that it is not the outward and physical, but by the inward and physical that men become true men. Did not the Master say: "Whosoever will save his life shall lose it. . . ." He taught that the majesty and sanctity of living is for the invisible: that is to say for honor, truth, fidelity, and the kingdom of righteousness.

There were honored names that took part in the great religious changes that came into the world in the sixteenth century. The daring and forceful methods of John Calvin, Martin Luther, Melancthon, Zwingli, and John Knox, and many others left their results upon the world. We do not doubt their integrity to what they considered the fundamental doctrines of Jesus Christ, but sin and disaster have been growing to the present day. There are in this country two hundred and fifty different religious creeds with a total membership of some eighty million souls. The burning question of the hour is: Where is the simple and pure religion of Jesus Christ as taught by the Master two thousand years ago? The Bible has suffered at the hands of those whom it sought to help. Men have failed to read its teachings through to the end with an intelligent thoroughness. They have made selections according to their human knowledge "and have missed its spirit and the trend of its instruction, and the glorious uplift of its truths."

#### CHRISTIAN BELIEF OF THE FUTURE

What will be the characteristics of a religion of Jesus Christ as humanity returns to the old way—the way of Christ our Savior? The followers will hold to the power of the priesthood of God, to authority, and liberty, to the doctrine of individual salvation, the spirit of truth that binds people into a Christian society. The unity of the Church of the living God will be envisaged by a society, for which Christendom waits. It will be the religion of Jesus Christ, and not a religion about Jesus Christ. Thus we come to the supreme test of religion—*revelation*. This was the fundamental teaching of the prophets of the Old Testament. Isaiah in richness of spiritual expression wrote ages ago:

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening up of the prison to them that are bound. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. (Isaiah 61:1-3.)

Our Savior came to save. He sought out the lost souls who had wandered far away. Sin was in the world then as it is today. He came to redeem the lost by the principle of repentance and holy baptism by one who has the power of God. If the Christian world has forgotten this, then it has lost its divine power. "All great truths," it has been said, "are simple truths." If the followers of Jesus will begin to teach the ways of the gospel of Christ in that humility which comes of the genuinely pure heart and the high regard for the intellect, then the divinity of the gospel will take new root in the souls of men. It will be Christianity again.

## A MESSAGE GIVEN THROUGH THE RESTORATION OF THE GOSPEL

A new message of the Redeemer is in the world today. It says in part:

We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof.

We believe in the same organization that existed in the primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc.

\* \* \*

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (The Articles of Faith.)

This message is purifying and refining. It will correct the abuses of human society; the abuses that obstruct the pathway of God's work. It is revelatory, "fulfilling the largest meaning and possibility of revelation." And furthermore, we have a truth: "Whatsoever principles of knowledge we attain unto in this life will rise with us in the resurrection." This provides a scope of unlimited progress, and makes due place for all the human instincts that constitute the spiritual nature of man. It limits man to his highest possibilities. This new message meets the supreme test of religion—*revelation*. For in him is the supreme Sonship: "The glory of the Only Begotten of the Father, full of grace and truth." What we have this day has redeemed you and me far more than we have realized. Our world must go forth with the teaching that God does live, and we freely give that which we have freely received. We will become a power through our idealism and faith. Ali of this, the Prophet Joseph Smith meant when he declared in words as revealed from God:

Ye must grow in grace and in the knowledge of the truth. (Doc. and Cov. 50:40.)

May we all abide more and more each day by the laws and commandments of God. I ask in the name of Jesus Christ. Amen.

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Elder Alvin Keddington sang a vocal solo, "The Seer."

## ELDER GEORGE F. RICHARDS

*Of the Council of the Twelve Apostles*

My brethren and sisters and friends, I use this salutation advisedly, for I realize that I am not only addressing a large congregation of men holding the priesthood, and officers of leadership in the Church, but another group, possibly larger than this, that is on the outside listening in, made up of faithful men and women of the Church, and possibly some who are not members of the Church. I salute them, and you, my brethren, as my friends.

## TRUE FRIENDLINESS

I have a friendly feeling toward all those who hear my voice, and toward all mankind. I hope that feeling is reciprocated. I would like to do something for my friends, but what can I do? I remember the Apostle Peter on one occasion when there was an afflicted person pleading for aid, said, "Money I have not, but such as I have, I give freely unto you. Be ye healed." And he was healed.

Money I have not to give to my friends who are so numerous, but as a witness for the Lord Jesus Christ I would point the way to those who have not understood the way of life and salvation—the way into that narrow path that leads to that goal. And to those who have entered the path I would counsel them to neither deviate to the right nor to the left, but to pursue a straight-forward course, that when they reach the end of the trail they will not be disappointed with their life's work.

Quoting from Whittier's "Maud Muller":

Of all sad words of tongue or pen, the saddest are these: It might have been.

## THE REQUIREMENTS OF THE GOSPEL

I desire to add my testimony to the testimonies of my brethren of this conference, for I have a testimony abiding in my soul, and I know without any question that the work in which we Latter-day Saints are engaged is the work of the Lord, the gospel of the Lord Jesus Christ, the power of God unto salvation unto all those who accept it and live according to its precepts. It is the same as that which was instituted in the councils of heaven before the world was. It is not a new gospel, but the old one restored.

It is the same as Christ our Lord taught and lived, and by living it made him what he was in life and what he is after life, enthroned in glory at the right hand of our Father in heaven. It is intended to make us like him and to save us with him, and it will do so if we follow in his footsteps, and walk in the light as he is in the light, loving the Lord and keeping his commandments, and this I admonish all my hearers and myself, that it will be the efforts of our lives so to do.



It involves the accepting and receiving of certain principles and ordinances, the keeping of certain commandments, the obeying of the laws of God, performing acts of service to our Father in heaven, and to his children here on the earth, the making of sacrifices, the forming of family relations, ties that are to exist throughout the eternities, to live and serve the Lord by faith and not by sight, putting our trust in him, living by every word that proceedeth forth from his mouth.

There is reward ample, that of forgiveness of sin, a wonderful blessing innate in the gospel of Christ; the companionship of the Holy Ghost, the resurrection with the just, and eternal life and exaltation in the kingdom and presence of God the Eternal Father and his Son Jesus Christ.

The Savior said to his disciples:

In my Father's house are many mansions: . . . I go to prepare a place for you . . . that where I am, there ye may be also. (John 14:2, 3.)

That would be a good enough place for you or for me.

It is written: ". . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9.) And it is also written that if we love the Lord we will do his work and his will and that will make for our satisfaction. There is satisfaction in having been right, and disappointment in having been wrong on any question which we may have considered; especially is that true where others have considered the same question and their views and ours differ. The more important the question under consideration, the greater the satisfaction if right, and the greater the disappointment if wrong.

#### TESTIMONY OF THE TRUTH COMES THROUGH REVELATION

The most important question that has ever engaged the attention of man is that of religion, or salvation; of what it consists, and how it may be attained. There is no other question that has received the attention of so many people, and on no other question has there been such a diversity of opinion. Hence, the many religious organizations upon the earth today.

The time is to come when every knee is to bow and every tongue confess that Jesus is the Christ. Then, if not before, as sure as there is a God in heaven and life beyond the veil—and there is nothing surer—then men will know, all men will know the truth pertaining to religion and salvation.

But it is not necessary that we wait until that time, for to know the truth pertaining to salvation the Lord has given us the key to this knowledge, when he said:

. . . My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16, 17.)

How would we know? By the revelations of God through the Holy Ghost. The same as Peter received the light and knowledge. When Christ our Savior asked his disciples: "Whom say ye that I am?" Peter answered: "Thou art the Christ, the Son of the living God." Jesus said unto him:

... Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:17.)

It was revealed by the power of the Holy Ghost.  
It is written:

... No prophecy of the scripture is of any private interpretation. For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:20, 21.)

There is the secret—holy men of God, enjoying the Holy Ghost, under its influence, gave to us the scriptures, ancient and modern, and it is a commandment of the Lord that we search the scriptures, for in them they "testify of me."

The people of the world of mankind today have not that Holy Ghost that was enjoyed by those holy men of God who gave us the scriptures. If they had the Holy Ghost, in the same degree of power that was had by those holy men who gave us the scriptures, then they would understand the scriptures just as did those men who gave the scriptures to us.

#### THE POWER OF THE HOLY GHOST

We are not only to receive the Holy Ghost, being born again, the way the Lord has designed that it should be and has been in the days of the primitive Church, but we are to live and labor so as to have the constant companionship of the Holy Ghost, and he will not dwell in unholy tabernacles.

The scriptures tell us no man can say that Jesus is the Lord but by the Holy Ghost. And what man knoweth the things of man save by the spirit of man which is in him; even so the things of God knoweth no man but by the spirit of God.

"And the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned."

There is a difference between the natural man and those who understand the things of the Spirit of God. One has been born again and the other has not. The rich man, Nicodemus, who came to Jesus by night professing belief in him, saying that he knew he must be a teacher sent of God for no man could do the work that he did, except God be with him, received this reply:

Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. (John 3:3.)

Nicodemus not understanding how it would be possible for

a man to be born again, the Savior replied: ". . . Verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) That is the explanation of being born again. We hear it on the day of Pentecost, when the assembled multitude of different nationalities in their own tongues heard from the mouths of the disciples of Christ, under the power and influence of the Holy Ghost which was manifest there in a remarkable degree, that he who had been crucified was indeed Christ, the Savior of the world, and being converted and convinced, and having faith, they cried out, "Men and brethren, what shall we do?"

Peter answered them, ". . . Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) There is no other way prescribed by the Lord of heaven by which we may have the Holy Ghost, by which the scriptures have been given, by which they can be interpreted and understood.

#### THE NEED FOR A TEACHER

So these people who have not taken the course—and they are numbered by the thousands—I suppose hundreds of thousands who have never heard of the gospel—since they have not received the Holy Ghost in the way the Lord has appointed, they need a teacher. We have a splendid example of that where an angel of the Lord appeared to Philip, and told him to go down south to the way leading from Jerusalem, to meet a certain Ethiopian who had been up to Jerusalem to worship and was returning to his home in Gaza, Ethiopia. Philip did as he was required, and as this man came along in his chariot—for he was a wealthy man, a man of high repute, the treasurer to the queen's treasury in Ethiopia—he had the Bible open upon his knees to the 53rd chapter of Isaiah, and Philip hailed him and asked him if he understood what he was reading. "How can I," said he, "except some man shall guide me?" He invited Philip into the chariot, and he sat beside the Ethiopian and taught him the gospel. When they came to a place that had plenty of water, he said: "Here is water. Why should not I be baptized?"

Philip said: "If thou believest with all thy heart, thou mayest." He professed belief in Jesus Christ, and Philip and he went down into the water, and he was baptized by Philip. When they came up out of the water, Philip was caught away by the Spirit of God.

A teacher is needed.

I refer you, my friends, to the case of Saul of Tarsus. Jesus Christ had to take him in hand. And Saul, after he became an apostle of the Lord, declared that what he did in persecuting the

Church, he did conscientiously, thinking that he was doing God service.

It takes something more, brethren and sisters and friends, than education and learning to comprehend and understand the things of the Spirit of God and the gospel of the Lord Jesus Christ.

#### A SINCERE TESTIMONY

I bear you my testimony in all sincerity. I know that this work is true. I know that God lives, a glorified and exalted personage, having a body of flesh and bones and spirit as tangible as man's, all-powerful in heaven and in earth; the earth is the Lord's and the fulness thereof. He is the Eternal Father of all men. Jesus Christ is the First-born in the spirit and the Only Begotten of the Father in the flesh; he is the only name under heaven by which mankind may be saved. No man can be saved in the kingdom of God without believing on the name of Jesus Christ and in the efficacy of his atonement.

By the same token I know that Joseph Smith is a mighty prophet of God, raised up in these last days, and through him the Father and the Son have revealed themselves anew to the world of men, and Joseph Smith was succeeded by Brigham Young, and each of the presidents of this great Church of Christ, in his day and time, has been inspired and led by the Lord, supported by faithful men, the general authorities of the Church, and faithful Latter-day Saints, and this work has grown and prospered and will continue to do so until the Son of Man shall come to take his kingdom and reign upon the earth as King of kings and Lord of lords.

I bear to you, my brethren and sisters and friends, this testimony in the authority of the holy priesthood as a witness for the Lord Jesus Christ, in his name. Amen.

#### ELDER RICHARD L. EVANS

##### *Of the First Council of the Seventy*

I need your sustaining help, my brethren, and that of my Father in heaven, whenever I stand before you.

#### ACCOMPLISHMENTS OF JOSEPH SMITH

Since we met here at general conference six months ago, we have observed the anniversary of an event of great importance to this Church and people—the one hundredth anniversary of the martyrdom of the Prophet Joseph Smith. During the last few months I have been reading, and am still reading, all that I can find pertaining to Joseph Smith, both that which he himself has spoken or written and that which has been spoken or written concerning him.

I find that by all the standards by which any of the prophets of all times may be judged or accredited, Joseph Smith stands with the greatest of them, and conforms in all things to the accepted definitions of a prophet. So profound were his utterances, so comprehensive the pattern of truth revealed through him, that whenever I think of him, unless I bring myself up short, I am inclined to think of him as among those men who lived long in years—among the sages and the seers who attained old age.

Considering the accomplishments of his life, I find it almost incredible, and must remind myself of it frequently, that he gave his life for the cause of truth at almost the exact age at which I stand before you here today, to the very year, and almost to the very month. The shortness of his years does not comport with the breadth and depth of his teachings.

Notwithstanding his youth, he invaded virtually every field of thought and human activity, in the physical sciences, in economics, in sociology; and in religion and things of the spirit; he uttered things which were beyond the common knowledge and practice of his day, and which in many instances, are still beyond the common knowledge of our day.

#### EVIDENCE OF REVELATION IN THE TEACHINGS OF THE PROPHET

If we had no other standard by which to convince ourselves that Joseph Smith was a prophet of God, standing among the greatest of all time (in addition to the assurance which comes to us by the spirit of testimony) we need but compare his teachings with the current teachings of his time, and to compare his teachings with the current teachings of our time, by which comparison we will inevitably reach the conclusion that the thought and belief and knowledge of the world have moved steadily toward the utterances of Joseph Smith.

These things he could not have known for himself. There is only one way in which he could have known them, and that is by revelation from God, our Father in heaven, which is how he did know them. The world has always been slow to forgive, and to accept, those to whom it has been given to see beyond their time, and Joseph Smith is no exception to that rule; but whether or not they accept him in name, they are moving, and have moved, toward his teachings, of which there is ample evidence.

Through him there was revealed a plan of life, in truth so obvious that all who desire to see and understand may do so—obvious in all things that pertain to our essential welfare, here and hereafter. But beyond the simple and essential things, we find ourselves at times delving for the mysteries, which is not in itself a thing to be condemned, until it results in the inordinate consumption of time, and leads to heated argument and the obsession of speculation upon things which no man does know or can know.

## A WARNING REGARDING SEEKING AFTER MYSTERIES

On this subject I give you one of the utterances of Joseph Smith, and a statement following it, by the Quorum of the Twelve, who were associated with him in his day. First let me quote from the Prophet:

A fanciful and flowery and heated imagination beware of; because the things of God are of deep import; and time, and experience, and careful and . . . solemn thoughts can only find them out. . . . None but fools will trifle with the souls of men.

How vain and trifling have been our spirits, . . . our private as well as public conversations. (D.H.C. Vol. 3, pp. 295-6.)

From another statement, written in 1839, from an Epistle of the Twelve to the Church, I take excerpt, on this same line of thought:

Study the word of God, and preach it and not your own opinions. . . . Leave the further mysteries of the kingdom till God shall tell you to preach them, which is not now. The horns of the beast, the toes of the image, . . . are not going to save this generation; for if a man does not become acquainted with the first principles of the Gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation? . . . (D.H.C. Vol. 3, pp. 395-6.)

A word of restraining counsel to our quorums, and to us as individuals, whenever we are tempted to become heated in speculation about things which we do not and cannot know, except by revelation: "Study the word of God, and preach it, and not your opinions."

I have known of intimate friends becoming heated in argument and estranged in their feelings—seriously so—in speculation about things which no man does know or can know, until the Lord sees fit to give us further light on some subjects of controversy and concerning which we lack completeness of knowledge.

I think sometimes we are seeking mysteries also in fields other than in religion, when the plain and obvious truth is before us, and the answers are there to be had without probing beyond them. I think that we have looked for economic mysteries at times, hoping that there will be found some other answers than the plain and simple answers, which involve work and thrift and living within our means. We may have been guilty of looking for a good many other mysteries in other fields also—but we have, in fact, as a people, and the world has, in those things which have been given to them and to us, all of the fundamentals of truth which are essential to man's temporal and spiritual salvation. There are no new answers, my brethren, fundamentally speaking, and those who are chasing after them and overlooking truth in the process, are doing themselves and all men great injustice and hurt.

## WISE COUNSEL

I close with another guide to conduct, from the same Epistle of the Twelve, quoted above, of 1839, written by the associates of and under the immediate influence of, the Prophet Joseph Smith:

. . . Be honest; be men of truth and integrity; let your word be your bond; be diligent, be prayerful; pray for and with your families; train up your children in the fear of the Lord; cultivate a meek, a quiet spirit; clothe the naked, feed the hungry, help the destitute, be merciful to the widow and orphan, be merciful to your brethren, and to all men; bear with one another's infirmities, considering your own weakness; bring no railing accusations against your brethren, especially take care that you do not against the authorities or Elders of the Church, for that principle is of the devil; he is called the accuser of the brethren; and Michael, the archangel, dared not bring a railing accusation against the devil, but said, "The Lord rebuke thee, Satan"; and any man who pursues this course of accusation and murmuring will fall into the snare of the devil, and apostatize, except he repent. (D.H.C., Vol. 3, pp. 394-5.)

I am reminded, in closing, of an excerpt from one of the letters I have read in the files of President Grant from his correspondence of some forty or fifty years ago, when he was away at one time, and one of his brethren wrote to him, complaining that he did not know what his mission in life was, but he wished he knew what the Lord expected of him, apparently expecting or hoping for some special manifestation or call. President Grant wrote him in his characteristic frankness and directness, and said:

My dear brother: . . . All that the Lord expects of you or of me, or of any other man is for us to do our full duty and keep the commandments of God.

I leave this thought with you, with the testimony of my conviction of the Prophet Joseph Smith and his divine mission, and the divinity of the Lord Jesus Christ, of the truthfulness of this work, and in its inspired leadership of this day. I do it in the name of the Lord Jesus Christ. Amen.

## ELDER GEORGE ALBERT SMITH

*President of the Council of the Twelve Apostles*

I think nobody could stand here and look over an audience like this and fail to be impressed with the importance of this occasion. Men who come here from all over the United States to be here in general conference for three days, paying the expense incurred, and sitting in meetings day after day to be instructed by other men, are certainly in earnest. Yet, this has been the custom of this Church from the beginning.

The purpose of our being together is that we may think seriously, and wait upon the Lord. We are living eternal life, and here in mortality is the opportunity that God has given to us to

prepare for happiness. I sometimes have said to my friends when they seemed to be at the crossroads, uncertain as to which way they wanted to go, "Today is the beginning of eternal happiness or eternal disappointment for you." We have our free agency; the Lord will not take it away from us.

#### EXPERIENCES OF JOSEPH SMITH

About a hundred and twenty-five years ago a boy fourteen years of age, named Joseph Smith, lived with his parents near Manchester, New York. He was taught to study the Bible. In the community in which he dwelt when he was fourteen years of age they were holding religious revivals. The various denominations were inviting those who came to the meetings to join one of their groups. This boy was a little uncertain about which group he should join. He wanted to belong to the one that would please his Heavenly Father.

He had read in the Bible: "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him," and with that in his mind, he decided to put it to the test. The Lord would tell him which church he should be identified with.

He went out into the woods near his home and knelt down to pray. His own statement is that he saw the Father and the Son, and in answer to his question as to which church he should join, they informed him that not any of them was pleasing to the Lord, and that if he would be faithful there would be given to him a great opportunity to bring new light into the world. That was the beginning of the Church of Jesus Christ of Latter-day Saints.

Prior to that the people did not believe that God could be seen; they did not believe that we would have any additional information. They said the Bible contained all that the Lord had spoken and would speak. But when this young man, not yet fifteen years of age, listened to the voice of his Heavenly Father, he knew that the heavens were not sealed and that the Lord could speak again; and soon he began his ministry. During the period from that time until now, the representatives of the Church of Jesus Christ of Latter-day Saints have traversed many parts of the world, and have gone with kindness and love in their hearts and invitations to their fellows to accept the message of truth, not to give up any good thing they had possessed, but to add to the good things that they did have, and put themselves in condition to know the purpose of life.

The result has been that the membership of this Church has continued to increase. Driven from their homes repeatedly, under the guidance of a prophet of God, they finally settled in the tops of these everlasting hills, and from that time until now, this land,



then desolate and forbidding, has continued to produce. until today it is as the garden of the Lord.

#### THE IMPORTANCE OF PRAYER

When the pioneers came into this valley, on the 24th of July, 1847, this was a wilderness. Today comfortable homes, houses of religious worship, business places, all these things have come, built from the grass-roots, if you will, by a people who came with only what they could bring in their wagons, and from that time until now they have believed in God and have worshipped him in spirit and in truth. They have sent more than 60,000 of their own members into the world to divide with our Father's other children the gospel of Jesus Christ, our Lord.

The result has been that we have continued to be happy; we pass through the experiences of mortality like other people, but we have had an anchor that has made our lives delightful, and when we were in doubt, like the Prophet Joseph Smith when he was a boy, we have this comfort: If we will go to the Lord in prayer, he will give us comfort.

Reference has been made in this conference to the importance of seeking the Lord in prayer. And we should know that our prayers will not avail us much unless we repent of our sins. Faith, repentance, baptism by immersion for the remission of sins, laying on of hands for the gift of the Holy Ghost, are the fundamental teachings of our Heavenly Father to us, and have been the groundwork of the Church since it was organized.

#### MISSIONARIES IN THE ARMED FORCES

Reference has been made to the fact that we are engaged in a terrible war. We are involved in it, far though we are from the scenes of conflict. But there are two wars going on, one a war for the destruction of human life and property, the other for the destruction of eternal happiness. The latter one is the most serious because it is eternal.

Today we have comparatively few regularly called missionaries in the world, but we have about 80,000 members of the Church in the armed services of our nation. If they have been properly taught in their homes, and have availed themselves of that teaching and conformed their lives to the inspiration that should come therefrom, all of them are missionaries. Thus, there are today in the world, by example, if not by precept, 80,000 missionaries laboring for the cause of the Master, demonstrating by their conduct that they know that God lives and that Jesus is the Christ.

Many of them may not return; quite a number of them have already given their lives in order that liberty of conscience and religion may remain in the world, but they have faced their prob-

lems believing they were doing their duty to God as well as their country. They have this assurance if they have kept the commandments of God, that they are living eternal life, that they will be resurrected from the dead, and that they will again have the companionship of those they love when this earth shall have been cleansed of all impurity and become the celestial kingdom.

Today you men are here with that serious thought in your minds, and as you read the papers—and it is very distressing to read the papers—and as you examine the public magazines that come to your table, you see that not only is the world at war, but it is drinking in the filth and degradation of humanity through the printed word, and through the information that is scattered broadcast. I was thinking today, if the magazines that I find upon the tables of my brethren and sisters, the popular magazines of the day, had been brought into my mother's home when I was a child, I would have been denied the privilege of looking at the pictures and reading the stories. There is so much in them that is debasing and destructive of the morals of humanity. But we go serenely along and our children are exposed to those things. If we are properly taught, it is a joy to have in our homes the purity of virtue, the sweetness of righteousness.

#### A CONVERSATION WITH A CATHOLIC BISHOP

A number of years ago I was riding on a train with one of our prominent Catholic bishops—a very fine character—and as we visited and compared notes, he made some expressions with reference to the faith of the Latter-day Saints and their high standard of morality, and intimated he would like to know why it was that we were able to maintain such a desirable condition.

I confided in him and said: "From my mother's knee I have been taught that this body of mine should be kept sacred, as the tabernacle of an immortal spirit. I was taught when I was a child that to be clean in my living was most important. In fact," I said, "upon one occasion my father called me to him when I was just a young man, and he said, 'My son, I have something I want to say to you.'" And I said to the bishop: "I loved my father; I almost worshipped him, and anything that he said to me sank deep into my soul. He said, 'My son, there are reports of evil in the community; bad men and bad women are coming in from different parts of the country, one or two at a time. I hope that you will avoid them, but if by any chance any wicked man were to enter into our home and attempt to take the virtue of your mother or your sister I want you to know from your father that I would expect you to defend that virtue with your life. Then,' he said, 'that is not all. I lay the same obligation upon you with reference to every other man's wife and daughter.'"

As the bishop looked at me, I said: "That sank into my soul,

and has been as armor to me as I have traveled through the world, and it has been a joy to me to hold up to our Father's other children that standard of virtue: not only shall we not have our own despoiled, but we should see to it that no other man's family should be despoiled."

He looked at me and said: "I thank you for that suggestion. I have never heard anything just like that. I hope you will have no objection if I repeat it as I go among my people."

It is regrettable that in the world today in many cases men do not appreciate that this temple of the body is sacred and should be so held, that this body of ours was given to us as a tabernacle for the spirit while we are here in mortality, but that the spirit that is in this tabernacle came from God. He is the Father of it. If men realized that, how much more careful they would be to protect this tabernacle and keep it wholesome and delightful.

#### THE NEED FOR REPENTANCE

Think of what is presented to us in the world today. Not only has mankind strayed from the moral teachings of our Heavenly Father, for we were told here today that among the armed forces, those who are facing death, a large percentage of them are not living moral lives. I am happy to say that I believe that in that group that has gone out from the Church of Jesus Christ of Latter-day Saints there are thousands who will return home just as clean as they went, if they come at all, and if they do not come back to us alive, they will be prepared to stand in the presence of their Maker and give an account for the time they spent on earth, and explain to him why they are there now, because they offered their mortal lives to safeguard their fellows.

Today I am thinking of the need not only of prayer, not only of faith—the world is teaching that, too—but I am thinking of the need, the sublime need, if I may use that term, of repentance from the things of the world and the turning away from the temptations that afflict mankind.

We are in the Church of Jesus Christ of Latter-day Saints because we desire eternal life in the celestial kingdom. We cannot have that kind of a life unless we keep ourselves clean. It would not make any difference who the man is, whose son he is, or what family he belongs to, or what church he belongs to, if he despoils his body he must account some time to God for his base life.

So we who have had a proper teaching should instill in the lives of our families, the seriousness, not only of keeping ourselves as we should be, but if we should make a mistake, how great the need of repentance before it is too late. So let us set our houses in order. When we write to our loved ones who are in the army and navy and air service, send them a message of confidence. Say

to them: "We count on you," even as the patrician mother who gave a shield to her son who was going to the army, and said: "Come home with it or upon it." So we might say to these boys, by letter if we have not already trained them, "Come home in purity, or come home not at all."

That is the gospel of Jesus Christ; that is the purpose of this conference. The reason we are here today is that we believe sincerely that we are the sons of God and that he desires that we be happy forever, and the life that is to make us happy is the life that conforms to the teachings of the gospel of Jesus Christ, our Lord. Let us see to it that wherever we go we teach by precept the gospel of repentance, and by our conduct live the gospel of repentance and faith in God; and in prayer let us go to him and plead for power to resist evil and to cleave to that which is right, that in the end we may have the companionship of those we love, throughout the ages of eternity, and that right here upon this earth, when it shall become the celestial kingdom.

That is why we are here today, brethren. That is the blessing that God has given to us in the gospel of Jesus Christ—it is that anchor that should make us secure against all evil, if we will permit it so to do.

#### A TESTIMONY

In conclusion let me say, knowing that I stand here as one of the older ones among you, I leave you my testimony. This is not some imaginary thing with me; I know that God lives; I know that Jesus is the Christ; I know that Joseph Smith is a prophet of the living God, as I know that I stand here and speak to you; and with that knowledge in my soul I plead that we shall go forward with faith and with prayerfulness and with hope and courage to receive at the hands of our Heavenly Father a glorious welcome home when mortality shall cease and we go on to immortality. I pray that it may be so for us and for all that we love, wherever they may be.

#### A PLEA FOR THOSE WHO NEED COMFORT

One word more. Let us remember the mothers of these men who are in the missionary field and in the armed services—for they are both the same—let us remember these good women, and where they are bereft let us go out of our way to comfort their hearts. They have not given their own lives, but they have given that which is dearer than life itself, and we owe it to them, after the sacrifices they have made to bear children, to surround them by the arms of our love and let them feel that we are in sympathy with them, and grateful that they are able to go on, waiting for the gathering of the family when it shall finally come.

God bless you, and peace be in your hearts and in your homes,

throughout our great land, and throughout the world as a result of repentance and righteousness, I humbly pray, in the name of Jesus Christ. Amen.

**PRESIDENT DAVID O. McKAY**

*Second Counselor in the First Presidency*

After singing and benediction this conference will be adjourned until seven o'clock this evening.

The services tonight will not be broadcast.

We shall meet tomorrow morning at 10 o'clock and will be favored with the Tabernacle Choir and organ broadcast and *Church of the Air* service. Will you, all of you, try to be in your seats no later than 9:50 a.m. Admission will be only by tickets.

Please join in singing, "Praise To the Man Who Communed With Jehovah," number 20 in your Folder.

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The congregation joined in singing the hymn, "Praise to the Man."

Elder Nathan T. Hurst, President of the Reno Stake, offered the closing prayer.

Conference adjourned until 7 o'clock p.m.

## SECOND DAY

### EVENING MEETING

The fifth session of the Conference was held in the Tabernacle at 7 o'clock p.m., with President David O. McKay of the First Presidency conducting the exercises.

The Tabernacle Choir male chorus was in attendance and rendered choral numbers during the meeting.

**PRESIDENT DAVID O. McKAY**

*Second Counselor in the First Presidency*

This is the fifth session of the 115th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

President Grant, who has requested that I conduct the exercises, is listening to the conference on a direct wire from the tabernacle to his home.

Elder J. Spencer Cornwall will direct the music, Elder Alexander Schreiner will be at the organ.

The congregation will please join in singing, "Do What Is Right," Song Folder number 2, Hymn Book 185. You may remain seated.

The congregation and male chorus sang the hymn, "Do What Is Right."

President William A. Pettit of the Pasadena Stake offered the invocation.

Singing by the congregation and Tabernacle Choir male chorus, "How Firm a Foundation" (Song Folder No. 2, L.D.S. Hymn Book No. 185).

### ELDER OSCAR A. KIRKHAM

#### *Of the First Council of the Seventy*

I never appear in a capacity of this kind but what I am almost overawed with the challenging responsibility that is mine. As I hesitate for a moment, to try to feel the inspiration that may be mine, with your faith and prayers, I am at this moment constrained to do something different from what I have prepared if I had spoken over the air, and I shall follow that inspiration.

#### ADVICE AS TO CARE OF THE PHYSICAL BODY

As I have traveled up and down the Church, I have been impressed as I have met you brethren, many of you, in wards and stakes, under the stress and strain of a year that has perhaps had no comparison in our history, and also that has drawn upon us, and our energy, like no other year in our life. I feel in my heart tonight, here in our intimate relationship in a priesthood meeting to give you for your own consideration and thinking one or two things that have been helpful to me in my life.

I feel sure they have a spiritual relationship; they have a priesthood relationship; and are vital to our success.

I want to suggest to you one or two daily tasks. They have helped me. The first one: Every day, if we are going to fulfill our responsibility in leadership in the Church, we should do something which will protect and build our bodies. They are the tabernacles of the spirit, and we should do everything we can to keep them clean and efficient.

No matter on what age level we are living, we should have annually, a physical examination; and then, under the advice and counsel of medical help, take up some simple form of exercise, or experience in the open where we can keep ourselves fit.

Too many of the brethren that I see as I visit about the Church have neglected that opportunity, and as a result, not only in their physical life and enjoyment, but in their spiritual obligations they are not doing their best.

I happened to have the opportunity once to meet one of the Mayo brothers, and I asked him a question about the relationship of the spirit of man and his physical body.

He said to me, "I don't know just exactly what you refer to,

but," and he put his hand up before me and said, "I have often thought about where life begins and ends, and if I draw a knife it is hard to tell where the spirit begins and where the flesh ends or begins. It is all wrapped up together."

I can testify to you brethren, myself, that because of a bad stomach I have said unkind words. When I am not feeling physically fit, I have not been at my best, in kindness and in efficiency. So I appeal to you tonight, and from my life I bear testimony that I know if I keep at it, as I strive to do every day, something to keep myself physically fit, I am helping myself so that I can give better service, and I am also more susceptible to the spirit of inspiration and help from on high.

I know you can cite, and maybe you have in mind now, some of the great intellectual geniuses, some of the great spiritual characters who have not enjoyed the best of health. But with the responsibility that is ours, I am sure that we can be more efficient if we sincerely care for ourselves, every day in some way.

#### SUGGESTIONS REGARDING THE SCRIPTURES

Another suggestion I make to you, and I am sure it will help us, is that every day we take one of our standard works of the Church, or the work of some good commentator or gospel principles, and read at least fifteen to thirty minutes. It is this every day that counts, forming the habit; it is worth more than two hours' reading at some one time. If you have the responsibility of leading a quorum or some other definite religious instruction work, try this method of preparation. Read the text through, then a period of meditation, then reading again, and so the third and the fourth and the fifth reading brings fuller understanding.

We must go beyond the first impressions, deep into the heart of the text; there we will find the real challenging truth.

I am reading now the New Testament, and I am practicing as best I can the very thing that I am trying to give you, and I am sure it will be helpful to you. And so I suggest that you read every day fifteen to thirty minutes on some gospel theme. Get the habit, it will help you wonderfully; it will color the whole day. Your meditations will be upon the glorious things of our Heavenly Father. Then when the hour comes, and you ask for the inspiration of God, the Holy Ghost will quicken your memory, and the beautiful things from your reading will come to you and help and bless you.

#### DAILY KIND ACTS PART OF THE GOSPEL

Now, out of my years of experience with boy life I make the next suggestion to you, and I know it has a bearing upon our leadership in a priesthood capacity and other Church service.

From Baden-Powell came this wonderful suggestion to the Boy Scouts, and he gave it to the world. It has resulted in more real inspiration for service to mankind than almost any text that I know of, and it is simply this: "Every day do a good turn."

Please do not feel that I am referring at this moment now to a boy; I am talking to a man. I am asking that every day as priesthood leaders this spirit of service go forward in our lives, that we might feel the gospel in action, doing some simple, kindly act.

A young man was picking up the glass of a broken milk bottle near a home in California. He was a member of one of our stake missions. A woman from the window was looking at him. The moment that he knocked at the door she said, "Come in. I do not know what you have to sell, but come in."

The young stake missionary said: "I was greatly surprised at this invitation."

In a moment, however, the woman enlightened him when she said, "I saw you gathering up the glass at the gate. You are welcome in my home." A gospel conversation was soon going forward.

It is these simply kindly acts that count. A child or someone in your own home may be in need. It is your mother who is away, and you write that letter, for you haven't seen her for years. Every day doing that good act somehow expands the heart, and we feel the things we teach. It is wrapped up in the life that is striving to practice what it preaches, a radiation that men feel. So I invite you in the future, every day, to do some kindly act; put religion into action.

#### THE STRENGTH OF PRAYER

Finally, I suggest to you every day to pray at least once—but here is the qualifying clause—and feel the prayer. I confess to you that I have prayed many, many times and when I got into bed, under the covers, I have said: "Well, they were only words."

I am very sincere about this, because through the kindness of the Lord I bear testimony to you that when out of my soul I have asked for a blessing, I have felt the glory and the strength of prayer.

My brethren, these are my suggestions to you, born of experience, and I humbly offer them to you. I know that they will prove helpful.

God help us to keep the tabernacles of our spirit, and of his Spirit, clean and fit. May he help us in studying his word daily, that we may feed our souls. May we practice our glorious religion, and feel daily the joy of service.

May God grant to us the daily exercise of prayer, the yearning of a soul crying for help, and praising God for his many



blessings. This is my humble prayer, and I ask it in the name of Jesus Christ, Amen.

### ELDER MARVIN O. ASHTON

*First Counselor in the Presiding Bishopric*

I know of no one whom I would rather follow than Oscar Kirkham. I remarked to Bishop Wirthlin, who sat next to me tonight, as soon as I felt a little relaxation go through the audience a few moments ago, "There is a different feeling here tonight. We are not under such a strain when we are not 'on the air.'"

Much has been said today about prayer, including the last few remarks of Brother Kirkham's. I have never bragged about how much praying I do, but if there is any time I do pray, and pray fervently, it is during conference time—and you know why.

I thought President McKay had some inspiration when he used to announce the speaker, and then say who was to follow. As far as I am concerned, if he wanted to say who was on deck as the third one up, I would say he had still more inspiration. I do not know if anybody has had the courage to tell it to him, but I am telling it to him right now.

#### A TIME FOR FERVENT PRAYER

As one looks out of his window into the world today, he sees things to criticize, and if you please, persons to criticize as he never did before. It does not take very much intelligence to tell what is the matter with the world, here, there, and everywhere. Brother Kirkham has given you four rules of good procedure in life. I would like to give you two which I am sure will "dovetail" into his sound advice. First, *now* is the time when we ought to say our prayers fervently; second, *now* is the time to do our own thinking. I say that with as much fervor as I know how to say it.

Tonight as I speak I would like to feel perfectly free. I am going to speak as I would like to speak, and trust that I will be understood. It will be a kindness of you who are here if you will take what I say in the spirit it is given. I trust that what I say will be tempered with good judgment so that I will not be embarrassed, nor embarrass the good brethren I love.

#### "BOWLEGGED" THINKING

Someone who has been championing very fervently the Word of Wisdom—and I mean *championing*—made this remark the other day. I shall give you his exact words, "I wonder if it wouldn't be a good thing now for us to let up a little on the Word of Wisdom and preach *honesty*."

Now don't get excited; let's stay with the Word of Wisdom. As I go about the Church from stake to stake, if there is any-

thing for which I take off my coat and for which I unmercifully fight it is the Word of Wisdom. I won't say *let us let up* on the Word of Wisdom, but this observation relative to old-fashioned integrity sticks to me!

I suppose there never was a time when we gave more thought to our diet. We want it to be balanced. We want it to have the right calories. I suppose it is very important that our diet be well balanced, that in what we eat, there shall be the different elements to take care of the different needs of the body, for energy, heat, and tissue. If a person doesn't get a proper diet, he may die of partial starvation or what they choose to call it these days *malnutrition*. A person may stuff himself with potatoes, but if this were his only diet, he would soon be in bad shape.

I remember in Scotland when I was on a mission, I stood at the corner one day and saw one of their public schools let out for noon recess. I saw many a little child hobble along the streets with his little legs so bowed that a good-sized pig could run straight through without touching either leg. What was the trouble? *Partial starvation*. Tea and cookies and cookies and tea! Does our thinking, because it is not balanced properly, sometimes suffer in the same way? In plain American English—is our thinking bowlegged? Or to be more frank, do some of us get on the horse of tithing and ride it to death? Do some of us sit astride the *genealogy steed* and ride it till its tongue hangs out? Do some of us ride the *welfare pony* until it is covered with lather? Do some of us think of nothing but the Word of Wisdom, or prayer, and forget the other things necessary to make a real citizen and, if you please, a real Latter-day Saint? Brigham Young said at the time of the Indian wars, "Brethren, say your prayers, but keep your powder dry!" Could a good-sized pig run through our thinking without touching either leg? In other words, do we "strain at gnats and swallow camels"? Do we think bowlegged?

If there is anything that the Lord has held important in our lives, it is that we be honest. Nothing in history has been awarded much greater punishment than dishonesty. To illustrate: The story of Ananias and Sapphira. Things were held in common. As a member of the Church would sell his property, he would turn in all the money to this common fund or storehouse. Ananias and Sapphira connived together that they would have the reputation of giving their all and yet would have the pleasure of retaining some of the money. When confronted by Peter, Ananias, as he put his cash on the counter, represented to Peter that was all. Well, the story was short. As a reprimand from the heavens, they carried him out a dead man. An hour or so later, Sapphira, not knowing what happened, did as good a job of lying as her husband. She was carried out a dead woman. Well, this was quite a lesson. Now, the thinking of Ananias and Sapphira wasn't bal-

anced. They were inconsistent. In other words, these good people were thinking *bowlegged*.

#### OUR ATTITUDE TOWARDS THE AGED

Probably there is nothing that illustrates what I am trying to emphasize better than the length to which people are going these days to get on the relief rolls. Now, I know I am treading on dangerous ground, especially if I get into the realm of the old-age pensions. I am going to observe very carefully and watch every step I make. A civilization is marked by its attitude toward the aged. May it never be said of me that I wasn't thoughtful of the old. You know, after all we are all going to be old some day or die in the attempt!

That which we mete out to the old may sometime be meted out to us. We should be most concerned about our fathers and mothers, our grandfathers and our grandmothers. I often think of the story in the old reader of the grandfather who ate in a dark corner of the kitchen by himself while the rest of the family partook of the better food at a well-spread table. The young son about four or five years of age was seen whittling away on some boards. The father of the lad was inquisitive: "Johnnie, what are you doing?" came the question. The answer came quickly, "Dad, I am making a *trough* for you so when I get to be a man, it will be all ready!"

#### DISHONESTY IN PENSION MATTERS

When our legislature passed the old-age pension, they wanted to be kind and were probably justified in their action, but the point I am trying to emphasize is the misrepresentation that some of our people stoop to, even those over sixty-five, and for that matter, before they are sixty-five—to get this free money. Some of them are downright dishonest. To put it plainly, they are eligible for membership in the "Ananias and Sapphira Club." Let me illustrate what I mean:

Sometime ago in an investigation we found seven people with rather sacred Church responsibilities, with compensation, where they were getting old-age pensions as well as the salary mentioned. They were hiding the facts from those who should know. Sometime ago we discovered a man working for us at our office getting the salary from us and an old-age pension at the same time, and yet that brother, I am sorry to say, had the gall to go to his quorum meeting Sunday mornings pretending to be a Saint! Sometime ago in visiting one of the stake conferences, I found people enjoying old-age pensions who had turned their property over to their son or sons in order to be eligible for old-age pension, and last year their farm produced \$10,000.00 worth of apples! I ask these people, whose thinking, I'm sure, is suffering from

malnutrition, what kind of God in heaven do they think they are worshipping who could look down and smile at all that? Years ago, as a boy, I remember father always went to the market to buy his hay by the wagon load. That is the way hay was sold, in the bulk. If a farmer were unscrupulous enough to add water to the hay before it was sold, he might get away with it. A farmer of this particular kind was heard to call out into the yard, "John, put another dozen buckets of water on the hay and come in to prayers." That poor fellow was not thinking straight. Neither are the members of our Church who get on these relief rolls under false pretenses! Bobby Burns, the Scotch poet, put it very aptly, "The man of independent mind looks and laughs at a' that."

"Consistency, thou art a jewell!" Yes, folks, while our missionaries are out in the world, trying to bring honest souls into the Church, some of us at home are doing this kind of thinking. While they are giving a good pail of milk, we, at home, are kicking it over! What do people think of the rest of us when we are so inconsistent?

### HONESTY ENJOINED

Not too long ago I went to a stake consisting of six wards, where we found one hundred fifty families on relief, notwithstanding this was more of an agricultural area with business augmented by war industries—peaches, \$3.00 a bushel, other crops accordingly—this was the condition we found. It seems to us that often no consideration is given from where the money comes or how long the government can stand such a strain. The only thing in which they are interested is *self*, or in other words, "The government can go to the devil, but I am going to get mine!" Is this the stuff that built up America? Is this the mettle that killed the snakes and made the desert blossom as a rose?

It is a question oftentimes of degree—how far we should go into these things. Let us, as members of the Church, be fair to one another—to use the rough expression—let's not pass the buck! Let's face the truth if it kills us! The trouble is not alone with others as it is with ourselves. Let's be frank and diagnose our own case and we will get better that much quicker than we will by evading the truth. Sometime ago, in visiting a stake, I took occasion to read the reports showing how much hard liquor was consumed in that stake. A member of the stake presidency was indignant at the figures and refuted something like this: "We would have Brother Ashton understand that the only reason so much liquor is consumed in our stake is that we have so many hunters coming from Salt Lake." Brothers and sisters, let's not fool ourselves. If the shoe fits, let's wear it.

Sometimes we are like a horse that isn't bridle-wise, when we pull the left rein, the horse goes headlong to the left and if

we pull the right rein, he goes headlong to the right. One time, I had a little mare that tipped us over in the ditch because she wasn't bridle-wise. And the sad part of it is that men who hold public offices and should know better, even encourage this careless handling of the truth. When we find out what kind of fellows they are, if we would just kiss them good-bye, we would be wise.

If you think I am trying to talk politics tonight, you are sadly mistaken. I have enough to answer for without that. I thought Brother Bennion was very brave today. I would not be as brave as he, but he got away with it all right. I am not talking politics. I did not say a Democrat was honest, and a Republican was not, or vice versa. I am going to keep right out of that. What I am trying to do is to talk honesty. The sad part of it is that these fellows in office, whether it be now or two years ago, or four years hence, or whatever you wish to call it, pretend to be our friends, and they forget all about what honesty is. When you get a fellow like that kiss him good-bye, but do it as quickly as you possibly can.

#### APT ILLUSTRATIONS

Years ago a contractor told me a story, along this line, that I shall never forget. It may have its application right here. The assets of a ranger were largely his sheep. The old gentleman had three sons, one of whom was supposed to be one of those fellows who were not too bright. The rancher died, and the thing now to do was to divide the estate which, as stated, was largely sheep. The two older boys connived together. They would abide by the wishes of their father before his death, and yet very decidedly they wanted the best of the bargain and pooled their interests against their simple young brother. As the sheep were to be divided, they thought they would make three pens, putting in each pen a third of the sheep. By the way, this little fellow who was thought not to be too bright had a pet sheep that, like Mary's little lamb, its fleece was white as snow and every where the boy went, this lamb was sure to go. He loved it very dearly. He thought so much of it that he decorated it with a blue ribbon. He fondled it and caressed it. Now, the two older boys thought they would capitalize on the love of the boy for the animal. They proceeded accordingly. Into the center pen of these three pens they had constructed, with the dividing of the sheep, they put all the gummers, all the runts and all the shabby sheep. Of course, they watched that the number was the same in each pen, but into this pen of the culls, they put the pet lamb with the blue ribbon around his neck. Now, it doesn't take much reasoning to follow the philosophy of such a wonderful division of the father's assets. Now, they said to their weak-minded brother, "Willie, you may take your pick." Willie did just exactly what they thought—

he made a bee-line for the pen wherein bleated the pride of his heart—his pet lamb. He opened the gate, rushed in, put his arms around his pet lamb and said something like this, "My dear little lamb, we have been friends a long while. I have called and you have come and because of my affection for you, I have put a blue ribbon around your neck. I loved no one of the fold as I loved you, but," he added, "my dear, when you associate with a bunch like this, this is where we must say good-bye." Yes, if we would say good-bye to some of these fellows who are supposed to be our pets, we would make this a better America!

Some of our citizens are hanging on to what they can get like bloodsuckers! It isn't a question of "what should I give to my country," but "how much can I bleed her?" "The other fellow is getting his, I am going to get mine!"

Let us teach our children *honesty*!

When Abraham Lincoln found that damaged book in the crevice of the logs, he did not need to run to the owner and say, "I will make that up in split rails," but he *did*! When he found a shortage of tea, he did not have to walk five or ten miles to make it right, to be forgiven, but he *did*. When he was a lad of nine or ten, his mother put her arms around him and said, "Abe, leave that stuff alone"—*whiskey*. When he was elected President of the United States, he could have had champagne, but he put a big pitcher of water—Adam's ale—on the table as much as to say, "If you don't like that, you can lump it." In other words, the seeds of his mother's teachings bore good fruit.

#### CHILDREN TO BE TAUGHT EARLY IN LIFE

Let us start early. The python egg is as innocent looking as an hen's egg, but out of it comes the reptile that grows as big as your leg and hangs from the first tree and strangles its victim, whether it be man or beast. *Let's crush the egg of dishonesty before it hatches!*

Now, I just want to say this in closing. Bishop Richards was very frank today in telling what some of our young people are doing. It comes to me from many directions that sometimes young people think that so long as they do not drink tea or coffee, nor smoke, they can get away with anything. Some of the soldier boys say some of them will not do some of these things, but "we can get what we want." That is a bad situation. Am I too frank? I am going to say what I have said before: I do not want my children to drink tea nor coffee, but I would rather have them take a bath three times a day in coffee and lap it up as they swim in it than to *lie*! To repeat, the Lord expressed himself along this line very emphatically. The occasion I have mentioned: He was in favor of a double funeral in the Ananias family. You cannot do very much with a liar. The Lord won't have him, and if I were

the devil I would not have him either, because I would be afraid of being double-crossed.

May the Lord help us to be consistent. May he help us to think straight. Let's remember that "an honest man is the noblest work of God." The closing remarks of President Grant's message to us at this conference pleaded with us to think soundly. May the Lord help us to be consistent in our thinking, I ask in the name of Jesus Christ. Amen.

### ELDER JOSEPH F. SMITH

#### *Patriarch to the Church*

Inasmuch as this is a priesthood meeting, and inasmuch as at our last semi-annual conference I spoke at the priesthood meeting, this was the one session at which I expected to be comfortable. I have learned another lesson in jumping at conclusions.

Since this is a priesthood meeting, if I may have the assistance of my Father in heaven, I should like to attempt, at least, to make a few observations that may answer some queries you have, and I feel safe in assuming that some of these queries are common, because of the frequency with which they have been put to me.

#### THE NECESSITY FOR WITNESSES

Oliver Cowdery occupied a unique position in the Church. He was called to be a special witness, and that is according to law. The Lord has said time and again that his word is to be established in the mouths of two or three witnesses. It is significant that the Prophet Joseph Smith did not receive the priesthood by himself, but he, together with Oliver Cowdery, received the priesthood, and it was Oliver Cowdery's calling to bear witness to these things.

The Savior himself, according to the law, required a witness, and his Father in person, bore witness to the divinity of his Son. Together they appeared to the Prophet Joseph Smith. You will find ample Biblical support for the necessity of witnesses.

Oliver Cowdery did not remain faithful, and his position was given to Hyrum Smith.

And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as a counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right; That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people. That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven. (Doc. & Cov. 124:91-93.)

Hyrum Smith was called to be the patriarch to the Church, but he was also called to take Oliver Cowdery's place as special witness to the Prophet.

... From this time forth I appoint unto him that he shall be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph; That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery; That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever. (Doc. & Cov. 124:94-96.)

That calling was over and beyond his office of patriarch. He was a special witness to his brother, and was shown the keys of presidency. Now this situation has been unique in the history of the Church. Since that time that has not been necessary. There are thousands of persons who now are witnesses of the divinity of the Prophet Joseph Smith, so that the office that Hyrum Smith held was more than the office which subsequent patriarchs have held.

#### SPECIFIC DUTIES OF PATRIARCHS

Patriarchal blessings are sacred things. It is significant to me that in the revelation, the great revelation on priesthood, the word "patriarch" itself is not used. I have pondered that considerably.

It is the duty of the Twelve, in all large branches of the church, to ordain evangelical ministers, as they shall be designated unto them by revelation. The order of this priesthood was confirmed, to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. (Doc. & Cov. 107:39-40.)

Then the order of this priesthood, beginning with Adam, is chronicled in the 107th section of the Doctrine and Covenants.

Now we know that these men were patriarchs. I am not sure that I know precisely why the words "evangelical ministers" were used, rather than the word "patriarchs." It seems, however, significant to me that the term here used suggests very definitely the spiritual nature of the patriarchal office. It is not an administrative office, it is not an executive office, it is a spiritual office.

The old patriarchs, of course, lived under a patriarchal system of government. The head of the family was, actually the head of their government, and that continued for a good many generations. We no longer live under a patriarchal form of government. Our civil government is greatly different. The Prophet Joseph Smith, in a meeting with the Twelve, explains specifically that "evangelical ministers" means "patriarchs."

If I remember correctly, he gave these instructions on the



27th of June, 1839. I may be wrong. One of the duties of a patriarch in these days is to declare the lineage of the persons receiving blessings. I am of the opinion that that means much more than simply a declaration of fact. Some persons who have received patriarchal blessings and who have not had their lineage declared have shown a good deal of concern, wondering about it.

I must confess, for myself, I have never been able quite to understand why we should be so much concerned about merely not knowing. Certainly this declaration of lineage is a more important thing than simply giving an individual a psychological satisfaction as to his heritage.

#### A RESPONSIBILITY IN LINEAGE

I believe that a declaration of lineage, by the authority of the priesthood is also a declaration of, and an assignment to, a responsibility. When one has his lineage declared, he is given a responsibility to fulfill, according to that heritage.

On the very day that the Prophet explained that evangelical ministers meant patriarchs, he also explained some of the functions of the Comforter. He explained the difference between the two comforters, and he explained that one of the functions of the Holy Ghost is to purge the Gentiles of their Gentile blood. Now we know that today heritages are mixed. Pure racial strains—certainly in the Occident—are almost impossible to discover. Bloods are mixed but a Gentile, born of full Gentile lineage, being converted to the gospel, accepting the gospel, and receiving the Holy Ghost, through his faithfulness, according to the Prophet's words—and these are not my words—according to the Prophet's words, will have his Gentile blood completely purged, and he will become literally of the blood of Israel.

I think that fact is something for patriarchs prayerfully to ponder.

#### A FATHER'S BLESSING

The question has arisen a number of times recently whether or not fathers are entitled to give their children patriarchal blessings. The answer is yes and no. After all, if you are going to deal technically merely in the meanings of words, a patriarchal blessing means a father's blessing. A patriarch is literally a paternal ruler. That is what the word means, and any father in the Church who holds the higher priesthood, may, in the authority of that priesthood give unto his child a blessing, and that is a patriarchal blessing, in that it is a father's blessing.

But according to the ruling of the Church, that blessing is not to be recorded as having come from an ordained patriarch, because it does not come from an ordained patriarch. The business of declaring lineage and giving patriarchal blessings, these

blessings given by one who is ordained a patriarch; that is the privilege of the ordained patriarch. Such blessings are recorded and kept in the Church historian's library.

### MORE THAN ONE PATRIARCHAL BLESSING

There are some who would like to have more than one patriarchal blessing. In the early days of the Church many people received many patriarchal blessings, or at least blessings by patriarchs. The First Presidency and Council of the Twelve have advised that one person receive one patriarchal blessing. Now, that is not one of the laws of the Medes and Persians. There are and have been a few cases that have come to my attention where persons have received patriarchal blessings when they were very young, and where they have felt that the blessings have been mostly fulfilled, and they would like another patriarchal blessing.

The advice of the First Presidency and the Council of the Twelve is to the effect that under normal circumstances one person should receive one patriarchal blessing. I think that wherever there is to be an exception, the recommendation for that exception should be made very, very carefully, and bishops and stake presidents should exercise care in that regard. If the bishop and the stake president concerned, after careful and very thorough consideration, feel that conditions warrant it, they may issue a signed recommendation to their patriarch to give an additional patriarchal blessing to the person recommended. In such rare cases, where the lineage has already been declared, there is no need, of course, for repetition.

### A PATRIARCHAL BLESSING FOR INDIVIDUAL COMFORT

A patriarchal blessing is a very personal thing. Sometimes zealous teachers in auxiliary organizations develop enthusiasm in classes for patriarchal blessings, and there have been cases where whole classes have gone to receive their patriarchal blessings at one time. This brethren, would better be avoided. It is commendable, on the part of teachers of children, to talk about patriarchal blessings, to explain the importance of them and their value, but the individual himself, if he wants it, should first obtain his proper recommendation, and then make his own appointment with the patriarch, and having received that blessing he should hold it sacred. It is not a thing to be published; it is not for everybody to see; it is for his comfort, for his strengthening. It is his blessing.

Every one of you who has had a patriarchal blessing probably has a testimony about it, and almost daily one of the great joys comes to me—as it does to every patriarch—and also one of the terrifying things about the position, is the testimonies of persons who have received patriarchal blessings.

## BLESSING UPON HIS SON

Let us teach our children the value of them, let us teach them what they are, let us instill into them a desire to get them.

I think one of the biggest thrills that I have had was a few weeks ago. One day on my appointment sheet I read merely "appointment." There was no name. I asked my secretary who that was, and she mumbled something rather inarticulately. At the appointed hour, my little nine-year-old boy came into my office, beaming all over. On his own initiative he had gone to his bishop and the president of the stake and he brought me his recommendation to have his daddy give him a patriarchal blessing.

I acknowledge my weakness; many times a day I am aware of my utter dependence upon our Father in heaven. I ask you, my brethren for your sustaining prayers. I bespeak for every patriarch in the Church the prayers of our brethren.

God give us vision in these times when nations are being sacrificed upon the altar of righteousness. Give us the power to see and the strength to do, I pray, in the name of Jesus Christ. Amen.

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The Tabernacle Choir male chorus sang "The Holy City."

## ELDER CHARLES A. CALLIS

*Of the Council of the Twelve Apostles*

I must not encroach on the time of the First Presidency in this important meeting. May I read a story that was published in *The Reader's Digest* of April 1944:

## "THAT'S THE SPIRIT"

The bomber had been almost ripped apart by German cannon. The ball turret gunner was badly wounded and stuck in the blister on the underside of the fuselage. Crew men worked frantically to extricate the youngster but there was nothing they could do. They began to jump.

The terror-stricken lad screamed in fear, as he saw what was happening. The last man to jump heard the remaining crewman, a gunner, say, "Take it easy, kid, we'll take this ride together."

And they took that ride of death together, and together they stood at the gates of God, the selfsame God who died for all men.

## A PLEA FOR UNSELFISHNESS

Brethren, in this hour of trial, we must all take the ride together, eschewing all selfishness and personal advantage. You ask for a postwar program. The Lord gave it to us. It is as follows:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation

in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands! (Doc. & Cov. 56:16, 17.)

The blood of the rich men's sons and the blood of the poor men's sons commingle at this very hour upon bloody battlefields in a brave endeavor to keep the temple of liberty inviolate and keep eternal those principles of freedom for which our forefathers bled and died.

Is it not possible for the rich man, the capitalist, and the laborer to meet at a round table conference and settle all these economic troubles? If they will meet in the spirit of Christ, these things will be settled to the satisfaction of all concerned.

May God send that day which the Nephite people enjoyed that golden era of two centuries, where in their industrial and social life all things were had in common; they lived in the prosperity of Christ; there were no rich and no poor. Banish selfishness from the world and this blessed condition would be realized.

We are in the midst of turbulent times. Reason is invited to give way to partisanship; but we must not blind ourselves to the good of all the people of the United States. Let us pray with the poet:

God give us men. A time like this demands  
Strong minds, great hearts, true faith and  
ready hands!

Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor, men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries without  
winking;

Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking;  
For while the rabble, with their thumb-worn  
creeds,

Their large professions and their little deeds,  
Mingle in selfish pride, lo Freedom weeps,  
Wrong rules the land, and waiting Justice sleeps.

—J. G. Holland

May God give us reason. May we in prayer approach him for guidance in temporal as well as in spiritual things, and may unselfishness rule the land, and rule in the hearts of men, that these economic differences may be adjusted in the spirit of tranquility, reason and divine justice, and may we all take the economic ride together, I humbly pray in the name of Jesus Christ. Amen.

## PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

To the leaders in stakes, in wards, and in quorums of the Church, I wish to say that there is present need for the putting forth of greater effort than ever before to teach the Word of Wisdom. The man or woman who keeps the Word of Wisdom is true to himself or herself. The man who is honest with his God in paying his tithes and offerings is usually honest with his fellow men. The man who speaks the truth is one who should be chosen to teach your children, and leaders in stakes and wards should be more careful than ever to see that the teachers in our auxiliaries and in our quorums are men who are true to themselves, to the Church, and to their God.

## SUNDAY SCHOOL TEACHERS AND THE WORD OF WISDOM

You know that too many of our young girls today are indulging in nicotine. Designing men, by attractive, insidious advertising, are leading youth astray. Recently (and that is just a few weeks ago) several young girls, some of whom are members of the Church, were playing cards, and nearly all of those present were smoking. One of the girls who herself was smoking, said during the game while a cigaret was in her hand: "Next Sunday I begin to teach a Sunday School class. I am going into religion!"

A Catholic girl who spoke to a Mormon girl who was not smoking, said: "I do not understand that. Your Church does not believe in smoking. Why is she appointed to teach a Sunday School class?"

"Well," said the Mormon girl, "you smoke."

"I know, but I am not teaching."

When that young girl was asked to teach a Sunday School class I think some bishop slipped! Young men and young women whom we appoint to teach our children should be asked specific questions regarding their attitude toward the standards of the Church. I should not like to have any little grandchild of mine sit in a class Sunday morning and listen to a girl teach the Word of Wisdom, or any other principle of the gospel, and then have that grandchild see her teacher smoking a cigaret. A girl who accepts the responsibility of teaching, and who indulges in smoking and drinking is guilty of hypocrisy, dishonesty of the worst kind.

## A LESSON FROM "LES MISERABLES"

Jean Val Jean as Monsieur Mayor—you will remember in that great work of Victor Hugo's (*Les Miserables*)—came one day upon some laborers who were very busy pulling up nettles. The nettles were lying there—thrown out to die. The great leader picked up one and said: "This is dead, but it would be well if we

knew how to put it to some use. When the nettle is young the leaves make excellent greens, even when old it has filaments and fibers like hemp and flax. Cloth made from the nettle is worth as much as that made from hemp. Chopped up, the nettle is good for poultry, pounded, it is good for horned cattle."

He named some other uses and added, "If we would take a little pains the nettle would be useful; we neglect it and it becomes harmful, then we kill it."

He then paused and said: "How much men are like nettles! My friends, remember this, that there are no bad herbs and no bad men; there are only bad cultivators!"

I think the man or woman who stands before a class to teach the standards of the Church who himself or herself does not live up to those standards is a "bad cultivator."

#### SUGGESTED QUESTIONS FOR TEACHERS

Bishops, do not hesitate to ask the men and women whom you choose to teach our children the following questions direct:

Can you support the authorities of the Church? Are you in harmony with the bishopric? With the stake president? The general authorities?

Do you keep the Word of Wisdom when you are out in society, on the street, or wherever you are?

Do you pay your tithing?

Do you keep the Sabbath day holy?

Are you honest in your dealings with your fellow men?

Do not hesitate to put these and other pertinent questions directly to teachers, when you call them. Appeal to them and try to make them realize that to be a teacher is to be a leader, a copartner with the Creator in moulding souls.

#### THE MOULDING OF SOULS

The thought behind the following lines is worthy of a better dress than the author has put upon it:

The sculptor may chip the marble block,  
The painter a blot erase,  
But the teacher who wounds a little child  
May never his fault efface.

O realize then, indifferent one,  
In moulding a plastic soul  
The blight you cause, the scar you make  
May meet you at Judgment's Roll.

God help us as teachers and leaders to set worthy examples to our children, I pray in the name of Jesus Christ. Amen.

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

My brethren: I shall not detain you. I arise from a sense of duty and because President McKay has asked me to do so.

Some four years ago I was down in Oklahoma City attending a Scout meeting. I gave some pretty strong doctrine for that group regarding the teaching of youth, and I summed up the principle behind some of my observations in a sentence reading somewhat like this: "Youth will not hearken to a sinning man crying repentance." I still stand by that observation.

**UNITY A PRINCIPLE OF POWER**

I would like to say just a word or two on a subject that I touched on last conference and that I may talk about again at some other conference if I shall be spared to be with you. I refer to the question of unity, and I will make my observations brief and as pointed as I may.

Brethren: If this Church is to grow as the Lord wants it to grow, if the people are to become as righteous in their living as the Lord wants them to become, there must be unity in this Church. It will not do for presidents of stakes or for bishops or for heads of auxiliary organizations to chart their own course. If we are to move forward we must move together. I loathe war so much that I hate to use any illustration in connection with it, but I do call your attention to this fact, of which we are all sensible in these times, that there could be no successful campaign by a series of armies if they did not act in unity. If every general "went off on his own," there never would be a successful operation.

Now, so much for unity in administration. I would like to say just a word about unity in faith. The whole history of the world shows that nations have gone into decay and have fallen because of internal trouble, internal dissension, internal rottenness. The church, speaking in general terms—not of our Church—has had the same experience. Foes from without were not the church's undoing, it was those who were within.

**WORDS OF WARNING**

I want to say to you brethren, and I am not professing any spirit of seership or prophecy, I am only going on the lessons which history has taught me, but I tell you we are beginning to follow along the course of the early Christian church. So long as that church was persecuted from without, it prospered, but when it began to be polluted from within, the church began to wither.

There is creeping into our midst, and I warn you brethren about it, and I urge you to meet it, a great host of sectarian doctrines that have no place amongst us. The gospel in its simplicity,

is to be found in the revelations, the teachings of the Prophet and the early leaders of the Church. We shall make no mistake if we follow them. We shall make mistakes, and we shall lead our youth, or some of them, to apostasy if we try to harmonize our simple beliefs with the philosophy and the speculations of sectarian doctrines. When you can hear in our Sunday Schools in some of our most prominent wards, that we do not need to worry much about or think much about the first vision, we do not need to think very much about the atoning sacrifice of Christ—that is a mystery; we do not need to think very much about the power of healing or functions of the priesthood, but only about our cultural and material achievements, we would better be careful.

We must not "liberalize," and I put that term in quotes, our teachings; we must accept them as God gave them to us and there must be amongst us a unity in faith. We used to hear that expression often when I was a boy, I have not heard it for a long time, but it is a good term to get back into our vocabularies.

May the Lord give us unity, may he inspire us with his Spirit, may he give all of us humility, make us humble, teach us how little we know, and may he give us a realizing sense of our obligation towards the youth, to see to it that no word or thought or act of ours shall tamper with their faith.

#### YOUTH HUNGERING FOR THE GOSPEL

I testify from my observation, to the truthfulness of the words of Brother Clayton last night to the bishops when he told them that the youth were hungering for the gospel. You read the letters from the boys at the front when they tell you about what they talk when they come together in meetings. It is about the restored gospel, it is about faith and the power of faith and righteous living. When they get to the front, with all that that means, all finespun ethics and philosophy leave them; they come back to the stern realities of religion—the existence of God, the atoning blood of the Savior, the power of faith, the reality of the first vision, the reality of the priesthood, the reality of power of the priesthood, the reality of salvation.

God give us all, I repeat, humility and a full sense of our obligation to the youth and of our responsibility if we mislead them, I humbly pray in the name of Jesus. Amen.

#### PRESIDENT DAVID O. McKAY

##### *Second Counselor in the First Presidency*

It is a joy to be with you, my brethren. Each of these speakers representing the Presiding Bishopric, the First Council of Seventy, the Twelve, and the Patriarch, have given special messages. Let us give heed to them.



I am sure that you would have me express to the Tabernacle Male Chorus your sincere appreciation of their inspirational contribution—this evening. They have contributed as have the speakers to a very uplifting and instructive service.

You will remain seated while the male chorus now sings, "Discovery," by Grieg. Following that, the benediction will be offered by President Claude Brown of the Twin Falls Stake.

After the benediction this conference will be adjourned until ten o'clock tomorrow morning, at which hour the broadcasting proceedings will be resumed over radio station KSL and over the radio station at Cedar City and possibly two in Idaho. We will report to you tomorrow morning. Admission will be only by tickets. Please bring your Song Folders with you.

As we shall go on the air for the usual CBS Tabernacle Choir broadcast at 10 o'clock sharp, everybody should plan to be in his seat no later than 9:50 a.m.

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The Tabernacle Choir male chorus sang "Discovery"—Grieg. President Claude Brown of the Twin Falls Stake offered the closing prayer.

Conference adjourned until Sunday, October 8 at 10 o'clock a.m.

### THIRD DAY MORNING MEETING

Sunday morning, October 8.

The Sunday morning session of the Conference, during which, in addition to the usual Conference proceedings, the *Tabernacle Choir and Organ* broadcast and the *Church of the Air* broadcast were given, commenced at 10 o'clock a.m.

#### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

Preceding the broadcast we shall open this morning's session of the third day of conference by prayer. President Grant, who is at home listening to the services over the direct wire from the tabernacle to his home, requests that his Second Counselor conduct the services.

Prayer will be offered by President Owen G. Reichman of the Bonneville Stake.

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Elder Owen G. Reichman, President of the Bonneville Stake, offered the invocation.

## TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:00 to 10:30 a.m., the regular morning Tabernacle Choir and organ broadcast was presented. The broadcast which originated with radio station KSL, Salt Lake City, was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The program was as follows:

(At 10:00 the choir and organ broke into "Gently Raise," singing words to end of second line, from which point the choir hummed the melody for announcer's background to the end of verse.)

*Richard L. Evans, announcer:* Another week of life has come and gone, and again we welcome you to Temple Square in Salt Lake City, with music and the spoken word shaping a pattern of quiet thoughtfulness for this day of rest and reverence.

At this hour the Columbia Broadcasting System and its affiliated stations bring you the 795th nationwide performance of this traditional broadcast from the Crossroads of the West, with J. Spencer Cornwall conducting the singing of the Tabernacle Choir, Frank W. Asper at the organ, and the spoken word by Richard Evans.

We begin with a chorus by Archangelsky written on a text from the 55th Psalm—"Lend thine ear to my prayer, O Lord, my God . . . Because of the voice of the enemy, because of the oppression of the wicked . . . my heart is sore pained within me . . . and fearfulness and trembling are come upon me . . . Help me, Lord, to conquer over danger."

(Choir sang "Lend Thine Ear To My Prayer.")

*Announcer:* It is written that the song of the righteous is a prayer unto the Lord; and so have the masters of music preserved their supplications in song, one of which Dr. Asper recalls in the quiet and reverent phrases of a "Prayer" by Devred.

(Organ presented "Prayer"—Devred)

*Announcer:* A choral theme in memory of the righteous departed continues this hour from Temple Square as the choir sings from the writings of Tchaikowsky—"How Blest Are They Whom Thou hast chosen and taken, unto Thee, O Lord. Their memorial is from generation to generation."

(Choir sang "How Blest Are They.")

*Announcer:* Quietly spoken now by the Tabernacle organ is the benediction of a closing day. It is the "Evensong" by Schumann.

(Organ presented "Abendlied"—Schumann)

*Announcer:* "Children's children are the crown of old men; and the glory of children are their fathers." (Proverbs 17:6.) This, from

Proverbs, suggests comment on a law of privilege and responsibility, established in the wisdom of God. Every man born of woman has the right to be taught wisely, to be nurtured and sustained, loved and cherished, and provided for until he, himself, is able to assume his own obligations and support. He then in turn has the obligation to rear children of his own, to make a good home for them, to nurture and counsel and instruct, until they shall grow in wisdom and arrive at the age and ability to do for themselves the needful things of life. But beyond what a man may rightfully expect to receive from his parents, and beyond what he may be privileged to give his children, he has also an obligation to the home in which he was born and nurtured and to those who have reared him. The moment a man feels no obligation to his parents, or the moment a parent feels no obligation to his children, the moment there is no feeling of interdependence and responsibility to brothers and sisters in the home, the spirit of irresponsibility and selfishness has taken over. In some places in this world and generation of ours there has been a tendency to remove these obligations of home and family. May heaven protect us from the inroads of such false philosophy and may we also do something to protect ourselves from it. The family is the strongest unit of society because it is the unit of highest responsibility, and to break down this strength is ultimately to break down civilization itself, because if men are not made to feel their obligations to home and family, they cannot be made to feel their obligations to anyone or anything—and soon this selfishness and irresponsibility make their inroads upon communities and nations. The obligations of parents to children, the obligations of children to parents, and the obligations of brother to brother, are socially, economically, and spiritually sound, and morally irrevocable—and any society in which the family is not the measure of strength has fallen upon evil ways, and is marked for weakness and disintegration. And the hearts of the fathers shall be turned to their children, and the hearts of the children to their fathers. (See Malachi 4:6.)

(Without announcement, choir broke into "God of Our Fathers"—Warren)

(Without announcement, organ modulated into "Softly Now the Light of Day.")

**Announcer:** From the choir we have heard the 19th century hymn "God of Our Fathers," whose almighty hand leads forth.

And now turning to Handel's "Messiah" we close from Temple Square with the singing of a profoundly worshipful choral tribute to Jesus the Christ, the Prince of Peace, the Savior of Mankind: "Worthy is the Lamb that was slain"—Handel.

(Choir sang "Worthy is the Lamb that was slain.")

(End of Broadcast)

**PRESIDENT DAVID O. McKAY***Second Counselor in the First Presidency*

We are now convening the morning session of the third day of the 115th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints.

President Grant is listening by a special wire from the tabernacle to his home.

The regular session of this conference will now convene for a half hour, then the *Columbia Church of the Air* will be given.

The proceedings of this conference are being broadcast over KSL, KSUP at Cedar City, and KFXB at Nampa and Boise.

This historic building is filled to capacity. With the exception of the ladies in the choir the entire congregation is made up of stake, ward, and quorum officers, as previously announced through the public press.

Elder J. Spencer Cornwall, as heretofore announced, is conducting the music, and Elder Frank W. Asper is at the organ.

Elder Mark E. Petersen of the Council of the Twelve will be our first speaker.

**ELDER MARK E. PETERSEN***Of the Council of the Twelve Apostles*

The Church is often spoken of as the "vineyard of the Lord." It is so referred to in a parable that the Lord gave to the Prophet Joseph Smith, which I wish to relate to you here:

**PARABLE OF THE VINEYARD**

A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive-trees;

And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive-trees may not be broken down when the enemy shall come to spoil and take unto themselves the fruit of my vineyard.

Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive-trees, and built a hedge round about, and set watchmen, and began to build a tower.

And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

Might not this money be given to the exchangers? For there is no need of these things.

And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

And the enemy came by night, and broke down the hedge; and the servants of the noblemen arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees.

Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil?

Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. (Doc. & Cov. 101:44-54.)

### THE CHURCH PROGRAM FAR-REACHING

The gospel plan has many fields of activity. Each one of those fields is vital and essential. We have the work of the priesthood quorums for men and for boys; we have the Church welfare plan; we have our financial system of tithing, and fast, and other offerings; we have the work of the auxiliaries; we have the plan of clean living, known as the Word of Wisdom, and many other fields of activity. Each one is positively essential in its place; each one was set there by the Lord himself as part of the plan of salvation. It is not for us to say that any part of the plan of God is not essential. It is not for us to say that any part is unimportant, to be disregarded with impunity.

One organization may not say to another, "I have no need of thee," any more than the eye can say to the ear, "I have no need of thee," nor the hand to the foot, "I have no need of thee." As Paul said:

For the body is not one member, but many; . . . if the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members everyone of them in the body, as it hath pleased him. (I Cor. 12:14, 17, 18.)

Let me repeat that last bit of scripture: "Now hath God set the members everyone of them in the body as it hath pleased him."

The Lord expects us to live the gospel by participating in the program of the Church. Every part of that program may be likened unto the trees and the tower in the parable I have read to you. Each tree was planted by commandment of the Lord; the tower was to be erected likewise by the commandment of the Lord, who clearly explained to his servants the purpose of the construction of such a tower.

Likewise, the various parts of our program have been set in the Church by the Lord for a particular purpose, a wise purpose in him, as a means of bringing into his fold the souls of men.

### ATTITUDE OF SOME MEMBERS AGAINST OUTLINED PLAN

But there are those among us who do not consider that all these parts of the program of the Church are necessary. They feel that they are unimportant, and that therefore they are not in any

way bound to comply with them, How much are they like the servants in the vineyard, spoken of in the parable in these words:

And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of this tower? And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? For there is no need of these things. (Doc. & Cov. 101:47-49.)

We might paraphrase the words of the parable to express the attitude of some among us by saying:

What need hath my Lord of this Church welfare program, seeing this is a time of prosperity? What need hath my Lord of a plan to remove the aged from the public welfare rolls of the state and the counties, seeing that we pay high taxes, and are invited to accept the government dole without so much as having to work to get it?

Or what need hath my Lord of this Melchizedek Priesthood program, with its four committees and its projects and assignments for the members of the quorums, seeing this is such a busy time and we have not time to take care of our own personal affairs, let alone bother with the affairs of our brethren? Or what need hath my Lord of an Aaronic Priesthood program? Why should we bother with a standard quorum award plan, requiring the boys to attend their priesthood meeting every Sunday morning, seeing that Sunday is the only day of the week on which they might stay in and sleep and get a little more rest than they normally could get? Also, why bother with such a program when so many of our boys are in the service of their country?

Or what need hath my Lord of printing and publishing a Church News for its service men; why should we bother sending it out to those boys, when it is just too much trouble to mail it to them?

Or what need hath my Lord of a Word of Wisdom, when I simply must have my cup of coffee for a morning "pick-up"?

Or what need hath my Lord of a tithing system when I need my money for other things?

To return to the words of the parable:

And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their Lord.

You look into the failure of any person to live the commandments of God, or you look into the failure of any organization to follow the outlined program of the Church, and you will find the person, or the organization, which does not regard the program of the Church or the commandments of the Lord as particularly important. "What need hath my Lord of these things?"

Invariably failure follows those organizations, because, as the parable points out:

... the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive-trees. Doc. & Cov. 101:51.)

An Aaronic Priesthood organization which fails to take care of its boys according to the outlined program, will see its boys be-

come disinterested. Soon the boys start staying away, and before long they drift into evil habits.

#### RESULTS OF FOLLOWING OWN DESIRES

Where is the fault for such a condition? Is it with the boys, or is it in the failure of the organization to follow the outlined plan?

A father decides that the commandments of the Lord are not necessary, so he becomes inactive, and soon his wife and children likewise discontinue keeping the commandments, and soon we have an inactive family on our hands.

A priesthood quorum or other organization may be headed by officers who feel that the plan as revealed to them by the authorized servants of God is not really necessary and not really important, and that they have ideas that are much better themselves, and therefore they do not follow the program. Soon, however, they find that their organization begins to slip; that the interest of their members falls off, then the attendance declines, and before long the organization fails to fulfill the function for which it was created.

So we see the results of failure to follow the outlined program of the Church.

Then, in the words of the parable, the lord of the vineyard speaks and says:

... Why! what is the cause of this great evil? Ought ye not to have done even as I commanded you, and—after ye have planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. (Doc. & Cov. 101:52-55.)

#### REBUKE GIVEN BY THE LORD TO THE EARLY SAINTS

More than a hundred years ago the Lord desired to establish the center stake of Zion at Independence, Missouri, but the attempt met with failure, which caused the Prophet of God to grieve. The Lord explained to him, saying:

Verily I say unto you, concerning your brethren who have been afflicted and persecuted, and cast out from the land of their inheritance—

I, the Lord, have suffered the affliction to come upon them, where-with they have been afflicted, in consequence of their transgressions; . . .

Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me. (Doc. & Cov. 101:1-2; 6-8.)

That is so much like human nature. When we regard our work in the Church, let us remember that we are working in the vineyard of the Lord, and that we are his servants, just as the servants who worked in the planting of those olive-trees. And remember, too, that if we esteem lightly the word of the Lord in the day of our prosperity, in the day of our trouble he may be slow to hearken unto our prayers, to answer us and provide for our needs.

#### SUSTAINING THE LEADERS OF THE CHURCH

During this conference we have raised our hands and sustained the authorities of this Church; when we sustained Heber J. Grant as president, we took a vote also to sustain him as prophet, seer, and revelator. Then we voted to sustain the counselors in the First Presidency, and the Twelve, and the Patriarch, and after we had thus voted, we took an entirely different vote. This time we sustained this group of men as prophets, seers, and revelators, in addition to their positions of membership in the Twelve, the Patriarch, or as counselors in the First Presidency.

Some people ask: "When is a prophet really a prophet?" You remember the reply that is frequently given, that is, that a prophet is a prophet when he speaks by the power of his office.

I want to tell you brethren that the program of the Church that has been given to you has been provided to you officially by these presiding brethren whom you have sustained as prophets, seers, and revelators. This program has been given to you officially by them, functioning in their official capacity. Therefore what right do we have to say that this part of the program is not necessary, or that part of the program is not necessary?

Always we have been taught that the first principle of the gospel is faith. We have been taught that, "We believe in God, the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost." Can we say that we really and truly believe in Jesus Christ if we do not believe in the program of his Church? And if we do not believe in the program of his Church, can we say that we are truly and honestly followers of the lowly Nazarene? "If you love me, keep my commandments." Remember that command; each one of us should think of it with respect to our adherence to the program of the Church, whether it is personal adherence, whether it is adherence on the part of an organization, or within our families. "If you love me, keep my commandments."

#### LOVE FOR GOD SHOWN IN FAITHFUL SERVICE

When the Lord gave us the first great commandment, I am thankful also that he gave us that part of the 4th Section of the Doctrine and Covenants which says:



... O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (Doc. & Cov. 4:2.)

If you really and truly believe in the first and great commandment, to love the Lord thy God with all thy heart, might, mind and strength, it means then that you will serve him with all your soul, and with all your heart, with all your mind, with all your might, and with all your strength. That means that you will serve him without reservation of any kind, and that of a truth you will put your whole soul, your whole heart, into the work of Almighty God, that you will apply the best of your intelligence, you will serve him with all your mind, by seeking to know the program of the Church, and then to live up to that program with all your soul.

It means likewise if you are going to love him and serve him with all your strength, that you will serve him, with all your physical strength, with all your mental strength, with all your spiritual strength, and with the strength of all your resources, whatsoever they may be. If you really love the Lord your God you will serve him in that manner. And all who do so are likened unto a wise man that built his house upon the rock, and the rain descended and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock.

My brethren, I pray that we may have the faith and the courage to follow the program of the Church. I pray that we may sustain the authorities of the Church not only with our hands, but that we may sustain them also with our works in following the outlined program, and not setting up something of our own which is not in harmony with the program that is provided by the inspiration of these men whom you have sustained as prophets, seers, and revelators during this conference. And this is my prayer, in the name of the Lord Jesus Christ. Amen.

At the suggestion of President McKay, the congregation arose and joined with the Tabernacle Choir in singing one verse of "An Angel From on High" (Song Folder No. 23).

## CHURCH OF THE AIR BROADCAST

Columbia Broadcasting System's *Church of the Air* was presented from 11:00 to 11:30 a.m., as a part of the proceedings of this session of the conference. Elder Richard L. Evans was the announcer. The program was as follows:

**Announcer:** The Church of the Air was established by the Columbia network so that representatives of the major faiths might bring their messages to a nationwide congregation of worshippers. This series, which is now in its fourteenth year of continuous

broadcasts, presents two devotional programs each Sunday. Today, the network service of the Church of Jesus Christ of Latter-day Saints comes to you from the Mormon Tabernacle on Temple Square in Salt Lake City, where the 115th semi-annual conference of the church is now in session. The speaker will be Elder Ezra T. Benson, a member of the Council of the Twelve Apostles of the Church. He speaks today on the subject: *America, A Choice Land*. The Salt Lake Tabernacle Choir, under the direction of J. Spencer Cornwall, provides the music for the service. Dr. Frank W. Asper is at the organ. The choir opens with a chorus from the St. Paul by Mendelssohn, using the text from scripture: "How Lovely Are the Messengers That Preach Us the Gospel of Peace."

Choir sang, "How Lovely Are the Messengers"—Mendelssohn.

**Announcer:** We now give the service into the hands of Elder Ezra T. Benson, a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

### ELDER EZRA TAFT BENSON

*Of the Council of the Twelve Apostles*

To the peoples who should inhabit this blessed land of the Americas, the Western Hemisphere, an ancient prophet uttered this significant promise and solemn warning:

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, . . . For behold, this is a land which is choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. (Book of Mormon, Ether 2:10 and 12.)

### AMERICA FOUNDED ON CHRISTIAN PRINCIPLES

Founded on the truth of Christian principles, this nation has become the world's greatest power. Whence have come our blessings of influence and success, and what assurance do we have that these blessings may be continued? Have they not come as a result of a humble and devout recognition of the overruling power of Almighty God in the establishment of this nation, and the willingness of the founding fathers to conform their actions to divine law?

Our earliest American fathers came here with a common objective—freedom of worship and liberty of conscience. The Pilgrim Fathers, the Puritans in New England, the Quakers in Pennsylvania, the Catholics in Maryland, the Lutherans in Georgia, and the Huguenots in Virginia, all came seeking God and the enjoyment of God-given, self-evident rights based on eternal principles. Familiar with the sacred scriptures, they believed that liberty is a gift of heaven. To them, man as a child of God, emphasized the sacredness of the individual and the interest of a kind

Providence in the affairs of men and nations. They acknowledged their dependence upon God as they exhibited their humble faith in, and devotion to, Christian principles.

Those who later became the leaders and founders humbly recognized the need for, and actuality of, divine guidance. They saw clearly the importance of vital religion and morality in the affairs of men and nations. The following are a few quotations from their sincere statements. George Washington said:

No people can be found to acknowledge and adore the Invisible Hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency.

Then as to the place of religion and morality, the Father of our country continues:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports, . . . Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

Daniel Webster with prophetic vision declared:

If we and our posterity shall be true to the Christian religion, and if we and they shall live always in the fear of God, and shall respect his commandments, . . . we may have the highest hopes of the future fortunes of our country.

However, he pointed out that if we fail so to do then,

No man can tell how sudden a catastrophe may overwhelm us that shall bury all our glory in profound obscurity.

These are solemn words but fully as sobering are the words of Abraham Lincoln uttered many years later as follows:

God rules this world, . . . I am a full believer that God knows what he wants a man to do—that which pleases him. It is never well with that man who heeds it not, . . . Without the assistance of that Divine Being, I cannot succeed, with that assistance I cannot fail.

And then regarding our duty to God, Lincoln warns:

It is the duty of nations as well as of men to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow . . . and to recognize the sublime truth that those nations only are blessed whose God is the Lord.

Yes, the early leaders and the people generally of this great nation recognized the necessity for spiritual support if the nation was to endure. They gave humble expression to this conviction in the inscription, "In God We Trust" found on the coins of the land. The holy Sabbath was a day of rest and worship. Religious devotion in the home was a common practice. Family prayer, reading of the holy scriptures, and the singing of hymns were an every-

day occurrence. There is every evidence that "our fathers looked to God for their direction."

In framing that great document which Gladstone declared "the most wonderful work ever struck off at a given time by the brain and purpose of man," our early leaders called upon a kind Providence. Later the product of the constitutional convention was referred to as our God-inspired Constitution. They had incorporated within its sacred paragraphs eternal principles supported by the holy scriptures with which they were familiar. It was established "for the rights and protection of all flesh according to just and holy principles." Later the Lord himself declared, "I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose."

Founded as a great Christian nation our forebears have bequeathed to us an incomparable inheritance as a sacred trust. As Americans, are we worthy of these rich blessings? Are our lives such that we feel assured of the future security of this great nation? Well might we remember that a continuation of all these glorious promises is conditional.

#### MATERIAL PROGRESS EVIDENT

And what can we say of our material progress? Travel across this great land and note its broad fruitful farms, its humming factories and gleaming cities; its schools, churches, recreational areas, and its rich natural resources. Remarkable advances have been made in providing an ever-increasing array of conveniences, comforts, and beauties for man. Today the average standard of living of our citizens exceeds all known past records of the human family.

The following is a quotation from a prewar article by Samuel B. Pettengill:

We have six percent of the world's land area and seven percent of its people. But that seven percent has thirty-two percent of the world's railway mileage, fifty-eight percent of its telephones, thirty-six percent of its developed water power, seventy-six percent of the world's automobiles—enough so that every man, woman, and child under the flag; 130,000,000 Americans, could climb into these cars and all ride on rubber at the same instant of time, a nation on wheels, a miracle of achievement.

This little seven percent of the world's population has forty-four percent of its radios; produces sixty percent of the world's petroleum, forty-eight percent of its copper, forty-three percent of its pig iron, forty-seven percent of its steel, fifty-eight percent of its corn, fifty-six percent of its cotton, twenty-five percent of its sugar, thirty-three percent of its coal.

This seven percent of the world's population has forty-five percent of the world's total wealth; and far more than half of all the wheels that turn on this planet, . . . turn on American soil.

In the worst year of the worst depression of our history 30,000,000 out of 32,000,000 American boys and girls of school age stayed in public schools. And on the point of security for old age this little seven percent has \$108,000,000,000 of protection on the lives of 64,000,000 Americans, more security than all the rest of the world put together.

Truly this is a choice land—the richest nation under heaven. The Lord has kept his promise. We have been “free from bondage and captivity and from all other nations under heaven.” Materially we have excelled. We have become a great power. But what of our spiritual progress? Do we accept Jesus Christ as “the God of the land,” the Redeemer of the world? Do we worship him in spirit and in truth? Are we followers of the Prince of Peace and believers in his divine admonitions? He has clearly pointed the way and would that all his children might follow!

#### A DECLINE IN SPIRITUAL THINGS EVIDENT

Today the world is engaged in bloody conflict—a life and death struggle. Begun among Christian nations who had the Bible, it is resulting in a loss of life and property unequalled in the history of the world.

One might easily imagine a repetition of the words of the Master, spoken over disobedient Jerusalem, repeated today as he gazes from the heavens on this war-torn world:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. (Matthew 23: 37 and 38.)

Does not our house appear to be left to us desolate? Men seem to be groping blindly, aimlessly, without finding the way. With all our material progress we have made no appreciable advancement in human relations. Man still seems to be motivated largely by selfish interests without the power to control himself, his greed, and his passions. Is it not true that as a nation we have forgotten God? Yes, it seems clear that as a people we have become indifferent, irreverent seekers after passing pleasures which have no permanent value. We have turned away from the eternal principles of righteousness.

The words of the immortal Lincoln ring down through the ages as a solemn indictment today:

We have been the recipients of the choicest bounties of heaven. We have been preserved these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to God that made us. It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness.

In our rush for material things we have forgotten “the God of this land.” We claim to be a Christian nation, but we ignore the

teachings of Christ. Religion seems to be a declining influence in the lives of our people. Records show that more than half of our population are not members of any church and many of those who are members are passively inactive. It has been estimated that less than one-half of the children of the nation are being reached with any type of religious education. Recently published statistics show that but forty percent of the children of the United States between the ages of five and seventeen are enrolled in Sunday School. Concern has been expressed in recent years for the lack of support for the church and for the number of churches that have closed their doors. We seem to live in a nation of irreverence.

Devotion in the home, which in the past has been such an anchor to youth, has all but vanished. Few families unite daily in family prayer and the reading of the scriptures. Yet all will agree that this practice in years past contributed much to the strength of this great nation. We need the blessings which come from daily communion with God.

The ancient prophet, Isaiah, said:

Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way and the unrighteous man his thoughts. (Isaiah 55:6-7.)

#### DISOBEDIENCE TO THE COMMANDMENTS WEAKENING THE NATION

One of the cardinal sins in our country is profanity—the taking of the name of the Lord in vain. Reverence for the name of deity is enjoined in holy writ. Jesus made this clear when teaching his disciples to pray; he said, addressing the Father, "Hallowed be thy name." Blaspheming the name of God separates man from his Creator.

And what of the holy Sabbath? From Mt. Sinai came the decree which is still in force: "Remember the Sabbath day to keep it holy." Is not this day observed more as a holiday, a day of pleasure and indulgence with little thought for its sacredness? Would not a stranger in our land conclude that we consider this sacred law obsolete? The early citizens of this country respected the will of the Lord and observed this holy day as a day for rest and worship. They were blessed for so doing. We also need the blessings which come from Sabbath observance.

And what of our attitude as a nation regarding the sacred obligations of parenthood? "Multiply and replenish the earth" was among the earliest commands given of the Lord. No more sacred obligation has been placed upon men and women than that of honorable parenthood. We cannot escape the grave responsibility. The tragedy of broken homes—the breaking of the sacred bonds of holy matrimony on the least provocation is a national blot upon this great nation. The divine law: "Thou shalt not commit adultery" is still in force. Sexual sin is next to murder in the category

of crimes in the sight of God. Our record is such that it should have a sobering effect on all true Americans interested in the future welfare of the nation. We cannot continue to break these sacred laws without reaping the sad results of disobedience.

As a nation we need the refining and sustaining influences which come from obedience to divine law. Without such blessings the future of the nation is insecure. How can we expect divine acceptance when as a nation we are drunken through the staggeringly increased uses of intoxicating liquors, narcotics, and tobacco? The human body is the tabernacle of the spirit, and God expects that it be kept clean and unimpaired. The increase in these vices weakens the moral fiber of our nation and brings disappointment and sadness followed by greater sins.

#### INCREASE IN CRIME

One of the shocking results of disobedience to God's commandments is causing deep concern to most thoughtful people today. Is it not enough to sober us when Mr. J. Edgar Hoover, director of the F.B.I., reports an increase in 1943 of forty-three percent in arrests of boys under eighteen, and an increase of girl arrests under twenty-one of forty-eight percent? Broken down, the arrests of females under twenty-one for offenses against common decency, such as drunkenness, vagrancy, disorderly conduct, prostitution, commercial vice, and other sex crimes increased fifty-seven percent in 1943. For the two-year period, 1942-43, the increase was more than one hundred percent. It is no wonder that Mr. Hoover cries out in the face of these facts:

This country is in deadly peril. We can win this war, and still lose freedom for all in America. For a creeping rot of moral disintegration is eating into our nation. . . . America's youth, indicated by public opinion as reckless and carefree is blamed for these misdeeds, but the real fault lies elsewhere. Before any youth has broken the law, some adult has committed a more serious crime. Driven by lust for money or enslaved by pleasure, the adult generation forgets that the most solemn obligation any person can assume in the eyes of God and man is to guide and direct a child along proper paths. To place anything ahead of that responsibility is akin to criminal negligence.

Judge Harry S. McDevitt of Philadelphia is authority for the recent statement that "a new penitentiary should be built every other week to accommodate the United States' growing criminal population. The national prison population is increasing at the rate of 25,000 a year. Of the criminals sent to prisons, seventy-three percent are between 15 and 24 years of age." The records of the F.B.I. show that "more than 700,000 mothers in the United States mourn the fact that their boys and girls, all under voting age, either are or have been in jail, reformatories, prisons, or have met death in the electric chair. More than 13,000 families each year are directly affected by the results of criminal homicides, many of which are premeditated murders."

All these evidences are but the fruits of disobedience to divine injunction. Less obvious and more difficult to measure accurately are other evidences. We have become apathetic in our duty as citizens. The surprisingly low percentage of our people who exercise their right to vote for public officials is evidence of this fact. There are also in evidence, in this blessed land, certain other trends which strike at the very foundation of all we hold dear. If permitted to go unchecked, and there seems to be little disposition to correct them, we might easily lose most of what we have gained during the past 150 years of our national existence.

### A NATION BLESSED "WHOSE GOD IS THE LORD"

May a kind Providence give us the vision and courage necessary to stem these dangerous trends. We need, as we need no other thing, a nationwide repentance of our sins. Never before have we needed the blessings of Almighty God more than today. We need his divine favor in the halls of government, in our homes, in the factories and shops, on the farms and on the battlefields of the world.

Scientific research has confirmed the inspired record of great nations which have inhabited this land. Each of these nations prospered as long as it yielded obedience to God. They also became great powers. Great material blessings came to them. But they forgot God. The ancient ruins of Central, South, and North America bear silent testimony to their destruction. What of the future of our great nation? The history of men and nations clearly teaches that only that nation is blessed "whose God is the Lord."

God is still at the helm. He rules in the affairs of men and nations. But he "cannot look upon sin with the least degree of allowance." No one will deny that sin has increased and goodness declined in blessed America. Let us yield then to Lincoln's fervent appeal, "to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness." As a nation we have been kept as in the hollow of God's hand. But what of the future?

Down through the ages come the stirring and solemn words of ancient American prophets:

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . . For behold, this is a land choice above all other lands; wherefore he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. (*op. cit.*, Book of Mormon.)

O, God our Father, grant that we, thy children, shall serve the God of this land, who is Jesus Christ, that this, our beloved country, might be preserved. Amen.



The choir sang "All Hail the Glorious Day"—Stephens.  
 (Theme: "Sweet Is the Work"—organ with humming choir.)  
 (End of Broadcast)

### PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency.*

We shall now resume the regular program of this Conference.

You have just listened to an address by Elder Ezra T. Benson of the Council of the Twelve, who gave the *Columbia Church of the Air* sermon. Our next speaker will be Elder Stephen L Richards of the Council of the Twelve.

### ELDER STEPHEN L RICHARDS

*Of the Council of the Twelve Apostles*

Dear brethren:

I hope that I may be pardoned if I express great personal gratification and pride in the lofty addresses delivered from this pulpit this morning by my recently sustained colleagues in the Council of the Twelve [Ezra Taft Benson and Mark E. Petersen]. I am sure that you also must have greatly enjoyed their timely, inspiring discourses.

There is a matter which has given deep concern to the presiding brethren of the Church for some time past. It is not a very popular subject for discussion, but its importance and its urgency are such that I have concluded to make it the subject of my remarks upon this occasion. By way of preface and as a part of the discussion, I venture to revive for you some old verses that were better known sixty or seventy years ago than they are today. They were written by Will Carleton, an American journalist, and published in a volume in 1873. The title is "Over the Hill to the Poorhouse."

Over the hill to the poorhouse I'm trudgin' my weary way—

I, a woman of seventy, and only a trifle gray—

I, who am smart an' chipper, for all the years I've told,

As many another woman that's only half as old.

Over the hill to the poorhouse—I can't quite make it clear!

Over the hill to the poorhouse—it seems so horrid queer!

Many a step I've taken a-toilin' to and fro,

But this is a sort of journey I never thought to go.

What is the use of heapin' on me a pauper's shame?

Am I lazy or crazy, am I blind or lame?

True, I am not so supple, nor yet so awful stout;

But charity ain't no favor, if one can live without.

I am willin' and anxious an' ready any day

To work for a decent livin', an' pay my honest way;

For I can earn my victuals, an' more too, I'll be bound,

If anybody only is willin' to have me around.

Once I was young an' han'some—I was, upon my soul—  
 Once my cheeks was roses, my eyes as black as coal;  
 And I can't remember, in them days, of hearin' people say,  
 For any kind of a reason, that I was in their way.

And nobody ever hinted that I was a burden then.  
 And when to John I was married, sure he was good and smart,  
 But he and all the neighbors would own I done my part;  
 'Taint no use of boastin', or talkin' over free,

But many a house an' home was open then to me;  
 Many a han'some offer I had from likely men,  
 For life was all before me, an' I was young an' strong,  
 And I worked the best that I could in tryin' to get along.

And so we worked together: and life was hard, but gay,  
 With now and then a baby for to cheer us on our way;  
 Till we had half a dozen, an' all growed clean an' neat,  
 An' went to school like others, an' had enough to eat.

So we worked for the childr'n, and raised 'em every one;  
 Worked for 'em summer and winter, just as we ought to've done;  
 Only perhaps we humored 'em, which some good folks condemn,  
 But every couple's childr'n's a heap the best to them.

Strange how much we think of our blessed little ones!—  
 I'd have died for my daughters, I'd have died for my sons;  
 And God he made that rule of love; but when we're old and gray,  
 I've noticed it sometimes somehow fails to work the other way.

Strange, another thing: when our boys an' girls was grown,  
 And when, exceptin' Charley, they'd left us there alone;  
 When John he nearer an' nearer come, an' dearer seemed to be  
 The Lord of Hosts he come one day an' took him away from me.

Still I was bound to struggle, an' never to cringe or fall—  
 Still I worked for Charley, for Charley was now my all;  
 And Charley was pretty good to me, with scarce a word or frown,  
 Till at last he went a-courtin', and brought a wife from town.

She was somewhat dressy, an' hadn't a pleasant smile—  
 She was quite conceity, and carried a heap o' style;  
 But if ever I tried to be friends, I did with her, I know;  
 But she was hard and proud, an' I couldn't make it go.

She had an edication, an' that was good for her;  
 But when she twitted me on mine, 'twas carryin' things too fur;  
 An' I told her once, 'fore company (an' it almost made her sick)  
 That I never swallowed a grammer, or 'et a 'rithmetic.

So 'twas only a few days before the thing was done—  
 They was a family of themselves, and I another one;  
 And a very little cottage one family will do,  
 But I never have seen a house that was big enough for two.

An' I never could speak to suit her, never could please her eye  
 An' it made me independent, an' then I didn't try;  
 But I was terribly staggered, an' felt it like a blow,  
 When Charley turned ag'in me, an' told me I could go.

I went to live with Susan, but Susan's house was small,  
 And she was always a-hintin' how snug it was for us all;  
 And what with her husband's sisters, and what with childr'n three,  
 'Twas easy to discover that there wasn't room for me.

An' then I went to Thomas, the oldest son I've got,  
 For Thomas' buildings'd cover the half of an acre lot;  
 But all the childr'n was on me—I couldn't stand their sauce—  
 And Thomas said I needn't think I was comin' there to boss.

An' then I wrote to Rebecca, my girl who lives out West,  
 And to Isaac, not far from her—some twenty miles at best;  
 And one of 'em said 'twas too warm there for anyone so old,  
 And t'other had an opinion the climate was too cold.

So they have shirked and slighted me, an' shifted me about—  
 So they have well-nigh soured me, an' wore my old heart out;  
 But still I've borne up pretty well, an' wasn't much put down,  
 Till Charley went to the poormaster, an' put me on the town.

Over the hill to the poorhouse—my childr'n dear, good-bye!  
 Many a night I've watched you when only God was nigh;  
 And God'll judge between us; but I will al'ays pray  
 That you shall never suffer the half I do today.

I read these old and homely verses to you because I believe they have a meaning for us today. They were written as a protest against the disintegration of family solidarity and the decline of filial affection and duty. It might be well for the families of America if this old volume could be reprinted and widely circulated and read and reread by the grown-up children of the land and their parents as well.

#### ETERNAL MARRIAGE THE FOUNDATION OF AN ENDURING HOME

I am happy to belong to a people whose concept of home and enduring family relationship lies at the very basis of human happiness here and hereafter. I have long felt that if the Prophet Joseph Smith had never made any other contribution to the world than the incomparably beautiful and satisfying principle of eternal marriage as the foundation of a good home, which, when projected into the life to come shall be the very substance of our heaven and our exaltation, he would have been entitled to a place on the very summit of man's esteem and acclaim. In all the history of the restored gospel of our Lord no doctrine or practice has been so distinctive. It is largely because we have such faith and confidence in the perpetuity of home and family that we have built our most elaborate and expensive structures—temples of God—wherein man and wife and children have been bound in an everlasting union transcending the limitations of mortal life.

How inestimable is the comfort this surpassing concept has brought to the families of the Church. Every aspect of home and individual life has been influenced by it. It has vastly increased love and respect for parents. It has induced deeper affection and more

mutual concern among the inmates of the home. One of the greatest deterrents of wrongdoing has been the fear of losing a place in the eternal family circle. In times of sorrow and bereavement this lofty principle has been the greatest consolation. It is today in these tragic times when Latter-day Saint parents receive the sad word that a son has been lost in battle. They know that he is not lost. They weep in the deprivation of his company, but they know that death cannot break the bond which binds their son to them. Only sin can do that. When the family is reestablished in the life to come, his chair will not be vacant. The cruelty of war and battle may have shortened his mortal existence, but the destroying angel has no power over his soul or the tie that binds him to his kin.

### THE DUTY OF CARING FOR AGED PARENTS

Now, my brethren, and friends who listen, does it not seem strange that men and women who subscribe to such noble concepts of family cohesion can reconcile themselves to a procedure and a philosophy, which, when carried to its logical conclusion, would nullify those natural reciprocal feelings of devotion and obligation which children should manifest for good parents, who have striven all their lives to establish the closely knit family ties which I have mentioned? How can sons and daughters who owe everything they have—their education, their ideals of life, their capacity to acquire independent living and their characters—to parents who have worked, sacrificed, prayed, wept, and striven for them to the exhaustion of their bodies and their energies, be parties to a scheme which would make their fathers and mothers the objects of charity and cast the burden of their support on the community and stigmatize them with the loss of independence and self-respect? Is it any less than this when sons and daughters consent to and even advocate disposing of the old home or the farm, or the retirement from respectable, even though modest jobs, which yield at least part of a living and contrive in ways that will not always stand too close scrutiny to make the old folks eligible for the receipt of a public gratuity? Do you think that such a practice can in any way promote family unity and those emotions and feelings which must always underlie the mutual devotion that makes for a true home? I believe that you do not. For I believe that the great preponderance of all our families, on mature reflection and with a clear understanding of the ends to which we are heading, will reach the conclusion that this procedure I have spoken of is not calculated to promote our higher ideals of home and family.

I think my food would choke me if I knew that while I could procure bread my aged father or mother or near kin were on public relief. I believe a decent family pride is a salutary thing with any people and in any nation. I don't mean a family pride built on aristocracy and vanity which makes for class distinction and which to-

day is one of the distinct deterrents to national progress. I mean a family pride in wholesome, self-reliant, and enterprising living—a family pride that promotes the utmost solicitude for each member of the family. It wouldn't hurt my feelings to hear a family boast that through all vicissitudes they had come to each other's help and had never received public assistance. I have known brothers and sisters to put each other through school by hard, self-sacrificing toil. I cannot imagine any of these permitting their father and mother to come to public relief.

I do not intend to discuss political aspects of this question. I can well conceive of circumstances which may warrant public assistance to old people who are without kindred, or whose near relatives are themselves destitute, especially where there are no such generous provisions for the care of the aged as this Church makes. It may be difficult to arrange to care for such cases without enlarging the scope of relief to an unwarranted extent. I would rather err on the side of mercy than otherwise.

My chief concern in the matter, as I have tried to indicate, is in the pronounced tendency observable all around us toward the disintegration of family solidarity. I know this is a bad omen for the Church and for America. I believe in family life. I venerate parental and filial love and duty. I worship at the shrine of the God-ordained eternal home. I pray that its genius of affection and unity may ever be preserved and that our families shall be endowed with the concepts, the courage, the pride and the natural affection that will keep our beloved parents from "going over the hill to (any form of) poorhouse," in the name of Jesus Christ. Amen.

## PRESIDENT DAVID O. McKAY

### *Second Counselor in the First Presidency*

Perhaps we may be justified in surmising that the listening audience this morning, including the *Church of the Air* audience, has numbered over ten million. Every lover of truth has undoubtedly responded approvingly to the great messages that have been given by these three brethren, and all have had their souls lifted up by the inspiring strains of the Tabernacle Choir. Not many of those millions, however, realize that the members of this renowned musical organization come here every week to practice on Thursday, and every Sunday morning to render this service to the nation, without any monetary remuneration. It is a service of love. God bless them and continue to inspire them that they may be happy in the realization that their efforts are doing good, encouraging more people in proclaiming the Gospel of Jesus Christ than they realize. They have the blessing of the entire audience, the entire Church, and the approval of God.

An anthem, "Lost in the Night" (Christiansen), was sung by the Tabernacle Choir.

The benediction was pronounced by Elder William W. Owens, President of the Cache Stake.

Conference adjourned until 2 o'clock p.m.

## THIRD DAY AFTERNOON MEETING

The seventh and concluding session of the Conference convened at 2 o'clock p.m., Sunday, October 8.

### PRESIDENT DAVID O. MCKAY

*Second Counselor in the First Presidency*

This is the seventh and closing session of the 115th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. President Grant, who is listening to the services over a direct wire from the tabernacle to his home, has requested that I conduct the exercises at this session.

There are present on the rostrum this afternoon all the General Authorities of the Church, as previously announced; also in the congregation there are mission, stake, ward, and quorum officers, as heretofore announced in the public press.

Elder J. Spencer Cornwall will direct the music, Elder Alexander Schreiner is at the organ.

This service is being broadcast over KSL and over KSUB at Cedar City.

The congregation will please join in singing "O, My Father," Song Folder number 30, L. D. S. Hymn Book number 34.

The congregation sang the hymn, "O My Father."

President William J. Critchlow of the South Ogden Stake offered the invocation.

"God Moves in a Mysterious Way" (L.D.S. Hymn Book No. 49, Song Folder No. 7), was sung by the congregation.

### ELDER JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

My brethren, I rely upon your faith and prayers, and the guidance of the Spirit of the Lord in what I may be led to say this afternoon.

#### THE NECESSITY FOR A RESTORATION OF THE TRUTH

One hundred and fourteen years ago the Lord restored the gospel and organized again his Church upon the earth. The rea-

son for such organization and restoration is the fact that for centuries the world had been in spiritual darkness, without the authority, and without the understanding; they knew not how to worship the living God.

The Lord said, in the commencement of this work:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

But that every man might speak in the name of God the Lord, even the Savior of the world;

That faith also might increase in the earth;

That mine everlasting covenant might be established;

That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers. (Doc. & Cov. 1:17-23.)

The everlasting covenant had been broken; the correct understanding of gospel principles had disappeared through apostasy; the right to officiate in the ordinances of the gospel had ceased among men. It became necessary that all this might be restored, and that faith might increase among the people through an opening of the heavens and a restoration of the gospel.

So the Lord sent his messengers from his presence, with the fulness of the gospel, and with power, and the authority of the priesthood to bestow upon men, and gave them commandments, as indicated in this commandment—because the Lord knew the calamities which were to come upon the world, and it was his will that a proper warning, and the opportunity to receive the gospel be given unto men that they might repent and turn from their evil ways and serve the Lord.

He sent forth his messengers into all parts of the earth to preach this gospel, and that is in fulfillment of the promise that is made by our Lord as you find it recorded in the 24th chapter of Matthew, not correctly given in the Bible, however, but it is given correctly to the Prophet Joseph Smith. When the Lord was speaking to his disciples, he said unto them, "And again this gospel of the kingdom shall be preached in all the world as a witness, and then shall the end come." That is the correct understanding of his words.

And again this gospel has gone forth into the world, and the Lord said, speaking of his servants:

... The voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. And they shall go forth and none shall stay them, for I the Lord have commanded them. Behold this is mine authority, and the authority of my servants, and my preface

unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

Wherefore, fear and tremble, O ye people, for what I the Lord hath decreed in them shall be fulfilled. (Doc. & Cov. 1:4-7.)

And so his servants went forth; they have been going forth for over one hundred years, proclaiming the truth, crying repentance, calling upon the people to turn from their evil way to the worship of the living God.

#### THE MESSAGE OF THE EARLY MISSIONARIES OF THE CHURCH

I have been very pleased throughout this conference, because it has been a cry of repentance. The Lord said to some of those early missionaries who went forth, when they asked for information and guidance, they were to preach nothing but repentance and remission of sins. He said he was sending them out into a perverse, stiff-necked and wicked world.

Let me read one or two of such passages to you. In March, before the organization of the Church, the Lord said:

Oh, this unbelieving and stiff-necked generation—mine anger is kindled against them. (Doc. & Cov. 5:8.)

And in sending forth these missionaries with the message of truth, he again said:

I give unto you, who are the first laborers in this last kingdom, a commandment that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise, which I have made unto you when I will. (Doc. & Cov. 88:74-75.)

And again, when these missionaries were called to go, the Lord gave them this instruction:

Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore, I give unto them a commandment, thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known. (Doc. & Cov. 60:13.)

That was the counsel given to these missionaries. So they went out into a perverse world, meeting the opposition, the hatred, and the condemnation of men, gathering out, as the Lord said they would, two of a family and one of a city—rather a strange expression—but they gathered them out, and I am looking at this particular moment into the faces of the sons of the parents who heard the message of truth and gladly received it, and were gathered out.

#### THE WARNING GIVEN TO THE WORLD

But the world refused to hear the message, and down through these one hundred and fourteen years that this gospel has been



preached among the nations of the earth, the world has refused to hear. They have rejected the words of the prophets; they have ridiculed the missionaries who took the message to them. Everything that Satan could do to bring to pass his purposes and to destroy this everlasting work which has come, never to be destroyed again, nor to be taken from the earth, everything he could do was done, and the minds of the people generally were blinded; but here and there those who were of the house of Israel, who could recognize the voice of the Shepherd, were gathered out.

Now some of my good brethren who have spoken have given some of the thoughts I hoped to say, so I may repeat a little.

Once again, the Lord said to his missionaries:

Hearken ye, for, behold, the great day of the Lord is nigh at hand.

For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints arise and live; ye sinners stay and sleep until I shall call again.

Wherefore gird up your loins lest ye be found among the wicked.

Lift up your voices and spare not. Call upon the nations to repent, both old and young, both bond and free, saying: Prepare yourselves for the great day of the Lord:

For if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying—Repent, and prepare for the great day of the Lord?

Yea, and again, when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come?

And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you.

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not!

How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not!

Behold the day has come, when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God. (Doc. & Cov. 43:17-27.)

Now this is a warning that went out to the world. They would not heed it. Returning now to what the Lord said in the preface to this Book of Commandments, I will read some more:

And verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure—

Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

Prepare ye, prepare ye for that which is to come, for the Lord is nigh;

And the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth. (Doc. & Cov. 1:8-13.)

There are a great many prophetic sayings that were given to the Prophet Joseph Smith, and recorded in this book of Doctrine and Covenants, in which the Lord warned this world of the calamities and the destruction, the wars and the pestilence that would come upon them if they refused to hearken to the testimony of these humble elders of Israel.

Again he said:

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth.

I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man. (Doc. & Cov. 63:32, 33.)

Now, that was a calamity which came upon the world, when the Lord decreed that he would withhold his spirit from the inhabitants of the earth. He had no reference to the Holy Ghost, because they never had the gift of the Holy Ghost, but he had reference to the light of truth, or Spirit of Christ, which would lead them to the truth, if they would heed it. This spirit he was withdrawing from them because of their wickedness and the withdrawal of his spirit would bring upon them these calamities—the pestilences, the plagues, and all the rest of it that is mentioned here, including bloodshed, and war.

#### WICKEDNESS PREVAILING IN THE WORLD

Today we find this world torn asunder; wickedness prevailing in the hearts of the people, distress among the nations, bloodshed such as the world has never seen before. I am going to be bold enough to say that all of this could have been avoided; it would have been unnecessary, if the inhabitants of the world had hearkened to the voice of the elders of Israel who were sent to them with this message of salvation, and which they refused to receive.

Furthermore, we cry for peace; we are called upon to pray for peace, and we are praying for peace. I have never had very much confidence in the proclamation or the request that was made asking the people of this country to pray for peace, for the very good reason that it was not sincere. We cannot pray to the Lord

and say: "Listen to our cause, bring victory to us, do what we want you to do, but don't ask us to do what you want us to do."

We have heard from quite a number of those who have spoken in this conference of the wickedness that prevails throughout the world, the wickedness among the boys who have gone into the armed forces of the country, the wickedness of the people who are not in those forces. We all know those things are true, that immorality is rampant, that drunkenness, and the filthy use of tobacco are weakening the constitutions of those who go out to fight, and these evils are also among those not in the armed forces. The world is full of evil.

Bishop Richards called attention to a statement made in a letter from one of his boys who is in the service. I had a like communication from one of my boys. He was only eighteen when he was sent out, he did not know anything about the world.

I want to say to you that it was a great regret to me that he had to go and learn something about the ways of the world, and I regret that your boys had to go and learn it, such things as they have been forced to learn. This boy wrote home several months ago and said, after referring to some of the things which he had witnessed: "I have lost faith in humanity."

#### THE KEEPING OF GOD'S COMMANDMENTS NECESSARY TO BRING PEACE

So we cry for peace, we are asked to pray for peace, but who is willing to keep the commandments of the Lord that we might have peace? Now, you ask yourselves, you brethren: in your praying are you sincere? In your asking for peace, are you willing to keep the commandments of the Lord? Do you keep the Sabbath day holy? Do you pay your honest tithing? Do you attend to these other duties that have been mentioned here so many times?

When I think of the people of this country, or any other of these countries, asking the Lord for help, and at the same time ignoring every commandment that he has given them, I wonder how we can even hope for peace. We could have had peace long ago, and thousands of lives could have been saved, if the people had humbled themselves, and had been willing to keep the commandments of the Lord so he could fight their battles. But this they were not willing to do.

Now I shall repeat what one of these brethren said who spoke before me. The Lord said to the members of this Church, in an early day, that because of their transgressions trouble came upon them, and I quote:

They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

In the day of their peace they esteemed lightly my counsel; but, in

the day of their trouble, of necessity they feel after me. (Doc. & Cov. 101:7-8.)

Well, the people of this nation could have felt after the Lord; we could have gone before him, and could have placed our petitions before him. And he would have heard our prayers. If we had done this in the spirit of faith and humility, and the determination in our hearts to keep his commandments, then, I repeat, he would have heard our prayers, and many lives would have been spared; I am sure of it for he would have come to our aid and would have fought our battles.

One more passage. This is from the same section—101—of the Doctrine and Covenants:

My indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of iniquity is full. (Doc. & Cov. 101:11.)

May we humble ourselves, put our houses in order, and our lives in harmony with the truth, that we may receive the blessings of the Lord, I humbly pray, in the name of Jesus Christ. Amen.

### ELDER WILLIAM H. REEDER, JR.

*President of the New England Mission*

Did you ever have a moment in your life when you felt like you had been shot at and just missed? I could not have been more startled when President McKay stepped down to speak to me a moment ago, than if I had been shot at. I was surprised indeed.

I am happy to be here, my brethren. These conferences are glorious. We derive great strength and encouragement from what we hear from our leaders. I feel that in this conference we have received some plain, timely, straight-forward, and important instructions that ought to be a challenge to every one of us, a charge imposing responsibility to do better in the future than we have done in the past.

I am happy to be serving as President of the New England Mission. We are making some progress. The Church has been good to us. Within the time of my service we have acquired five beautiful properties, which our people are using as chapels, and in addition to that, we have a magnificent home for the mission.

We are in the New England states to stay. What we are doing is giving evidences of the stability of our mission organization. The Lord has been good to us because he has blessed us abundantly. The people are more faithful than ever before. They are anxious to serve the Lord, and are sincere, devout members of the Church. Above all they are not afraid now to let people know that they are members of the Church.

The president of the Cambridge Branch recently made a deposit in a bank, and he came to me to get an authority, so the bank

would know he had a right to receive and draw checks, and so forth. I said: "How did you make the deposit?"

He said, "Mormon Church, Cambridge Branch."

That is the way the people in the New England Mission feel.

For some unknown reason I was impressed when I left the hotel room this morning to pick up a sheet of paper on which is a motto for the New England Mission. We found it in the 1st book of Corinthians, 16th chapter and 13th verse, and I am going to read this motto and the few words that have been said about it.

"Watch ye, stand fast in the faith, quit you like men, be strong"—this was addressed by Paul to the Corinthian Church, but it rings a clarion message to us, the Latter-day Saints.

It contains four distinct statements, each important and all necessary for faithfulness.

1. "Watch ye." We must keep our eyes and ears open, be alert to learn of him and of his ways; give heed not only to his word as contained in the scriptures, but to instructions and counsel of his servants. Words and actions must be guarded so as not to injure others; thoughts and habits be controlled and regulated so as to impress others by example that there is substance to his way of life.

2. "Stand fast in the Faith." Faith in Jesus Christ, his life and mission is essential to salvation, and devout Christians vehemently assert that it is essential to lasting peace. It is the better way, not only to eternal life but to good neighborly living. Steadfastness in our faith will impel us to broadcast its truths, and even to die for it; stability therein is bound to influence others.

3. "Quit you like men." To acquit ourselves like real men is a solemn duty of all of us in all the affairs of life. Honorable men are without guile, do not injure others, lead exemplary lives, and seek to promote truth and righteousness. Cowards slink from responsibility and accomplish nothing worthwhile. To manfully acquit ourselves, we must lead lives that are constructive and consistent with the standards and practices of his Church.

4. "Be strong." This is a summary of all virtues. Strong men and women are needed everywhere, in the Nation, the Church, the neighborhood. To them we look for guidance, for leadership. Sturdy, powerful witnesses of the Savior, of his word and work, are required to lead men in his path of truth and righteousness. Therefore, be strong in the faith and valiant for the truth.

On the train coming over from Chicago I visited with a colonel in the army and with a member of the stake over which I used to preside. During the conversation I heard this member tell the officer that he would just as leave fail to pay his taxes as to fail to pay his tithing. The colonel was startled. The member said: "If I failed to pay my taxes, I would lose my property, and if I fail to pay my tithing, I'll lose the blessings of the Lord, and I need them."

Then he said: "I believe in a personal God, who has a countenance, and when I kneel down to say my prayers, I want to be able to look my God, my Father in heaven squarely in the face, and ask him to bless me. If I did not pay my tithing, I would feel I had not done my share, and I could not look him squarely in the face." That is the kind of valiance, my brethren, that makes good Latter-day Saints.

I pray that we may be true Latter-day Saints, earnest and anxious to accept the instructions that are given to us by our leaders. Their counsels are wise, and we will be blessed and more fortunate if we accept them than if we do not. I pray the Lord to preserve their lives in health and happiness, so that for many years to come they may continue to give us the straightforward and forceful instructions that we have received in this conference, and that we may be good missionaries, unafraid to preach the Gospel of Jesus Christ to those who have not come in contact with it, I pray, in the name of Jesus Christ. Amen.

Elder Alexander Schreiner played an organ solo, "Kamenoi Ostrow"—by Rubenstein.

### ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

My brethren, as I look over this congregation, and as I have been sitting here this afternoon, impressed, as I know we all have been, in listening to those strains of sweet music, I have wondered just how the gospel of Jesus Christ will finally take root in the hearts of the children of men and how peace will finally come.

#### TEACHING OF JESUS TO HIS APOSTLES

I would like to read a few verses from the words of the Savior, which are found in the 14th chapter of John. Some of his apostles had asked him a number of questions; they were troubled; they no doubt had many things in their day to trouble their thinking. They did not quite understand his divine ministry and how the kingdom of God would come, and so a number of questions were asked. So we find Jesus saying to them:

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Then Jesus answered and said unto him:

... I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son.

If we shall ask anything in my name, I will do it.

If ye love me, keep my commandments,

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

At that day ye shall know that I am in my Father, and ye in me, and I in you.

He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. (John 14:1-21.)

It is a great promise, my brethren. It does offer the way and the means by which we may live in harmony with those injunctions that we have received here in this conference.

#### THE RESPONSIBILITY OF MISSION PRESIDENTS

I recently had the privilege of visiting the North Central States Mission. I would like to say just a word or two regarding those who preside over these missions. I never realized before what a tremendous responsibility it is. The men who are called to preside in these missions must take the young boys and girls who come to them and help them make their adjustments. They are called from all over the Church, they are not trained in the same homes, nor by the same home standards; they are not alike in their education, nor in their gospel training. Their temperaments and dispositions are different, and yet these mission presidents, with their wives who stand by their sides, take these young girls and boys and help them to adjust; and the marvel, my brethren, is that they do adjust, and very quickly do they get the spirit of their mission, and do a marvelous work. This is not a trite expression. It is a reality.

They make friends, and are invited into their homes; they bear their testimonies, and people are responding to those testimonies, and are impressed with the majesty and the bigness of their message. Little by little this work in which you and I are

engaged is growing and gradually spreading. As we think about it in terms of our present day conditions, we wonder sometimes how the little stone that was cut out of the mountain without hands will eventually fill the earth; but if we will just look back, it is not very long when we had in sections, for example like California, New York, Denver, Chicago, just missions, just small branches; today we have large stakes of Zion in all of these places.

#### VISIT TO A SMALL BRANCH

Throughout the mission fields the branches are growing. I realize with you that there is a slowing up now because of war conditions, because of lack of missionary help, but even with that lack there is a growth that is heartening, and it gives to you and me assurances that the gospel of Jesus Christ, this message of Jesus—the good tidings, is taking root in the hearts of the children of men, and they are translating these principles of truth into their lives and living them.

We had the good fortune to visit a little branch a way up on the south shores of the Lake of the Woods—just a few Scandinavian Saints. They had not had the elders there for a long time. They are carrying on by themselves, they have built their own chapel, and when we entered that little chapel, President and Sister Killpack, and Sister Young and myself, we found a neat, clean chapel. We found a branch of faithful Latter-day Saints, a way off from everybody. The nearest doctor, we were told is twenty-five miles away, and yet they were carrying on in the ministry of the Church, and were living the gospel of Jesus Christ.

The chapel itself is a credit to the Church, made of rustic lumber, the benches are crude, with pine floor, but just as clean and neat as it could be. Around the chapel were little flower boxes made of rustic pine, decorating that lovely place. I thought to myself: "What a fine example of beautification."

Here is the Church in action, away out in these little outlying places. One of the brethren in his prayer the other day, thanked the Lord that we were here in the tops of the mountains. We are grateful for that, but this Church is no longer a Church of the tops of the mountains. It is a Church of the plains, it is a Church of the islands of the sea, it is a Church for the world, and everywhere we go where the message of Jesus has been taught, we see the reflection of these truths, and men and women are living them, and are reflecting them in their lives, and that is what we found in the mission field.

#### TESTIMONY OF A CONVERT

In one of the meetings of the missionaries, with the local missionaries, one of the sisters who has been a member of the Church for only about two years, and who has now been called as one of



the local missionaries, bore her testimony. Her husband is not a member of the Church. She comes from a family of refinement, her associates are people of education, and she herself impresses one as being a woman of culture and of great faith. In bearing her testimony she related this experience. She said: "My associates, many of my friends do not subscribe to the things that I am trying to live. We are frequently invited out in company where smoking is indulged in, and where cocktails are served. There is no moral issue with my friends regarding these things, and it does provoke a challenge with me, my husband not being a member of the Church. The other evening we were at a dinner party and cocktails were served. I pushed mine to the side, and my friend sitting next to me said: 'Aren't you going to drink your cocktail?' I told her no, and she said: 'What's the matter with you?' I said: 'Nothing's the matter with me, I am living a great principle, and I would not let a little cocktail rob me of the strength and power of living that principle.'"

That is all that was said regarding that. I thought to myself: "Thank God for the gospel of Jesus Christ that is translating itself into the lives of people who will but put themselves in a position to permit it."

#### THE FAITH OF A SOLDIER

Another instance. In one of our meetings in Minneapolis there came into our meeting an officer of the air force and his wife. I did not recognize them until at the close of the meeting they came up and, lo and behold, it was a boy from my own stake. In the evening at St. Paul, where we held another meeting he was called upon to speak, and bore a fervent testimony. The humility of it was impressive. But here is the lovely thing about it, my brethren: That boy had been over in Europe, in combat service, I don't know how many missions he had had over Germany, but on his last mission he was severely wounded, and his copilot had to take over. His plane was damaged, but fortunately they were able to get back to England. The boy was hospitalized, and finally sent over to this country, where he convalesced in the Bushnell Hospital. His leg is still stiff, and he will never again be able to go back into combat service. He is now teaching, training. After his return, while he was in Bushnell, he came down home one night to visit his worthy father, Bishop James W. Vance of Alpine, one of the stalwarts of my stake. We invited him into our home. I had recommended that boy for the mission field, and so I said to him, "Paul, tell me, how did you adjust yourself? You had been out preaching the gospel of peace, and on your return you were inducted into the service; you went over Germany, perhaps over the very land where you had labored. How did you make the adjustment?"

He said: "Brother Young, I learned one thing. As I flew over Germany I felt in my heart that I was shooting down bombers and not people, that I was bombing installations, and not people. I kept that uppermost in my mind, and I believe the Lord has helped me to preserve that attitude in my military service.

He bore testimony of that in our meeting, thanking the Lord for the faith that had stood him in hand.

The gospel, my brethren, does translate itself into the lives of our people if we will permit it. It is for us. These injunctions that we have had given us in this conference, they mean for us strength and power, and they mean for us the power and ability to make our lives real, harmonizing with the gospel of the Lord Jesus Christ, and only in living it may we be able to do that.

#### A MISSIONARY INCIDENT

I bear you my testimony, my brethren. I am grateful for the testimony that I have of this work. I cannot with you go out and prove its divinity—no man can do that—we may offer every inducement and do everything in our power to make people feel that our message is scriptural, but when it comes to the last analysis of the thing, it is the testimony that is in the human heart that bears witness of the divinity of this work.

While laboring as a missionary in England, over thirty-eight years ago, one of our investigators, a whole family of them, in fact, the mother being the leader, said, "Brother Young, we have found that your doctrine is scriptural, we believe in that, but if you can convince us that Joseph Smith was a prophet of God, that he saw God and that Jesus Christ talked with him, we will be baptized."

"Sister McManus," we said to her, "we cannot do that or prove that to you, but if you would know the will of the Father, if you would know of the truthfulness of our message, you, yourself must do the will of the Father, and you shall know. 'He that will doeth the will of the Father shall know of the doctrine, whether it be of God or whether I speak of myself.'"

We bore that testimony to her, and she made it a matter of prayer, and later she and her family were baptized. That is the way it works, my brethren. It is through faith in God, it is through testimony that this work will be carried forward, and it is the living of the gospel, and the testimony that will finally bring peace into the human heart, and make possible the establishment of the kingdom of God in the earth. May it speedily come, I humbly pray, in the name of Jesus Christ. Amen.

#### ELDER ALBERT E. BOWEN

*Of the Council of the Twelve Apostles*

Confusion seems admittedly to be the dominant characteristic of our times. There is confusion of procedures, a baffling contrar-

ity as to what ought to be done and how to do it. There seems to be agreement about only one thing, namely, that the world's affairs are terribly messed up. But there is no agreement about the causes for the sorry condition, nor the remedy. Men confess, almost it seems with pride, that they don't know what they ought to believe. They are bewildered and overwhelmed with a sense of futility.

#### TESTING PRESENT CONDITIONS BY PRINCIPLE OF RIGHT OR WRONG

One thing seems clear: our perplexity grows out of a failure of vision—of penetrating insight. We get ourselves all tangled up in a maze of superficialities and mistake consequences for causes. We tell ourselves over and over again that life in this day has become very complex; that it is not simple and elementary any more as it once was; and that our outlook and approaches to the problems of the day must take on the same complexities as the intricate web of mechanisms we have woven about ourselves.

It may be granted that with our great increase in population, our shifting over from simple rural life to concentrations of great numbers in industrial centers, the consequent change from self direction to supervised direction, the increasing degree in which the free practice of individual convenience impinges upon the comfort and convenience of others; the impact upon our lives of changed conditions resulting from inventions, transportation and communication facilities—it may be granted, I say, that all these conspire to introduce an apparent complexity into our organized lives. But I wonder if, after all, the differences are not largely superficial and mechanistic rather than fundamental.

Are there not, in reality, underlying, universal principles with reference to which all issues must be resolved whether the society be simple or complex in its mechanical organization? It seems to me we could relieve ourselves of most of the bewilderment which so unsettles and distracts us by subjecting each situation to the simple test of right and wrong. Right and wrong as moral principles do not change. They are applicable and reliable determinants whether the situations with which we deal are simple or complicated. There is always a right and a wrong to every question which requires our solution. We might be saved a lot of misery and discontent and disputation in this world if we just stopped to apply the simple test, "what is the right of this thing" before we moved into action concerning it. By thus getting down to the root of the matter we should have reduced the problem to its simplest terms and it would not matter very much whether it was crusted over with a simple or a complex layer of incidental elements. They would all have to yield to the basic law of right.

#### AN ILLUSTRATION FROM PAUL'S MISSIONARY EXPERIENCE

I think I can illustrate how basic issues are buried under a cover of superficialities by reference to an experience in the life of

Paul. In the course of his missionary journeys, he came to Ephesus where he found certain poorly instructed believers. He taught in the synagogue for three months when, because of opposition, he separated his disciples, and they went their ways teaching for a period of two years with such effect that the record says: "All they which dwelt in Asia heard the word of the Lord Jesus Christ." This brought the Christian message squarely up against the idolatry of the Ephesians with the result that there was a great conversion from idolatry. Says the account in Acts 19:23-29:

And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings they were full of wrath. . . . And the whole city was filled with confusion.

Now, the fundamental issue, and the only issue, was between the teachings of Jesus and the pagan religion of the Ephesians. But that issue was completely buried under the furore engendered by a purely incidental consequence. Paul was teaching the way of life, a thing of transcendent importance to all the race of men, the future of the world. With the purely collateral consequence to the business of a few silversmiths and art craftsmen he had no concern.

But the incident was not decided on the merits of the respective doctrines concerning the souls and destiny of men. So far as immediate results were concerned a superficial materialism completely smothered and took out of the reckoning the fundamental moral and spiritual issue involved. For Paul's companions were taken into custody, and when he would have gone publicly to their defense, he was restrained by friends but for which restraint his life likely would have been taken.

#### APPLICATION TO PRESENT-DAY CONDITIONS

In one way or another the process illustrated in this incident has been repeating itself throughout history. Every would-be world conquerer from Alexander on down and almost every empire builder, too, for that matter, has pursued his course in total disregard of the question of what is right. They find it easy to obscure the moral issue by burying it deep under an overburden of casuistries. It is easy for the powerful aggressor to say that his country is denied access to raw materials; that it is overcrowded and must have *Lebensraum*, an outlet for its over-congested population; free and open lanes of commerce, and to give these and a

thousand other specious reasons for his course. These are made to justify the ruthless overpowering and destruction of weak neighboring states if perchance they fail to bow to the conqueror's will or permit themselves to be absorbed into his ambitious design. A color of righteousness may be given the whole monstrous scheme by pointing out the virtue of the ultimate objective—to bring a larger good to his people and perchance also alleged benefits to his conquered and plundered neighbors, just as Demetrius could justify his inciting the mob against Paul by pointing to the threat of his teachings to their accustomed means of making a livelihood.

However impressive the array of justifying reasons may be, when they are brushed away the simple question left is whether the powerful have a right to crush the weak even to bring added benefits to them. To this the conscience of humanity must answer with a resounding "no!" If aggressors were willing to let the right of the thing be the final determiner there would be no wars.

#### EMPLOYMENT OF EVIL MEANS INCONSISTENT

There is likewise a companion evil to the one just spoken of, just as reprehensible, though perhaps not quite so clearly recognized. It is the case of a powerful state, apprehending attack from another one, casting about for defensive means. It conceives that its security would be best promoted if it possessed a strategic point owned by another state. In the interest of its security it takes by force what it wants from its unwilling but powerless neighbor though the latter has to be mercilessly crushed in the process. The conqueror justifies itself and is justified by its apologists upon the plea of its own necessity. The basic immorality of the matter is conveniently ignored. It is as if a man about to be killed by a thug perceives that by liquidating his defenseless but innocent neighbor he can save his own skin. So far as the morality of the thing is concerned, he would be as fully justified as would the overpowering state.

In defense of such courses it is sometimes argued that where the objective is good, the end to be achieved worthy, the means employed to attain it are justified, however bad in themselves they may be. The idea is crystallized in the saying: "The end justifies the means." It is a monstrously false doctrine. If this is a moral universe, as I believe it to be, no methods for effecting change, however desirable the end sought, can properly be resorted to which are not in themselves consistent with that end. To employ violence, oppressive coercion, cruelty, injustice for the accomplishment of desired ends is to set loose forces of evil which must inevitably weaken and, to a degree at least, nullify those ends. In the process of achievement they lose their moral power. We see this truth exemplified almost every day. The employment of evil means to

achieve allegedly worthy ends threatens to destroy the efforts for lasting peace which are so much in the public notice today.

### A PLAN TO BRING PEACE

As nations indulge in such immoral practices as we have been talking about, so do individuals and groups and organized bodies in their relations between and among themselves, and with consequent disorders. If individuals in their dealings with each other subjected them to the test of what is right and abided the result, there would be little opportunity for ill will or strife. If groups or organizations seeking advantage to themselves against other groups or organizations would sit down together each willing to subordinate self-interest in the search for the right, and be controlled by it when found, there would be no warfare between or among them. Men submit their differences to the judgment and decision of a court merely because they are too childish and immature to sit down together and agree on what is right. They are in far better position to arrive at the right than any court is because they know all the facts, whereas the court never can have that complete knowledge. The judge is limited by the information which a trial brings to him. If men earnestly wanted their differences settled on the moral basis of right, there would be little work for courts.

Submission of differences, however, to the judgment of some disinterested body, such as a court, is, of course, a long advance over the stage when men settled their private differences by fighting it out—a resort to physical force. Any semblance of orderly society could not exist on the basis of private redress of grievances. The state accordingly long ago took that over so that if a dispute arises one doesn't kill the other party to the disagreement but calls upon the machinery of the state to settle the matter. That marked a long step forward. But nations still fight it out, which is a barbarous way of settling differences. It is not far removed, however, from some of the means resorted to now for the settlement of class or group differences. In many ways we are retrograding to the primitive status where disputants take settlement into their own hands. We cannot well lay claim to being a grown-up, mature, civilized people until we have come to the point where morality is the determinant, and we ask simply what is, in good conscience, right. The conclusion seems inescapable that the confusion and distraction and conflicts and antagonisms and uncertainties and bewilderment which plague the world today present mankind with what is at bottom a purely moral issue—the issue between right and wrong. That, then, should be the final test of the propriety of all courses of action.

But there are difficulties thrown in the way of getting that simple test adopted. One is that there is current in the world today a school of thought which asserts that there is no such thing

as universal principles of right as opposed to wrong. They say that for the individual, growth is a continuing "ongoing process" without direction. That is, that we are continually changing, growing but not toward any ultimate purpose. There are accordingly no fixed principles by reference to which we may determine what we ought to do. If confronted with a situation, all we can do is to experiment—try out the course we want to take, and if it works out to the advantage of the experimenter, then for him it is right. Each one finds out for himself according to his own interest. Of course this must inevitably result in confusion, and ultimate chaos.

This is a deadly paralyzing notion to plant in the minds of people and particularly the youthful and immature. It strikes down belief that man is a moral being with a purpose and a destiny and commensurate responsibilities. It releases one who accepts it from all restraints of conscience. It provides him with an allegedly scientific but basely false assurance that he is in no wise responsible for his actions however vile they may be since they are after all but in the course of nature. Let such a notion as that gain general currency and you have dealt a devastating blow to all organized society. A free government could no longer exist, for its perpetuity must depend upon the moral integrity of its citizens. Only an absolute, iron-bound despotism could deal with a situation like that.

#### THE PRESENT RELIGIOUS TREND

One of the most deep-seated issues of this world in our day is the issue between the concept of man as a son of God possessed of an immortal soul with a God-given destiny and a guiding purpose in life and the concept of man dispossessed of individual rights which must lie universally respected, reduced to the status of a mere tool of an omnipotent state, the end in itself to which man's life is subordinated.

The first of these is the foundation principle upon which our nation is founded. It is our heritage from the fathers. It derives out of the teachings of the Master; it is an integral part of our religious faith.

But it is fashionable to decry the teachings of religion upon the supposed ground that it is authoritarian and by its pronouncements presumes to lay down for man rules of conduct and observances which he should follow. Not believing in the omnipotence and infinite wisdom and power of God, the objector views the directives of religion as an attempt on the part of some man to settle forever all truths with which man is concerned and to deprive him of the freedom of his own judgment. This, of course, entirely misconceives the claims and mission and purposes of organized religion. If it is meant to assert that man out of his own

finite limitations is able, unguided by the voice of authoritative wisdom, to create for himself an adequate guide for living, then the answer is that experience, the history of the race, does not support the assumption.

It is not my purpose to conduct an argument about the contentions of the opponents of authoritative religion or of the pragmatists. It is sufficient to say that wherever religion has been discarded confusion and moral anarchy have followed. And that is one of the reasons for the confusion in the political world today. Mr. C. E. M. Joad, an eminent English philosopher, an atheist driven by events to reconsider his opinions, writes:

Where there is a large measure of general agreement in regard to ultimate ends, political doctrines can be represented as means to their realization. Where, however, there are no common ends to which the generality of men subscribe, political programs assume the status of ends in themselves. In the nineteenth century there was a general agreement among thinking people as to the nature and end of the individual. His nature was that of an immortal soul; his end was to achieve eternal salvation. Thus, when men differed about politics—even when they differed about ethics—their differences related to the best method of realizing the individual's nature and achieving the individual's end. Moreover, there was, broadly speaking, a general agreement, at least in the western democracies, as to the kind of society which it was desirable to establish. Owing to the decline of traditional religion these agreements no longer obtain, precisely because there is today no general acceptance of the view of the individual as an immortal soul and no general reliance upon the hope of eternal salvation. Consequently, political doctrines such as Fascism and Communism assume for the twentieth century the status which religious doctrines possessed in the nineteenth; they are not, that is to say, doctrines in regard to means to an agreed end, but doctrines in regard to ends about which there is no agreement.

Thus is clearly brought into focus the danger of shifting away from old moorings. When foundation principles are discarded, then shifting, vagrant, opportunistic substitutes for principles take control and precisely because they are opportunistic they must shift with the vagaries of changing popular moods. Stability—a steady march forward toward a fixed goal—no longer is found.

It is for us to stand by the tried and proved principles of religion and the tried and proved governmental principles which have so blessed our land.

That we may have the discerning wisdom and vision to do it and, at least among ourselves, resolve all our differences on the basis of right, I pray, in the name of Jesus. Amen.

### **PRESIDENT DAVID O. McKAY**

#### *Second Counselor in the First Presidency*

We are all thankful that Brother Rufus K. Hardy has sufficiently recovered from a recent illness to be in attendance at this conference. It has been deemed inadvisable, however, for him to assume the



responsibility of speaking. That is why you have been denied the privilege of hearing him and of receiving his message.

Elder Sonne, one of the Assistants to the Twelve, has an appointment which conflicts with this conference. We shall hear more about that later. He is on a special assignment by the Church.

The listening audience has heard the message of each member of the General Authorities except five, who spoke to the Priesthood meeting last evening—Elder Oscar A. Kirkham, representing the First Council of the Seventy spoke on the preparation of body and intellect for our spirituality and greater service. Bishop Marvin O. Ashton of the Presiding Bishopric emphasized the value of honesty and consistent adherence to all the standards of the Church. Elder Joseph F. Smith, the Patriarch, gave a talk on the significance of patriarchal blessings and showed the relation of the Holy Ghost to these blessings. Elder Charles A. Callis, of the Council of Twelve, spoke on the need of strong, loyal men, and the necessity of all working together for the establishment of truth and universal brotherhood. President J. Reuben Clark, Jr., urged the teaching of the simple truths of the Gospel, warned against the teaching of false doctrine, and untried theories. These messages and those which you have heard over the radio cover pretty well, I may say comprehensively cover, the teachings of the Church and our duties therein. It has been a glorious conference. The Spirit of the Lord has been with us; and now, brethren, as this conference ends, your duties begin. "If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces." It is one thing to hear, it is another thing to do. The Savior taught that principle when he said:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock;

And the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand;

And the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell; and great was the fall of it.

We have been here during these last few days preparing ourselves for greater work. We have been as teachers preparing lessons. When a teacher prepares his lesson he receives benefits from the efforts put forth and from his study. He is personally benefitted, but the preparation of that lesson is but a means to an end, and that end the instruction of youth—the inspiring of young men and women to higher and better living. So we go out now better prepared to teach the men and women over whom we preside. The scope of that responsibility and that calling can be well understood by the reference of Paul to the organization of the Church, wherein he said:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Till we all come \* \* \* unto a perfect man, unto the measure of the stature of the fulness of Christ.

I purposely, in quoting, omitted a phrase, the omission of which you will recognize. Well, we will put that in and say, "till we all come to a unity of the faith and to a knowledge of the Son of God." But I like to think that those are two conditions which lead to the perfect man, till we all come "in a unity of the faith and a knowledge of the Son of God," unto a perfect man, unto the measure of the stature of Christ. Unity, knowledge, a willingness to learn, a willingness to serve.

Officers, leaders, men of the Priesthood, you are chosen of God. Go forth radiating a testimony that this is God's work. Feel it yourselves and then the men and women in your wards and stakes will feel it, for you are radiating not just what you say, but what you are and what you do.

God guide us, and help us, and inspire us in this great work, I pray in the name of Jesus Christ, Amen.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

It is practically the hour of closing, but the time is sufficient for me to say how much I have enjoyed this conference.

I agree with Brother Joseph Fielding that the keynote of the conference has been repentance. I agree with him that the Lord told the Prophet at the very beginning that that was his message to this generation.

We have been inspired by the principle behind the parable of the lost sheep over whose return there is greater rejoicing than over the ninety-nine that are safe.

I should like to testify to the power of prayer, and to say that it is a wise man who knows what to pray for. One of the things that we should seek in going before the Lord and in going upon our knees, is his inspiration and his wisdom to tell us what to ask for.

My prayers have been answered.

I want, upon behalf of the First Presidency and of all the brethren, to thank all you brethren who are here, and those who work with you in your wards and stakes for your loyalty, for your devotion, for your service to the Lord our God and to his Cause. It is unfortunate that always we have to speak even the harsh word to those who little need it, because those who are in dire want thereof are not before us, but we do this in order that you may carry the message to them.

May the Lord preserve you and bless you for your labors, give you health and strength, spiritual power to carry on. May he recognize your efforts. May he yield you blessings for your good desires, yea, and more for your work.

May God be with you till we meet again, I humbly pray, in the name of Jesus Christ, His Son, Amen.

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

After singing and benediction this conference will be adjourned for six months.

We desire to express appreciation for your promptness at these sessions, and for the attendance of men and women from outlying stakes. While the sisters have not been here they have been listening in and have been rendering service in other ways.

We desire to thank the following: The Tabernacle Choir, the Tabernacle Male Chorus, the ushers, the custodians, those who have helped at the gates, the City Commission and police officers who have been so thoughtful and attentive in aiding and directing the public and in trying to guard from accidents. We appreciate their loyal service. We also express appreciation to those who have furnished flowers and all who have in any way contributed to the success of this conference.

This evening the visiting brethren are invited to attend ward meetings here in the city.

Will you please join in singing "God Be With You Till We Meet Again," number 7 in the Song Folder, after which the benediction will be offered by President Earl S. Paul of the Mount Ogden Stake.

---

The congregation sang the hymn, "God Be With You" (L.D.S. Hymn Book No. 132).

Elder Earl S. Paul, President of the Mount Ogden Stake offered the benediction.

Conference adjourned for six months.

The congregational singing was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Tabernacle choir was in attendance at the Sunday morning session and presented musical numbers at that meeting. The Tabernacle Choir male chorus, under the direction of J. Spencer Cornwall, rendered musical numbers at the Friday evening meeting.

The music of the *Tabernacle Choir and Organ* broadcast and the *Church of the Air* broadcast was directed by J. Spencer Cornwall,

organ presentations and organ accompaniments for these broadcasts were by Frank W. Asper, the Spoken Word by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,  
Clerk of the Conference.

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# The One Hundred Fifteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints

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The One Hundred Fifteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in Salt Lake City, Utah, Friday, Saturday, and Sunday, April 6, 7, and 8, 1945.

Sessions of the Conference were held in the Assembly Hall, Temple Square, Friday at 10 a.m. and 2 p.m., and Saturday at 10 a.m., 2 p.m. and 7 p.m. Sessions were held in the great Tabernacle Sunday at 10 a.m. and 2 p.m.

Through the courtesy of Radio Station KSL of Salt Lake City and Radio Station KSUB of Cedar City, Utah, the proceedings of the Conference, with the exception of the Saturday evening meeting, were broadcast for the benefit of the general public. In addition, Radio Station KFXD of Nampa, Idaho, carried the Saturday afternoon and Sunday morning meetings.

President J. Reuben Clark, Jr., First Counselor in the First Presidency, presided at all of the sessions of the Conference and conducted the services.

Owing to conditions incident to the war emergency, the general public were not invited to attend the Conference. Those present consisted of the following:

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*Of The First Presidency:* \*, J. Reuben Clark, Jr., and David O. McKay.

*The Council of the Twelve Apostles:* George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra T. Benson, and Mark E. Petersen.

*Patriarch to the Church:* Joseph F. Smith.

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

*The First Council of the Seventy:* Levi Edgar Young, Antoine

---

\*President Heber J. Grant was absent because of illness.

R. Ivins, John H. Taylor, Richard L. Evans, Oscar A. Kirkham, Milton R. Hunter \*. Seymour Dilworth Young\*\*.

*The Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

#### OTHER AUTHORITIES AND OFFICERS PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, assistant.

*Members of the General Committee, Church Welfare Program.*

*Superintendency, Deseret Sunday School Union Board.*

*Superintendency, General Board of Y.M.M.I.A.*

*Commissioner of Education and Seminary Supervisors.*

One member of the Presidency of each Stake.

The President of the High Priests Quorum in each Stake.

The senior member of the High Council of each Stake.

One member of the Bishopric of each Ward, the President of each Dependent Branch in the wards, and one member of the Presidency of each Independent Branch in the Stakes.

## FIRST DAY

### MORNING MEETING

The opening session of the Conference was held in the Assembly Hall on Temple Square, Friday, April 6, at 10 o'clock a.m.

In the absence of President Heber J. Grant, who was convalescing from an illness, President J. Reuben Clark, Jr., First Counselor in the First Presidency, presided and conducted the services.

#### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

This is the opening session of the 115th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Assembly Hall on Temple Square in Salt Lake City, Utah.

The Church was organized under the direction of the Lord 115

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\*Milton R. Hunter was sustained at this conference as a member of the First Council of the Seventy, to fill the vacancy caused by the death of Rufus K. Hardy March 7, 1945.

\*\*Seymour Dilworth Young was sustained as a member of the First Council of the Seventy at this Conference to fill the vacancy caused by the death of Samuel O. Bennion March 8, 1945.



years ago today, with six members. Its membership today is approaching 1,000,000.

This conference is meeting with the approval of the proper Federal authorities. In conformity with the policy announced by those authorities for the curtailing of attendance at conventions, conferences, and like gatherings, and acceding to their request that we do so act, the attendance at this Conference has been drastically limited. This accords with the policy regarding attendance at these Conferences and other Church gatherings that was voluntarily adopted and put into force by the Church itself immediately after the attack on Pearl Harbor. The attendance is based upon a representation of Church administrative units and has been worked out on a Church-wide basis, irrespective of geographic location, as was only fair and just. Our attendance at this Conference will be only about 14% of the normal attendance at such gatherings. We eagerly look forward to the time when we may again resume the holding of General Conferences with unlimited attendance.

There are on the stand this morning all the General Authorities of the Church, except President Heber J. Grant, President of the Church, who on the advice of his physicians is remaining at his home. However, he is able to listen to the Conference proceedings on a direct wire from the Assembly Hall to his home. We of this body representing the priesthood leadership of the Church send to you, President Grant, our love and our greetings and our prayers in your behalf for your early and complete recovery. We thank our Heavenly Father for the preservation of your life, and for the degree of health and strength He has given you. We ask Him to give you his richest blessings. We honor and revere you and we thank our Heavenly Father for your wisdom and guidance over the years and now.

Elder Joseph Anderson is the Clerk of the Conference.

President Grant has requested his First Counselor, President Clark, who is speaking, to conduct the Conference services.

The full service will be broadcast over Station KSL, Salt Lake City, as will also the service this afternoon beginning at 2:00 p.m. The services tomorrow, Saturday, at 10:00 a.m. and 2:00 p.m. will likewise be broadcast over KSL, and also the two services on Sunday at the same hours. These same sessions will be broadcast over station KSUB at Cedar City.

The singing will be by the congregation, composed of about 1500 male members, representing the priesthood leadership of the Church. Elder Richard P. Condie is the conductor; Elder Frank W. Asper is the organist.

The first song will be "Redeemer of Israel," Song Folder No. 3, L.D.S. Hymns No. 231, Hymn Book No. 194.

We suggest that our audience of the air join in the singing of the Conference.

The opening prayer will be offered by President Axel J. Andersen of the South Salt Lake Stake.

The congregation sang the hymn, "Redeemer of Israel."

Elder Axel J. Andresen offered the invocation.

The congregation sang the hymn, "Come, Let Us Anew," (Song Folder No. 18, L.D.S. Hymns No. 195).

#### President Clark:

President Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints, has prepared a message for the people, which will now be read by the Clerk of the Conference, Elder Joseph Anderson.

### PRESIDENT HEBER J. GRANT

It does not seem possible that another six months have passed since we last had the privilege of meeting here in a general conference of the Church. Since then much has happened—in our own lives and in the events of the world. Since then, I have been privileged to complete my eighty-eighth year and to live into the eighty-ninth year of my life. The Lord has blessed and sustained us, both Sister Grant and me, and among the richest of our blessings are our brethren and sisters and our friends, whose prayers in our behalf have blessed our lives, and whose thoughtfulness in many ways has made our days happier.

#### JOY IN THE INTEGRITY OF THE OFFICERS OF THE CHURCH

I rejoice exceedingly in the many blessings of the gospel of Jesus Christ that we enjoy. I rejoice in having the fellowship and the faith and prayers and good feeling of those with whom I associate, I rejoice in the integrity, the faith, and the diligence of those who preside in the various stakes of Zion. I realize that we are beset with faults and failings and imperfections, but I am convinced that almost without exception those who have the charge of the Saints in the wards and stakes of Zion, and in the missions are men of God, and that their integrity is beyond question, and that, if need be, they would be ready and willing to lay down their lives for the advancement of the kingdom of God. I believe that the elders of Israel in all the different wards and stakes of Zion earnestly desire to know the mind and will of our Heavenly Father, and that they are ready and willing to do anything that is within their power, to fulfill that mind and that will and to carry it out in their lives. It is this integrity and this desire that give me joy and satisfaction, and that encourage me in the responsibilities that devolve upon me.

#### THE PASSING OF ELDERS SAMUEL O. BENNION AND RUFUS K. HARDY

Since we last met, the Church has been called upon to mourn the passing of two of our brethren of the General Authorities, Brothers

Samuel O. Bennion and Rufus K. Hardy, both of the First Council of the Seventy. I honored them and loved them. They were true men of God, and rendered great service in the Lord's latter-day work. We miss them and shall continue to miss them in the presiding councils of the Church—but their place in our Father's kingdom is assured. They were valiant preachers of righteousness and will receive the blessings of the valiant and of the righteous. May God our Father give his peace and comfort to their devoted wives, Sister Hardy and Sister Bennion, and to their families.

#### CONCERNING TITHING AND OTHER PRINCIPLES

I rejoice in the increased tithes and offerings of this people, and in the increased numbers who are fulfilling their financial obligations to the Lord, and I hope and pray that this principle and all the other principles of the gospel are being taught our children in our homes, and in our Church organizations.

It should be the pride of every bishop and of every bishop's counselor, and of the president of every stake and his counselors, and of every officer and teacher, and of every member of this Church, young and old, that they earnestly and conscientiously pay their tithing. We are capable of accomplishing this if we will only think so and labor to that end.

I realize and appreciate the fact that the Lord could pour out upon us an abundance of the wealth of this world, that he could make us all rich, because the mountains are full of wealth, and he could open up avenues to us that we could all become wealthy, but in doing this we would have no opportunity of showing our faith by our works; we would have no opportunity of developing our manhood and of fitting and preparing ourselves by actual labor to go back and dwell in the presence of our Heavenly Father.

As I understand the teachings of our Lord and Savior Jesus Christ, they were that it would profit no man if he should gain the whole world and lose his own soul. It is by the faithful discharge of the duties and the obligations that rest upon us in the Church of God that we are developed. It is by the exercise of our mental faculties that we improve upon them; it is by the exercise of our physical powers that we strengthen them; it is by the cultivation and the exercise of our spirits that we grow in spirituality, that we grow in the testimony of the gospel, that we grow in ability and strength to accomplish the purposes of our Heavenly Father upon the earth.

On the subject of tithing I heard a very splendid illustration given by a teacher in one of our children's classes: She brought with her ten beautiful red apples. She explained that everything we have in the world came to us from the Lord, and she said, "Now, if I give one of you these ten apples, will you give me one of them back again? Now, any one of you children that will do that, hold up your hand."

Of course, they all held up their hands. Then she said, "That is

what the Lord does for us. He gives us the ten apples, but he requests that we return one to him to show our appreciation of that gift."

The trouble with some people is that when they get the ten apples, they eat up nine of them, and then they cut the other in two and give the Lord half of what is left. Some of them cut the apple in two and eat up one-half of it and then hold up the other half and ask the Lord to take a bite. That is about as near as they see fit to share properly and show their gratitude to the Lord.

Our children often feel that we are under obligation to them if they learn their lessons in school; they feel that they have done something that places the parents under obligation, while, as a matter of fact, they have done something, if they have learned their lessons, that for all time will be of benefit to them individually. Likewise, a great many people in the Church act as though the Presidency of the Church, or the presidency of the stake, or the bishopric of their ward are under obligation to them if they obey the Word of Wisdom or if they obey the law delivered to us regarding tithing, or any other principle of the gospel. They feel that they have done something that places the Church, or the authorities of the Church locally, or the General Authorities, under obligation to them. But every law that is given to us in the Church is for our own individual benefit.

### LOOKING AFTER OUR YOUTH

I wish to impress upon the workers in all the organizations of the Church, the need for laboring prayerfully, untiringly, and diligently at this time to persuade the youth of Zion to be more faithful, more diligent in all their obligations and responsibilities, in safeguarding their virtue, and in observing what is known as the Word of Wisdom. I feel that while there are tens of thousands of our young men who are doing this, there may also be some who in order to be counted as hail-fellows-well-met, may be tempted to become careless and forgetful.

I ask our young people, wherever they are in all the world, to remember well all of their principles and ideals, under all conditions and circumstances, when they are at home, and when they are away from home.

There is nothing like looking after people. It is just the same in the gospel as it is in business. If a man does not look after his trade, it is sure to go from him. We must look after the people, our young people and all others, no matter where they may go, if we hope to keep them in the line of their duty.

### TO OUR YOUNG MEN IN THE ARMED FORCES

Our hearts, our thoughts, and our prayers go out to those who are in the armed forces. It would appear from all the figures we can gather, that more than one hundred thousand of our young men are

in the services of their country, in uniform. We pray for them continually. We pray for the preservation of their lives and for their faithfulness to those things which are dearer than life.

We say to you again to be clean, to keep the commandments of God, to pray, to live righteously; and if you do, peace and understanding will come into your hearts, and our Father in heaven will comfort you; and will let his presence be felt in the hour of your need.

Young men of Zion, when you return to your homes, return with clean hands and clean hearts—and great will be your happiness, your faith, and your testimony. Your brethren and your loved ones cherish you, pray for you, and await the day of your coming.

And I pray with all my heart that if there are those who have made mistakes, that they will repent; and by this we may know that they have repented—that they will confess their sins and depart from them.

### TO THOSE WHO ARE IN SORROW

Into many of our homes sorrow has come since last conference. In the days ahead we must face the fact that more homes and more families will be broken by news of death and of other tragedies. May the peace and comfort of our Father in heaven bring its healing influence to all who are called upon to mourn and to bear affliction. And may we be strengthened with the understanding that being blessed does not mean that we shall always be spared all the disappointments and difficulties of life. We all have them, even though our troubles differ. I have not had the same kind of trials that others have had to undergo, yet I have had my full share. When, as a young man, I lost my wife and my only two sons, I was earnestly trying with all my heart to keep the commandments of the Lord, and my household and I were observing the Word of Wisdom and entitled to the blessings of life. I have been sorely tried and tempted, but I am thankful to say that the trials and temptations have not been any greater than I was able to endure, and with all my heart I hope that we may never have anything more to endure than we will be blessed of the Lord with the ability to withstand.

And may we always remember, because it is both true and comforting, that the death of a faithful man is nothing in comparison to the loss of the inspiration of the good spirit. Eternal life is the great prize, and it will be ours, and the joy of our Father in heaven in welcoming us will be great, if we do right; and there is nothing so great that can be done in this life by anyone, as to do right. The Lord will hear and answer the prayers we offer to him and give us the things we pray for if it is for our best good. He never will and never has forsaken those who serve him with full purpose of heart; but we must always be prepared to say "Father, thy will be done."

May the Lord bless and keep you who are away from home, and bless your wives and your children, your mothers and your fathers.

May God bless and preserve the Saints and the righteous everywhere, in all nations, in the far-off islands, and in lands torn by war, as well as here among us. To all faithful, we extend anew the hand of fellowship, and hold you in remembrance before God; and may he accomplish his purposes, overrule in the affairs of nations, hasten the end of the war and of wickedness, and bring peace on earth.

### WORK, THRIFT, AND INTEGRITY

I plead with all the Saints at this time, as all my predecessors in the presidency of the Church have done, to be honest, truthful, industrious, and thrifty; to get out of debt and stay out of debt; to prepare for the time when money may not flow as freely as it does now.

Even now, we are told that there will be leaner days ahead—notwithstanding that the war has progressed as far as it has. Let all of us who can, raise what we can of our own food and sustenance. Let all of us be industrious and useful to the full extent of our strength and ability. We are told to earn our bread by the sweat of the brow. I believe there may be a disposition on the part of some Latter-day Saints to say, "Well, after we get to be sixty-five we will not have to work any more." There should be in the heart of every man and woman, the cry, "I am going to live and work. There is nothing given to me but time in which to live, and I am going to endeavor each day of my life to do some labor which will be acceptable in the sight of my Heavenly Father, and if it is possible, do a little better today than I did yesterday." It is an easy thing to throw a dollar to a man, but it requires sympathy and a heart to take an interest in him and try to plan for his welfare and benefit.

And it is a principle of the gospel of Jesus Christ, now, as it always has been, to help every man to help himself—to help every child of our Father in heaven to work out his own salvation, both temporally and spiritually.

### RESPONSIBILITY OF LEADERSHIP

I pray for the righteous among all peoples. I ask the Lord to bless those who preside in the nation; in the states, in the cities, and in the counties. I pray God to inspire the people that they will obey his commandments and elect good men to positions of public responsibility, that they will bury their political differences, their personal ambitions, and selfish interests, and seek for good men to hold office.

I tell you it is the duty of the presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do, and you need have no fear that any man will ever stand at the head of the Church of Jesus Christ unless our Heavenly Father wants him to be there.

Several times I have gone to meetings in the old Endowment House, knowing that a certain matter was to be discussed, and my

mind was as perfectly set upon a certain position on that question as it is possible for a man to have his mind set, and I believe I am as decided in my opinion as the majority of people. (I have heard it said that there is nobody as stubborn as a Scotchman except a Dutchman: and I am Scotch on my father's side and Dutch on my mother's.) And although I have gone to meetings determined in favor of a certain line of policy, I have willingly and freely voted for the exact opposite of that policy, because of the inspiration of the Lord that came to give direction. And upon every such occasion the action taken was vindicated and proved by later events to be for the best good of the people.

I could also relate circumstances when the brethren have been sent out to accomplish certain labors under the inspiration of the Lord when they thought they could not accomplish those labors. They have returned and been able to bear testimony that by and with the help of the Lord they had been able to accomplish the labor placed upon them.

The Lord gives to many of us the still, small voice of revelation. It comes as vividly and strongly as though it were with a great sound. It comes to each man, according to his needs and faithfulness, for guidance in matters that pertain to his own life. For the Church as a whole it comes to those who have been ordained to speak for the Church as a whole—and I say to you again, that it is the duty of the presidency of this Church to ask the people to do anything and everything that the inspiration of God tells them to do. We as Latter-day Saints, holding the priesthood of God, should magnify it, and we should respect the General Authorities of the Church; and as we respect them, God will respect us.

#### THE PATH OF DUTY, THE PATH OF SAFETY

There is but one path of safety for the Latter-day Saints, and that is the path of duty. It is not a testimony only; it is not marvelous manifestations; it is not knowing that the gospel of Jesus Christ is true, that it is the plan of salvation—it is not actually knowing that the Savior is the Redeemer, and that Joseph Smith was his prophet, that will save you and me; but it is the keeping of the commandments of God, living the life of a Latter-day Saint.

I pray constantly for all the officers of this Church, whether in the priesthood or in the auxiliary associations. I am sure, in my secret prayers particularly, that I never forget, morning or night, those that have been called to preside, to direct the affairs in the priesthood quorums and in the auxiliary associations. My prayer is that each of you holding a place of responsibility shall so order your lives that they shall be examples of diligence and energy and of the Spirit of the Living God, that can be followed in every part by those over whom you preside.

If we do this, what a wonderful power we shall have with the Lord in the furtherance of his mighty purposes in the earth. If we

keep his commandments, our influence will be not only with the world, but with our own young people. Their strength and power will be multiplied if we shall succeed in having them feel the necessity of observing the commandments of God, particularly concerning the principles of clean and righteous living.

I say to all Latter-day Saints: keep the commandments of God. That is my keynote—just these few words: *keep the commandments of God!*

#### CLOSING TESTIMONY

The most glorious thing that has ever happened in the history of the world since the Savior himself lived on earth, is that God himself saw fit to visit the earth with his beloved, only begotten Son, our Redeemer and Savior, and to appear to the boy Joseph. There are thousands and hundreds of thousands who have had a perfect and individual testimony and knowledge of this eternal truth. The gospel in its purity has been restored to the earth, and I want to emphasize that we as a people have one supreme thing to do, and this is to call upon the world to repent of sin, and to obey the commandments of God. And it is our duty above all others to go forth at home and abroad, as times and circumstances permit, and proclaim the gospel of the Lord Jesus Christ. It is our duty also to be mindful of those children of our Father who have preceded us in death without a knowledge of the gospel, and to open the door of salvation to them in our temples, where we also have obligations to perform.

I bear witness to you that I do know that God lives, that he hears and answers prayer; that Jesus is the Christ, the Redeemer of the world; that Joseph Smith was and is a prophet of the true and living God; and that Brigham Young and those who have succeeded him were, and are, likewise prophets of God.

I do not have the language at my command to express the gratitude to God for this knowledge that I possess. Time and time again my heart has been melted, my eyes have wept tears of gratitude for the knowledge that he lives and that this gospel called Mormonism is in very deed the plan of life and salvation, that it is in very deed the Gospel of the Lord Jesus Christ. That God may help you and me and everyone to live it, and that he may help those who know not the truth, that they may receive this witness, is my constant and earnest prayer, and I ask it in the name of Jesus Christ. Amen.

#### President Clark:

We have just heard a message from President Heber J. Grant, President of the Church of Jesus Christ of Latter-day Saints, read by Elder Joseph Anderson, Clerk of the conference.

President Grant: The people are again built up and enheartened by your great faith, your living testimony, your ripened wisdom, by your words of encouragement and admonition, by your example



of righteousness and of humility, by your charity, and your love for the people and for the great cause of building up the Kingdom of God. We thank our Heavenly Father for the inspiration which he has made your companion and for the revelations of his mind and will which day by day he has sent and is sending to you. May your lengthening years continue to be filled by his comfort and by the peace which the Lord alone can give.

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Singing by the congregation, "We Thank Thee, O God, For A Prophet, (Song Folder No. 8, L.D.S. Hymns No. 298, Hymn Book No. 152).

**President Clark:**

President David O. McKay of the First Presidency will now present the General Authorities and Officers of the Church for your sustaining vote. We suggest that all members of the Church listening in participate in the vote, thus witnessing to the Lord by their uplifted hands, as do we who are present here, that they will uphold and be completely loyal to those bearing the holy priesthood of God, whom he has chosen to lead, guide, and direct his Church on earth.

**President McKay:**

Before presenting the General Authorities and General Officers of the Church, we submit to you the following:

It is proposed that we honorably release Sister Amy Brown Lyman as general president of the National Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints, with Sister Marcia K. Howells, her first counselor, and Sister Belle S. Spafford, her second counselor, and all the officers and members of the Relief Society general board, with our appreciation of the excellent service they have rendered, and commendation for their faithfulness to the Gospel of Jesus Christ. All who favor this proposition please manifest it.

(the vote was unanimous)

President McKay then presented for the vote of the Conference the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present, as follows:

## GENERAL AUTHORITIES OF THE CHURCH

### FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George Albert Smith

## COUNCIL OF THE TWELVE APOSTLES

George Albert Smith  
 George F. Richards  
 Joseph Fielding Smith  
 Stephen L. Richards  
 John A. Widtsoe  
 Joseph F. Merrill

Charles A. Callis  
 Albert E. Bowen  
 Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen

## PATRIARCH TO THE CHURCH

Joseph F. Smith

The Counselors in the First Presidency, the Twelve Apostles,  
 and the Patriarch to the Church as Prophets, Seers, and Revelators.

## ASSISTANTS TO THE TWELVE

Marion G. Romney  
 Thomas E. McKay

Clifford E. Young  
 Alma Sonne

Nicholas G. Smith

## TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young  
 Antoine R. Ivins  
 John H. Taylor

Richard L. Evans  
 Oscar A. Kirkman  
 Seymour Dilworth Young

Milton R. Hunter

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop.  
 Marvin O. Ashton, First Counselor  
 Joseph L. Wirthlin, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

## CHURCH BOARD OF EDUCATION

Heber J. Grant	Adam S. Bennion
J. Reuben Clark, Jr.	Joseph F. Merrill
David O. McKay	Charles A. Callis
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
John A. Widtsoe	

Frank Evans, Secretary and Treasurer.

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISORS

M. Lynn Bennion  
J. Karl Wood

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor,  
Richard P. Condie, Assistant Conductor.

## ORGANISTS

Alexander Schreiner	Frank W. Aspér
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## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widtsoe	Nicholas G. Smith
Albert E. Bowen	Antoine R. Ivins
Harold B. Lee	John H. Taylor
Marion G. Romney	Oscar A. Kirkham
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
Alma Sonne	Joseph L. Wirthlin

General Presidency of Relief Society

## GENERAL CONFERENCE

First Day

## GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Robert L. Judd, Vice-Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Mark Austin	Sterling H. Nelson
William E. Ryberg	Stringham A. Stevens
Clyde C. Edmunds	Howard Barker
Roscoe W. Eardley	Ezra C. Knowlton

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## NATIONAL WOMAN'S RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Gertrude Ryberg Garff, Second Counselor

## DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent  
 George R. Hill, First Assistant Superintendent  
 A Hamer Reiser, Second Assistant Superintendent  
 with all the members of the board as at present constituted

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
 Joseph J. Cannon, First Assistant Superintendent  
 Burton K. Farnsworth, Second Assistant Superintendent  
 with all the members of the board as at present constituted

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President  
 Verna W. Goddard, First Counselor  
 Lucy T. Andersen, Second Counselor  
 with all the members of the board as at present constituted

## PRIMARY ASSOCIATION

Adele Cannon Howells, President  
 LaVern W. Parmley, First Counselor  
 Dessie G. Boyle, Second Counselor  
 with all the members of the board as at present constituted

**President McKay:**

The voting in each case has been unanimous in the affirmative. Brother Milton R. Hunter, will you please come to the rostrum. Brother Seymour Dilworth Young is on his way from Ogden. He probably heard this assignment if he had his radio on in his car. If so, that would be his first intimation of his call to the First Council of Seventy.

**President Clark:**

Thus the Lord calleth men to His service.

Elder Joseph Andersen, Clerk of the Conference read the following report of changes, statistical data, and obituaries:

CHANGES IN CHURCH OFFICERS, STAKE, WARD, AND  
BRANCH ORGANIZATIONS SINCE LAST OCTOBER  
CONFERENCE—1944

*New Mission Presidents:*

Dr. Thomas D. Rees appointed to succeed Elvon W. Orme as president of the Australian Mission.

Richard W. Madsen, Jr., appointed to succeed Elbert R. Curtis as president of the Western States Mission.

Harold M. Rex appointed to succeed W. W. Seegmiller as president of the Brazilian Mission.

James H. Riley appointed to succeed William L. Warner as president of the Texas Mission.

Joseph Y. Card appointed to succeed Walter Miller as president of the Western Canadian Mission.

*Stake Presidents Chosen:*

Henry H. Rawlings chosen president of the Franklin Stake to succeed Leslie V. Merrill.

Elmo S. Sorensen chosen president of the Gunnison Stake to succeed Charles S. Hansen.

Abel S. Rich chosen president of the South Box Elder Stake.

John P. Lillywhite chosen president of the North Box Elder Stake.

Stephen E. Busath chosen president of the Sacramento Stake to succeed I. Homer Smith.

John Howard Shawcroft chosen president of the San Luis Stake to succeed John B. Reed.

William C. Stolorthy chosen president of the Young Stake to succeed Roy B. Burnham.

Frank C. Simmons chosen president of the Weber Stake to succeed James H. Riley.

Henry Golden Tempest chosen president of the East Jordan Stake to succeed Heber J. Burgon.

Dale H. Petersen chosen president of the North Sevier Stake to succeed Edwin Sorenson.

Monte L. Bean chosen president of the Seattle Stake to succeed Alexander Brown.

Lawrence T. Dahl chosen president of the West Jordan Stake to succeed Vernal C. Webb.

#### *New Stake Organized:*

North Box Elder Stake organized November 12, 1944, by a division of the Box Elder Stake, and consists of the Bear River, Brigham City 3rd, Brigham City 4th, Corinne, Harper, Honeyville Wards and Evans Branch.

South Box Elder Stake organized November 12, 1944, by a division of the Box Elder Stake, and consists of the Brigham City 1st, Brigham City 2nd, Brigham City 5th, Brigham City 6th, Mantua, Perry and Willard Wards.

#### *New Wards Organized:*

Monument Park Ward, Bonneville Stake, formed by a division of the Yalecrest Ward.

Pocatello 13th Ward, Pocatello Stake, formed by a division of the Pocatello 4th and Pocatello 8th Wards.

Sugar Ward, Rexburg Stake, formed by combining the Sugar 1st and Sugar 2nd Wards.

Laurelcrest Ward, Sugar House Stake, formed by a division of the Mountain View Ward.

Geneva Ward, Sharon Stake, formed by a division of the Timp-anogos Ward.

Vermont Ward, Sharon Stake, formed by a division of the Sharon Ward.

Vernal 3rd Ward, Uintah Stake, formed by a division of the Vernal 1st and Vernal 2nd Wards.

#### *Wards Disorganized:*

Sugar 1st Ward, Rexburg Stake—membership annexed to Sugar Ward.

Sugar 2nd Ward, Rexburg Stake—membership annexed to Sugar Ward.

Grant Ward, Portneuf Stake—membership annexed to Downey Ward.

#### *Independent Branches Organized:*

Fontana Branch, San Bernardino Stake.

Birdseye Branch, Palmyra Stake.

*Independent Branches Made Wards*

Lark Ward, West Jordan Stake, formerly Lark Branch.  
 LaJolla Ward, San Diego Stake, formerly LaJolla Branch.

*Branch Transferred:*

Thistle Branch, Kolob Stake, transferred to Palmyra Stake.

*Independent Branches Disorganized:*

Strawberry Branch, Duchesne Stake.  
 Romedell Branch, Blaine Stake.

*General Authorities Who Have Passed Away:*

Elder Rufus K. Hardy of the First Council of Seventy died March 7, 1945.

Elder Samuel O. Bennion of the First Council of Seventy died March 8, 1945.

*Others:*

Elder Stephen L. Chipman, president of the Salt Lake Temple, died March 31, 1945.

William H. Richards, former president of the Malad Stake, died April 2, 1945.

## STATISTICS

Number of Stakes of Zion		148
Number of Wards	1,150	
Number of Independent Branches	128	

Total Wards and Independent Branches	1,273
Number of Missions	39

*Church Membership:*

Stakes	792,362
Missions	161,642

Total	954,004
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*Church Growth:*

Children blessed in stakes and missions	27,522
Children baptized in stakes and missions	16,511
Converts baptized in stakes and missions	5,493

*Social Statistics:*

Birth rate per thousand	36.2
Marriage rate per thousand	13.6
Death rate per thousand, including those reported killed or missing in military service	6.4

*Missionaries:*

Number of missionaries in the missions of the Church	478
Number engaged in missionary work in the Stakes	2,947
Total missionaries	3,425
Number of missionaries who received training in the mission home during 1944	386
Service men from stakes reported killed and missing in military action	986

## CHURCH DISBURSEMENTS, 1944

The following annual financial report covering all disbursements of the Church for 1944 and summarizing the Church Welfare Program for the same year, was read by President J. Reuben Clark, Jr.

## Part 1—CHURCH BUDGET CASH EXPENDITURES FROM GENERAL CHURCH FUNDS BOTH TITHING AND NON-TITHING INCOMES

Total Cash Budget Appropriations for 1944 .....\$5,326,239.00

	Budget Ap- propriation for 1944	Budget Ex- penditures for 1944	1944 Expend- itures Under or in Excess of Appropriation
<i>Office of the Corporation of the President:</i> Including salaries of 49 employees; ex- penses of office; equipment; maintenance of the Administration Building; and the living allowances and traveling ex- penses of the General Authorities, all of which are covered by non-tithing income .....	\$ 310,500.00	\$ 274,722.00	\$ 35,778.00
<i>Office of the Corporation of the Presiding Bishop:</i> Including the salaries of 173 employees; office expenses and equipment; main- tenance of Bishop's Building; expenses of the Aaronic Priesthood program; traveling expenses of the Presiding Bishopric; taxes; special printing; and maintenance of the Purchasing Depart- ment and Motor Avenue supply store- house, all of which are covered by non- tithing income .....	153,950.00	164,998.00	11,048.00
<i>Temples:</i> For the operating expenses, including salaries of 226 employees, and building maintenance, repairs and renovating of the Alberta, Arizona, Hawaiian, Idaho Falls, Logan, Manti, St. George, and Salt Lake Temples .....	319,644.00	285,991.00	33,653.00



# FINANCIAL REPORT

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	Budget Ap- propriation for 1944	Budget Ex- penditures for 1944	1944 Expend- itures Under or in Excess of Appropriation
<i>Missions and Missionary Work:</i>			
For the maintenance and operating expenses of the 20 missions in the United States, Canada, Mexico, Hawaiian Islands, and South America; living and traveling expenses of the mission presidents; return fares of missionaries; free literature; servicemen's welfare; the erection, purchase, remodeling, maintenance and renting of buildings; the expenses of the Bureaus of information in Salt Lake City, Washington, D. C., Carthage Jail (Illinois), Cumorah (Palmyra), and Joseph Smith Farm (South Royalton, Vermont), and the mission home in Salt Lake City .....	744,500.00	624,176.00	120,324.00
<i>Stake and Ward Expenses:</i>			
Allowances to 148 stakes and 1,278 wards and independent branches, including the maintenance of 115 stake and 1,286 ward and branch buildings; expenses and mileage allowances to stake presidents and bishops; furnishings for stake and ward offices; stake and ward taxes; and stake and ward printing .....	1,014,500.00	1,069,519.00	55,019.00
<i>Church Welfare:</i>			
For the purchase of canning and other equipment and commodity purchases; for the operating expenses of General Committee storehouses, the Deseret Industries and the Deseret Clothing Factory; for land and building purchases and General Committee administrative expenses. This sum accounts for budget expenditures only, total welfare expenditures to follow in detail .....	392,100.00	285,949.00	106,151.00
<i>Church Schools:</i>			
For the operating expenses of the Brigham Young University, Ricks College, Juarez Stake Academy, 12 institutes and 99 seminaries; for the operating expenses of the Department of Education, including the salaries of 355 teachers and 8 administrative officers and office employees; and for maintenance, repairs, and improvements to buildings .....	907,320.00	857,098.00	50,222.00
<i>Educational Institutions (other than Church Schools, Institutes and Seminaries):</i>			
Consisting of the McCune School of Music and Art; Lund Home for Boys, Deseret Gymnasium, Society for the Aid of the Sightless, and the General Music Committee .....	51,200.00	46,843.00	4,357.00

## GENERAL CONFERENCE

First Day

	Budget Ap- propriation for 1944	Budget Ex- penditures for 1944	1944 Expend- itures Under or in Excess of Appropriation
<i>Building Operations:</i>			
For the maintenance of the buildings and grounds, Temple Block; for the maintenance of other Church properties situated immediately adjacent to the Temple Block; for repairs and renovation of ward buildings; and \$109,322.00 for the construction of hospital buildings .....	1,033,908.00	758,057.00	275,851.00
<i>Historic Monuments and Properties:</i>			
For the repair and maintenance of properties at Palmyra, New York; South Royalton, Vermont; the Carthage Jail; and memorial cemeteries .....	15,257.00	16,272.00	1,015.00
<i>Indian Projects:</i>			
In the Papago and Washaki Wards. There is to be credited against this deficit the returns from sale of 1944 crops, which will amount to more than the deficit .....	5,000.00	20,299.00	15,299.00
<i>Church Committee on Radio and Publicity:</i>			
For publicity and mission literature .....	24,644.00	11,163.00	13,481.00
<i>Genealogical Society of Utah and Index Bureau:</i>			
For the maintenance of the Church Genealogical Library, Record Archives, Temple Index Bureau and allied departments, and for the recording, indexing, photographing and filing of genealogical and temple ordinance data, including the records of 114,212 families forwarded to the 8 temples for baptisms, endowments and sealings; also for the salaries of 124 full-time employees .....	151,016.00	165,908.00	14,892.00
(Deficit due to delay in receiving funds in 1943 which, if paid and charged in that year, would have resulted in a budget credit balance of \$665.00 at the close of 1944).			
<i>Other Expenses:</i>			
Consisting of contributions to civic organizations, such as the Red Cross, Community Chest, State University, etc.; salaries of tabernacle choir conductors and organists; taxes, legal expenses; contributions to hospitals, welfare assistance by the general Church office; public liability and other insurance, etc. ....	202,700.00	163,283.00	39,417.00
<i>Total Budget and Expenditures:</i> .....	\$ 5,326,239.00	\$4,744,278.00	\$ 581,961.00

All unexpended balances revert back into the unappropriated funds of the Church.

**Part II—NON-BUDGET AND NON-TITHING EXPENDITURES FROM  
CONTRIBUTIONS BY THE MEMBERS OF THE CHURCH  
FOR THE YEAR 1944**

The expenditures budgeted from general Church funds and paid principally from the tithes are detailed above. The following expenditures were made from further contributions by members of the Church:

Paid for stake and ward building purposes .....	\$ 526,047.00
Expended for stake, ward, and mission maintenance purposes, expenses of auxiliary organizations, and for recreation .....	1,542,920.00
Expended from ward and mission fast offerings .....	497,304.00
Expended from welfare contributions .....	283,357.00
Assistance rendered to missionaries .....	31,679.00
Expended from General Board dues and children's contributions to the Primary Hospital .....	128,615.00
Expended by Church schools, in addition to amount listed under budget expenditures, from funds derived from tuitions and other sources .....	386,180.00
Disbursed by the Relief Society for direct assistance and for gen- eral welfare purposes and health work .....	92,115.00
<hr/>	
Total non-budget cash expenditures 1944, from contributions, other than tithing, donated by the Church membership .....	\$ 3,488,235.00
Expended by the hospitals for the care of the sick in addition to the amount paid from the tithes and included in Part I .....	38,140.00
Total budget cash expenditures by general Church offices brought forward from above .....	4,744,278.00
<hr/>	
Total cash expenditures, budget and non-budget, of the Church for 1944 .....	\$ 8,270,653.00

**Part III—THE CHURCH WELFARE PROGRAM**

*Fast Offering Data:*

Number of Church members who paid voluntary fast offerings  
and welfare contributions:

In the Wards .....	193,031
In the Missions .....	28,153
Total .....	221,184
Per cent of Church membership who paid fast offerings .....	29.6%
Average fast offerings per capita in wards .....	80c
Average fast offerings per capita in missions (based on mem- bership of missions reporting) .....	38c
Average fast offerings per capita—wards and missions .....	74c
Amount of voluntary fast offerings and welfare contributions:	
In the wards:	
Fast Offerings .....	\$ 523,700.00
Welfare Contributions .....	305,303.00
In the Missions:	
Fast Offerings .....	43,189.00
Total fast offerings and welfare contributions .....	\$ 872,192.00

Friday, April 6

First Day

*Welfare Program Cash Expenditures:*

Expended from ward and mission fast offerings and welfare contributions for the care of the needy, consisting of food, clothing, rents, light, heat, hospitalization, burials, etc., and for the operation of bishops' and regional storehouses and the purchase of commodities for storehouses .....	780,661.00
Disbursed by the Relief Society for direct assistance and for general welfare purposes and health work .....	92,115.00
Disbursed by the General Welfare Committee for direct assistance and welfare purposes and for the overhead expenses of the General Committee .....	73,549.00
Disbursed by the office of the General Authorities for direct assistance .....	24,933.00
Expended by the hospitals for the care of the sick .....	38,140.00

Total relief cash expenditures for the year, all included in above grand total of budget and non-budget cash expenditures ..... \$ 1,009,398.00

This is an increase over the year 1943 of ..... 88,014.00

Total amount of Relief Society wheat stored in Church elevators December 31, 1944 (bushels) ..... 315,135

In addition to the cash expenditure of \$1,009,398.00 for welfare purposes, the General Church Welfare Committee makes the following further financial report, with a statement indicating the production and distribution of commodities for bishops' storehouses and inventory of commodities December 31, 1944:

*Summary of the Annual Report of the Church Welfare Plan:*

December 31, 1944

## FINANCIAL REPORT

## Present Net Cash Value:

Current Assets (Net) .....	\$ 658,265.88
Inventories (Principally Commodities) .....	584,062.30
Fixed Assets (Land, Buildings, etc.) .....	1,522,172.54
<b>TOTAL</b> .....	<b>\$ 2,764,500.72</b>

## Fixed Assets Include:

Deseret Industries, Deseret Mills and Elevators, Deseret Clothing Factory, Emery Coal Mine.

Ninety-five bishops' storehouses having a total floor area of 381,392 square feet.

This is fifty times the area covered by the Assembly Hall; ten times the area covered by the Tabernacle; and nine-tenths the area of the whole Temple Block.

There are sixty-seven canneries included in the bishops' storehouses.

Farms, ranches, dairies, and other regional and stake properties, made up of 3,453 acres of land, together with buildings, improvements, equipment, and livestock.

## The Fixed Assets Were Acquired With:

- \$ 564,480.69 Cash from general Church funds, through the General Committee.
- 688,279.33 Cash from wards, stakes, regions, and Priesthood quorums.
- 269,412.52 Donations, Labor and Property.

\$ 1,522,172.54

The Fixed Assets Consist of:

\$ 325,445.77	Land.
941,326.64	Buildings
189,329.85	Equipment.
41,446.28	Furniture and Fixtures.
24,624.00	Livestock.

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\$ 1,522,172.54

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*Production, Distribution, Inventory, and Budget Assignment of Commodities Connected with Bishops' Storehouses.*

Items	Unit	1944 Pro- duction	1944 Distri- bution	Inventory December 31, 1944	1945 Budget Assignment
Canned Produce (Milk, Vegetables, Fruits, Jams and Spreads) .....	quarts	646,381	485,338	1,494,854	1,282,639
Animal Products (Butter, Eggs, and Meat) .....	pounds	346,114	440,785	80,726	701,636
Vegetables, Fruits and Sug- ar (Not Canned) .....	pounds	2,300,530	2,226,250	848,954	2,024,300
Grains (and Grain Prod- ucts) .....	bushels	36,240	16,400	52,753	87,940
Other Foods (49 Different Items) .....	pounds	50,324	25,919	63,993	52,383
Various Drugs and House- hold Supplies and Soaps..	items	94,494	110,055	98,745	79,700
Hay .....	tons	332	790	1,283	270
Cotton .....	500 lb. bales	12	47	38	25
Seeds and Miscellaneous	pounds	7,000	13,000	714	7,500
Fuel (Mostly Coal) .....	tons	438	1,339	1,161	500
Clothing and Dry Goods (329 Different Items) .....	articles	89,069	59,117	119,208	112,738
Furniture .....	articles	50	142	246	500

When the inventories and the 1945 budget assignments in the foregoing tabulation are compared with 1944 distribution, it is apparent that a surplus is being built in some non-perishable foodstuffs. To protect this surplus, distribution of foodstuffs, in so far as possible, is first made from the oldest stocks, which are from the 1942 pack. Most of the inventories are made up from 1943 and 1944 production.

Unavoidably there is some spoilage in the program, but expert investigation shows it is now not more, in the canning of fruits and vegetables, than occurs in commercial businesses handling similar items; nor is it greater with fresh fruits and vegetables, handled as such, taking into consideration the condition and grades of the product when received.

*Activities of the Program During 1944, Canning and Processing for Storehouse Program:*

Vegetables, Fruits, Jams, and Spreads .....	494,264 quarts	(697,554 cans)
Meat, Fish, and Fowl .....	18,749 pounds	( 21,273 cans)
Milk, Canned (Each Can Equivalent to One Quart of Fresh Milk) .....	143,856 cans	
Miscellaneous Foods (Spices, Flavoring, etc) ..	13,980 pounds	
Flour, Cereals, and Livestock Feeds .....	251,097 pounds	

*Group Canning:*

The following canning was done at Welfare canneries for their own use by 540 groups, consisting of 45,615 people:

Fruits and Vegetables .....	652,659 quarts	(893,053 cans)
Meat and Fish .....	15,756 pounds	( 23,143 cans)
		<hr/> (916,196 cans)

*Field Activities:*

Field activities carried on in the production of the 1944 Welfare Budget include 1,217 crop projects, cultivating 2,729 acres of land; 361 livestock projects, which produced 754 head of livestock, 2,641 chickens, 1,907 rabbits, and 170 stands of bees.

In addition to the work done on these projects, 17,220 man days of donated work were done in the storehouse and processing plants.

For the purposes other than the production of the budget for the bishops' storehouse program, there were 326 crop projects, 11 livestock projects and 32 manufacturing projects operated during 1944. These projects utilized 440 acres of land.

*Assistance Rendered:*

Each year since 1938 there have been from 17,913 to 55,460 persons receive temporary assistance as to food, shelter, fuel, or clothing, through the bishops' storehouse program. In 1944 there were 27,164 persons so assisted. The Church has relieved the government of that much load.

In addition to this, there were, during this period (1938-1945) more than 851 distressed families that have been made entirely self-supporting; 6,041 persons have been assisted towards a permanent betterment in other ways, such as contributions to prevent business failures and mortgage foreclosures, to build or remodel homes, to aid families suffering from sickness or infirmities, to help needy farmers get equipment and to plant and harvest crops, to aid families to get necessary furniture for homes, and for many other like purposes; and 1,611 construction projects (shelter and housing) have been completed in addition to the construction of the bishops' storehouse program.

*Persons Taken From Government Relief Rolls:*

During 1944, 173 males and 319 females (total 492) have been removed from government relief rolls. Of this number 139 have been rehabilitated and are receiving no aid from the Church or from the government; 249 are receiving part of their support from the Church; and 104 are receiving all their needs from the Church. Of those receiving aid from the Church, 78 are working on Welfare projects, and only 96 are entirely unemployed. Since January 1, 1943, 707 persons have been removed from government relief rolls.

**President Clark:**

The primary purpose of the welfare plan has always been the supplying of food and clothing, shelter and fuel. There seems to be a great deal of uncertainty today as to what the real food situation of the country is. Some tell us we are faced with the greatest surplus that has ever existed in the history of the country. Others tell us that the food supply is short and that we should raise all we can.

Under these circumstances the only safe thing is to assume a food shortage and proceed accordingly. I therefore urge you brethren to urge your wards and stakes to fill their quotas in order that we may be prepared should the predicted shortage occur.

**A WHISPERING CAMPAIGN AGAINST THE WELFARE PLAN**

Reports come to us that some persons, we hope not many, are carrying on what politicians call a "whispering campaign" against the welfare plan, proclaiming it a failure. At least some of these whisperers seem to have been against the plan from the first, professing to see in it some deep-laid political scheme.

I am sure you will let me say now, and I was with the brethren when the plan was first worked out, that there was not then, there has not been since, and there is not now, any political purpose or end whatsoever in the plan. Those who proclaim the contrary are either wholly ignorant or completely misinformed.

The report I have read is a full demonstration that the plan is not a failure. Of course, if the people will not support it, so that the Lord withdraws his blessings from it, the plan will fall, but to this time the great loyal body of the Church, following the inspiration of the Lord, has supported the plan which has had a truly marvelous growth both in extent and in efficiency. All of us thank the brethren and sisters who have had immediate charge of the building up and operation of the plan, and sincerely congratulate them upon the outstanding success which has attended their work.

The general committee, composed in large part of business and professional men, have given unstintedly of their time and effort without any monetary compensation whatsoever, in a service which has brought needed aid and succor to tens of thousands who needed help. The Lord has blessed and will continue to bless them in their labor and lives. To the sisters of the general board of the Relief Society, and to the Relief Society workers throughout the Church, we offer our especial thanks and gratitude for their great service, without which we should have been almost helpless.

You will remember that back in the early days of the Church, it took the people in Missouri approximately three years and four

months to forfeit the blessings of the United Order. If you will read the revelations and the history of the time, you will find that it was the greed, rapacity, idleness, and covetousness of the people that caused the Lord to withdraw the principle from their midst. After they reached Nauvoo, the Prophet forbade our people then in Iowa to attempt to set it up there.

The welfare plan, which I once more repeat is not the United Order but is motivated by the same lofty and divine principles and purposes that underlay the Order, has now been in operation nine years. Through the blessings of the Lord and the faithfulness of the people, it has steadily grown and expanded its activities during the whole period; and it stands today stronger than ever before in its operation.

Its opponents have not destroyed and cannot destroy it, so long as the Lord blesses it and faithful members support it.

#### AID OF ALL CHURCH MEMBERS NEEDED

I might add another word:

To those opponents who are Church members, I wish earnestly to say: We need you now; we have needed you in the past; we would welcome you amongst us. Furthermore, we wish to say that if you desire or hope to keep the Spirit of the Lord and enjoy his blessings, you must cease your fault-finding and sometimes even your maligning of those doing their appointed tasks as servants of the Lord, and fall in and work with them, not against them. We need the aid of every member of the Church; we ask your help, but not so much on our account as on yours. This is a plea directed towards helping you to save yourselves from a threatened apostasy, which seems usually to follow fault-finding, disloyalty, and opposition to the Lord's plans.

However, if you refuse to aid, if you refuse to receive the blessings of joy and satisfaction which come from treading along the ways the Lord points out, we should point out to you that the welfare plan has lived, and we feel certain it will live so long as the Lord continues to give his blessings to the plan, and so long as the loyal, faithful members of the Church support it. But for your sakes we should rejoice beyond measure in your assistance.

We ask you bishops and presidents of stakes and chairmen of regions, not to substitute cash for the actual produce called for in filling your quotas. We need the produce, so please furnish your quotas in the kinds requested.



## REPORT OF CHURCH AUDITING COMMITTEE

Elder Orval W. Adams read the following report of the Church Auditing Committee:

Salt Lake City, Utah  
April 4, 1945

President Heber J. Grant and Counselors  
47 East South Temple Street  
Salt Lake City, Utah

Dear Brethren:

Your Committee reviewed the annual financial report of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1944. That report discloses the Church to be in the strongest financial position in its history.

The expense of administration is very conservative. The Church is free of all debt. The sustained Authorities are administering with great care the sacred funds of the membership, which funds are contributed by the tens of thousands of devoted members, most of whom are people of limited income.

Respectfully submitted,

Orval W. Adams  
A. E. Bowen  
George S. Spencer  
Harold W. Bennett  
Church Auditing Committee

## ELDER STEPHEN L RICHARDS

*Of the Council of the Twelve Apostles*

I propose to use the opportunity afforded me at this general conference of the Church to read a letter which I have prepared. My thought in presenting it here is that the message of my letter may have better prospects of reaching those to whom it is addressed, and also that the sentiments which I have expressed may serve some useful purpose with my brethren and sisters in an endeavor comparable to my own. I shall be most grateful if this thinking proves to be justifiable. The letter is addressed:

To my friends and associates in various lines of endeavor who are not identified with the Church which I have the honor to represent.

## TEACHINGS OF THE CHURCH SET FORTH IN A LETTER

My dear friends:

For many years it has run in my mind a desire to approach you on the subject of religion. I find it difficult to justify my delay and to discover any good reason why I have been so hesitant to talk with you

about spiritual matters. I suppose that it is chiefly because I have indulged the assumption that everyone's religion is to be regarded as such a personal and private thing that I have felt more or less constrained to keep off the subject, except where casual questions have arisen which have brought on brief conversations. You will wonder, perhaps, in view of such diffidence in talking to you, why I now choose this medium of an open letter to broach the subject and express my sentiments to you. The only answer that I can give, and it is not a very good one, is that it seems to be the easiest way of expressing myself to you without intruding on the privacy of your views without your consent.

I hope you will not resent my concern in your spiritual welfare. I must frankly admit, and I hope the admission will not too seriously affect your consideration of what I have to say, that I am prompted in part by an earnest desire to disseminate what I regard to be vital principles of truth among all men. You will be inclined to immediately label this as "propaganda," and unfortunately that word has come to bear the stigma of the imposition of one man's views on another. I hope you will accept my disclaimer of any attempt to force my ideas on you, and I hope, too, you will believe me when I say to you in advance that my personal regard for you is the chief motivating factor in the writing of this letter.

Without affectation, I express my admiration for the splendid virtues which I have seen in many of you. Your integrity, impeccable honor, generosity, courtesy, and ability command my esteem. I often think of you as representatives of the best types of Christian gentlemen and ladies. I have gained much from your association. I am sure that a great part of your thinking and good works is prompted by Christian ideals. I have no doubt that many of you have been schooled in and accept the almost universal Christian doctrines of the Fatherhood of God and the brotherhood of man, the atonement of the Savior, the immortality of the soul, and the good life of virtue and altruism taught and exemplified by our Lord.

I cheerfully and gratefully acknowledge the beauty and efficacy of these great doctrines and teachings and the universal distribution of the spirit of God in the earth. I am sure that the Christian doctrine and faith over the centuries have been the mainsprings of the civilizing processes which have brought beauty, culture, science, and education to their present high state of attainment. Christian doctrine is also responsible for the finest concepts of liberty and justice which prevail in the world. I have profound gratitude for the great brotherhoods and congregations it has fostered and every good cause which has emanated from it.

It is needless to say also that I have the deepest admiration for many individual Christians who ally themselves with the various Christian denominations of the world. I do not question the sincerity of countless thousands who give themselves to God—who strive with all the power and knowledge they have to serve him and keep his com-

mandments. I feel sure that he accepts their devotion; that he answers their prayers of faith and humility and that he recompenses their every good act.

I have deemed it desirable to so set forth my appreciation of the general Christian doctrine and faith in order to make clear to you that it is not a substitution of these lofty Christian principles which have been disseminated throughout the world for so many centuries which we have to offer, but it is in essence, a refinement, an extension, an enlargement, and a perfection of them which I take the privilege of bringing to your attention. You will pardon me, I hope, if I venture the observation that many of you, for whose ability in normal investigation and research in the discovery of facts I have the highest opinion, have been distracted from the attainment of a real understanding and concept of the work in which I labor, by having your attention focused upon some aspects of it which seem to differ from the teachings and practices prevalent in other Christian denominations. For instance, you are all pretty well acquainted with what we call the Word of Wisdom, with the tithing system of the Church. These and other somewhat unique practices of the Church have, I often fear, stood out so prominently in your observation and contemplation of the Church and its doctrine that you may not have troubled yourselves, because you may not be particularly attracted by these unique things, to delve into the fundamental concepts and principles underlying not only these special teachings and practices but the whole body of truly Christian doctrine which we have to give to man. It is true that we regard it as important to refrain from the use of liquor and tobacco and to pay tithing, but adherence to these standards does not alone constitute complete conversion to and understanding of the latter-day work, although generally they are very acceptable evidences of it. I would like, if I can, at least, to glimpse for you what I regard as being the more basic foundation principles set forth in the latter-day interpretation and presentation of the gospel of Jesus Christ. I hope I can make you see that these concepts and interpretations are not in any way antagonistic to the true Christian principles to which many of you subscribe, but that they serve to make the Christian doctrines you have accepted more vital and real and more potent in the realization of the hope and faith your Christian experience has brought to you.

Now I must proceed upon the assumption that if you have any interest in religion, and in the Christian religion in particular, your interest prompts you to want the truth and to secure for your life the best which is obtainable. I am sure you will agree that the chief objectives of the whole Christian doctrine are to improve life here and to attain a good and eternal life hereafter. Perhaps these two objectives are in reality one, for I think it safe to say that most Christians contemplate a relationship between life here and life hereafter. Now, one of the first contributions which the latter-day interpretation has to offer is in this very matter.

I do not pretend to be such a student of the exposition of Christian doctrine over the centuries as to enable me to say with assurance that the distinction between general salvation and individual exaltation was never set out in Christian teachings prior to the advent of the latter-day work, but I am certain that it has not been stressed in recent Christian utterances. This distinction between salvation and exaltation we regard as being indispensable to a true understanding of Christian truths. We, as many of you, are persuaded that the teachings of Christ fully justify the conclusion that he came to earth as the Savior to atone for the transgressions of our first earthly parents which removed men in mortality from the presence and association of God, our eternal Father. We may not be able to explain the method by which the atoning sacrifice of this one man could accomplish the redemption of all men from the original fall, but we do know that that was the purpose and the effect of the atonement, and we have full justification for believing that the atonement brought life after death to all humanity irrespective of the goodness or the badness of individuals. Resurrection from the grave is just as universal as death, and general salvation in the sense that all are saved from the effects of original sin and that all will be immortal souls is the universal gift of the Son of God. Individual exaltation, however, is something different. Through a latter-day revelation came the information that there are stations and gradations of position in the future life as in this life, and naturally there are places of preference. These various stations are referred to in the revelation as being kingdoms or degrees of glory, and their exposition serves to amplify and clarify the Savior's reference to the "many mansions" in his Father's house, and other scriptural passages. By exaltation is meant the attainment of the highest station, the most preferential position in the future world of varying kingdoms and glories. The highest place or kingdom is called celestial, and it is in the celestial kingdom that the highest aspirations of the Christian are realized. This is exaltation.

I cannot tell you in this letter all that exaltation comprehends. Our concept of heaven is a study of no small proportions, and it presupposes a considerable knowledge of other revealed theological principles. It must suffice for this writing to tell you that it contemplates not only the preferential condition in the hereafter—a coming back into the presence of the Father and the Son, but it projects into the future a state of perfection of the human soul. The immortal soul which is the union of body and spirit becomes invested with the divine nature of our eternal Father and our elder Brother, Jesus Christ. One's powers of accomplishment are unceasingly multiplied by the eternal acquisition of knowledge. As a companion of the Father and the Son, he joins and assists in their work. While it is impossible for the finite mind concretely to visualize the scope and nature of divine operations we have sufficient knowledge to teach us that they are of the highest order and satisfy the most idealistic craving and aspira-

tion of the human soul. In purpose and scope it is a never-ending experience in eternal progression and achievement.

We learn also from the revelations that in this lofty state of exaltation we are to enjoy a perpetuation of the kinship and ties which have bound us to our dear ones in earth life. We have the assurance that the things which we have prized most here in this life—home and family—are not to be denied us when we pass from mortality. Husband and wife will still be companions, sons and daughters forever our children, and the sacred establishments of home wherein they were bred and nurtured will be spiritually perpetuated. And then we learn, too, of a profoundly sacred principle and promise held out for those who attain exaltation which I mention to you with a little hesitation because I have not yet laid the foundation for it, and that is this: That these eternal homes of the future life shall be blessed with eternal increase so that families never cease growing in number, in virtue and power, ever continuing to subserve the eternal and beneficent purposes and designs of the Creator of the universe.

I am keenly aware that much of this may seem highly theoretical and ethereal to you, and some of it I would not mention to you at this stage of discussion if I did not deem it necessary to an understanding of that which is to follow. Although it may have taxed your credulity and faith somewhat to entertain in your thinking the ideas which I have endeavored to project concerning exaltation in the celestial kingdom of God, I wonder if many a devout Christian not of our persuasion does not in his heart hope and pray reverently for some such condition as I have outlined as the embodiment of his future state whether or not he has ever consciously formulated his ideas into words. To see the Eternal Father and his Son; to enjoy something of their association and direction; to acquire more and more knowledge and more and more ability; to use increased talent in the prosecution of God's work; to continue to enjoy the dearest relationships we know on earth; to build an eternal home with never-ending posterity, may not these be the embodiment of the hopes and righteous aspirations of a Christian, although he may never have tried to visualize them concretely before?

If it so happens that you have never asked yourselves the question: What does heaven hold out to me, a Christian: what do I hope to secure in life after death? I wish you would ask yourselves this question and be frank with yourselves in answering it. If you honestly conclude that you have never attempted any visualization of a future state, it may be that the concepts I have given you from modern revelation will help you to formulate your ideas. It may be, too, that if you have heretofore entertained views on the subject, the condition which I have described which obtains in the hereafter may pretty largely embrace the hopes and aspirations which you have had in more vague and uncertain terms.

In any event I am going to ask you to accede for the moment that in Christian theology there is a preferential state in the hereafter. It

seems to me that it is not difficult for Christians who accept Christ's teachings of the rewards for the good life to make this concession. If, therefore, the ultimate goal of the true follower of Christ is to attain exaltation in the celestial kingdom, not just general salvation and resurrection from the dead which come to all through the atonement of the Savior, not immortality which is the lot of every person whether he will or no, but this supreme glory, this incomparable blessing which I have tried so feebly to describe; if that is the ultimate objective, how may it be achieved?

In answering this question I am obliged to discriminate. It would be a very easy and simple answer and one that I am sure would be acceptable to many people to say that nothing more is necessary than to live a good virtuous Christian life, all of which is necessary and indispensable to the attainment of exaltation. In one sense the Christian life is all that is necessary, but it is not the sense in which it is usually construed. Through latter-day revelation we learn that the true followers of Christ not only incorporate into living all the so-called Christian virtues, but they also accept, adopt, and conform to every law, principle, and ordinance of the Gospel of Christ. They believe that the gospel in its entirety is designed and divinely instituted for the single purpose of leading the sons and daughters of God into his celestial kingdom. They recognize the fact that it has been in ages past and now is and will continue to be an immense gain for people to adopt the Christian virtues as a standard of living, but they know that exaltation, the supreme blessing, may be had only through obedience to every specific requirement laid down therefor.

Among the formal requirements, in addition to the good life, are membership in the Church of Christ, baptism, the laying on of hands for the bestowal of the Holy Ghost, the receipt of the priesthood and sacred temple ordinances revealed to and performed for those only who prepare themselves for initiation into the beauties and blessings of the celestial order. You may wonder why these formal ceremonies and ordinances are requisite. In this brief correspondence I can only tell you that they are prescribed by the Lord in his revelations to men, both ancient and modern, and that they are consistent with the principles and practices laid down by the Savior who is the Author of the gospel plan during his ministry in the flesh. There is much that might be said by way of explanation and argument in support of these ordinances and their essential symbolism and vitality in the gospel plan. I am sure that an impartial investigation would persuade you of their reasonableness and desirability, but in the last analysis their acceptability must be based on faith in the revealed word of God.

Even in this brief sketch there is one more basic principle to which I must invite your attention. I am sure you would regard it as a serious omission if I did not present it, for if you gave any consideration at all to the essentiality of the ordinances which I have mentioned as necessary for exaltation, you would surely want to know about the authority to administer them. Is this authority available?

I am sorry I have not time at this writing to give you a full account of its bestowal by authorized messengers and its derivation down to the present time. I will have to content myself by giving you a legal opinion. It so happens that I have had some training in the law, and I have some knowledge of the competency and admissibility of evidence to sustain an allegation in a judicial tribunal. I do not hesitate to give it to you as my opinion, that there has been at various times since the origin of this latter-day work, competent legal evidence available for introduction in any court of law for the establishment and verification of the claims put forth by those chosen to originate the restored gospel as to divine authority conferred upon them, and as to the transmission of that authority to the present day. I cannot reasonably expect you to rely on this opinion. The most that I can hope for is that it may serve to prompt investigation.

There are other factors inherent in the nature of this divine commission which bring irrefutable assurance to me and my associates of its genuineness. I believe some of them would appeal to you.

Now, my friends, I am forced to a quick summation. In taking the liberty of writing you, I have assumed your interest in Christian religion and your acceptance of the Christ as the Author of the gospel. I have all too briefly reviewed the Savior's atonement and its effect in bringing general salvation and redemption to the human family. All will be resurrected and secure the boon of immortality. There is an order in the resurrection of which some day I would like to tell you. I have pointed out the difference between general salvation and individual exaltation in the celestial kingdom, which is designed to be the highest and final goal of the faithful Christian. I have mentioned the requirements for admission into this preferential state and the authority essential for the administration of the ordinances. This is but a skeleton outline of a few basic principles which have come in these latter-days with the restored gospel of Jesus Christ. There are countless other arresting concepts resulting from this new interpretation which make priceless contributions to the Christian doctrine. Out of my friendship for you, I have a great desire that you might hear these concepts, enjoy them, and adopt them. I know they will bring richness into your lives as they have done in mine, and I know they are good for the world in the solution of its problems, but that is another subject, into which I must not enter.

I hope you will accept this letter in the spirit in which I write it, as one friend to another. If it shall serve to intrigue your interest in the least degree in the cause that is so dear to my heart, I shall be very grateful.

There is but one thing more. If you are prompted to give consideration to the things I have written about, I hope you will not be dissuaded in their acceptance by the deficiencies you may observe in the lives of some of us who have espoused this noble cause. We confess our weaknesses. We are trying to develop strength to overcome them. I ask you to try to look at the excellence of the message and

overlook the faults of some of its adherents. Please judge it by what it has done in the elevation of the lives of thousands of our Father's children and by its inherent truth.

With kindest regards and the best of good wishes, I am  
Sincerely and fraternally yours,

Stephen L Richards

My brethren of this assembly:

I thank you very much for patiently listening to my reading of this letter. If perchance it should contain a thought which might be helpful to you in bringing the gospel message to some of your friends, I shall feel that your indulgence has been in some measure justified. That we may all have the urge and the courage to bring the truth to the understanding of our neighbors and associates is my earnest prayer. I ask it humbly in the name of him whose servants we are, the Lord Jesus Christ. Amen.

#### President Clark:

In the last few minutes President Seymour Dilworth Young has come into the building. As Brother McKay told you, we have been trying to reach him since this morning very early. Brother Young, while you were on the road coming here, we have sustained you as one of the members of the First Council of Seventy. This calling without notice or previous consultation, is the way the call of the Lord frequently comes. We would like you to come to the stand this afternoon Brother Young, and take your place with your brethren.

The congregation will now sing, "How Firm a Foundation," Song Folder 14, L.D.S. Hymns No. 339, Hymn Book No. 227.

The closing prayer will be offered by President John D. Hill of the Oquirrh Stake, after which the conference will stand adjourned until 2 o'clock this afternoon. This afternoon's session will be broadcast over KSL of Salt Lake City and KSUB of Cedar City.

The congregation sang the hymn, "How Firm A Foundation," L.D.S. Hymns 339, Hymn Book 227.

Elder John T. Hill, President of the Oquirrh Stake, offered the closing prayer.

Conference adjourned until 2 p.m.

## FIRST DAY

### AFTERNOON MEETING

The second session of the Conference convened at 2 o'clock p.m. in the Assembly Hall, with President J. Reuben Clark, Jr., First Counselor in the First Presidency, presiding and conducting the services.

#### President Clark:

This is the second session of the 115th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Assembly Hall on Temple Square, Salt Lake City.



There are present on the stand this afternoon all the General Authorities of the Church as sustained this morning, except President Grant, who is resting at home and who has a direct wire leading from the Assembly Hall to his home so that he is able to listen in on the services.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City.

We will begin the services by the congregation singing: "Come Ye Children of the Lord," Song Folder No. 15, L.D.S. Hymns, No. 238. Our Conductor this afternoon is Elder Richard P. Condie; our organist, Elder Frank W. Asper.

The opening prayer will be offered by President James M. Smith of the St. Joseph Stake.

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The congregation joined in singing the hymn, "Come, Ye Children of the Lord."

Elder James M. Smith, President of the St. Joseph Stake, offered the invocation.

Singing by the congregation, "O Say, What Is Truth?" L.D.S. Hymns No. 191, Hymn Book No. 59.

### ELDER ALBERT E. BOWEN

#### *Of the Council of the Twelve Apostles*

#### PORTRAYAL OF HOME CONDITIONS RELATED IN MAGAZINE ARTICLE

A few years ago I read an article in a national magazine written by an obviously well informed and high principled woman. Apparently she had never married and after many years of separation made a visit to an intimate friend of her college days who had by then two well grown children, a boy and a girl. Her story is mainly about the shock she experienced from the conduct of these two children. She noted that their mother, her old friend, had substantially no influence with them. The daughter's bearing towards her mother was condescending. Her mother's exhortations and protests were received with a patronizing air of wearied tolerance as if to say that this superior young lady would have to bear with what resignation she could the hopelessly old-fashioned, outmoded and impossible notions of her matured mother.

The visitor heard the worried mother protest the indelicate indiscretions of the girl in her behavior with young men without even the precaution of privacy and heard the daughter's mockery of her mother's prudery and lack of sophistication.

The boy of the household went and came pretty much as he pleased with no questions asked or answered. Home to him was a place to sleep and have meals, if convenient.

Exhibitions of this kind were a source of deep wonder and un-

easy concern, as well as of embarrassment, to the guest in the house. But the climax came as the period of her visit was drawing to its close. She was awakened in the night by a disturbance in the house and was the unwilling ear witness of a family scene. The girl it seems had come home from a late party pretty thoroughly intoxicated and was leading her escort, in like condition, to her room when they were detected and intercepted by her aroused parents. There was a noisy scene before the boy was finally sent off home and the girl put to bed.

The girl made no pretense of concealing from her mother her habit of flouting the conventions so far as modesty and maidenly purity were concerned. So the author ended her visit and went home to clear her head and do some thinking. The result was the article mentioned.

Apparently she had a quite thorough-going acquaintance with the ideas and attitudes of the youth of the day, and she undertook a searching analysis of conditions as she knew them to be and as pointedly focused upon her attention by her recent visit. Her whole sense of propriety and even decency was outraged by what she had seen at her friend's home.

That friend, in the days of their girlhood association, had spontaneously, and as a matter of habit and acceptance, observed the conventions and proprieties. She had been a girl of robust health and exuberance, happy, wholesome, a delightful companion of high ethical and moral standards. She had a wholesome zest for life and enjoyed living. How to account for her children!

#### EXAMINATION INTO CAUSE OF DELINQUENCY

The author examined her own life and the atmosphere in which she had been reared as well as the lives of the youth of her time including the friend she had just visited. They recognized certain self-restraints which were expected of girls of good upbringing and conformed to established standards of decorum and good breeding. They still did, now that they were come to maturity of life, and were pained by the departures of today. This naturally led back into an examination of the influences that had gone into the shaping of their characters. And that carried the examination inevitably back to the homes in which they had been reared.

The religious note was strong in those homes. The Bible was read and believed in. Families prayed there. Daily on their knees they talked to God who was revered and was a reality. They were church-going people and set apart one day a week as a holy day to hold sacred and on which to do reverence to the Author of life. The majestic hymns they sang carried messages to their expanding souls. They heard the simple, direct, soulful, and convincing words of the gospels whose grandeur somehow silently carried over into their hearts and furnished the ideals for their living. Those ideals through

practice were silently woven into the pattern of their lives, and they came out with established characters, and stable guides to conduct, which made them secure against the waves of laxity which washed about them with the changes of time.

Then the author did what to me seemed a most astonishing thing. She proceeded to explain that, of course, she and her friend and their associates had in their college years given up the simple faith of their youth, had ceased to give credence to the beliefs which had sustained them, had given up their Bible reading and their church-going and their Sabbath observance and their prayers. They found that these artificial props were not necessary to their living of the good life. They didn't need the church—group practice of religion—they had their own religion which was quite sufficient, though really it was only a certain code of ethics originally rooted in their religion but now cut loose from its roots and dying because no longer nourished from the roots. With an amazingly artless simplicity, she deplored and was baffled by the barbarity of her friend's children without apparent consciousness of her own incredible failure to recognize the relations of cause and effect. Her friend's attitude toward religion and religious practices was similar to her own. Yet here she was mystified by the moral bankruptcy of her friend's children who had been deprived of the very character-forming influences upon which the strength of her own character and of her friend's character, and the characters of their generation had depended for formation and growth.

What right have parents or others to complain that children's standards are not up to their own when they have deprived those children of the very faith and practices upon which their standards have been established? By her own confession the author whose analysis we are considering and likewise the mother of the children whose conduct had provoked her study had been themselves living on the early-gathered fruits of a now discarded faith.

That might suffice to carry them through from the force of established habit. But with that faith discarded there was nothing to bear new fruit for the nourishment of the next generation. She and her friends had been living upon and had consumed their spiritual capital, and there was no inheritance left for the children.

It seems incredible that this highly intellectual woman whose penetrating insight had so unerringly led her to put her finger on the factors most powerful in the stabilization of herself and friends could have been so wholly oblivious to the need of those same influences in the lives of new generations.

Because she and her friends had been able to maintain integrity of life after they had discarded their early beliefs, she apparently thought that such beliefs and the practices to which they led were not necessary to stability, failing to discern that ethical principles lose their convincing, motivating power when divorced from the religious faith which gave them birth. It is a common error. We all,

I am sure, can call to mind friends of the highest standards of character who have drifted away from the religious convictions in which they were reared and have been pained to see that their children's characters have so sadly deteriorated. It is hard for character patterns to carry over for more than one generation beyond the one which witnessed the forsaking of the faith in which those patterns were fashioned.

The lady we are speaking of deplored the degeneracy she was compelled to admit, but never once did she even so much as hint that the remedy lay in the revival in the homes of the land of the influences under which she herself had grown strong.

#### CHRISTIAN FAITH THE ROOT OF CIVILIZATION

Now, if religion goes into decay in enough homes, it will fade out in the nation, which after all is but the aggregate of the individual home units. That would be a change of fundamental and of far-reaching consequences. For the truth is that the whole western civilization was built upon the basis of the Christian religion. Terminology itself tells how completely this is so. Christendom is the word employed to designate that large area of the world where the Christian religion became dominant. With its establishment and acceptance in the Roman empire, it became the most powerful influence in shaping the course of the western nations where Rome had controlled and of new nations which came into being. So important was that influence that the advent of Christ was made the new base for the reckoning of time. All events in Christendom are dated as having occurred before or after that meridian. It marked the beginning of a new era which still is spoken of as the Christian era. The whole new civilization had its roots in the Christian faith. Of course its ideals of perfection could not at once be assimilated or even grasped by the peoples who received them. They made plenty of mistakes and committed many excesses and grafted on plenty of false interpretation. Nevertheless the Christian faith remained the central idea that dominated all else. It has remained so through many centuries, and you can't cut loose from it now without effecting a revolutionary change. So long as the abstract idea is adhered to as the guiding notion, no matter how imperfectly lived in practice you can always hope for improvement, a moving away from erroneous conceptions toward the ideal. But when the ideal itself as a central controlling force is gone then a basic change has come. Christian convictions made the west dominant over the centuries. A departure from them is portentous in the extreme.

#### NO PEACE EXCEPT UPON A SPIRITUAL BASIS

Where does the world of Christendom stand today? Right in its heart, not in some pagan land, the present cataclysmic upheaval broke out. It was freely recognized that there was irreconcilable antagonism between the old Christian basis and the ideals of the new

order. We had not only a physical war but a war of basic beliefs as well. So long as disputants profess the same basic beliefs and purposes but differ about the means of their realization you have merely a struggle for control. But when fundamental beliefs are at war, you have the inception of revolution. It is no longer a mere struggle for control but a struggle that reaches down to the spiritual depths. Any mature person who wants to take a retrospective glance must see that between 1914 and 1939 something very fundamental has happened. That first named year saw the beginning of a great war. We got into it with a fanfare of great national exhilaration. Our soldiers marched off to the blare of trumpets and the stirring strains of martial airs as the bands led them away. Everybody had unshaken faith in the soundness of our institutions and the unquestioned merits of our system. The war was but a bothersome interruption in a course of life which would pick up again when the nasty business was over. Today it is not so. There is no fanfare, no sparkling enthusiasm, but a sombre, sober resignation to an ugly, unwelcome task which must be done. I am not saying that there is less of determination or of efficiency than there was before. But the spirit of the approach is different. Neither are people so sure about what will happen afterwards nor what it is all about. There is a grave anxiety and uneasiness of feeling evidenced by the voluminous talk about the postwar world. There seem even to be some who think our system is wrong—the basic concept on which our institutions have rested—and they are willing to see it all die. Others think evils have fastened themselves like barnacles upon us, and they need to be pared away. There is contrariness of opinion as to what is worth saving and what should be consigned, without struggle or regret, to the limbo of oblivion. New conceptions are thrusting themselves forward. The strong faith of half a century ago is crumbling; we are losing our spiritual basis. Dr. Sproul of the University of California has said we are in a race with catastrophe. But people don't seem to believe it, nor to know that the spiritual problem lies at the core of our trouble and demands solution if we are to recover our national health.

Look at the liberated countries of Europe. No sooner is the heel of the oppressor lifted than bitter strife embroils them anew. Self seeking, greed for power, groundworks for a new supremacy, irreconcilable differences about the spiritual basis of government, its functions, and relationships to those who live under it—all clamoring for recognition and control. Unless they can be reconciled on the basis of an underlying spiritual end there can be no contentment, hence no peace.

But everybody seems still to pin faith to economic and technological reconstructions. We hear much about elevating the standard of living of peoples. But almost exclusively those improvements seem to be conceived of as providing more things—greater physical satisfactions, greater ease, more leisure, less work, more guarantees

of physical security. Long ago Jesus taught that "life consisteth not in the abundance of the things one possesseth" and that "life is more than meat and the body more than raiment." Principles are pushed aside in the interest of immediate gain. When the American colonies were having their disputes with the mother country, the latter fixed it so that they could buy their tea and pay the tax cheaper than they could smuggle the tea in without tax. It was thought this would beguile them into yielding and paying the inconsequential tax. But the colonists were standing for a principle. If they could be subjected to a small tax, they could, when the custom was firmly established, be subjected to a larger tax. They resisted and took the consequences. That is the essence of spiritual supremacy. What is needed today in Christendom is a revived faith in the spiritual basis upon which it was built rather than more machines and things. Devotion to principle rather than victims of the bribery of easy satisfaction through immediate gain!

The war is not the cause of the world's trouble; it is only the outward manifestation of an inner decay. When the war is over, the trouble will not be over, which is the reason for the great concern about the postwar world. The world will still have the spiritual sickness, which is the real cause of the war, to deal with. The moods and notions which have permeated the minds of men cannot be shot with bullets. They will still be rampant when the fighting is over. We may not flatter ourselves that they are confined to the aggressor countries. In one degree or another they have penetrated into all lands. They are doing their work of corroding, corrupting, undermining, destroying.

You can't pick up peace and put it on people; it is a state of the spirit. You can't hand over liberty or freedom as a gift to people who are not spiritually prepared to receive it. Disputes about means of accomplishing ends agreed upon are of little consequence, but when the ends themselves are in dispute you have a difference that goes right into the heart and spirit of things.

And the disputes which divide the peoples of the world today are disputes about ends, about the whole spirit that governs in human relationships. Nothing but spiritual unity will work the cure.

And that spiritual essence must rest in a power standing above all to command their allegiance. It must rest in God.

#### THE GOSPEL THE FOUNDATION OF PEACE

You who are gathered here may properly have keen interest in plans for the curing of the ills of the world, but you may be assured to start with that there are no values which form so safe a guide as the gospel which formed the basis upon which the nations of Christendom were founded and which attained their highest expression under the Constitution of our own land. The disintegrating forces are such that no passive piety or lip service will do. It must be an active, motivating assertive faith cultivated, and fostered, and main-

tained in the homes and among the families of the people. It calls for a revival of the worship of God in the homes, where he is believed in, revered, prayed to—where a day is given to reverence when people assemble in worship and hear again the majestic words of the Master and gain a rebirth of the spirit. Go home and teach your people that, and you will be ministering to their salvation as well as to the good of the world. That we may all do so, I pray in the name of Jesus. Amen.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

One day an ancient prophet called his son to his side and talked with him about liberty. They discussed the free agency which God has given to us all, which permits every man to choose his own course in life, whether good or bad. The father told his son that it is impossible for a man to exercise his right of choice unless alternatives are placed before him: virtue and vice, light and darkness, the bitter and the sweet. Then he said, "Man could not act for himself save it should be that he was enticed by the one or the other." Therefore, "it must needs be that there is an opposition in all things." The ancient prophet told his son that this opposition in all things had existed from the beginning of time and that even in the Garden of Eden the forbidden fruit stood in opposition to the tree of life. (See II Nephi 2:11-16.)

#### THE RIGHT TO CHOOSE GIVEN TO MANKIND

When Jesus began his ministry, he also dealt with this opposition in all things. He recognized that evil is in the world, and he acknowledged that all men have their free agency and have the right to choose between the good and the evil. All through his ministry he taught men to choose the right and told them of the many blessings they would receive if they would do so.

Again he said that if men were to choose the evil they would be condemned; that their offences would bring sorrow, not only upon other men but upon themselves. Therefore, he said:

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh. (Matt. 18:7.)

As he went about in his ministry, Jesus was met with varied reactions. There were some who gladly accepted him, followed him wherever he went and tried to live his teachings. There were some who were indifferent, and then there were others who openly opposed him. So the people of that day had before them a clear working example of the law of opposition in all things. On the one hand was Jesus preaching the way of life; on the other were the Scribes and the Pharisees who fought him at every step. Then there were the indif-

ferent ones. Can we say that they were for the Lord or against him, or were they merely, as we say, indifferent? I call to your mind that the indifferent ones did not keep the commandments, and by their indifference they encouraged others to be indifferent, and as the others became indifferent, they also refused to obey the commandments of the Lord their God.

These indifferent ones built up a barrier against the Christ, and as they spread the example of disobedience they became a hindrance to him in his work, and for that reason the Lord said:

He that is not with me is against me; and he that gathereth not with me scattereth abroad. (Matt. 12:30.)

At another time he said, "Ye are my friend, if ye do whatsoever I command you"; and then again he said, "He that loveth me not keepeth not my sayings."

His attitude regarding the indifferent ones is further shown by the message of the Lord to the seven churches as given to John on Patmos; and you remember what was said to one of those churches:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Rev. 3:15, 16.)

So with the Lord we take sides. We are either for him or we are against him. We are strengthening his work or we are weakening his work. Every Latter-day Saint should ask himself whether he is for the Lord or whether he is against the Lord; whether his deeds are sustaining and strengthening the work of God or whether his deeds, even his indifference, are weakening the work of the Lord.

#### MEN ARE AUTHORIZED TO CARRY ON GOD'S WORK

Then there is another lesson which the Lord taught in those days, and that lesson was this: that we cannot be for the Lord and at the same time be against his authorized servants.

Jesus well understood that he would not remain long in mortality and that his ministry would necessarily be limited, and so he planned to follow the age-old example of the Lord in raising up and calling to the ministry living prophets, authorized men of God, to carry on the work.

But in doing so it was necessary for the Lord to warn these servants in the ministry of the attitude of the people. He remembered that in the ages past there had been a tendency on the part of the people to resist, reject, persecute, and even slay the prophets of God, and Jesus knew that that tendency continued even in his own day because he had felt it. And now, as he was about to send forth his authorized servants to minister among the people, and having in mind this tendency, he said to them, "I send you forth as lambs among wolves."

What a commentary upon those who reject and resist and per-



secute the authorities of the Church. What a rebuke from the Lord himself to those who stand in opposition to the servants of the Lord.

He tried to comfort these disciples. He told them that whosoever would receive his authorized servants would receive him; and whosoever received him would receive him who sent the Lord. But then he said:

... he that despiseth you, despiseth me; and he that despiseth me despiseth him that sent me. (Luke 10:16.)

Remember, he was speaking to the authorities of the Church. Then he said further:

... whosoever shall not receive you, nor hear your words, ... Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. (Matt. 10:14-15.)

#### MODERN AUTHORITIES ON SAME BASIS

Then with his warning these chosen servants of the Lord, these authorities of the early day Church, went forth as commanded by the Lord, and they tasted of the opposition in all things. There was opposition within the Church, and there was opposition out of the Church. Persecution both within and without increased. The spirit of apostasy spread, and finally apostasy overcame the Church. The leaders of the Church were destroyed, and taken out of the ministry. The people were left in darkness, and gross darkness covered their minds, and we had a complete apostasy from the truth.

It was decreed, however, that in the last days there should be a restoration of the Church, and we who are here are witnesses of the fact that the Church of Jesus Christ has been restored in these last days. But it has been restored upon the same basis that the Church was built upon in ancient times and is founded upon a foundation of apostles and prophets. In other words, the authorities of the present day Church were especially appointed by the Lord to represent him in these last days because he could not be here always in person any more than he could in the days of Paul. Therefore, the Lord spoke to his modern authorities in the same way in which he spoke anciently, and he said:

And as I said unto mine apostles, even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends. Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost. And these signs shall follow them that believe—In my name they shall do many wonderful works: In my name they shall cast out devils; In my name they shall heal the sick; In my name they shall open the eyes of the blind, and unstop the ears of the deaf; And the tongue of the dumb shall speak; And if any man shall administer poison unto them it shall not hurt them; And the poison of a serpent shall not have power to harm them. (Doc. and Cov. 84:63-72.)

While speaking in these last days, the Lord remembered again

the tendency of the people to resist the living prophets of God, and to persecute them, to say all manner of evil against them and to undermine the work they are doing. The Lord remembered that there were people in his own day and in earlier days who possessed such a tendency, and he knew in these last days there would be men and women who would continue to fight against the living prophets of God. But he comforted these modern living prophets and said to them, He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me; but conversely he taught, "... Wo unto that house, or that village or city which rejecteth you, or your words, or your testimony concerning me." (Doc. and Cov. 84:94.)

So you see, he placed the modern authorities of his Church on the same basis as that on which he placed the ancient authorities of the Church, and he again preached the doctrine that if the people receive you, the living prophets, whether you live in 1945 or whether you live in A.D. 30, "they receive me, and whosoever rejecteth you, rejecteth me." That was the doctrine of the Church anciently. It is the doctrine of the Lord himself in these days, and whosoever rejects or receives the living authorities of his Church rejects or receives the Lord himself.

#### DISLOYALTY TO AUTHORITY WEAKENS THE CAUSE

Now, recall the scripture I read to you earlier in this discussion: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Keeping in mind the doctrine of the Lord with respect to his servants, that if we, the people, reject the servants of the Lord, we reject the Lord, and that if we receive the servants of God we receive God, we are fully justified in interpreting this scripture, that I have just read to you, in this way: "He that is for the living prophets of God is also for the Lord; and he that is not for the living prophets of God is against the Lord." We may interpret it also in this way: "He that is loyal to the living authorities of the Church is loyal to God; and any Latter-day Saint who is disloyal to the authorities of the Church is disloyal to God." Or we may read it this way and still be within the truth: "He that sustains the authorities of the Church sustains the Church and the Lord, but any Latter-day Saint who does not sustain the authorities of the Church places himself in a position where he weakens the cause of God instead of lending it strength."

Now look at the other part of that scripture. "He that gathereth not with me scattereth abroad." When we speak of "gathering with" the Lord, or assisting him in gathering in the souls of men, gathering them into the fold of Christ, we speak of an organized effort, and we speak of an organized program. We speak of the fold of the Church of God and therefore, if we are "gathering with" him, we are working with him, working in his Church, working in his program, accepting his program and lending our strength to it.

And then there is another thought in connection with it, that if we are "gathering with" him we engage in a cooperative effort, co-operation on the part of us, the Latter-day Saints, cooperating with the leaders of the Church, cooperating with the Lord in gathering in to the fold of Christ the souls of men.

Now, are we gathering with the Lord, or are we, by our efforts, scattering abroad the sheep that he is trying to gather into the fold? Are we cooperating with the authorities of the Church, are we gathering with them; are we assisting them in bringing into the fold of Christ the people the Lord would save? Are we gathering with them, co-operating with them in the prosecution of the program of the Church, or are we criticizing the authorities of the Church and undermining them and their efforts?

I call to your minds the words of the Prophet Joseph Smith in this connection:

I will give to you one of the keys of the mysteries of the kingdom. It is an eternal principle that has existed with God from all eternity. That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way while he himself is righteous, then know assuredly that that man is on the high road to apostasy, and if he does not repent, will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating and as firm as the pillars of heaven.

So spake the Prophet Joseph Smith.

I ask you again, my brethren, and my sisters on the air, are you for the Lord and his program or are you against them? Are you for the authorities of the Church or are you against them? Are you gathering with them, or are you scattering abroad? Are you on the Lord's side?

Who's on the Lord's side? Who?  
Now is the time to show;  
We ask it fearlessly,  
Who's on the Lord's side? Who?

The pow'r of earth and hell  
In rage direct the blow  
That's aimed to crush the work;  
Who's on the Lord's side? Who?

We serve the living God;  
And want his foes to know  
That if but few, we're great;  
Who's on the Lord's side? Who?

We're going on to win,  
Nor fear must blanch the brow;  
The Lord of hosts is ours,  
Who's on the Lord's side? Who?

—H. Cornaby

There is an opposition in all things. You have your free agency. Are you using that free agency to strengthen or to weaken the cause of God? And if you are weakening the cause of God, I say to you with Joshua of old, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve."

I earnestly pray, also in the words of Joshua, that each one of us will say, "... as for me and my house, we will serve the Lord" (Joshua 24:15), and this I pray in Jesus' name. Amen.

### ELDER CHARLES A. CALLIS

*Of the Council of the Twelve Apostles*

One of our poets put into song form this sublime thought:

The works of God continue,  
And worlds and lives abound;  
Improvement and progression  
Have one eternal round.

### COMFORT IN THE SCRIPTURES

In this dark and cloudy day, when, like the leaves of the forest, many sad tears are falling, we can go to the holy scriptures, those wells of salvation, and draw from them peace and comfort which only Jesus Christ and his prophets can give.

The Apostle Paul eloquently declared:

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Hebrews 12:2.)

How wonderful it is to have a finisher of our faith. There are many beginners in this world, but there are few finishers.

The Lord Jesus Christ, centuries before he came into mortality, uttered these words. They are found in that treasure house of knowledge, the Book of Mormon, and are as follows:

... for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever. (II Nephi 29:9.)

The work of God must be noble and grand. The Redeemer said:

For this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

I think that a Mormon elder who expects to pass away his time in the hereafter singing and amusing himself or resting is not worth his salt. God Almighty is ever engaged in the glorious work of bringing to pass the salvation of man.

### FAITH IN THE PROMISES OF THE LORD

I have faith that those heroes who sink in death, paying the supreme sacrifice on the field of battle—the faithful young men, trust—

ing in God, shall have everything made up to them. They are heirs of the promises; they shall inherit the promises. I do not know in what way God will provide the means by which these splendid men shall reach the celestial kingdom and experience all the promises fulfilled in their lives, but I have firm faith in the Lord, for his words are true; and sometime, somewhere, the power and the glory of God shall rest upon them; for the Creator will finish what he has begun.

The Prophet Joseph told a weeping mother, who had lost her baby in death, that in the resurrection she would have the privilege of rearing that baby up to its full stature, and have more joy in doing that than she could have had in mortality.

An eminent divine, nationally known, said the other day:

But my friends, I could not stand in this radio pulpit, if I did not believe that the good God takes these unfinished lives, with their unfinished work, and somewhere, somehow, in his house of many mansions, gives them the glory of going on. A just and loving Heavenly Father will keep faith with those who keep faith with him.

Thus the glorious light of heaven is spreading. Heaven's morning, with the joy and knowledge of hope and progression beyond the grave, is breaking in upon the lives of men. The notion that in this life only we have hope in Christ, we do not accept, for "if in this life only we have hope in Christ, we are of all men most miserable."

Our grief, by the power of God, the Author and the Finisher of our faith, is lifted from earth to heaven, and the tears are wiped away by a loving God. Glory, majesty, and power be unto Jesus Christ, the resurrection and the life, the Author and the Finisher of our faith, forever and forever. Amen.

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The congregation sang the hymn, "I Need Thee Every Hour," L.D.S. Hymns No. 387, Hymn Book No. 378.

## ELDER JOSEPH FIELDING SMITH

### *Of the Council of the Twelve Apostles*

As I stand here before you, I seek the guidance of the Spirit of the Lord and your help in what I may say. First of all, I wish to express my appreciation for the timely message that came this morning from President Heber J. Grant. May the Lord continue to bless him; I am likewise grateful for the fine testimonies that we have heard so far, and I hope the powerful words spoken by Elder Mark E. Petersen will sink deeply into our hearts.

### COMMANDMENTS GIVEN FOR THE BENEFIT OF THE CHURCH

On the second day of January, in the year 1831, the Lord gave a revelation to the Church and in that revelation commanded them to move from the headquarters then established in New York to the Ohio. He gives the reason for it:

And that ye might escape the power of the enemy and be gathered unto me a righteous people, without spot and blameless—Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high. (Doc. and Cov. 38:31-32.)

In obedience to this commandment the people moved to the Ohio. The law the Lord gave, spoken of here in this promise, is found in Section Forty-two, in large part at least, of the Doctrine and Covenants. In this revelation many things are recorded for our benefit. I am only sorry that we have not always adhered strictly to these commandments. Of course, I cannot mention all of the things recorded in this revelation, for there are many, but I desire to speak of one or two that were given for the benefit of the Church. First of all, let me say that when Adam was driven out of the Garden of Eden, the Lord passed a sentence upon him. Some people have looked upon that sentence as being a dreadful thing. It was not; it was a blessing. I don't know that it can truthfully be considered even as a punishment in disguise. The Lord said to him: "In the sweat of thy face shalt thou eat bread," and all down through the ages the Lord has called upon his people to be diligent, to serve him in faithfulness, to work. And here in verses forty to forty-two in this revelation I read:

And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands; And let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. (Doc. and Cov. 42:40-42.)

And to this I wish to speak.

#### THE SAINTS ADMONISHED TO PRODUCE WHAT THEY NEEDED

In the early days of the Church in these valleys, great stress was placed upon industry by President Brigham Young and the other brethren, and it was necessary because our forefathers came here with nothing. They had to work. They had to be industrious. It was essential that they produce the things they needed, and therefore counsel to that extent and in that direction was given to them constantly that they should be industrious. They were taught not to be proud in their hearts. They came out here where they could worship the Lord their God and keep his commandments. They were told to be humble as well as to be diligent. They were to make their own garments, and they were to be plain. Oh, I wish we could remember that. I am sorry that we have forgotten. And President Brigham Young, Heber C. Kimball, and others of the brethren in those early days taught the people and prevailed upon them to start industries throughout this country, to raise sheep, to gather the wool, to make their own clothes out of that wool, to plant cotton that they might have cotton also to make clothing, to plant flax that they might get linen, to build tanneries that they might tan the hides and make themselves leather,

and a thousand other things. We used to have some of these industries here among us, and would still have them if we had been willing to adhere to these counsels that had been given to us in those early days by the authorities of the Church, which we would not do. I used to wear suits that were made at Provo, in the woolen mills. I did that as long as I could get them. The suit I have on now was not made at Provo, nor was it made in Utah—that is the cloth—but the tailor made it here. Last week at a stake conference, I made the statement that I did not believe there was in that building an individual born in this country who knew how to make a suit of clothes. If there was one there, would he please make himself manifest, and nobody made himself manifest. Then I said, "If there's a cobbler in this room, he was not born in this country. If there is a cobbler here, let him stand up." Nobody stood. There was no cobbler. And so we might go on.

Now, the Lord said, "Let all things be done in cleanliness before me." I could spend some time on that, but time will not permit; so I continue, the Lord said, "Thou shalt not be idle for he that is idle shall not eat the bread, nor wear the garments of the laborer." That is good sound sense, isn't it? Why should a man in idleness partake of the industry of the industrious—provided that this man who is idle, is in a physical condition that he can work? I am not at all in sympathy with any kind of movement that tends to destroy manhood by encouraging men to be idle, and I don't care what age that is. It doesn't matter how old he gets; if a man is physically strong and is able to perform services, he should take care of himself; that the Lord expects him to do.

The Lord said in another revelation:

And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide, and he shall in nowise lose his crown; and let him labor in the Church. Let every man be diligent in all things. And the idler shall not have place in the Church, except he repent and mend his ways. (Doc. and Cov. 75:28, 29.)

So that is the counsel the Lord has given the Church today. And this is not merely to be applied to plowing fields, or to reaping and harvesting and engaging in industry, but it means likewise that a man should be industrious in spiritual things as well as in the temporalities by which he makes his living.

Again, here is another commandment the Lord gave:

And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. (Doc. and Cov. 68:30, 31.)

If the Lord were speaking to us today, I wonder if he would not put even more emphasis upon this commandment.

And again, the Lord said of his servants who preach the gospel:

... I give unto them a commandment, thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known. (Doc. and Cov. 60:13.)

And that means whatever that talent may be, the man should not bury it. If he is a mechanic, if he is skilled in some other direction, if he has the power and ability to preach the gospel, whatever it is, the Lord expects him to use that talent in His service.

#### ADVICE FROM LEADERS OF THE CHURCH

Let me present a statement here from President Joseph F. Smith:

There should be no idlers in Zion. Even the poor who have to be assisted should be willing to do all in their power to earn their own living. Not one man or woman should be content to sit down and be fed, clothed, or housed without an exertion on his or her part to compensate for these privileges. All men and women should feel a degree of independence of character that would stimulate them to do something for a living and not be idle; for it is written that the idler shall not eat the bread of the laborer in Zion, and he shall not have place among us. Therefore, it is necessary that we should be industrious, that we should intelligently apply our labor to something that is productive and conducive to the welfare of the human family. (*Gospel Doctrine*, pp. 235, 236.)

And then, President Brigham Young, out of all the many things that he has said, let me present this:

We want you henceforth to be a self-sustaining people. Hear it, O Israel! hear it, neighbors, friends and enemies, this is what the Lord requires of this people. . . . Ye Latter-day Saints learn to sustain yourselves, produce everything you need to eat, drink or wear; and if you cannot obtain all you wish for today, learn to do without that which you cannot purchase and pay for; and bring your minds into subjection that you must live within your means. . . . Who are deserving of praise? The persons who take care of themselves or the ones who always trust in the great mercies of the Lord to take care of them? It is just as consistent to expect that the Lord will supply us with fruit when we do not plant the trees; or that when we do not plow and sow and are saved the labor of harvesting, we should cry to the Lord to save us from want, as to ask him to save us from the consequences of our own folly, disobedience and waste. . . .

Brethren, learn. You have learned a good deal, it is true, but learn more; learn to sustain yourselves; lay up grain and flour and save it against a day of scarcity. Sisters, do not ask your husbands to sell the last bushel of grain you have to buy something for you out of the stores, but aid your husbands in storing it up against a day of want, and always have a year's or two, provision on hand. (*Discourses of Brigham Young*, p. 293.)

I hope the time will come when we will not feel restricted and will be able to lay up in store for a year or two in advance. The Lord bless you, I pray, in the name of Jesus Christ. Amen.



## ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

My brethren, we have just listened to what may be termed the gospel of Jesus Christ in a practical application. We have been told what it means to work and what the Lord expects us to do, and this brings to mind the fact that our forebears who came here learned well those principles and had it not been for the fact that they did work and they did struggle we would not have the commonwealth that we have here, nor would we have the foundation of faith that is a part of this great work. It wasn't in luxury. It wasn't in idleness that was made possible what we have, but it was in poverty and in hard work and in struggle, and these experiences, my brethren, and those who are listening, contributed to other things. They contributed to a richness of faith. Somehow or other the Lord has seen fit, or the human makeup is such, that it is in adversity and sorrow that we grow.

## GENERAL McALEXANDER'S VIEW OF WAR

At the close of the first world war there was stationed here at Fort Douglas the thirty-eighth infantry that is credited with having stopped the second battle of the Marne in World War I. The commanding officer who had been a colonel in the infantry, was then General Ulysses G. McAlexander. While stationed here, the general became a friend of both President Ivins and President Grant. Years later he was retired and moved to the Northwest, where his wife passed away. He subsequently married again and coming back here to Salt Lake City with his wife, renewed his acquaintance and friendship with these two churchmen. On one occasion President Grant drove the general down to the stake where I reside and we had the privilege of hearing him speak in one of our school assemblies. He had a very vital message to deliver, and after his speaking there, we invited him to speak in one of our stake union meetings where the general told of his experiences in the second battle of the Marne, and then he gave his reaction to war. At the close of the talk, one of our brethren went up to him and very frankly said, "General, do you not think this a very cruel message to be giving in a religious meeting?" His answer was very significant. "Brother Booth"—he had met him a few hours before—"I want to impress, if possible, upon you people one fundamental thing, as I would like to impress it upon all the world, and that is that war is a terrible, cruel monster, and whenever we speak of it and whenever we deal with it, we speak and deal with terrible things. Until the human family becomes conscious of the tragedy and the sorrow and the terribleness of war we'll always have war. You church people," he said, "have a very vital message and mission; namely, to try to teach the principles of righteousness in the hearts of your people and in the hearts of mankind, that war may be no more."

I have never forgotten that, my brethren, and it seems to me that that, after all, is one of the lessons that we need to learn. If we can bring again righteousness into the hearts of the people, we will be able to outlaw war, and the terribleness and the tragedy of it will be no more, but we can not do it until we put into practical application some of the teachings we have heard here today.

#### THE GOSPEL A HELP UNDER EVERY CONDITION

We are a practical people; we need to till the soil; we need to make a living; we need to deal with the physical things of life just as our forebears did, for they did a magnificent job in assimilating the two aspects of man's nature. They understood how to harmonize the physical with the spiritual, and in their great faith they were able to bring a harmony out of seeming chaos. God grant that we may be able to do that, that we may outlaw hatred and animosity and so live that the spirit of our Heavenly Father will be a part of us.

Someone the other day, someone who had had great sorrow because of this war, raised this question, "What has the Church to offer in times like these when it seems the very props are taken from under us?" Well, the Church has all of these practical things, and it has more. It brings to you and me faith and hope. When the shepherds stood on those Palestine hills, they heard the voices of the angels declaring the event of the new-born Babe, "Behold . . . [there is] born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:10-11.) Good tidings of great joy they were told, which were to be for all people. It wasn't merely the event of the Babe of Bethlehem, but it was the ushering in of the message of eternal truth that was to bring comfort and joy through the living of the precepts that he was to teach. That was the message that was to bring joy to the human heart.

When Paul stood before King Agrippa he declared his conversion and told of the appearance of Jesus Christ to him in midday, and King Agrippa being touched in his heart, turned to Paul and said, "Almost thou persuadest me to be a Christian." (Acts 26:28.) "And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (*Ibid.* 29.) He knew that Jesus was the Christ; he had in his heart and soul what this testimony and the gospel does for us in times of trial and adversity. The Prophet Joseph came in this day and brought the same message, a message that has come through sorrow, privation and tribulation, and yet it brings the same good tidings of great joy that were sung by the shepherds two thousand years ago. It is the translating into our lives, my brethren, not only these practical things, but it is also a stimulating of the faith that comes from God, our Eternal Father, through faithful service to his cause. The lovely thing about the Church to which you and I belong is that it permits of the application of these two, the practical with the spiritual, and thus we grow and become strong.

May the Lord help us that we may appreciate in our everyday affairs the counsel given in this conference. May we appreciate the great message of peace that comes into our hearts even in time of sorrow, and may we have the power through living these eternal truths ultimately to do away with unrighteousness, so that war may be no more. God bless us, I pray in the name of Jesus. Amen.

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

A part of the obligation of the presiding officer at these conferences is that he shall take his turn in speaking to the people. For that reason I wish to fulfill my duty and try to say something to you that may be helpful and encouraging and to the furtherance of the cause of the Lord. I sincerely trust that while I speak I shall have with me the benefit of that spirit which has been poured out in such rich abundance upon us today. So many themes have been touched, that we might further discuss that it is a bit difficult to know what one might most profitably do.

#### THE GOLDEN RULE A SAFE GUIDE FOR MANKIND

To the man who says, what has the Church to offer, in times like these, we might perhaps, without being too cruel, say: what is to be offered to the man who jumps off the house and breaks his leg. Well, we can mend his leg, but it will always be a mended leg; but we have also to offer to the man the advice, do not jump off the house again.

And so to this war-torn world, war-torn from the beginning, we have to say to such a questioner: What has the Church to offer? The Church has to offer to you, and to the world, and has offered to you and to the world the principles that had they been accepted would have made this war impossible, and that if now accepted will make a recurrence of war impossible. We bring you that message, the message of the gospel of Jesus Christ, restored in this day and age of the world. Do unto others as thou wouldst be done by contains the rule which ought to guide us as members of a community and as one of the family of nations.

#### GOD WILL PASS SENTENCE UPON THE GUILTY

In these days of terrible trial and stress the question is frequently repeated by those who lose their dear ones under circumstances that ten years ago were not believed possible. These dear ones sometimes write and say: I hope that God will forgive me for the things I am having to do. The parents want to know what is the answer to that fear. I would like to read to you what the First Presidency said on April 6, 1942, four months after the attack at Pearl Harbor.

In this terrible war now waging thousands of our righteous young men in all parts of the world and in many countries are subject to a call into the military service of their own countries. Some of these, so serving, have already been called back to their heavenly home; others will almost surely be called to follow. But "behold," as Moroni said, the righteous of them who serve and are slain "do enter into the rest of the Lord their God," and of them the Lord has said "those that die in me shall not taste of death, for it shall be sweet unto them." (Doc. and Cov. 42:46.) Their salvation and exaltation in the world to come will be secure. That in their work of destruction they will be striking at their brethren will not be held against them. That sin, as Moroni of old said, is to the condemnation of those who "sit in their places of power in a state of thoughtless stupor," those rulers in the world who in a frenzy of hate and lust for unrighteous power and dominion over their fellow men, have put into motion eternal forces they do not comprehend and cannot control. God, in his own due time, will pass sentence upon them. "Vengeance is mine; I will repay saith the Lord." (Romans 12:19.)

I have no doubt of the truthfulness of the theme developed by Brother Callis, that those who die as described by Moroni, will not be held guilty of the death of their brethren, and they will have the opportunity to go on to salvation and exaltation in the celestial kingdom.

#### PLANNING FOR THE RETURN OF THE SOLDIERS

I would like to say a word about the returning soldier, that being a question about which we all talk and hear so much. I said something about postwar planning at the last conference and pointed out that we could and should plan to bring our soldiers back to homes of purity, chastity, and of righteousness, and that it took no worldly position, no wealth to carry on that postwar planning. I want to add just a word along that line today.

These boys out in the field have placed before them constantly, achievements and the value of achievement in the destruction of human life. The thing for which they now receive praise, the things for which they work to get commendation, are unknown to us in our lives of peace. When they return they will bring back with them, of necessity, something of those urges that led them to their achievements, and we are going to be cold, however warm we try to be, to those achievements, which do not fit in with the gospel, nor with our methods of life.

To bridge over the time when they return as heroes for achievements in war, until they may resume their peacetime occupations and become heroes in peace and in peaceful occupations, to bridge that over is one of the tasks we shall have to undertake and to which we must give our best effort and best thought. I am not thinking of the temporal side of the bridge-over, I am thinking of the spiritual side, and what that means; and in that connection it seems to me that they who are to play the greatest part are the mothers, the wives, and the sweethearts of those who return.

## THE RESPONSIBILITY OF THE WOMEN

When all is said and done it will be our sisters who must take on that great load and that tremendous responsibility. Radio programs, magazines, and newspaper columns are more and more filling with instructions about how to treat our returning soldiers. All the deductions of modern psychology, and its kindred mental sciences are paraded for the guidance of the wives, the mothers, the sweethearts, in meeting, winning, and holding the boy back from the war. But I would not exchange the unerring, inspired instinct of a good woman, fired with mother love, or wife love, or the love of a loyal, chaste sweetheart, for all that men have ever written. The boys say they do not wish to be regarded as problem children. They want to get home and enter again the family circle, and in its sacred precincts again to take up life and forget hate, carnage, and death. I believe their cry will be, "Let us live again in love"; and you mothers, wives, and sweethearts can bring to them this blessing. None other can. So in this crisis we turn to the women of the earth to save them and to save us men from ourselves. So it has been, in reality, in every great world crisis, however much it may have seemed otherwise. Yours, you sisters, has been the loyalty that has never wavered; your courage has not failed, has not been daunted, whatever the odds. You have often recognized a lost cause long before your men folks; you frequently have seen victory long before it came within the vision of those who battled. Your joy and tenderness and fortitude have succored the wounded and eased the passing of those who are called beyond. You never fail in kindness and mercy; your love endures forever. May God bless you, for you are angels of mercy. So, you mothers, wives, sweethearts, take into the sacred precincts of your heart around the altars of your homes these souls wounded in body, in mind, in spirit, and heal them as you alone can.

## THE LEADERS OF THE CHURCH INSPIRED OF GOD

I had intended to say something, but my time is past, along the line that Elder Petersen spoke. He used even the scriptures that I had intended using; but I would like to endorse all that he said, and I would like to say to the priesthood of the Church, among whom there are many who are steadiers of the ark—please do not be too much concerned. The Lord will take care of the Church, if we shall but take care of ourselves. He has laid down the appointed way; he is the head of the Church. President Grant is his representative on earth. The Lord declares his will through his representative here.

There is much talk nowadays about democracy. I do not know of any democracy in the world. There are liberal monarchies, and there are republics. We are democratic in our concepts of the Church, but we are not a democracy; we are a kingdom, the Church and kingdom of God on earth; and our guidance and our direction comes and must come through the head of the Church, who always has been

possessed of the Spirit of the Lord and of his inspiration, and his revelation. So it will always be.

President Joseph F. Smith said to President Grant, shortly before President Smith died, "the Lord knows whom he wants to be president of the Church, and he never makes a mistake." The Lord has laid down the rule and the regulation by which that president of the Church is chosen.

It is for us of the priesthood and for us the members of the Church to hearken and to obey in matters which the president of the Church directs, and to see to it that we do not modify in any way the holy laws which the Lord has laid down. God grant that we may all be faithful to the end, I humbly pray, in the name of Jesus. Amen.

#### **President Clark:**

The congregation will now sing "Now Let Us Rejoice in the Day of Salvation." Song Folder No. 6, L.D.S. Hymns No. 218, Hymn Book No. 182.

The closing prayer will be offered by President Wesley E. Tingey of the South Davis Stake, after which this conference will stand adjourned until 10 o'clock tomorrow morning, Saturday, April 7, 1945. The proceedings of that session will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City.

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Singing by the congregation, "Now Let Us Rejoice in the Day of Salvation."

The closing prayer was offered by President Wesley E. Tingey of the South Davis Stake, after which Conference adjourned until Saturday morning, April 7, at 10 a.m.

## SECOND DAY

### MORNING MEETING

Conference reconvened promptly at 10 o'clock, a.m., Saturday morning, April 7.

#### **President Clark:**

This is the third session of the 115th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Assembly Hall on Temple Square, Salt Lake City, Utah.

There are present on the stand this morning all the General Authorities of the Church as sustained yesterday, except President Grant, who is able to listen to the services over a direct wire from the Assembly Hall to his home.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City.

We will begin the morning services by the congregation singing, "Lord, Accept Our True Devotion," two verses, Song Folder No. 43. Elder J. Spencer Cornwall is conducting the singing; Elder Alexander Schreiner is at the organ.

The opening prayer will be offered by President Edward E. Drury, Jr., of the Denver Stake.

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Singing by the congregation, "Lord, Accept Our True Devotion."

Elder Edward E. Drury, Jr., President of the Denver Stake, offered the opening prayer.

The congregation sang the hymn, "Sweet is the Work, My God, My King," L.D.S. Hymns, No. 91, Hymn Book No. 121.

### ELDER SPENCER W. KIMBALL

#### *Of the Council of the Twelve Apostles*

My beloved brethren here and brethren and sisters of the radio audience: It is a great privilege and inspiration to be here in this conference of the Church of our Lord, Jesus Christ. May the peace of heaven be with you and us.

#### THE ADVICE OF A BRAHMAN TO A MOTHER

A woman in the Far East who had lost her boy went to the Brahman and said: "You must give me back my boy, you must, you must." The Brahman with calm dignity said to her: "Come, daughter, you must go out and get the leaves of a plant (which was as common as the commonest weeds with us) and make a tea of the leaves, and drink the tea, and I will give you back your boy. But the leaves must be gathered from the dooryard of a family that has never known sorrow."

The woman traveled from village to village, and from province to province, and finally heartsore and footsore, she returned to her leader saying: "Father, I have traveled all over the land, but I cannot find one home where sorrow has not been." She had returned, not to get her son back, but to be content with her lot.

Yesterday we were told in conference that about nine hundred of our stalwart sons had been sacrificed in this diabolical world holocaust. It has seemed to me even more than that, for as I have gone about the Church I have been confronted with such sorrow in all parts of the country.

These tragic stories of sons killed in the training fields and theatres of war have not been limited to any individual, or locality, but everywhere our relatives and friends weep in their loneliness and sorrow.

## A LETTER WRITTEN TO A SORROWING MOTHER

May I read to you a letter which I wrote sometime ago to a mother of my acquaintance whose son had just been killed in battle? I do earnestly pray that some thought contained therein might have brought to her and may bring to others a bit of hope and comfort and courage.

Dear Sister—

Very recently I have been entertained in the homes of parents who have lost young sons, still in their teens and early twenties; sons who were as clean and sweet in their lives as their mothers; sons who had ability and had developed their talents and possessed also the spirit and desire to use them for the advancement of the work of the Lord. It has caused me to ponder deeply.

One particular mother who poured out her soul to me was inclined to be bitter. She said:

Why would the Lord take my son from me? Why didn't the Lord answer my prayers and save him? I know my son has remained clean; why should he be taken? Not only he, but the entire family has always been faithful; why is our worthiness not recognized? Why should he die so young when he was so righteous?

Well, you know the responsibility I felt in attempting to answer her. With all my soul I prayed that the Father would help me to bring her comfort.

As I sat in meditation my mind went back to a little hill, far away, on which were silhouetted against the deepening shadows of a black, tragic day, three crosses on which were human beings writhing in the agonies of death, and the central One cried out:

My God, my God, why hast thou forsaken me! (Matt. 27:46.)

And I seem to see at the foot of the heavy cross the crouching figure of a mother torn in agony, saying:

Why should he die? So young, so pure, so able to teach the world a better way? Why, oh, why?

Then I seem to see another more modern picture of a mother grief-stricken, watching the approaching caravan which was bringing two beloved sons home from a foul martyrdom in a jail some distance away, and I can almost hear her through her sobs:

Why should they be killed? Why should they be taken from the infant Church which needs them so much? Why must they die, so young, so pure, so strong?

Then I realize that God does not take these lives. It is permitted because men have their free agency.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)



Was there frustration in the martyrdom of Joseph Smith? Joseph was protected and his life saved in every instance of persecution until his work was finished and he had done his part in the restoration of the gospel and the priesthood and all other keys of the dispensation, and until the organization of the kingdom was effected. He could not be killed before that time, though all hell raged against him. He wanted to live. Life was sweet to him. It held promise of sweet associations with his family, his brethren, and the satisfaction of seeing the work blossom into a full-blown flower. But his work was done; other strong leaders could now carry on; he was needed in other fields. Only in his thirties, a very young man, he died, and commenced his work in other realms.

Was there defeat in the crucifixion of Jesus the Christ? If so, all creation were doomed and man would have remained in sin. If so, the crucifixion would not have taken place until a later date—until his hour had come. His life was not taken from him—he gave his life. To Peter, who smote off the ear of one of the mob, he said:

... the cup which my Father hath given me, shall I not drink it? (John 18:11) and thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (Matt. 26:53.)

He was young, only 33. He loved life also. He wanted to live for the richness that he could see in it—his friends, his growing kingdom, his brethren, his mother. Life was sweet to him. Did he not pray in Gethsemane:

... O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt. (Matt. 26:39.)

Then as the time passed, and no positive answer came to his supplication, he cried out again in his torture:

O my Father, if this cup may not pass away from me, except I drink it, thy will be done. (Matt. 26:42.)

In the first prayer he still seemed to have a glimmer of hope that something could be done about it, but in the latter it seemed to have been definitely settled in his mind that no adjustment could be made, and in order that the purposes of God might not fail he must drink the bitter cup.

He was taken from his mother, though it broke her heart. His prayer, perhaps the most sincere and worthy ever uttered, was not answered as she would have had it. His was the perfect life, clean, guileless, divine, and yet he passed. His mother was devout as also were some of his people, yet his life ebbed. He was young and had not had time to establish himself in life. His first thirty years were spent in preparation; his next three years in originating and developing his program, and now when he could have turned over to his followers much of the detail of the work, and could have perhaps

enjoyed family and other associations, he was crucified. Why? There was a definite reason. Being divine and mortal, he had a work to do which could not be done in mortality, which required his transfer to other spheres of activity. Was his work frustrated? It did leave a sorrowing mother. There were brethren who were numbed. There were perhaps many loved ones who doubted and questioned. But in his death, and in his resurrection, came a boon to mankind that only this Son of God could bring. Would we have had it different? Would we have saved his life, if we could, now that we know that he through this very circumstance brought redemption to the world? Would his agonized mother today have it otherwise as she looks back on the entire program? Would the apostles on whom the burden of the kingdom fell have it otherwise?

And I am sure that the thousands of our Latter-day Saint mothers, who like Mary, the mother of the Lord, today stand grieving helplessly at the foot of a heavy cross, shall come in time to see clearly and may even bless the day when their clean, talented, stalwart sons went forward into other spheres.

In death do we grieve for the one who passes on, or is it self-pity? To doubt the wisdom and justice of the passing of a loved one is to place a limitation on the term of life. It is to say that it is more important to continue to live here than to go into other fields. Do we grieve when our son is graduated from the local high school and is sent away from home to a university of higher learning? Do we grieve inconsolably when our son is called away from our daily embrace to distant lands to preach the gospel? To continue to grieve without faith and understanding and trust when a son goes into another world is to question the long-range program of God, life eternal with all its opportunities and blessings.

God is good, so good in fact that we can hardly conceive the depth and richness of his goodness. He is just; so just that we mortals cannot comprehend the fairness of his justice. I am sure that no mortal will ever fail to receive every blessing and glory which he merits. Mortal death cannot rob him. There will be a way, and every promise of God will be fulfilled. A virtuous, progressive, active young man will sacrifice no blessing to which he was entitled by his (to us) premature passing into eternity. We may not understand fully just how it will be accomplished, but we may know that it will be. Remember what the Lord himself said:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Cor. 2:9.)

Can we not trust in the goodness of the Lord? Remember that he is the Father also of this son. He is the Parent of the living part, you of the tabernacle only. Will he not be infinitely more concerned with the welfare of this son than we mortals could ever be? Can we not know this: "His purposes fail not, neither are there any that can

stay his hand"? There is no tragedy except in sin. Let us know therefore that life is eternal, and that God doeth all things well; and this righteous son, the offspring of God, was not born for a day, a decade, or a century, but for eternity. Only his own lack of righteousness could ever deprive him of any blessing promised by the Lord. "Thy Son liveth" and continues to radiate life, not death; light, not darkness; commencement, not termination; assurance, not uncertainty; joy eternal, not sorrow; sweetness, not bitterness; youthful maturity, not senility; progress, not stoppage; sunshine, not clouds; clearness of vision, not confusion and dimness; fulfilment, not frustration; an open gate with light ahead, not barred windows with darkness beyond.

May our Heavenly Father bring his peace to all of you who are now passing through your Garden of Gethsemane.

Sincerely your brother,  
Spencer W. Kimball

### ELDER NICHOLAS G. SMITH

*Assistant to the Council of the Twelve Apostles*

My brethren, as I look into your faces I endeavor to place you. I have visited half of the stakes of Zion, up to the present time, and should know half of this congregation, but I have only been able to pick out about two dozen faces. As I walk amongst you, if you will just punch me one in the ribs I shall know I have been in your town.

### AN INCIDENT ABOUT JUDGE ELIAS A. SMITH

As Brother Joseph Fielding spoke yesterday of the sanctity of work, I could not help thinking of Judge Elias A. Smith who celebrated his eighty-eighth birthday just about two weeks ago. Thinking, of course, that a man eighty-eight years of age would be resting in his home, I went over to his place, only to discover that he was at work, about two o'clock in the afternoon. So I wended my way down to his office, but he was so busy that he was unable to stop to have anyone congratulate him on his eighty-eighth birthday. The following day I met him on the street and said, "Judge, I went to your home and your office yesterday to wish you many happy returns." "Well," he said, "I am a busy man."

"Yes, I noted that. I couldn't get to see you in the office. I thought you would be home. I didn't know you were working." "Why," he said, "working, earning my own way. I am so much happier doing that than I could possibly be in any other way." I wish a lot of folks could follow Judge Elias A. Smith's way of life, and the way of life which our President has followed. Day before yesterday morning, down in back of the Church Office Building in his car, sick and afflicted, our worthy President sat and signed the letters that he had dictated to go out to different parts of the Church.

He isn't too old to work, nor too sick, nor feeble to work. God bless him.

### THE KEEPING OF THE SABBATH

Brother Mark Petersen brought to my mind the words of our Savior:

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matthew 5:10-12.)

And then our President's message, speaking of the many commandments and reminding us of our responsibility as leaders, to keep the commandments of our Heavenly Father, made me think of one commandment especially. As I have traveled about attending your conferences, of necessity I have had to travel on Sundays throughout the intermountain states, and I have seen men in the fields plowing, and hauling their hay, and putting their grain into the stacks. I have seen lined up on this sacred Sabbath day many people in front of the moving picture theatres waiting to purchase their tickets. I have noted crowds lined up at sporting events, buying their tickets that they might go in and participate in that recreation upon this holy day. It may surprise you when I say that my grandfather, George A. Smith, was one of the first men to break the Sabbath day here in Utah. Being rather a practical sort of man, he felt that it was just as necessary that hunger should be appeased as that we should lift the sheep out of the pit upon the Sabbath day (see Matt. 12:11), and according to his journal, on July 24th, 1847, you remember, the Saints came down into the valley. Grandfather's diary records that:

... it was cloudy but quite warm. Potatoes were planted. I planted the first. At about two o'clock President Brigham Young and his company came up all better. Water was let on the ground on the twenty-fourth. Toward evening there was a slight shower. Sunday, July 25th, it was clear and warm. Meetings commenced at half past ten. In the morning, I, in company with some others, planted some corn, beans and peas. Meeting again at two p.m. That afternoon Brigham Young chastised me, directing that the brethren must not work on Sunday. He said they would lose five times as much as they would gain by it. None were to hunt that day, and there should not any man dwell among us who would not observe these rules. They might go and dwell wherever they pleased but they should not dwell amongst us.

Grandfather must have taken that lesson to heart after he had been plowing and planting seeds upon that Sunday morning, for he got into the soul of my father the great ideal that Sunday was the Lord's day, the day that we should observe and rest and refrain from all types of work.

While we had horses and our whitetop, we couldn't use them

on the Sabbath day. I remember on one occasion when my brother, Winslow, and I went to our father and asked him if we might have the whitetop, he said, "Boys, we must follow so-and-so's example, and you can't take the horses and the wagon out." That afternoon we saw so-and-so's boys out in their whitetop, so the following Sunday we came to father and said, "Father, may we take the whitetop out today?" "What did I tell you last Sunday, boys?" "Well, you said to follow so-and-so's example, and last Sunday we saw them out in their whitetop." Father said, "Well, we won't follow anybody's example. We will set one of our own. You can't have the whitetop."

#### ADVICE FROM CHURCH LEADERS

Some years later, after Brigham Young had spoken about the Sabbath day he was again called upon to speak of it. Apparently they hadn't moved away, those who desired to break the Sabbath, for he said, "Now remember, my brethren, those who go skating, buggy riding, or on excursions on the Sabbath day—and there is a great deal of this practice—are weak in the faith. Gradually, little by little, the spirit of their religion leaks out of their hearts, their affections and in time they begin to see faults in their brethren, faults in the doctrines of the Church, faults in the organization, and at last they leave the kingdom of God and go to destruction."

He felt very seriously about this subject, as have all of the men who have presided over this Church. All of them have stressed this important matter. I think that perhaps the greatest and finest expression was by President Grant when he said, "The Lord's day is a holy day and not a holiday. It has been set apart as a day of rest and worship, and we accept the Lord's day as the first day of the week in accordance with the instructions given by the Prophet Joseph Smith. A sacred Sabbath begets reverence for God." And how essential that is. "It is not pleasing in his sight that the day be given over to pleasure-seeking in places of amusement or elsewhere. Sunday Schools and meetings have been so arranged that they meet the convenience of the people and leave a considerable portion of the Sabbath day without Church appointments. We earnestly appeal to the people to keep their appointments faithfully and to utilize that part of Sunday not appointed, for meetings in promoting family association in the home, with the purpose of stimulating and establishing greater home fealty, a closer companionship among parents and children; and more intimate relations among all kindred. We believe it is unnecessary for families to go beyond their homes or those of their kindred for the relaxation and associations which are proper for the Sabbath day, and we therefore discourage more traveling than is necessary for this purpose and attendance upon appointed meetings. Let all unnecessary labor be suspended, and let no encouragement be given by members of the Church at places of

amusement and recreation on the Sabbath day. If Sunday is spent in our meetings and in our homes, great blessings will come to our families and to our communities."

So I would appeal, my brethren, to you who are the presiding officers in the Church, that in your actions nothing can be laid at your door that would cause anyone to start on that path of desecrating the Sabbath day, and I would bring to your minds that message which was written by the finger of God upon tablets of stone:

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Exodus 20:8-11.)

Amen.

### PRESIDENT LEVI EDGAR YOUNG

*Of the First Council of Seventy*

We first see him in the woods on the frontier of America praying as a child might pray and the Lord appearing to him. Using the words of the Psalmist, "Grace is poured into thy lips, therefore God hath blessed thee for ever more."

### JOSEPH SMITH'S FIRST VISION

With the Father was Jesus the Savior. Joseph heard the voice of God and the divine words: "This is my Beloved Son." A new day was at hand. From that moment he was *heart* and *mind* to the word of the Lord. What a message for our missionaries of today!

He learned that day that the divisions of Christendom are its most conspicuous reproach and the chief cause of its inefficiency. They present a moral affront to the enterprise inaugurated by Jesus Christ, and constitute the outstanding limitation of its progress. Christianity is weakened by its division in facing the problems of to-day, among which are class hatreds, race antagonisms, blindness to social justice, the lure of vicious literature, crime-instigating narcotics, and the spread of military spirit in the world.

The supreme test of religion is revelation. No religion can be persuasive unless it relies on the principle of revelation. The living Church of Jesus Christ must be revelatory. One readily sees that the very lifeblood of the Church is the principle and potency of redemption. Christianity in its pure sense is the religion of redeemed

personality. While all true men reveal God, the completest carrier of revelation can be no other than a chosen personality.

### THE MESSAGE OF THE RESTORATION

By the power of the Holy Priesthood which he received from heaven, Joseph established our true relationship to God. Out of this grows the salvation of man—his true immortal life. The nations all bear witness to the need of a light that is not of man. We can give our word to the world that the forces which are to make the world the world it ought to be are now within it. The Prophet Joseph Smith gave a new idea of the duty of man toward God; of man's duty to man in religion, politics, and society; of the duties of nations towards one another. His message was for the fireside, for we are taught that the gospel must be in the home; it is "pure religion breathing household laws." The father holds the priesthood of God; the mother is heir to the same influence of the priesthood. It brings the truest conception of home life, which lies at the root of civilization. Here are the children born and reared. Here are the teachings of faith expressed in prayer. Every child is taught faith, hope, charity, and love, with an eye single to the glory of God. Reverence for God is the basis of morality.

Joseph Smith's concept of government and law was divinely enlightened. Government was instituted by Almighty God, and the Constitution of the United States was written by men inspired of God to bring just civic life to the world, for there is a sacredness of citizenship which we all should know. It requires the faithful use of political rights. He saw the wrong of slavery and advocated that the government buy the slaves from their masters, and give them the opportunity to develop their own lives adapted to them. What a tragedy this could have averted. There must be a revival of civic pride in America, a keener respect for law and order. All the written laws in the world cannot bring back that fine old love of justice and the ways of God. There must be the spirit of consecration, of self-discipline, of devotion to the righteous teachings of God. Far back in the ages, Isaiah, six hundred years before the Savior of mankind came, wrote: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." (Isaiah 26:2.) There is a conscience of nations as there is of individuals. We had once a national conscience, as expressed by the Puritans, Quakers, and the many other religious devotees who settled these shores. They knew moral integrity, moral purpose, moral restraint.

### THE MEANING OF CIVILIZATION

Our civic ethics, our social idealism should rest securely on what an eminent lord chief justice of England said:

Civilization is not dominion; wealth, material luxury. Not a great literature and education, good though these things are. Its true signs are

thoughtfulness for the poor and suffering, chivalrous regard and respect for woman, the frank recognition for human brotherhood, the doing away with war, the love of ordered freedom, abhorrence of what is mean and cruel, ceaseless devotion to the claims of justice.

Yes, we need the old-fashioned ethics, "when it was taught that every man should give account of himself to god."

The vision of the boy Prophet revealed two mighty truths: the reality of the spiritual life—the divine life; and the divinity and sanctity of the human body. The proper knowledge of the the personality of God and of Jesus Christ gave foundation for the redemption of the world from sin.

#### BODY AND MIND CLOSELY RELATED

The connection between body and mind is a commonplace of thought with us, but it is not a commonplace of practice. The relation of mind and body is a very close one in which each affects the other for good or evil. We are more dependent on physical conditions for our happiness, and even for our goodness, than we perhaps like to admit. The keenest brain and the spirit of man need a foundation of physical health to do their best work. The treatment of the body must be put on a moral basis. Every act of intemperance of whatever sort, every sin against the physical constitution, every wilful neglect of the laws of health and moral life, is injuring the self in ways too delicate to estimate, and is dimming the radiance of the soul. There is such a thing as physical morality.

Beautifully has the Prophet depicted in the Doctrine and Covenants that God reigns in heaven and in earth. He is the rightful King of nations, and the source of supreme good to man. It is through forgetting God and forsaking him that spiritual and moral degradation and all the sorrows of this war-torn world result. It will be by mankind acting for God and responding to his call that a new age will come. More majestic are his words: "Man must be called of God to administer in his holy ordinances and to teach his eternal word." Must be called of God! Do we of the priesthood of the Lord deeply feel and deeply know what this means? "It administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God." "In the ordinances the power of Godliness is manifest."

If the priesthood is a living reality in our lives, all thought and action will be regulated by our relation to God. Through a knowledge of God alone can human life assume its true destined significance. All duties will become in the highest sense duties to God; morality will become holiness.

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The congregation arose and sang the hymn, "God Moves in a Mysterious Way," L.D.S. Hymns No. 50, Hymn Book No. 22.



## ELDER JOSEPH L. WIRTHLIN

*Second Counselor in the Presiding Bishopric*

I sincerely trust, my brethren and my sisters of the radio audience, that I might have an interest in your prayers and faith this morning as I stand before you to express one or two thoughts.

## GRATITUDE FOR BLESSINGS OF THE GOSPEL

As I listened to the Lord's anointed, yesterday, there came into my heart a feeling of profound gratitude—gratitude to my forebears who left the Alps of Switzerland and the villages of England and came to the valleys of these mountains where their posterity might enjoy all of the blessings and gifts of the gospel of the Lord Jesus Christ. I am profoundly grateful to them because it has brought me under the direction of the Lord's prophets. And anyone who listened to President Grant's message yesterday couldn't help feeling that he was speaking to us as God's mouthpiece and servant. It is my firm conviction and testimony that if all of us will heed the advice and counsel of these men who guide and direct the destiny of this great work that God will sustain us and bless us through all the vicissitudes, trials, and tribulations of life.

As I grow older, I become more convinced in my heart and spirit that this is the work of the Lord Jesus Christ. One evidence to me that it is his work, is that the Lord is not only mindful of those who live, but he is mindful of those who passed on without having had the opportunity of hearing the gospel of the Lord Jesus Christ in the flesh. The Lord ordained his Son to be the judge of both the dead and the quick. David, who transgressed sorely, understood fully that there would come a time when he, too, would have an opportunity of repenting and enjoying the good will of our Heavenly Father. He said:

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. (Psalms 16:9-11.)

## BAPTISM A NECESSARY ORDINANCE

With the advent of the Savior upon the earth, there came to him one of the learned Pharisees, Nicodemus. Nicodemus was interested in the miracles the Savior performed, and finally out of the discussion that ensued, the Savior said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus could not understand this statement. Thinking that once a man had been born of woman that was enough, and then to clarify the statement the Lord said:

... Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (John 3:5, 6.)

The Savior here laid down the mandate of baptism that applies to every son and daughter of the Lord that is born in the flesh, that if they expect entrance into the kingdom of our Heavenly Father they must be born of the water, or baptized of the water, born of the spirit or baptized of the spirit. This declaration was so important that the Savior himself submitted to the ordinance of baptism. We all recall the time when John was baptizing by the Jordan and then cometh Jesus from Galilee unto John to be baptized of him, but John forbade him saying:

... I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him. Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased. (Matt. 3:14-17.)

Christ not only inaugurated the initiatory ordinance into the kingdom of heaven, but he also placed upon his followers the mantle of authority. For said he this to Peter:

And I say also unto thee, That thou art Peter, and upon this rock will I build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. 16:18, 19.)

Then there came Calvary Hill when the Savior of the world was crucified between two sinners, and upon the cross he conversed with one of these men, Christ making him this promise:

And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise. (Luke 23:43.)

This statement has been confusing to the Christian world, in view of the fact that the Savior said unto Nicodemus, "Verily, verily I say unto thee, except a man be born of water and the Spirit, he cannot enter the kingdom of God." (*op. cit.*) There is no question but that the thief had never heard the gospel of the Lord Jesus Christ until the Savior preached it to him on the cross, and yet the Savior promised him that he would be in paradise; the world in its confused thinking believes that paradise is heaven. The Apostle Peter clarifies this misconception of paradise when we read his statement found in I Peter:

For Christ also hath once suffered for sins, the just for the unjust; that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God

waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. (I Peter 3:18, 19, 20.)

After the Savior was resurrected and meeting Mary, he said to her, "Touch me not; for I am not yet ascended to my Father . . ." (John 20:17), which is an indication to us that during the time his spirit and body were separated, he was in paradise, preaching the gospel message to those who, as Peter tells us, sinned in the days of Noah and were swept from the earth by the great flood.

Another very important statement with reference to baptism was made by Paul when he was preaching the resurrection. He said:

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (I Cor. 15:29.)

### CHANGES MADE THROUGH APOSTASY

Thereafter, according to prophecy, there came the great apostasy. It was only a matter of a century or two after the apostles had disappeared from the earth until the ordinances and doctrines of men were substituted for those of the Lord Jesus Christ. The words of the old prophet Amos were fulfilled wherein he said:

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. (Amos 8:11.)

We find one of the world's greatest ecclesiastical leaders making this statement in a book that he wrote, the book written by Cardinal Gibbons called *The Faith of Our Fathers*, wherein he said that the ordinance of baptism was changed from that of immersion to sprinkling for convenience's sake. Said he:

There are those who are ill. There are those where there may be but little water found, consequently there being little water it is right to sprinkle them, and that sprinkling is just as efficacious as immersion.

The important thing is that this great ecclesiastical leader admits that baptism was by immersion just as Christ indicated, and as he was baptized by John the Baptist, and as he indicated to Nicodemus, that if a man must be born again he would have to be born of the water, completely submerged and come forth, symbolical of the birth.

With the apostasy there came into the world many doctrines. There came into the world erroneous doctrines that there is no place in the kingdom of our Heavenly Father for those who have not heard the gospel of the Lord Jesus Christ; but the Lord said in the beginning he ordained his Son to be the judge of not only the living but also the dead. The world has lost sight of this concept, and the great churches teach the following:

There is nothing any human being can do to change the condition of the dead. After one dies there is no more that can be done or that he can do.

Another one declares:

Don't believe we can help those who have died, neither believers nor nonbelievers; no ordinance for the dead that recognized intercession for the dead as well as for the living. Man cannot help those who have died. We have no form of work for the dead. After the death, the judgment.

Another one:

We are powerless to do anything for those who are dead. Don't believe in any form of work for the dead. We are powerless to aid those who are dead.

I am sure that if these great religious organizations understood the mission of the Lord Jesus Christ, they would not declare to the world nor to their followers that nothing can be done for those who have passed on. Without having heard the gospel of the Lord Jesus Christ and those who have not submitted themselves to the ordinance of baptism, they would have us believe that they are lost forever and ever.

Then Cardinal Gibbons makes another rather pertinent statement in his book (*op. cit.*) wherein he said this:

For if baptism by immersion only is valid, how many sick and delicate persons; how many prisoners and seafaring people, how many thousands living in the frigid zone, in the depth of inclement weather, though craving the grace of regeneration would be deprived of God's seal or receive it at the risk of their lives. Surely God does not ordinarily impose ordinances upon us under such a penalty. Moreover, if immersion is the only form of valid baptism, what has become of the millions of souls in every age and country that have been regenerated by sprinkling of water in the Christian churches?

#### PROMISES OF THE RESTORATION FULFILLED

When the Lord, through his servants, predicted that there would be a famine for his word in the land, knowing that men would change the ordinances and substitute their own, he also gave the world a promise that the day would come, as he said, when:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Mal. 4: 5, 6.)

That promise has been kept. John the Baptist appeared to Joseph Smith and Oliver Cowdery upon the banks of the Susquehanna River bestowing upon them the Aaronic Priesthood, the same priesthood that John the Baptist held when he baptized the Savior. They immersed one another just as Christ was immersed by John the Baptist. Later there came three other heavenly beings, Peter, James, and John, who bestowed upon these men the Melchizedek Priesthood, that priesthood which Christ himself bestowed upon Peter and his associates, giving them the right to bind on earth and to bind in heaven and to loose on earth and it would be loosed in heaven.

Elijah conferred upon Joseph Smith the keys of this great work,

the work for the dead, wherein children perform the ordinance of baptism for their dead progenitors, which is a vicarious form of work just as was Christ's atonement for the sin of Adam of a vicarious nature wherein he represented all of us upon the cross. Furthermore, President Joseph F. Smith in 1918 indicated that he had been caught up by the spirit and was permitted to see what was going on in the spirit world. The sight he beheld was one wherein the brethren were preaching to the spirits in paradise just as the Savior nineteen centuries ago in spirit form preached them the gospel. By performing the ordinance of baptism here in proxy form for the dead, there are no obstacles in their way whereby they might embrace the gospel in its entirety though they be in paradise. I wish to declare that with the appearance of Elijah to the Prophet Joseph, the restoration of the priesthood, baptism for the dead, and the preaching to spirits as President Joseph F. Smith indicates, constitute an answer to Cardinal Gibbons with reference to those who have not been born of the water and the spirit, as the Savior indicated to Nicodemus a man must needs be before he can enter the kingdom of heaven. Think, if you will, of the millions who have died without the performance of this ordinance and the acceptance of the gospel during the period when the gospel was not upon the earth. To me it is only justice that our kind Father in heaven would institute a plan whereby all his children, be they alive or dead, might have the privilege of accepting or rejecting the gospel of his beloved Son. I could not worship a God who would permit some of his children to enjoy the blessings of the gospel and deprive others who for some reason or another had not heard the gospel because of some circumstances over which they had no control and were denied the privilege of accepting it. I do not believe in that kind of a God, and neither do you. We believe in a God who so loved the world that he gave his only begotten Son to suffer, to bleed, and die to the end that everyone of us might enjoy salvation and exaltation in his kingdom.

This is the philosophy of Mormonism, a plan of salvation so broad that it provides an opportunity for everyone of the Lord's children to gain entrance to his kingdom as was prescribed by the Savior to Nicodemus.

This is my testimony to you, and I am grateful beyond words of expression to know that I enjoy membership in God's Church, the same Church that Christ established upon the earth with apostles, prophets, evangelists, and teachers, for the purpose of teaching us the gospel in its fulness and to the ultimate end that we may all come to a unity of faith. And we may come to a unity of the faith if we abide by the counsel given to us by the Lord's anointed, and that unity of faith will exemplify to the whole world the destiny of this great organization—a destiny of leadership to direct men from the paths of error into the paths of truth, salvation, and exaltation, which I pray will be the blessing of everyone of the Lord's children, in the name of Jesus Christ. Amen.

**ELDER MILTON R. HUNTER**  
*Of the First Council of the Seventy*

President Grant, President Clark, President McKay, members of the priesthood, and all the radio audience: I stand before this assembled group today in deep humility, in trembling and weakness. I have no words to express the intense feelings that have completely filled me during the past twenty-four hours. The more I contemplate the call which has been made upon me the greater the responsibility looms before my mind, and the more I recognize my weakness and incapability in filling this position. I know that without the help of God the task will be too great, but I do trust and pray with all my heart that I might have his Holy Spirit to be with me, that in this new call I may be a worthy servant in helping to proclaim the gospel of Jesus Christ. I do covenant before my Heavenly Father and before you that I will put forth my very best efforts, that I will give all of my time and talents and anything that God has blessed me with for the upbuilding of his Church and kingdom here upon this earth.

I hope you will pardon me this morning if I say a few things that are personal, but during the past twenty-four hours with such a sudden change coming into my life, my mind has been going back in retrospect over the events of my past life and also of my future. I desire to express, with the help of the Lord, a few of my feelings, a few of my hopes.

**EXPERIENCE IN SEMINARY WORK**

I have always loved the gospel of Jesus Christ more than anything else in life. I have continuously labored in the Church from my boyhood up, willingly and happily. The gospel and the opportunities to serve in the Church have been the greatest blessing and joy in my life. When I was attending high school seminary under one of our very excellent teachers, Brother William Tew, I made up my mind that if I ever had the opportunity I should like to be a seminary teacher and devote my time and my entire life to teaching the gospel of our Lord Jesus Christ. With that thought in mind I went on through school. Elder Joseph F. Merrill offered me the opportunity, which I gladly accepted, and in happiness I undertook the work.

I have had the great privilege of spending seventeen years in the Church system of education in the high school seminaries and in the institutes. They have been years of much happiness to me, years I know that have furnished me wonderful opportunities. Throughout that time I have never lost opportunity on any occasion to bear testimony to the students of the truthfulness of the gospel and to try to help them with all evidence possible to gain a testimony of the

gospel; and to gain facts and the proper spirit which will sustain this great Church of our Master to which we belong.

I would like on this occasion to remark to the parents of the young people of the Church and to the First Presidency and to the officers of the Church, that I have found through working with the young people that they are great; they are wonderful; they are filled with the testimony of the gospel; they are just as staunch, just as true, just as faithful, I am sure, as were their parents or their grandparents. I have never seen more faith exhibited in my life by any group of people than I have seen among the young people of our Church with whom I have had the privilege of working. I do not fear for the future of the Church so long as our young people are of this splendid type, and so long as they are filled with the spirit of the gospel and continue living their present type of lives. I am sure that they will take leadership in the Church in due time and carry it on very effectively. I accept the promise made to the Prophet Joseph that the gospel is upon the earth never to be taken from the earth again and never to be given to another people.

We should thank the Presidency of the Church and all those working for this great cause who have made possible our educational system. They foster the great opportunities that we have therein. I speak of that subject definitely this morning because of my close contact for many years with that particular work. I am convinced that the educational program is completely in line with the gospel as revealed to the Prophet Joseph Smith—that man “cannot be saved in ignorance”; that “we are saved no faster than we gain knowledge”; that “the glory of God is intelligence.” The educational program is also definitely in line with the practices of the Church from the beginning, during pioneer days, and on down to the present time. We are a group of people who know that we must gain knowledge of truth in order that we may progress on to godhood. So I do express my appreciation to the First Presidency and their associates for the privilege I have had of spending seventeen years in that very excellent work and also for all the opportunities that I have had in the Church.

When I completed my doctor's degree in California, I was given the opportunity to teach at the institute in Logan. I was delighted; but when I went down to California and told the professors under whom I had taken my graduate work, they tried to persuade me to not come back to Utah to teach. They wanted me to teach in history, the field that I had taken my special work in, but I talked to my wife—who is a very faithful and devout Latter-day Saint and a splendid companion—and her feelings agreed with mine. We recognized that we had a great opportunity at Logan to help the young people of the Church, and we felt that we wanted to rear our family in Utah, and so we turned our backs upon that suggestion and returned to our home state. We have been very happy in our decision.

## PERSONAL TESTIMONIES

Before closing my remarks, I would like to bear my testimony. I know that God lives. I know that Jesus the Christ is his Beloved Son. He is the Savior of the world, the Redeemer, the author of the eternal plan of salvation. I know that God, the Eternal Father, through his only begotten son, restored the gospel upon the earth through the Prophet Joseph Smith in our dispensation; that it is the true gospel; that it is the power of God unto salvation. I know that if we live by these eternal principles we shall gain a great reward, even that of eternal life in the kingdom of God. I know that our Heavenly Father is good; that he hears and answers prayers; that he is gracious and kind even beyond our comprehension; and that he delights in blessing those who keep his commandments. The Holy Ghost has borne this testimony to my soul so strongly that I am as sure of these facts as I am that I live. I pray that I may ever live worthy enough to retain this testimony.

Everyone in this audience no doubt has had many experiences which to them have testified to the goodness of God and which have given them a testimony of the truthfulness of the restored gospel. Herein lies the strength of Mormonism. I would like to give an experience or two of mine.

At least twice in my life I was at the point of death and was brought back to life through the power of the priesthood, through the goodness of God. One June day when I was twenty-one years old, I had climbed the hay pole to thread it in order that we might harvest our crop. Just as I had finished, the guy wire broke, and the pole came crashing to the earth. It splintered into many pieces. The hayfork lit with the tines straight up just a few feet from where I lit. Although I fell nearly fifty feet, the only injury that I received was a broken foot. Of course the shock was terrific. I went to bed, and the next day I thought I could get up. I crawled out of bed and immediately everything went black, but through the power of God I was restored to health and strength.

Eleven years later, when I finished my doctor's degree, my physical condition was poor because I had worked very hard. I was teaching seminary in Provo. In November I went to Salt Lake City and had my wisdom teeth extracted. On the way home a storm arose and within twenty-four hours I was seriously ill. A streptococcus infection had settled in my throat, and for the next three weeks I lay at the point of death. The doctor had no hopes that I would recover. The bishop came to our home, and as kindly as he could, told my wife I should not be able to recover. But the seminary teachers I worked with came daily and administered to me. Never once did I have the thought in my mind that I would not get well. I knew there were many things in this world that I was to do yet. In three weeks' time I got out of bed and went back to my schoolroom. It took a year, however, to get the infection out of my system. I am



sure that it was through the help and blessings of God that I was restored to life. Upon returning to my school, the students asked me to what I attributed my recovery from such a severe sickness. I testified to them on that occasion, and have done so on many occasions since, that it was through the power of the priesthood and because of the goodness of God that my life was preserved.

I want to bear my testimony today that I know these things are true and that my Heavenly Father has been kind and good to me, blessing me more abundantly than I have deserved. I sincerely hope and pray that I have the full support and the faith of all the members of the Church and the same help from God in the performance of my duties as a member of the First Council of the Seventy. This is my humble prayer in the name of Jesus Christ. Amen.

### ELDER THOMAS E. McKAY

*Assistant to the Council of the Twelve Apostles*

President Grant, President Clark, President McKay, members of the Council of the Twelve, and brethren: I am truly grateful at this time for the inspired leadership of this Church as manifested in the selection of these two very fine brethren, Elder Dilworth Young and Elder Milton R. Hunter to succeed those two great missionaries, members of the First Council of the Seventy, who were recently released from their earthly missions, Presidents Bennion and Hardy, and I am sure that they also are pleased with these very fine selections.

### SUGGESTIONS FOR POSTWAR PLANNING

One of the four new features in this year's program for stake quarterly conferences is the outlining, or partially so, of the general priesthood session. One of the topics suggested in the quarterly conference emphasizing elders' work is: "Quorum responsibility in postwar readjustment of soldier quorum members (by a president or member of an elders' quorum)."

Some excellent talks have been given; I believe one or two of them should be published. As a result of these talks and discussions in the priesthood leadership meetings—another new feature of this year's conference program—a number of the quorums have already initiated some definite postwar plans. I shall not take time to discuss these projects, nor those already under way in the wards sponsored by the ward welfare committees, as I should like to use the time allotted to me in a brief reference to a certain phase of postwar planning in the home—planning on the part of different members of the family.

After all, the thoughts of our boys in the service are centered about loved ones at home—these thoughts spur them on to give the best they have to our country—many of them have already given

their all in their effort to bring this terrible war to an end so they can come home as soon as possible.

An article in a recent issue of the *Reader's Digest* illustrates this point:

One evening in Albany, New York, I asked a sailor what time it was. He pulled out a huge watch and replied, "It is 7:20." I knew it was later. "Your watch has stopped, hasn't it?" I asked.

"No," he said, "I'm still on mountain standard time. I'm from southern Utah. When I joined the navy, Pa gave me this watch. He said it'd help me to remember home."

"When my watch says 5 a.m. I know Dad is rolling out to milk the cows. And any night when it says 7:30 I know the whole family's around a well-spread table, and Dad's thanking God for what's on it and asking him to watch over me. I can almost smell the hot biscuits and bacon."

"It's thinking about these things that makes we want to fight when the going gets tough," he concluded. "I can find out what time it is where I am easy enough. What I want to know is what time it is in Utah."

What kind of planning can be done to make the homecoming even greater than their dreams? What can fathers do?

About two years ago a young sailor in whom I had shown an interest called at my office. He told how he had enjoyed himself at the training center at Farragut; of the Sunday School where about ninety percent of the more than two hundred stationed there would attend every Sunday, but his face fairly beamed and his eyes moistened when he said: "My father has quit the use of tobacco; he stopped soon after I enlisted, so mother told me, and is now attending his priesthood meetings." Not so many fathers in the Church are users of tobacco; it may be something else, such as fishing, or hunting, or working in the fields on Sunday that keeps them away from priesthood and sacrament meetings; whatever it is, I commend to all such the course taken by the father of this young sailor.

The breaking of the Word of Wisdom, or the Sabbath day, applies to a comparatively few, but nearly all fathers could plan a pleasant surprise for their boys by being a little kinder, more thoughtful and considerate in and around the home, and express appreciation for services rendered.

The snake crawls out in the sun to get warm, and crawls back under the rocks—voiceless. The bird comes out into the sun and sings his gratitude and expresses his thanks for the sunshine. Everyone loves a bird.

I like the words "continuous courtship" with reference to home life. When we were courting and in the early days of our married life, we would always express our appreciation for the well-cooked meal, the extra dessert; we occasionally brought home a bouquet of flowers or a box of candy. If some husbands did that now, the wife would probably ask, "Is there anything wrong?"

So much for the father's preparation. What about the mother? As a general rule she is just about right. She writes the letters, prepares and sends the cookies and other surprise packages. We hope that these mothers will take care of themselves, so that they will look

just as young, or even younger, when the boys come home, as when they left; they might even indulge in a new dress, or a visit to a hair-dresser.' Once in a while, however, we do find a mother or wife who scolds, or is given to nagging. Speaking of nagging, may I quote the following:

A chaplain, after expressing the wish that those at home would spare their kinsmen in uniform, news of troubles about which nothing can be done, adds: You have heard of the husband who wrote to his wife: "Please do not write any more nagging letters. I am five thousand miles away and it doesn't do any good. And besides, I want to fight this war in peace."

What a joy it will be for the big brother in uniform to come home and find the children so grown up; and what a thrill it will be to find more thoughtfulness, courtesy, and love manifested toward one another. What a surprise to find the young brother as tall and straight and clean as the soldier brother himself, and the baby sister, after three or even more years' absence, blooming into young womanhood—even engaged, or perhaps married. There are hundreds, even thousands of our girls either engaged or married. And what about postwar planning on the part of these young girls and war brides? I am taking the liberty to quote four short paragraphs from a talk by a chaplain given to young husbands and prospective husbands, and I ask the young wives and sweethearts to apply the advice to themselves and use it in their postwar planning. It is entitled "An Appeal to Sportsmanship."

### THE MEANING OF SPORTSMANSHIP

We in America pride ourselves on our sportsmanship, on our love of fair play. If a fellow is running the 440-yard dash, we like to see him cross the finish line even though all the other runners have already finished. Even men and women who make no claim to being religious speak with disgust of unfairness. The bum on the street will boo the man in the ring when he fights dirty. Fair play and Americanism go hand in hand.

This same spirit of fair play, should prevail in the matter of clean living. Some of you men are married. That fact in itself should challenge you to play fair with that wife of yours. You have no right to expect more of her than you are willing to give. Be as good a man when you go home as when you left, and you can expect her to be as good a woman. [May I add, Be as good a woman when he comes home as when he kissed you good-bye.]

Some of you fellows aren't married. I believe that all of you, when you get ready to marry, will want a girl who is pure and clean. Then be fair with her. Give her as good a man as she is a woman.

That is Americanism. That is sportsmanship. That is fair play. That is what we pride ourselves on in America, the giving as good as we expect to receive.

### GREATER PRODUCTION NECESSARY

I haven't time, as I have stated, to speak of postwar planning in the wards and the quorums. But I would like to urge the ward

welfare committees to devote much of their time upon this very important subject, emphasizing especially production. Encourage home gardens, welfare gardens, processing of all kinds of foods. I am very grateful that President Clark said what he did about production. I thought immediately about our members and friends in the war-torn countries in our European missions. We still hear from some of them and about them through some of our servicemen. They are still carrying on. This cablegram was received this morning. It is dated April 6th, Basel, Switzerland, Leimenstr. 49:

### REPORTS FROM EUROPEAN MISSIONS

Swiss Saints send greetings and best wishes to you and other General Authorities and brethren assembled in conference. Just finished most successful missionwide Easter convention attended by two thousand Saints and friends. Received news from boys in German prisoners' camp. (Signed) Max Zimmer.

I have a few interesting letters recently received, but will not have time to read them. I may get permission to publish them. I will say, however, that after five years of this unprecedented horrible destruction, the food shortage is becoming increasingly desperate. The concluding sentence of a letter from a brother in southern France says: "We have all suffered from *hunger* and cold, but the members still have faith in God and are awaiting the return of the missionaries."

All our European missions are fairly well supplied with money, but when there is no food to buy, money doesn't help much. In arranging the annual churchwide welfare budget for 1945, the general committee assigned everything in commodities, but in the breakdown by the regional committees to the stakes, and the stakes to the quorums and wards, in all too many cases the line of least resistance has been followed and assessments in cash substituted for commodities. So, instead of so many hundred pounds of butter, for example, we have so many dollars earmarked butter; instead of so many tons of sugar beets, dollars again, earmarked sugar; beef, chickens, and cheese, and processed commodities the same. What our members need is food, not money—even earmarked money. It is a joy in visiting some of the outlying stakes to find that as usual our Relief Societies, our wives and mothers have followed counsel and have their basements and cellars filled to overflowing with sufficient processed foods to last from one to three and four years. This is as it should be—each family self-supporting, with a small surplus for emergencies, or calamities, such as we have at present in the world.

If the way should be opened up in the very near future, and we hope and pray that it will be, to get the necessary help to our members and friends who are hungry, and some of them starving, it will be from these private storehouses that much of the processed food and clothing will have to come.

In conclusion, may I plead that we as a people—as a nation—be less wasteful. If we are served more than we can *comfortably* eat, have a "portion" of it returned so it will not be wasted. In the United States enough food is wasted, it is said, to feed all the people in the war-torn countries of Europe.

May our boys and men and women in uniform, when they return, find us all less wasteful, more thrifty, and cooperative, and may they find more unity, and faith, and love in our quorums, our wards, and especially in our homes, I pray in the name of Jesus Christ. Amen.

### ELDER RICHARD L. EVANS

*Of the First Council of the Seventy*

It would not require much to convince me, my brethren, that these semi-annual general conferences come every few days. If you know someone whom you would like to age rapidly, just give him some recurring responsibility concerning any part of these proceedings. It is something of an assignment to watch the clock, and to watch President Clark and President McKay, and to watch you, and to think, and to speak at the same time. I read not so long ago an article concerning the responsibility of those who speak and write in time of war, but I am convinced that the gravity of this responsibility is not limited to wartime. Those who speak or write, any time, for the influencing of others, have one of the greatest responsibilities, and surely one which we should not care to undertake in these gatherings without the sustaining help of our Father in heaven.

### GOOD GOVERNMENT AND GOOD MEN

There has been running through my mind a statement by William Penn: "If men be good, government can not be bad." At first I was inclined to challenge it seriously, as we are inclined to challenge all statements of broad generalization. I challenged it because I thought of all the exceptions to the rule. I thought of all the peoples, historically and also in the present, who had become captive peoples and oppressed peoples quite beyond their choice or their power to resist. I thought of all the straight-thinking minorities who have resisted the popular fallacies in every generation and in every country. But I became convinced, as I thought further through William Penn's statement, that it had a broad and fundamental truth in it: "If men be good, government can not be bad"—in the long view of things, and admitting all the exceptions.

### INDIVIDUALS SHARE RESPONSIBILITY IN WORLD AFFAIRS

For convenience, historians have written history in a manner that gives emphasis to a comparatively few individuals—as though Alex-

ander the Great conquered the world. (We don't hear much about all of those who followed Alexander the Great and made this possible)—or as though Hannibal did what he did, individually; or the Caesars, or the Pharaohs. Even though historians concentrate upon and would make history seem to be the doings of one man, or a few, in every generation, in every country, yet the great host of men and women who follow them carry their share of the responsibility, not discounting the importance of leadership, good or bad.

We are inclined to repeat this fallacy of history in our own generation, if we are not careful. We have had the opportunity of observing at close range the leaders of the world in our generation perhaps more intimately than in any other, for many centuries past, because of our facilities for rapid communication and travel in these days. We have heard the voices, read the thoughts, and have seen both in picture and in reality many of the leading figures of our own day—and we are likely to think, if we are not careful, that all the acts of each nation head up in one man, or in a handful of men, that all of the troubles stem from them. We may think, as Brother Bowen suggested yesterday, that the war is the cause rather than the result of our difficulties.

We are apt to over-simplify history both current and past, and to look for scapegoats and to fix responsibility too conveniently; but I am sure that if we will think a little more closely we will be impressed with the truth that a man isn't a leader unless he has followers, and that he couldn't accomplish those things which he does accomplish unless a very considerable number of people were willing that he should accomplish those things.

I am reminded of one of the statements of Heber C. Kimball, who, in his characteristic and colorful way said, "I will tell you, the Devil has his smart men."<sup>1</sup> Even Satan would be impotent unless he had a considerable following; and so I say, going back to William Penn, whenever and wherever there is deterioration in government, the people may look to themselves. Whenever and wherever there is corruption, the people may look to themselves. Whenever and wherever there is flagrant public waste, the people may look to themselves. Whenever and wherever there is loss of freedom, the people may look to themselves. I am sure that no man, great though he may be, or potentially great in the powers of leadership, could accomplish much of his purposes without a considerable following; and our responsibility for our allegiance as followers is likewise great.

Of course we know that anyone who opposes a profitable evil or anyone who opposes a popular fallacy is certain to be deliberately misunderstood. Nevertheless every generation and every people have produced those straight-thinking minorities who have seen what they have seen and who have felt an obligation to say what they have said; and any man who sees his own generation headed for a precipice at

<sup>1</sup>Heber C. Kimball, *Journal of Discourses*, Vol. VI, p. 35.

the bottom of which lie tragedy, destruction, sorrow, and misfortune, cannot honorably remain silent. He has an obligation to speak, even though he be misunderstood, and even though false charges be levied against him. This is true at all places in the world at all times.

#### PRESIDENT BRIGHAM YOUNG'S VIEW OF LEADERSHIP

We have a leadership in this Church, who have an obligation, as President Grant stated yesterday morning, to instruct this people to do anything which the Lord inspires them to do, and I am sure that we must understand the authorities in their fulfilling of this obligation. I am sure that the prophets of God throughout all the ages, have not, in most cases, seen the end fully from the beginning, but it has been given unto them to know in what they must instruct their people whether they could fully state the reasons or not. There are many things that we must still accept on faith.

I should like to read you a quotation from Brigham Young. He had his troubles, too; they are not all confined to our generation. It was at the time when the cornerstones of the Salt Lake Temple were being laid, April 6, 1853. Brother Brigham was the object of much criticism. The people had built their temples in the past, at Kirtland and Nauvoo, and had had to abandon them. They had many practical problems facing them—food, shelter, Indians, and many other stark realities were pressing them. No doubt many of the people thought it was folly at such a time to undertake so great a task. Said President Young:

Some will inquire, "Do you suppose we shall finish this temple, Brother Brigham?" I have had such questions put to me already. My answer is, I do not know, and I do not care. . . . I never have cared but for one thing, and that is, simply to know that I am now *right* before my *Father in heaven*. If I am this *moment*, this *day*, doing the things God requires of my *hands*, and I am precisely where my *Father in heaven wants me to be*, I care no more about tomorrow than though it never would come. I do not know where I shall be tomorrow, nor when this temple will be done—I know no more about it than you do. . . . This I do know—*there should be a temple built here*. I do know it is the *duty of this people to commence to build a temple*.<sup>2</sup>

I am sure that this ties in with the statement of President Grant yesterday morning.

#### THE HOME-COMING OF THE SOLDIERS

I should like to leave this subject for just one moment, and close with another thought which has been mentioned by several speakers at this conference, including Brother McKay previously, and read a couplet which in a very few words states what I think our returning boys, who have been serving their country, expect. It is from a poem by Kenneth Parsons, just two lines:

<sup>2</sup>Brigham Young, *Journal of Discourses*, Vol. I, p. 132.

When we come home again, forget the band. Just have the things we fought for, understand?

I believe this is in the heart of every man who is away from home, in the armed forces. May God grant that they will return to find their homes as they would have them; their children reared in those paths in which they would have guided them; and find the free institutions and the free enterprise for which they have fought; and peace and happiness and the opportunity to live in peace with those they love.

God lives, and has given us life; he still speaks to us through his appointed servants; Jesus is the Christ—which is the testimony I leave with you, in his name. Amen.

**President Clark:**

The congregation will now sing: "Lord, Dismiss Us With Thy Blessings," Song Folder No. 21, L.D.S. Hymns 315, Hymn Book No. 98.

The closing prayer will be offered by President Christian Call of the Idaho Stake, after which this conference will stand adjourned until 2 o'clock this afternoon. The proceedings of the afternoon session will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City. It will also be carried over KFXD at Nampa, Idaho.

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Singing by the congregation, "Lord, Dismiss Us With Thy Blessings."

The closing prayer was offered by President Christian Call of the Idaho Stake.

Conference adjourned until 2 p.m.

## SECOND DAY

### AFTERNOON MEETING

Conference reconvened at 2 p.m., Saturday, April 7, in the Assembly Hall.

**President Clark:**

This is the fourth session of the 115th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Assembly Hall on Temple Square, Salt Lake City.

There are present on the stand this afternoon all the General Authorities of the Church as sustained yesterday, except President Grant who is at his home, to which a special wire has been run from the Assembly Hall so that he may "listen in."

The proceedings of this session will be broadcast over KSL at



Salt Lake City, and KSUB at Cedar City. It will also be carried over KFXD at Nampa, Idaho.

We will begin the afternoon services by the congregation singing: "O Ye Mountains High," Song Folder No. 12, L.D.S. Hymns No. 338, Hymn Book No. 317. Elder J. Spencer Cornwall will conduct the singing; Elder Alexander Schreiner is at the organ.

The opening prayer will be offered by President Samuel Pollock of the Panguitch Stake.

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The congregation joined in singing the hymn, "O Ye Mountains High," after which the opening prayer was offered by Elder Samuel Pollock, President of the Panguitch Stake.

The hymn, "Do What is Right," L.D.S. Hymns No. 185, Hymn Book No. 151, was sung by the congregation.

### ELDER JOHN H. TAYLOR

#### *Of the First Council of the Seventy*

I am very happy, brethren, to have the opportunity of being at this conference and of speaking to you for a few minutes. As has been stated, we recently lost two of the members of our council, men who were great missionaries, men who had good judgment and good inspiration. I am sure that we will miss them; our associations with them have been long and satisfying. Men who have been intimately associated in a common cause become very close to each other. Separations like this come to all of us, but with the blessings of the Lord, other good men are given to us to carry on the work. We are grateful to have two such good men as Brother Young and Brother Hunter associated with us in the First Council of the Seventy. I am quite certain that we shall love them and hope that they will love us and that with the blessings and inspirations of our Heavenly Father, we as a council may be helpful in his great missionary cause.

#### SOME OF THE PRIVILEGES OF CITIZENSHIP

Some time ago I was in court where there were a number of people being examined as to their qualifications to become citizens of this great country of ours. The judge asked one of the men this question: "What can you receive as a citizen of this country that you cannot receive without being a citizen?" As an alien, a man could reside in our country, could move about in freedom from place to place, could have the advantages of our schools, could have police protection for himself and family and his business, irrespective of the fact that he was not a citizen. But with all these privileges, he was always an alien, having no part in the feeling and enthusiasm and love of country that belong to us as citizens. One all-important thing that he was unable to enjoy was the right of

suffrage—the right to vote and to participate in the government, in its laws and regulations. He could not go out and represent or speak officially for the country or for the officers who might be elected. Therefore, he failed to have one of the great things we value so much.

### BLESSINGS THROUGH MEMBERSHIP IN THE CHURCH

We are often asked, "What is there in your Church that I cannot receive without becoming a member?" Well, as a non-member of the Church, he could get all the blessings and all the rewards that have to do with obedience to certain laws. He could be clean and receive from our Heavenly Father all of the blessings that we receive because of our being clean. He could receive the blessings that come to one who is honest, one who is a good neighbor, one who is willing to live up to the obligations of his country. He could participate with us in the blessings of the Word of Wisdom and could have for himself that health and strength and vitality that can come to one who obeys the rules pertaining to this law.

He can have all the blessings that come from keeping the Ten Commandments. By living in harmony with the spirit of the Sermon on the Mount, he can receive all the blessings promised by the Savior.

That is the thing about the Church and kingdom of the Lord. It gives rewards to those who merit them. It is stated in the Doctrine and Covenants that upon every law there is a blessing attached; and all people, provided they can live up to the laws and regulations, will have the promised blessings given to them. But as in the case of citizenship, there are some things that simply cannot come to a man without his becoming a member of the Church and kingdom of our Heavenly Father.

The priesthood of God is one such thing. This priesthood can come only from God himself or from those who are delegated to hold the priesthood and give it to somebody else. You remember the case of the lame man, sitting in front of the temple. When Peter and John came along, he asked for alms. Peter said to him:

... Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. (Acts 3:6.)

No man has the authority to speak in the name of the Lord unless he holds the priesthood of God.

You remember the occasion when the seven sons of Sceva trying to do the things that Paul had been doing said unto a man who was afflicted, "... We adjure you by Jesus whom Paul preacheth," and the spirit returned the answer, "Jesus I know, and Paul I know; but who are ye?" (Acts 19:13, 15.) God has always limited the power and the right to speak in his name to the men who hold his Holy Priesthood. Because of this priesthood we have a number of

blessings that no one else can have. Others may wish them; they may desire them, but the only way they can have them is by becoming members of his Church.

One blessing of membership is that men and women when entering into holy matrimony may be sealed for time and eternity and not only have each other, but also have their children. Only in the temples of the Lord can this work be done. Another blessing of membership is the constant direction by men who speak and act and are called by God to preside over the Church. We are never left without guidance and without help to meet life's changing problems.

As members of the Church, we have the privilege and opportunity of doing missionary work. Men and women can go out in the name of the Lord as they may be called. Men have the right to act in the name of the Lord, and when they teach, they teach correct doctrine. When they perform certain ordinances they perform those ordinances according to the laws and regulations of our Heavenly Father, and they are done right, and when these things are performed men and women are truly members of the Church and kingdom of our Heavenly Father.

#### MISSIONARY WORK IN THE STAKES

Just in passing I would like to say a word about our missionaries. In the hands of the brethren who have met together today rests the responsibility for the amount of missionary work that will be done in the Church. You men are the leaders in our stakes and in our wards, and it is through your recommendations that members are called to become missionaries. When we have a ward or a stake that thoroughly believes in the great work that God has given us to do as a Church, we find that we have a great missionary corps of men and women preaching the gospel. Where presiding men are not thoroughly enthusiastic or converted to the missionary cause, we have stakes and wards where not much is done in the missionary line. It is quite true, brethren, that all the priesthood of the Lord can be used in preaching the gospel. Those holding the Aaronic Priesthood can be authorized and sent out to preach the gospel, if necessary, and women can be called to go out and preach the gospel; but to those holding the special calling of seventies there has been given the obligation that they shall preach and teach the gospel. We are in hopes, brethren, you leading men who have this great responsibility in your hands will see that our seventies shall have the opportunity of magnifying their calling through preaching the gospel of Jesus Christ, that, if necessary, they may be released from other duties so that they may preach the gospel either out in the world or in the missions of your stakes. I am quite certain if we could get the seventies necessary for missionary work that we would be able to bring men and women into the Church who are at present running to and fro and cannot understand the gospel of Jesus Christ because there is no preacher or no teacher.

## UNDERSTANDING INCREASED THROUGH STUDY

Through membership we have a right to understand more about the work of the Lord. Because of the additional things that have come to us by way of revelation, instead of having only the Bible we have in addition, the Pearl of Great Price, the Book of Mormon, and the Doctrine and Covenants. These enable us to understand what God expects us to do here upon the earth, that we may walk more uprightly and more sincerely than we could without the additional evidence and the additional testimony that come from these great revelations of the Lord. In addition, because of our faith and membership, we have the privilege of understanding doctrines that are not generally understood by the world, such as pre-existence, salvation for the dead, and the resurrection with its three glories. Our understanding is increased, and we gain strength from many things that the Lord has revealed to us for our consolation, for our blessing, and for our encouragement.

May the Lord bless us and help us to value our membership in the Church and our citizenship in the great kingdom of the Lord, that we shall not only use the things that are easy for us to understand and to use, but that we shall search deeply into the ways of the Lord and make use of all the principles and the doctrines and live by all of the standards of the Church, I pray, in Jesus' name. Amen.

## ELDER MARION G. ROMNEY

*Assistant to the Council of the Twelve Apostles*

As a preface to what I would like to say this afternoon, I read the following from President Grant's message:

I believe that the elders of Israel in all the different wards and stakes of Zion earnestly desire to know the mind and will of our Heavenly Father, and that they are ready and willing to do anything that is within their power to fulfill that mind and that will and to carry it out in their lives.

It is a great responsibility to address a general conference of the Church of Jesus Christ of Latter-day Saints, and I feel that responsibility keenly. I pray that I may be responsive to the Holy Spirit and that what I say will bring comfort to the hearts of those who listen, and at the same time stimulate us all to examine ourselves and determine more fully to do our Father's will, which, if we do, will bring us peace in this world and finally immortality and eternal life in his presence.

## DOING THE WILL OF GOD BRINGS PEACE

To seek to know the Father's will and to comply therewith does not mean abject submission to an arbitrary superior force, but rather bringing ourselves into harmony with the laws and principles prevailing in an orderly universe. It is the only way by which we may

ion to which they are entitled, because our leaders put so much stress upon what, to them, are unimportant rules of conduct, such as the nonuse of tea, coffee, tobacco, and intoxicating beverages." He wondered if the rules as to these things and such other, to them, minor things as the payment of tithing and the keeping of the Sabbath day holy, could not be relaxed so that such persons would not feel out of harmony or be embarrassed in the Church.

### THE YOKE OF CHRIST

Now, my brethren and sisters, it is not the desire of the Church nor of any man or woman in the Church who has the spirit of the gospel, to discomfort or embarrass or drive away from the purifying and sanctifying influences of the gospel, any person, be he in or out of the Church. Rather, it is their desire to take every person where he now is and build him up, lead him step by step along the straight and narrow path of conforming with gospel standards, until he finds peace and happiness in doing the will of the Father.

This, however, cannot be done by condoning noncompliance with the rules of conduct which the Lord has prescribed, nor by presuming to change them. The words of Jesus were, "*Take my yoke upon you.*" He did not say come on your own terms, but—

Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. (Matt. 11:29.)

The Lord has never revealed a way whereby we can enjoy that rest unto our souls without taking his yoke upon us. The acceptance of the commandments in the Doctrine and Covenants as an expression to us individually of the will of our Father in heaven as to how we should live, and an earnest effort to abide thereby, will do much to bring us peace and happiness while we live in the earth, and to assure us of great joy in the world to come.

### LIVING PROPHETS AS GUIDES

Another fundamental to bear in mind in our search is that the manifestations of the Father's will to this generation did not cease with what is written in the Doctrine and Covenants. He has not left us unguided to jangle over the interpretations of those revelations, nor does he leave us ignorant of his will on current issues. He has given us living prophets to interpret those revelations and to declare to us his will on present problems.

When the Lord opened up this dispensation, he chose and appointed the Prophet Joseph Smith through whom to reveal his will. And the peoples of the earth were put under obligation to hear him. More than a year before the Church was organized, the Lord said to the Prophet:

. . . this generation shall have my word through you. (Doc. and Cov. 5:10.)

And he further declared that woe should come upon the inhabitants of the earth if they did not hearken unto his words.

As long as the Prophet lived, the Lord revealed his will to that generation through him. And it is significant how much of what he revealed dealt with the issues of that day. Since the Prophet's martyrdom, the will of the Lord has been given through succeeding prophets, Presidents Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant, who each in his turn has presided over the Church, and, like unto Moses, has guided the people of his generation on the issues of their day by the spirit of revelation. (See Doc. and Cov. 107:91; 8:2-3.)

During the administrations of all these leaders, those who have accepted them as prophets, who have truly believed that by the spirit of revelation they spoke the Father's will on the issues of the day, who have adjusted their thinking, their living, and their feelings to harmonize with the spirit and the letter of the words of these living prophets—they are the ones who have been comforted and who have had peace in their souls.

Today the Lord is revealing his will to all the inhabitants of the earth, and to members of the Church in particular, on the issues of this our day through the living prophets, with the First Presidency at the head. What they say as a presidency is what the Lord would say if he were here in person. This is the rock foundation of Mormonism. If it ever ceases to be the fact, this will be an apostate Church. But it will never cease to be the fact. When the Prophet Joseph Smith was asked what the difference was between the Latter-day Saint Church and the sectarian churches of the world, he said, "We have the Holy Ghost," by which he meant that by the power of the Holy Ghost the will of our Father is revealed to the minds of the leaders of this Church. So I repeat again, what the presidency say as a presidency is what the Lord would say if he were here, and it is scripture. It should be studied, understood, and followed, even as the revelations in the Doctrine and Covenants and other scriptures. Those who follow this course will not interpret what they say as being inspired by political bias or selfishness; neither will they say that the brethren are uninformed as to the circumstances of those affected by their counsel; or that their counsels cannot be accepted because they are not prefaced by the quotation, "Thus saith the Lord."

Those, and I testify to this out of my own experience, who will through mighty prayer and earnest study inform themselves as to what these living prophets say, and act upon it, will be visited by the spirit of the Lord and know by the spirit of revelation that they speak the mind and will of the Father.

This is a day of great conflict between truth and error. Satan is having a field day with the souls of men. Anti-christs stalk the earth in all lands, including our own. False philosophies and doctrines emanating from the prince of darkness are being presented

in such appealing manner as almost to deceive the very elect. There is only one sure way to divine the truth from the error. That is to learn what the mind and will of the Father is on these matters, and then do it. You will find it declared on many issues in the messages of the First Presidency given in the general conferences in 1942. I take the liberty of reading from the one given in April the following:

We again warn our people in America of the constantly increasing threat against our inspired Constitution and our free institutions set up under it. The same political tenets and philosophies that have brought war and terror in other parts of the world are at work amongst us in America. The proponents thereof are seeking to undermine our own form of government and to set up instead one of the forms of dictatorships now flourishing in other lands. These revolutionists are using a technique that is as old as the human race—a fervid but false solicitude for the unfortunate over whom they thus gain mastery, and then enslave them.

They suit their approaches to the particular group they seek to deceive. Among the Latter-day Saints they speak of their philosophy and their plans under it, as an ushering in of the United Order. Communism and all other similar isms bear no relationship whatever to the United Order. They are merely the clumsy counterfeits which Satan always devises of the gospel plan. Communism debases the individual and makes him the enslaved tool of the state to whom he must look for sustenance and religion; the United Order exalts the individual, leaves him his property, "according to his family, according to his circumstances and his wants and needs" (Doc. and Cov. 51:3), and provides a system by which he helps care for his less fortunate brethren; the United Order leaves every man free to choose his own religion as his conscience directs. Communism destroys man's God-given free agency; the United Order glorifies it. Latter-day Saints cannot be true to their faith and lend aid, encouragement, or sympathy to any of these false philosophies. They will prove snares to their feet.

If there be those among us who feel aggrieved, out of harmony, or to criticize what the Presidency say on these burning issues of our times, it would be well to remember that these prophets are but declaring to us the will of the Father, and that the only open road to peace and happiness is to bring ourselves into harmony therewith.

May the Lord help each of us to have a consuming desire to know and do his will, and to recognize that his will is made known to us and all peoples of this generation through the revelations in the Doctrine and Covenants and the interpretations and counsels of the living prophets, I humbly pray in the name of Jesus Christ. Amen.

### ELDER JOHN A. WIDTSOE

*of the Council of the Twelve Apostles*

My dear brethren and you also who may be listening in: I am very glad today that I am a member of the restored Church of Christ. I have had this gladness in my heart all the days of my life, since my early boyhood, and I bear testimony to you this afternoon and witness also, that this Church is of God, established by him, which, as has

already been quoted here, will never be cast down or given to another people. We are dealing with eternal realities, everlasting, from the heavens above.

The excellent messages given us by our brethren during this conference have started in our minds, I know, many trains of thought. One particularly has been with me ever since one of the brethren spoke yesterday forenoon. I would like to discuss it with you briefly.

### AN ECHO FROM WORLD WAR I

Some years ago I had the opportunity to spend the night in a little tavern or hotel at the famous little town of Chateau Thierry, in France. That little town was a storm center of the great war of a quarter of a century ago. When we left, the next morning, the proprietor or hotel manager, a veteran of the last war, came out to say goodbye to us. Someone said something about the war in which he had served. He promptly pulled down the eyelid of one of his eyes and put his finger on the eyeball. It was an artificial eye, to replace one he lost in the war. Not satisfied with that, he pulled back his cheek and showed us a silver jaw that had been inserted by the surgeons to replace the one he lost in the war. He looked at us and said, "This is all I got out of the war. What good is war?" I believe that man spoke the feeling of the great majority of mankind, of us common men.

### SOLUTION FOR THE PROBLEMS OF THE WORLD

Yet we stand now bewildered before another great war. I believe the world has never been so bewildered as at the present time. We cannot understand how this war has come about. We don't know how to solve the problems that will follow. We look into the future with a certain amount of dread. If I read the magazines and reports correctly, many are ready to surrender even their free agencies to try out something new in the hope that it may lead to something better. The answer to all this, by the Church of Christ, is simple. It is the answer that has been given since the beginning of time. If mankind had accepted the gospel of the Lord Jesus Christ, there would have been no bloody wars; and if the world today would accept the gospel of the Lord Jesus Christ, all problems that lie before us would be solved easily and well. We believe, and we have so taught, that every question confronting humanity may be answered by the gospel if we understand the gospel and accept it and use it properly; and every problem before us may be solved in the same manner.

To this reply the leaders of nations say no, or a very doubtful yes. They are willing to concede that religion and the gospel of the Lord Jesus Christ may be very effective in the spiritual field, but not very efficacious in the temporal world of men and women dealing with living problems here upon this earth.



If gospel light is thrown upon Dumbarton Oaks and upon Yalta, the agreements made there, and upon the coming San Francisco conference, it will not be so difficult to write safe treaties or to discover the weaknesses inherent in agreements already made. Men are so willing in working out the problems of the day, to cover with smiling diplomacy, riotous selfishness.

#### RESPONSIBILITY OF CHURCH MEMBERS

Now then, having said this, let me ask, what is our obligation as a Church and Church members, in this day of confusion. Do we have an obligation? Are we willing to continue as other people, to use our best judgment as men, try to vote this way or that when an election comes up, depending on our human powers? Are we like all the other people on the face of the earth, or has the Lord placed upon us obligations and conditions which make us different from all the world?

We say that the Lord spoke to the Prophet Joseph Smith and through him restored the eternal gospel, formulated in the heavens before the foundations of the earth were laid. The Lord has told us that the gospel is for all men. He has charged us, members of this Church, to carry the gospel message to all the world.

If it is true that peace can be won only through the gospel of Jesus Christ; and if our claim is true, as I verily believe it is, that we alone have the true and full gospel of the Lord Jesus Christ, we carry a tremendous responsibility upon our shoulders. There will then be no world peace until we do our part, accept our high commission and teach the truth to all the world. In that sense we become the custodians, so to speak, of the world's peace, of the world's future, we humble men assembled here, with those who labor in the wards and stakes of Zion. I believe that it is our duty to accept this challenge. We cannot sit in some cozy, warm, spiritual chimney corner, thanking God for the blessings of the gospel, for our membership in the Church, selfishly forgetting all else and everybody else. That is not our work, nor our destiny, nor our business in life, under God's command.

The possession of the gospel, the knowledge of it, does change a man tremendously, but the full joy of the gospel, that joy which we have all seen in many a humble person who has received the gospel, comes only when we use the gospel for others. He who receives must give, that is one of the first and most fundamental of all gospel laws.

Well, you say, we are only a small people, not quite a million people as reported here yesterday. There are about two thousand millions in the world today. Can we do it? Can we teach all the world? We are too few, are we not? Obviously, the first answer that comes when we speak of this high obligation that rests upon us is: We are few, yes. We claim no preeminence in physical or intellectual matters, nor in the affairs of men. But, we have the truth of eternity, and we have faith. Faith and truth are invincible. With the sling of faith and the pebble of truth, like David of old, we may

lay low every giant of unbelief and error and opposition to truth in all the world. To go forth in this spirit is the call of the day of Latter-day Israel.

### WHOLE-HEARTED SERVICE REQUIRED

You remember that in days gone by, a great cry went forth, "Is there faith in Israel?" That is the cry today, faith not only to bless ourselves in our own mountain valleys, or those of our people in the coast country; but faith that this work will bless all humanity. We belong to a world organization; we have a world message; we are under a world obligation. We must lift our eyes and see this work in its wholeness as the Lord has revealed it to us, and as we have been taught since the days long gone by.

I have the feeling, brethren, that we can't accomplish this work unless we give our whole selves to it. Half-hearted service will not suffice. There must be complete surrender to this work if it shall accomplish the purposes of the Almighty. The old proverb maker said: "Son, son, give me thine heart." Are we giving our hearts to this work that the purposes of the Lord may be accomplished? That is the question for us in this day. That surrender, that giving of one's self, must be full of eagerness. We must not wait to be called to serve. You know what the Lord said to the Prophet Joseph Smith a long time ago about men who wait to be called. We must be eager in service. You remember the story from the days of Christ:

And when he [Jesus] was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? (Mark 10:17.)

That story is for us today, leaders in Israel. Are we so eager that we run to do the will of God, to help work out his purposes?

### A LESSON FROM THE STORY OF GIDEON

There is yet another story from the Old Testament, the book on which I grew up and therefore always dear to me. (I speak of growing up on that book before my family joined the Church, in the country of my birth. I was taught the Old Testament every school day.) Do you remember the story of Gideon, Judge of Israel? Midian had set about to destroy Israel. Gideon secured an army of over thirty thousand men to fight the battles of his people. Before he undertook to meet Midian he sent back to their homes all who had fearful hearts, also all who were loiterers, men who, when they came to a water course, would lie down on their stomachs, drink at their leisure, and take it easy. He sent such men back. When he had done this, only three hundred men were left. But they were eager men who wanted to fight the battles of Israel, and who when they came to a water course, had no time to lie down to drink, but cupped their hands and took a swallow of water. With these three hundred men, as you re-

member, Gideon won the battle for Israel. Numbers do not count in the end. It is even so with modern Israel. That is the thought that has gone through my mind during this conference. It is the message I would leave with you.

#### SACRIFICE NECESSARY

Of course, such service means sacrifice. Certainly it means sacrifice, but the Lord said to us at the beginning of this great latter-day work, "This is a day of sacrifice." Later on, you recall that he said on one occasion we cannot really live up to our covenants as we should unless we sacrifice. But what does sacrifice matter when we are in the cause of the Lord and feel the power of the spirit of God? Many years ago the message came, "Be still and know that I am God." (Psalm 46:10.) We can trust him. We give a little, and the Lord returns ten-fold, often a hundred-fold. Look at the men of our own Church, who have spent years and years in service to the great cause. They have prospered, not only temporally but spiritually. To them we go for help and counsel. From them we receive support, to make our own lives more beautiful. Of course, sacrifice is required of us; but we, with a great world commission, must lift our eyes to it, prepare for it, have faith for it, and try to do what the Lord requires of us. If we stand ready to give full service, not half service, not half surrender but complete surrender, we shall become mighty men. May that spirit grow strong among us I pray in the name of the Lord Jesus Christ. Amen.

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The congregation sang the hymn, "Glory to God on High," L.D.S. Hymns No. 113, Hymn Book No. 137.

#### ELDER ANTOINE R. IVINS *Of the First Council of the Seventy*

I stand before you this afternoon, my brethren, with mingled feelings of joy and sadness. I am glad that the absence of President Hardy and President Bennion has been mentioned here this afternoon. They were both men who were very, very dear to me, and I want you all to know that I miss them very keenly. As I sit here on the stand today, I feel their absence because I used to go to both of them for support in the questions that so frequently arose, and I used to sit next to Brother Bennion in all of our conference gatherings. I hope that God will comfort Sister Hardy and Sister Bennion, and that he will give us the power to give them some aid in their trials and make it easier for them. On the other hand, I rejoice in the fine quality of the men who have been selected to take their places. I want to make public acknowledgement of my esteem for them and tell them that they have my support in the work that they shall have to do.

## THE COMFORT A TESTIMONY GIVES

I am glad for the testimony I have of the gospel of Jesus Christ and for the faith that it gives me, faith that the work which God initiated in this dispensation, through the instrumentality of the Prophet Joseph Smith, shall go on and on and on. I feel very insignificant as one of the cogs in the great machine which is to carry it forward, but I have gained through my observation and experience the faith that God will see it go forward, regardless of the fact that those of us who are here now will eventually lay down the burdens of life. I like to think of life as something that began before mortality and something that will go on after it; that death is but an incident in life, just as is birth, and I like to think that these companions of mine now are exercising an influence just as they did here. The sun rises in the morning, and we feel its warmth during the day. For us it sets in the evening, but when it sets for us, it warms another land. I feel that those fine men are doing that very thing, that through their personalities and the power that they gained through their experiences here, they are warming another land and helping another group of men and women. I am thankful for that faith, for it helps me over many difficult problems in life.

## THE RESPONSIBILITY OF LEADERSHIP

We who are here, this afternoon, represent the leadership of the Church of Jesus Christ of Latter-day Saints. We come together for inspiration and to learn better how to do the various things that we have to do in administering the work of the Church. We have a great and grave responsibility because we stand at the head of this large group of people, and it is expected of us that we will show them the way to go. It is true, as has been said, that he who holds a lantern to light the footsteps of his friends, lights his own. In leading the people we see more clearly our own duties, our own responsibilities, and the pathway that we should follow. It is a great obligation, and I stand in fear and trembling before you and before God when I think of my responsibility in the position I occupy. I hope that I may have your faith and prayers as my life carries on, to do it properly.

Man is the crowning creation of God, who spent a long time fashioning the world and the plants and the animals that grow upon it. As his crowning effort he placed man to rule and reign over them. Man is the great workmanship of God. To bring about the eternal life of man is his great objective. He starts us out as almost the weakest of all of the animal creations which he has placed upon the world. There are few of the animals that are born as weak and puny as we, and all of them grow more quickly to maturity and to independence than we. We are the most dependent of all the creations, I believe, but we grow, if we are properly nurtured and cared for, into the crowning glory of the work of God. To take that new soul

and tiny body as it comes into the world and develop it into a personage who will eventually attain to the qualities of godhood is a responsibility that few of us appreciate in its enormity. We talk a great deal about the delinquency of this present day, juvenile delinquency and the delinquency of others, but we seem to be startled mainly with what we term juvenile delinquency. The other night I sat and listened to a discussion by one of our prominent educators on that question and one of the things that I gained from his discussion was this statement, "Back of every delinquent child, there is a responsible and frequently a delinquent adult." Now if we will think of it that way, think what a responsibility we have. It isn't their fault, if that is true, there is delinquency in the world, but it is our fault and the fault of our grandfathers, because we respond to influences down through all these generations, the present generation being the product of the past. When we think, too, of a child whose career is changed by some careless act or teaching of ours and that he becomes an undesirable member of society passing his undesirable qualities down to future generations, which pyramid as a great fan beyond him, how can we think of the end of that evil influence and how can we determine the enormity of the offense; thus it is not surprising that we read in Matthew and in Mark and in Luke the statement of the Savior that "he who shall offend the least of these little ones who believe in me, it were better for him that a millstone had been tied about his neck and he had been drowned in the sea." (See Matt. 18:6; Mark 9:42; Luke 17:2.) Verily, that is true, for had that been done before his evil influence was felt, it had been better for the world.

#### THE PROPER WATCHCARE OF CHILDREN ENJOINED

Now, brethren, the children of this Church are our children. God has entrusted us with their care, and ours is the problem to see that they are properly taught and led. I am very, very sure that there are many homes, and perhaps most of the homes of the Latter-day Saints, where this obligation is properly appreciated and where the parents do what is within their power properly to lead as well as direct their children, and I give you in testimony of it the fact that I have seen many young men and women come out of these homes with a faith that is fine and holy. At the same time, it is quite possible that some of us do not attend to these responsibilities as we should. We have frequent cases reported to us where children are on the streets at all hours of the day and night, while their parents are off on some errand, perhaps for pleasure, perhaps for gain, a questionable gain when you consider the sacrifice they make for it. So there may be among us some cases which should have attention, and we who are here are the ones who are charged with that part of it, to see that our people are properly taught and properly led.

It isn't every parent that has the tact to do those things as he should, and it isn't every parent whose children go astray who is re-

sponsible for that, because they come under the influence of people outside the family as well as within it, but when we expose them to those external influences we should do everything within our power to protect them from within. Perhaps we who are here in this section of the country have felt so secure in the past that we haven't done as much as we should in preparation and in protection.

I remember visiting an outlying stake established in a large community. When I suggested to the president of the stake that we at home were worried over the temptations that are now being presented to our young people, he said, "President Ivins, we have had to contend with temptation since we came into this section. Our children have developed a method of withstanding it, and we can trust them." So it seems possible to build up a resistance to those things. That is our charge and that is our task. I wonder how many of us get close enough to our children, so that when they come in in the evening, they come to our bedside and tell us where they have been, and how many of us get close enough to them that they will come and confide in us their problems as their advancing years come upon them? Too many of us, I am sure, as parents, are backward in teaching them some of the principles of life which they should learn, and there develops between father and son, between mother and daughter, a barrier that seems hard to surmount; but when we recognize that, at its very first appearance, we should consciously attempt to break it down, tactfully, nicely. Let us see if we can't gain the confidence of these children that we are producing, and let us who are the fathers in the wards and the stakes of the Church see if we can't so gain the confidence of the fathers and mothers that we can talk to them in the same spirit, that we can teach them the value of family prayer. It is astonishing how many people in this last report that we received have admitted that they don't practice regularly family prayer. Now there is no greater safeguard in the family, and there is no greater protection to a child than that habit which he should develop. The principles of integrity, righteousness, and upright living should also be taught them. If it is true that back of every erring child there is an erring parent or other adult, there is a grave responsibility resting upon us, and we shouldn't shirk it; we shouldn't evade it because we are backward or bashful with our children. We should face it fairly and squarely with our arms around them, bringing them close to our hearts and talking confidentially with them. Some of the greatest pleasures of my life have been the sessions that I had with my father, under the stars of heaven, sleeping side by side with him. We should get close to those children; we should love them. We would give our lives for them, but frequently we are so embarrassed and bashful that we won't even talk plainly to them in love and good will. I don't mean a dominating spirit or anything of that kind. I remember one time in going through a mission we attempted to teach a father that he should put his arms around his child, his boy, and bring him close to him. The man who

made the appeal in the public address said, "You must hang on to your children," and the man who translated into Spanish, said, "You must govern them with a hand of mail." You can imagine how far we got. That isn't what I mean, brethren. "We must put our arms around them; we must love them; we must teach them; we are the leaders of the people, the heads of the wards and stakes; and what are we doing for them? Let every man of us look himself in the eye, and see if he can say, 'I have done my full duty, I am satisfied and happy.' If he can't, I call him to repentance.

May God give us the strength to do it, I ask in the name of Jesus. Amen.

### ELDER SEYMOUR DILWORTH YOUNG

#### *Of the First Council of the Seventy*

A good portion of my life I have thought that the calls which came to those who are to do things for the Church, while officially coming from the prophets, perhaps might come as a still, small voice speaking to the person in the manner of the words of the Lord when he spoke to Samuel. He called, "Samuel." Samuel had to answer two or three times. The words which came to me sounded distinctly like those of President David O. McKay.

#### THE WAY THE CALL CAME

I submit to you the questions he asked of me because I believe there have never been propounded, to me at least, three more innocent questions. He said, "Where are you?" Of course, I was in my office. He said, "What are you doing?" I said, "I am working." He said, "Would you like to attend conference?" Well, the only reason I wasn't attending conference was because I had no ticket. So I assured him that I would be very happy to attend conference.

He told me he wanted me to attend conference, would I please come down as quickly as I could and sit in the audience and see him at noon. That was as much as I knew until I got to the temple gate, when a very polite and delightful officer of the Salt Lake City police force informed me that I was a member of the First Council of the Seventy, and for the first time in my life I was escorted by a policeman across the temple grounds.

#### PERSONAL EXPERIENCES

Now I know, and many of you know, that, whatever the reason why I am called (and I do not know what it is) I should not be here in any event without the love and the backing and the work of the men with whom I have labored in the past twenty-two years. A sprinkling of those men sit in this audience today. All I can see before me is a sea of faces, as one man put it this morning, but there are islands in that sea, and those islands are the faces of my friends from

all parts of the four counties which I have served so long. They took me to their hearts twenty-two years ago after President Samuel G. Dye and President C. E. Smith, who were then members of our executive board of the Ogden council, with other men, thought I was honest looking enough to try to be their Scout executive, so they voted me in.

I moved to Ogden and that is where my house is, but over these years I have learned my home is there only in part. My home has been in Park Valley, in Snowville, in Howell, in Deweyville, in Croyden, in Devil's Slide, in Morgan, in Willard, in Mantua, in Kaysville, in Layton, in Clearfield, in Syracuse, in Hooper, in Plain City, in Huntsville, and in all of the hamlets where boys have been gathered together as Boy Scouts.

In the counties of northern Utah, loyal bodies of men, under the direction of their bishops and stake presidents, have been called and have labored with those lads. It has been my fortunate lot to serve with them and to serve them. I know of no better group, and it is likely that I shall never meet a more loyal group.

They have been an honor to me, loyal and true. I have camped with them; I've hiked the hills with them; we've talked over Scout problems together; and we've tried to make the boys of the Church better Latter-day Saints. As I say, if I have had the call which I have received, come, it must be because of the support these men have given me, not because of any inherent virtue which I possess, and I pay tribute to them, and I thank them for their support.

Perhaps I shouldn't say this, but when I reached home last night, I received a call from a very close friend who said, "Well, that's fine for you, but what will the poor Boy Scouts do?" I can assure you that there are dozens of professional men in scouting who are Latter-day Saints, humble, honest, upright men who could step into the position I hold and do a much better job than I am doing or have done, so you need not fear, my friends of the Ogden area. When the time comes for me to step down from that position and take another, there will rise up, at the hands of those who elect him, one who will do a better job than I, and one with whom you will be satisfied, I am sure.

#### A TRIBUTE TO ELDER SAMUEL O. BENNION

I should like to pay tribute to my old mission president, and to his wife. I was one of those persons who were fortunate enough to be under the direction of President Samuel O. Bennion, back in the days when he was a vigorous mission president. He sent me out with Elder Boyd Rogers without purse or scrip, into the wilds of Louisiana to preach the gospel. I didn't know the reason why he sent me to Louisiana, so he told me one time. I was quite a loud youth. I had a voice like a foghorn, and I laughed like one, so when



he heard me laugh in the mission office one day after I arrived, he said, "You go to Louisiana. You can laugh down there, and they can't hear you." Elder Rogers and I went down there where they couldn't hear us, and for three days they didn't hear us. We were lost in the piney woods of Louisiana. One of the happiest moments I have experienced in this conference today is to have Elder Rogers, whom I haven't seen since, step up here and make himself acquainted with me.

President Bennion was a father to me. Sister Bennion was a mother for more than two years. I regret the passing of President Bennion more than I can tell you, and I should like to say over this radio to Sister Bennion that I love her nearly as much as I love my own mother.

I desire to serve you in humbleness and sincerity, but I also desire strength of body and of mind to testify to the truth of what I know so well. I know that Christ founded this Church in these last days through the Prophet Joseph and that it sits solidly and squarely on the rock of revelation, given to its living prophet, President Heber J. Grant. If I can bear that testimony to the world wherever I am called, I shall be happy. I shall serve with all the strength I have and with all my might and with all my mind, until that time when I am called hence, and meet my father and my grandparents and my son. I ask it in the name of Christ. Amen.

#### **President Clark:**

You have just listened to President Seymour Dilworth Young of the First Council of the Seventy.

I should like to tell you, President Young, that President Bennion left a record of your work in the mission field, which speaks as highly of your devotion to your work and of you yourself, as you have spoken here regarding President Bennion.

Elder Sonne, of the Assistants to the Twelve, will be our next and concluding speaker.

#### **ELDER ALMA SONNE**

##### *Assistant to the Council of the Twelve Apostles*

My brethren, it seems to me that the circumstances under which we meet and the stirring messages to which we have listened give rise to many reflections. I rejoice with you in the strength and stability of the Church. I rejoice with you in the zeal and the enthusiasm of the leaders of this Church, and I rejoice with you in the faith and the integrity and the unswerving devotion of the membership of this Church. I say to you that God is at the helm. He is directing this people. He will continue to inspire the leaders of this Church. I

appreciate more than I can tell my membership in the Church, my testimony of the truth, the great privileges, and the great opportunities which have come to me because of that membership.

#### ACCOMPLISHMENTS OF THE CHURCH

Reference has been made frequently to the greatness of the Church. The Church is great, not necessarily great in number, because there are many churches which outnumber us in members, but our Church, the Church of Christ, is great in purpose, in plan and objectives. It is great in leadership, past and present, local and general. It is great in historical background; its history forms a big part in the drama of American accomplishments. Our history is colorful, interesting, stirring, full of romance, full of tragedy, and yet full of achievement. The membership of this Church have built villages, cities, commonwealths, churches, schools, and temples—and the end is not yet. The organization and the movement characteristic of the Church have always been surcharged with a constructive spirit. Past leaders have subdued the desert. They have set up high standards for you and me to follow. They have developed a literature that will live in the world, a literature that explains and interprets the teachings of Jesus, of Paul, of Moses, and of other great men who stand as the pivots of history. What would these men say if they came back today with a message? What would Moses, the lawgiver of Israel say? He would teach, as he taught when he lived, the divinity of the Ten Commandments. So important are these commandments that neither men nor nations can violate them, if they want to live and achieve. What would Paul, the apostle, say? He would say to the skeptics as he did to King Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8), virtually saying, "You ask me to explain the resurrection. I call upon you to substantiate the denial of this great doctrine." He would say, as he did to King Agrippa, "... believest thou the prophets?" (Acts 26:27.) I tell you the world has gone astray because they have failed to believe the prophets.

What would Jesus say? He would preach again his wonderful, unparalleled Sermon on the Mount and tell the nations to heed the teachings, because in it are the elements of salvation. What would Joseph Smith say? He would give his testimony as he gave it when he was alive. He would tell you and me and the world that he saw God the Father, that he gazed upon him and heard the voice of the risen Redeemer. I testify to you that God's work has been established upon the earth. It will grow and increase until it reaches the hearts of men everywhere. It will not fail. God help us to discharge our responsibilities and to introduce into our lives the saving principles of the gospel of the Lord Jesus Christ, I pray in his name. Amen.

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

There are three or four minutes still left. Perhaps we should not let them go without trying to have something said that might be helpful.

I am sure we have all enjoyed the spirit of the conference to this time. I am equally sure that that same spirit will remain with us during the balance of the conference, for we meet in humility with a sense of our own unworthiness and with a desire to serve God and keep his commandments.

Nearly two thousand years ago the Lord, walking by the seashore, again saw brethren whom he had seen before. They were busy with their nets and their boats. And he said to them: "Follow me and I will make you fishers of men." They had little training, little education; they were of the humble folk of the land in which they lived, but they had spirit and a spirituality, they had faith; so they left their nets and their boats and followed him. And that is all the Lord requires of us today.

I think perhaps he cares little for our achievements among men, little for what we have done in a worldly way in the past, provided we come to him with a qualification which seems to me to be all-embracing: a pure heart and a contrite spirit. Without these we shall fail, with them we can but succeed.

The Lord expects this from all of us at all times and on all occasions. He expects us to forget the honors we may have gained from this world and our work therein and to come to him, humble and contrite, with a firm desire and a firm determination to follow him and become fishers of men. May this be our lot, I humbly pray in the name of Jesus. Amen.

**President Clark:**

The Congregation will now sing: "Abide With Me," Song Folder No. 17, L.D.S. Hymns 180, Hymn Book No. 376.

President Moses C. Taylor of the South Summit Stake will offer the closing prayer, after which the conference will stand adjourned until 7 o'clock this evening. That meeting will not be broadcast. The sessions at 10 and 2 o'clock on tomorrow, Sunday, will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City.

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The congregation sang the hymn, "Abide With Me."

Elder Moses C. Taylor, President of the South Summit Stake, offered the closing prayer.

Conference adjourned until 7 p.m.

## SECOND DAY

### EVENING MEETING

The Saturday evening session of the Conference convened at 7 o'clock p.m. The Tabernacle Choir Men's Chorus was present and furnished music for this session.

**President Clark:**

Brethren, it is a great relief to be free from the tyranny and slave-driving of these "mikes." Tonight we can go forward as we would like.

I notice—I hope you will pardon me—that increasingly there are more people coming in late. I know you must be busy but please try to get in early, and tomorrow morning particularly. We shall then meet in the Tabernacle for the broadcast and Church of the Air sermon, and we should like you to be there certainly not later than a quarter to 10:00, because we have to have our opening exercises before the broadcast begins, and there must be some time between the time that we get through to the beginning of the broadcast.

Tomorrow afternoon we shall meet again in this building at 2 o'clock, and I repeat: please, in the morning particularly, be on time.

We will begin the evening services by the congregation singing with the Male Chorus: "Come All Ye Sons of God." You will find it in your Song Folder No. 25.

Elder J. Spencer Cornwall is conducting the singing, and Elder Alexander Schreiner is at the organ.

After the singing, President Joel G. Sedgwick, of the San Bernardino Stake, will offer the invocation.

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Singing by the congregation, "Come All Ye Sons of God."

The opening prayer was offered by Elder Joel G. Sedgwick, President of the San Bernardino Stake.

The Tabernacle Choir Men's Chorus sang, "Prayer At Evening," (by Josephi).

**President Clark:**

The considerable number of officers and General Authorities to whom we wish to give opportunities to speak, compels us to have this meeting, which formerly was known as a Priesthood meeting, take on more and more the character of one of the regular meetings of the General Conference, and in order to get through we are under the necessity of asking some of the Brethren, each time, to forego the opportunity of being heard "over the air," and to speak to those only who are here.

Our first speaker tonight will be Elder Ezra T. Benson, of the Council of the Twelve.

**ELDER EZRA TAFT BENSON**  
*Of the Council of the Twelve Apostles*

I cannot refrain, my brethren, from expressing my personal gratification on the selection of the two fine men, Brother Seymour Dilworth Young and Milton Reed Hunter to serve as members of the General Authorities of the Church. As one who has recently come into the presiding councils of the Church, I can assure them that they can look forward to some of the sweetest, most soul-satisfying experiences that come to men in this life. With all my heart I welcome them and assure them of my love and confidence.

**OBLIGATIONS RESTING UPON THE CHURCH**

I have been impressed during this conference, with the great responsibilities and obligations resting upon this Church and its people. I was impressed with the inspiring message of President Grant, which called to our attention some of these obligations which are ours as leaders. I have often felt that there are three great and important obligations, possibly over-shadowing all others, which rest upon this people and upon this great Church of Jesus Christ of Latter-day Saints. The first of these, at least in the order of emphasis in this dispensation, is that of missionary work—the responsibility which rests upon this people to carry the message of the restored gospel to the people of the world. We have been engaged in that work ever since the Church was organized, yea, even before. Secondly, we have the responsibility of building up the stakes and wards and branches of Zion. This entails the building of a material kingdom, as well as a spiritual kingdom. It entails the providing of facilities—houses of worship, temples, seminary buldings—that are so necessary for us to carry on the spiritual part of the program. It entails taking care of our people, temporally, physically, culturally, and socially, as well as spiritually. And in the third place, we have the great responsibility of performing certain sacred ordinances in the temples of the Lord,—a responsibility which rests upon every holder of the priesthood as well as upon the sisters of the Church.

**MISSIONARY RESPONSIBILITY**

I was pleased to note the importance which President Grant placed in his message on the first mentioned obligation—that of missionary service. In reading the revelations which the Lord has given to us in this dispensation, I have been impressed to note that probably on no other subject has he referred so frequently as in the case of our obligation as a people to carry this message of the restored gospel to the people of the world. In reading again the revelations which the Lord has given us, I noted that at least twenty-five to thirty of these revelations make specific mention of this great responsibility

which is ours. I noted, too, that in some of the revelations, given more than a year before the Church was organized, the Lord made special mention of this important mission of the Latter-day Saints. May I call your attention, this evening, to a few of those revelations? There will not be time to discuss, in any detail, any of them. I simply call them to your attention. In February of 1829, the Lord said this:

Now behold, a marvelous work is about to come forth among the children of men.

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (Doc. and Cov. 4:1, 2.)

Then he goes on to point out in that and other revelations:

Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. (Doc. and Cov. 6:3.)

Many of those who came in contact with the Prophet Joseph, even prior to the organization of the Church, became convinced and received testimonies of the genuineness of his message. It was not an uncommon thing for them to approach the Prophet and ask him to inquire of the Lord as to their responsibilities and obligations. You recall the important part played by the Whitmer family. It was in the home of Peter Whitmer, Sr., that the Book of Mormon was translated—at least the latter part of it was completed there. John, David, and Peter Whitmer, Jr., approached the Prophet and asked if he would inquire of the Lord as to what they might do,—what was their duty as men who had recently received the testimony of the truth. The Prophet made inquiry and we have three sections of the Doctrine and Covenants devoted to the answer to these inquiries. They are very similar. May I read from section 15—the answer to the request of John Whitmer.

Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer.

For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.

And I will tell you that which no man knoweth save me and thee alone—

For many times you have desired of me to know that which would be of most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I had given you according to my commandments.

And now, behold, I say unto you, that the thing which will be of most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

It was only a short time after this that the Lord in another revelation, in which he indicated the calling of the quorum of the Twelve Apostles in this dispensation, made this statement:

Remember the worth of souls is great in the sight of God; For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. (Doc. and Cov. 18:10 and 11.)

And further:

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father. (Doc. and Cov. 18:15.)

The Lord spoke frequently regarding the obligations of the elders of the Church and ofttimes commended them for their faithfulness and devotion, even to the extent of indicating that whatever they spoke when moved upon by the Holy Ghost would be the will of the Lord, the word of the Lord, and would be scripture to the people. Yet, at times, in those days, as in this day, there were men who feared men more than the Lord, and occasionally he had reason to chastise some of the elders of the Church.

In section 60, we read the following verse:

But with some I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man. Wo unto such, for mine anger is kindled against them.

And then in the 68th section—reference to which I have already made—

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (Doc. and Cov. 68:4.)

And this additional great and important promise, made to those who go forward as missionaries carrying the message of the restored gospel:

And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not bow to the ground unnoticed. And they shall not go hungry, neither athirst. (Doc. and Cov. 84:80.)

So the early missionaries of the Church went forward, beginning with Samuel H. Smith, only a few days after the Church was organized. The number increased until the message was carried to all parts of the then known United States—into Canada, and by 1837, missionaries were on the eastern hemisphere. Even during the dark days of Missouri and Illinois and in the pilgrimage across the plains, missionaries went forward with their work. At times it was interrupted slightly, but always there was that urge and desire on the part of the elders of the Church, who had burning within their souls the testimony

of the truth—to carry the message of the restored gospel to the people of the world. After the Saints arrived in the valley, it was not an uncommon thing to have read long lists of names of men attending the general conference of the Church, who were called to go into the mission field and carry the message of the restored gospel. In later years it became the custom to issue the calls by letter.

#### A PERSONAL FAMILY EXPERIENCE

I shall ever be grateful for an experience which came into our family during this latter period that I refer to; something over thirty years ago. It was during the time when sacrament meetings were held on Sunday afternoon, at two o'clock, at least in the rural wards. I remember very well this particular Sunday afternoon, as father and mother returned from sacrament meeting, in the one horse buggy. As they drove into the yard and their little brood of seven kiddies gathered around the buggy, we witnessed a thing which we had never seen before in our family. Both father and mother were in tears. We had often seen mother in tears and father, offering consolation, or father weeping and mother offering sympathy. But never before had we seen them both crying at the same time. We inquired as to the reason, and we were assured that everything was all right. As we followed them into the house and sat down in the living room, mother told us that father had received a letter from Box "B." That was a call to go on a mission. She explained that they were grateful that he was considered worthy to go and that they were happy; but they knew that it meant separation for a period of two years, and they had never been separated more than one night at a time in all of their married life.

This is only a little thing. Practically every family in the Church could tell similar and even more impressive experiences in connection with this great missionary movement. Father went, as your fathers and grandfathers went. The eighth member of our family was born after he got into the field. How I appreciate the faith of our mothers, and our grandmothers. Important has been their responsibility in connection with this great missionary service.

#### MISSIONARY WORK OF MEN IN THE ARMED SERVICE

Now, during this critical period, through which we are passing—this war period—our missionary program has been seriously interfered with. I visited a mission not long ago and found not one single young man of military age in the missionary service—all were in the armed service of their country. The missionary corps was about ten percent of the normal number and made up almost entirely of young women missionaries and elderly married couples. And yet, as I have thought of this war condition, through which we are passing, and the effect upon our missionary program,—I cannot help feeling that we are probably doing more total missionary work today than we have ever done in the history of the Church. While our number of full-



time missionaries has been reduced, we have, it is estimated, almost one hundred thousand of our young men in the service of their country, hundreds and thousands of whom are doing effective missionary work.

There came to my office a few days ago a young marine, a former stake missionary, with one of his buddies. He told me that he had been doing missionary work with his associates. He had recently baptized this young man, and they had come to the Church office building, during their leave, in the hope that this new convert to the Church could receive a patriarchal blessing.

Only this week there came to my office several young men, in the uniform of their country, who were thrilled with the experiences they were having in the mission field, although in the service of their country. One of them said, "Brother Benson, it is just like being on another mission. Conditions are different, but we have opportunities to preach the gospel, and we are taking advantage of it." A letter from a young man down in the South Pacific, only a few days ago, told of the struggle they had had on one of the islands to get together a small group of Latter-day Saints. He said the first time they held a meeting there were only three present. Then, gradually the number increased until the day he wrote the letter, which was Sunday, he said, "There were sixteen of us at the service today. Four of the boys have joined the Church since the war started."

And so, my brethren, I feel that we have cause to rejoice that we have boys in the service with faith sufficient, with the testimony of the truth that impels them to carry that missionary spirit to their buddies in arms.

#### THE MESSAGE OF THE RESTORATION MUST GO FORWARD

I know there are many of our friends outside the Church who wonder why we do it, why we make the sacrifice, why we go to the expense of sending out missionaries. We have sent, it is estimated, approximately seventy-five thousand missionaries into the field during the brief existence of the Church; at a cost, I am sure, if we figure the money expended and the income sacrificed, of possibly more than two hundred million dollars. Why do we do it? I received a letter following the last general conference from a young man from this city, not a member of the Church, who asked that very question:

"Why does the Mormon Church continue to send missionaries out into the world, particularly to Christian countries?" May I read the words of the First Presidency of this Church, uttered three years ago yesterday, from this very pulpit, in which they gave answer to this question.

It is our duty, divinely imposed, to continue urgently and militantly to carry forward our missionary work. We must continue to call missionaries and send them out to preach the gospel, which was never more needed than now, which is the only remedy for the tragic ills that now afflict the world, and which alone can bring peace and brotherly love back amongst the peoples of the earth.

Therefore no act of ours or of the Church must interfere with this God-given mandate. This is not a matter of our own choosing. It is not something that has been devised by man. The Lord has made it clear to us, my brethren, that the responsibility is ours, as holders of the priesthood, to carry this message of the restored gospel to the people of the world. And now, during this period of war-stimulated prosperity, when money seems to flow freely, we hope that as leaders in Zion—as fathers—we are making some plans to create a reserve so that when this great struggle is over, our missionary work can go forward with greater impetus and in greater volume than ever before in the history of the Church.

### THE PREFACE TO THE LORD'S COMMANDMENTS

I should like to refer, in closing, to one other section in the Doctrine and Covenants. I mention this and call this revelation to your attention for the purpose of indicating that our message is a world message. It is not regional, it is not national, it is a message intended for all God's children. I refer to the first section of the Doctrine and Covenants, given years after some of these revelations that I have referred to. It was given for a particular purpose, to appear as the preface to this book of commandments which the Lord has given us in this dispensation. These are the words of the Lord, to this Church and to the world:

Hearken, O ye people of my Church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together. For verily the voice of the Lord is unto all men, and there is none to escape; . . . And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. . . . Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth.

And then further on:

And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh; For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion. . . . Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. What I the Lord hath spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same. (Doc. and Cov. 1:1-3, 4, 6, 34-35, 37-38.)

And so, my brethren of the priesthood, our message is a world message, the obligation is ours. The Lord expects us to carry his message to the inhabitants of the earth. Possibly never before in the history of the world, has there been a greater need for the simple, but divine message of the restored gospel. God help us to do our duty in this respect, I pray in the name of Jesus Christ. Amen.

## ELDER JOSEPH F. MERRILL

*Of the Council of the Twelve Apostles*

Brethren, we are alone this evening, the microphone having been switched off from the powerful KSL broadcasting station. We, therefore, become a priesthood leadership meeting of the same type as we are now holding as a part of stake quarterly conferences. So it will be in order for me, I hope, to talk about matters that primarily concern priesthood officers.

## EFFECTS OF HARSHNESS AND KINDNESS

In the bishops' meeting last evening in this hall, Bishop M. O. Ashton told two stories that deeply impressed me. Each story was about a bishop and some boys. In the first one, a group of boys engaged in some Halloween pranks of a rather serious, provotative nature. The bishop secured the names of the boys and charged them to come to the sacrament meeting and publicly ask forgiveness for engaging in the pranks committed, on pain of excommunication for failure to do so. In consequence there are in that community today a number of families that grew up outside of the Church.

In the second case a group of boys and a bishop were involved. A wedding party was held at the bishop's home. A big freezer of ice cream waited on the back porch for the refreshment hour. When the cream was to be served, it was observed that the freezer was empty. Pondering over the matter the bishop decided to invite the guilty boys to an ice cream festival and provided two freezers of ice cream for the occasion. All the boys accepted the invitation. When the lads were seated at the feast, it was noticed that tears began to run down one boy's face. Soon all the other boys were in tears also. From among that group have come some of the finest leaders in their community.

Those were the factual stories told by Bishop Ashton. Hearing them I was reminded of section 121:39-41, Doctrine and Covenants, which reads as follows:

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned.

The two bishops of the story were undoubtedly actuated by the best of motives. Not for a moment would I question that. But one bishop was wise and the other unwise. The thought in the mind of one was to use persuasion, long-suffering, gentleness, meekness, and love, so beautifully stated in the revelation quoted. In the case of the other bishop he seems to have acted impulsively, yielding

to the influence of the evil power. He forgot the scriptural injunction found in the Doctrine and Covenants 64:9-10:

Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."

I do not find in the teachings of the Master the word "must" used in the sense of force. But we do find the message of the foregoing quoted scripture printed in a beautiful hymn, found in the *L.D.S. Hymn Book*, 24th edition, 1905, the first two stanzas being as follows:

Know this, that ev'ry soul is free  
To choose his life and what he'll be;  
For this eternal truth is given,  
That God will force no man to heaven

He'll call, persuade, direct aright,  
And bless with wisdom, love, and light;  
In nameless ways be good and kind,  
But never force the human mind.

#### FREE AGENCY A GOD-GIVEN PRINCIPLE

We all remember, according to the scriptures, both ancient and modern, in that great council held in heaven when a plan was being considered to offer the Father's children when they came to earth, that Lucifer, the son of the morning, was there. He wanted to be sent to earth to have charge, promising the Father that all his children would be returned to him—none to be lost—provided the Lord would give Lucifer his glory. (See Moses 4:1-4.) Satan proposed to accomplish his purpose by the use of force—by denying men their free agency, taking from them their inalienable right that the Father gave to all his children in the spirit world as well as in the world of mortality. Free agency and accountability go hand in hand—they complement each other.

But I have digressed; let me return. There is no indication in the stories Bishop Ashton told that either bishop wanted to take free agency from the boys, but they certainly wanted to reform the boys. One succeeded, and the other failed, due to the methods employed. And this suggests the need for care, study, and prayer not only in dealing with boys but in dealing with all other people as well. Perhaps no two individuals are exactly alike. What is good for one may be bad for another. What succeeds with one may utterly fail with another. I have heard physicians say that this is one reason that makes the practice of medicine interesting—the fact that the doctor continually faces a challenge; for what is one man's meat may be another man's poison.

## BISHOPS' DUTIES

In large measure, a bishop deals with individuals rather than with people en masse. If it were not so, there would often be insufficient reasons for dividing a large ward, for large wards have some advantages not usually possessed by smaller ones. But the need of individual treatment requires of the bishop wisdom, discernment, tact, sympathy, love, in order that he may succeed, without giving offense, in best serving his people. Among other duties, he is required to administer programs designed to help the boys and girls of his ward. As I see it these duties, in general, are second in importance to no others. If we can save the youth of the Church, we will save the Church. I would not have anyone think, however, that the individual exists for the Church. The reverse is true—the Church exists for its members. Because this is true, the Church is perhaps the finest example of a large democratic organization found in all the world. No individual can grow up in it, taking advantage of the opportunities offered him therein, without experiencing large personal growth and development in personality, attributes, talents, powers, and other leadership qualities.

## ETERNAL PROGRESSION

Yes, the Church teaches the fact that each of us is a child of God, both in the spirit and in the flesh. Since in the realm of life, like begets like, we normally must possess, even though in ultra-microscopic quantities, the attributes of God our Father. And a characteristic teaching of the Church is that "as God now is man may become"—a statement in poetic language of our magnificent doctrine of eternal progression. Man is in very deed the acme of creation. In the language of the Psalmist we too can ask:

What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. (Psalms 8:4-5.)

So in the plan of eternal progression life here on earth is an essential link, and in this link the most important thing is man—the individual. This is evident from the plan which, if successfully followed, will lead the participants back to the Father's presence. The Lord revealed to Moses that:

... This is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

To accomplish his purposes the Lord has set up his highly organized Church as an agency to serve his children. Hence the Church exists for us and for all who will accept its service.

## SERVICE BRINGS OPPORTUNITY AND RESPONSIBILITY

And we who are here this evening, and many thousands of others besides, have been honored by being called into the service of the Church and thus given opportunity to serve our fellow men. If we serve well, we will be blessed. I am reminded at this point of the words Shakespeare put in the mouth of one of his characters:

... it [mercy] is twice blessed; It blesses him that gives and him that takes.

And of the two, the giver is usually the greater blessed—always so if he blesses with a sincere, unselfish motive.

Now let us, too, remember that to accept a proffered opportunity to serve is to accept a responsibility as well. We then in very fact become to an extent our brother's keeper. And in a larger or a smaller measure the welfare of a brother, a child of God, is in our keeping. From this point of view how fit for divine condemnation is he who having accepted responsibility fails in his duty to his brethren. Should not this thought act as a spur to the discharge of duty? Should it not help to send us reverently to our knees to seek earnestly and sincerely for the Lord's aid, suited to our needs? Without his help, brethren, none of us can fully succeed in his work. But succeeding, how great the joy and satisfaction that fills our breasts—a delightful feeling that all the money of a millionaire could not buy for us. This type of feeling is a reward from our God for service in his cause. It is an evidence of his acceptance of our efforts.

## SATAN'S POWER BEING EXERCISED

Another point and I am done. Let us not forget that Satan, a spirit brother of ours, is here on earth with a myriad of other spirit brothers. They are among us for a purpose—they are doing all in their power to destroy us and handicap the work of the Lord. Satan knows us—our desires, our weaknesses, our secrets. He tempts us in a multitude of ways. He attacks us where we are weak, not where we are strong. He stirs us up to doubt, to question, to criticize, to hate, to be slothful, discouraged, sinful, and wicked. He is at the bottom of dissension among the Saints. He is ever near at hand to make attempts to overcome and lead us away. I have in mind not only us in this meeting but people generally. Undoubtedly Satan's influence and power in the world today is greater than ever before.

We here and many others in the Church are called to be watchmen upon the towers of Zion where duty calls us to be faithful in teaching the Lord's way of life by example as well as by precept. Then we shall be effective missionaries. And upon the Church is divinely placed the heavy responsibility of carrying on missionary work, a labor to which all baptized members are called, be they liv-

ing at home or abroad. No one can escape the all-seeing eye of God our Father, who keeps us constantly wherever we are under scrutiny. Let us remember that finally the books will be opened and we will be judged by the things therein written—the deeds done in the body.

Through his wiles Satan is leading some of our people away. Describing conditions in the last days, Jesus, speaking to his disciples, said:

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (Matt. 24:24.)

Brethren, there is but one way of safety—live honestly, sincerely, and whole-heartedly near to the Lord and be wholly loyal to the leadership of the First Presidency of the Church.

I pray that every one of us with the help of the Lord will have the desire, courage, and strength thus to live, and do it in the name of our Redeemer. Amen.

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The Tabernacle Choir Men's Chorus sang the hymn, "O My Father," (by Eliza R. Snow).

#### President Clark:

We are deeply grateful for that beautiful hymn—the hymn just sung—a hymn that I think is more instinct with the gospel and the gospel plan than any other hymn we have.

#### ELDER FRANKLIN L. WEST

*Church Commissioner of Education*

Brethren: I trust that the same beautiful spirit that has characterized the addresses of those who have spoken before may be with me in order that I may be able to say something that will be worthy of your time and attention, because I know that this is a very important assignment, and I feel quite unworthy and quite incapable of adequately filling this position.

I am very grateful for all the blessings that have come to me as a member of this Church. I am thankful that my father and mother lived the gospel from their early youth. In our home there was the spirit of love and peace. We had blessings on the food; we had family prayers. They not only encouraged us to go to church, but they went themselves. I have had the advantage of being brought up in all of the auxiliaries of the Church and have been active in all of the organizations, practically all of my life. I am grateful for the testimony that I have. It has been a great source of comfort, strength and joy to me. I am happy to be identified

with this work which is the work of God, and to be associated with you men in pushing forward this great undertaking.

One of our seminary men came into my office about a month ago, very quietly. I was startled and thrilled to see him and almost shocked—Brother Reed Probst, formerly a seminary teacher at Bancroft, Idaho, and later at Hyrum, Utah. He had been serving for thirty-three months as a chaplain over in the Pacific Ocean, in the very heart of those heavy battles. At first, I was shocked at the color of his skin. It gave him a very peculiar appearance. I asked about his health and he said, "I am feeling very fine. That is an artificial coloring that they give us to protect us against the heat of the sun." We chatted about his work and he was very modest about what he had been doing. He said that originally there were some fifteen chaplains in their division, and there were only four or five of them left. Of the ten or eleven that had gone,—half of them had either been killed or had died due to sickness and disease. The other five or six had cracked up mentally; they couldn't stand the terrific strain, the emotional shock of the terrible things they were going through. He said: "I attribute the fact that I am alive and so well, to the fact that I have lived the Word of Wisdom. God has been very good and kind to me." He had a few months of rest in this country before he would be sent back into the conflict, to that ministering work of love that these chaplains are to do.

I visited with him on two occasions,—the last time he was standing in President Widtsoe's office, and I noticed a fine little decoration on his uniform, and I asked him what it was, and very modestly he got his briefcase out and allowed me to read about two or three pages of typewritten material. What he had done had been witnessed and the authenticity certified to by six people, and it said substantially this, that this man, under heavy enemy fire, from daylight until dark, bullets flying all about him, bombs exploding, soldiers being killed on all sides, quietly and effectively went about giving first aid, helping to bury some of the dead, listening and praying for those who were passing away in their last throes of death. All day long, absolutely unconscious of all that danger and hazard and gun fire and noise and confusion, he went about silently and quietly, administering those loving and tender words of kindness, and listening to the last words of these soldiers who were going to the Great Beyond. This happened not once, but on a second occasion, in another part of the war, he did that very same thing, indicating quiet bravery and heroism and simple devotion to duty.

I was proud to get a picture of four of our seminary men, all chaplains who met together in Italy, in a similar undertaking. And many of these boys were not drafted, they volunteered, knowing the great hazards of the work they were about to perform. You know, that is the very spirit of our gospel. Sometimes we worry a good deal, and have cause for worry, because of these great and trying circum-



stances under which we are all living,—all the difficulties of the work before us. It is a natural thing for us to worry, but you know if we get so busy and so active with our work, concentrating our minds, as Brother Probst no doubt was doing,—so devoted and so attentive in doing those loving, kindly things for those people, we become unconscious of danger and hazard. So one of the best ways of driving away our fear and anxiety is by heavy work in a great cause.

We ought to be happy for the opportunity we have of serving in God's great work. Our great organization, instituted by God our Heavenly Father in these last days, has to do not only with meeting in churches, being built up in our faith, stimulated to do our duty, but this important work is to be carried on essentially into the whole twenty-four hours of our work every day.

I like to think of our lives as like a wagon wheel. We can divide our activities into areas, such as the areas between the spokes. In one area we devote our time to making a living; another area to our home; another area to our political and civic life; another area might even be our recreational life. I like to think of the gospel of the Lord Jesus Christ, the great Church of God as the heart, the center, the hub of the wheel, and from that central source and hub comes the strength and the power and the oil and the grease that smooth out and make us joyous and happy, and integrate the whole life. Only so far, of course, as we put these teachings of Christ into operation in our homes, into our business and into all of our pursuits, are we doing our full duty and are we growing. That is why we are so anxious to have the spirit of God with us at all times. That is why we come together so frequently, to sing, to commune and to pray, and partake of the sacrament, in order that we might always have those influences near us, that the same may bless us in the work that is before us.

I hope you will be patient with us, my brethren, in our Church school system, in our seminary work, because we have some thirty-five or forty of our boys, out of one hundred and fifty, who are in the armed forces. We are obligated to them and we must give them a job when they come back, and a good job, in the places where they were before, or in equally desirable places. So we are doing a make-shift sort of a job. We have hired certain people, local people,—some of them doing very well indeed,—some not so well. In some places we are not functioning at all, and in some places we may be forced to discontinue for the next year. But just as soon as the war is over and these boys come back, and we get back to normal, we are going to get for you, as nearly as we can, young men who will be an inspiration to youth, young men of faith and integrity.

I see that my time is about gone. The gospel is a simple thing in a way — really it is — a matter of doing good every day, being patient, being kind and helpful, and being honest and paying our bills and doing our work well; being courageous and all that sort

of thing. It doesn't take any high intellect to do that. As a matter of fact, one writer said that we don't need so much further understanding and wisdom to learn about the teachings of Jesus. What we need is a little more grit and courage and determination to put those principles into practice in our daily lives. That is what we really need. I should say, however, that although in many of its aspects it is very simple, and most of us don't do nearly as well as we know how to do, yet, in our work we are really confronted with some hard problems.

Two young men came to my office at one o'clock by appointment and stayed until seven-thirty at night. They are college graduates. They had been on missions. They were just ready to throw their whole religion over, because there was just one point in their education that had side-tracked them. There was no other answer that would meet them just on that ground. I could preach this and preach that and they would come right back to that one point. One of them said to me frankly, "Now all the other boys have got married and I haven't, because I am not going to marry a girl unless she is just as good as one of these Mormon girls; and when I get her, if she is a Mormon girl, she would want to go through the Temple, and I can't do that unless I am thoroughly converted on this one point in question." Then we went to arguing it. Now, I am not for arguing. I like to bear my testimony, and I didn't put those questions in their heads, but they got them out of their text books in their course of study. I could do absolutely nothing with them, except to try to face them and meet them in the very place where they were. Now they were good boys, too, very good boys, just as clean as any could be, and I certainly hope I helped them. I tried hard enough and I think I did.

I must say, that over a period of years I have been greatly blessed by our Father in Heaven. I don't know why it was, but when I was just a young boy I got to wrestling with some of these problems, and there was a kind of inner testimony that came to me and told me not to be afraid of these things, so I read and studied in the many areas of science, philosophy, psychology and geology and so on, with a good deal of peace of mind, and now I want to say to you that I am not bragging that I have the answer on all of these difficult questions. Any first-rate scholar or scientist knows that there are tremendous problems to which nobody knows the answer. Of course, on many occasions, I give my best answer. When they ask me a hard question about which I don't know, I say I don't know; but, in many cases there are first-rate answers, my brethren, without compromising one single fundamental principle of the gospel. There are answers that satisfy these young men and will hold them in the faith.

Now, God bless you my brothers and sisters. May we all work together with these young people and increase their faith. All over

the whole Church system, these young seniors in the high school, just ready to go to war—I tell you they are upset. They are nervous, they are worried, they don't know what it is all about, and they feel they are going into the army soon. It is challenging the best efforts of our teachers to even keep them quiet and orderly while they teach the gospel to them. How thrilled we all are to see the magnificent way they are conducting themselves in the war. Their valor, their courage, their heroism, their faith, and their devotion and the purity of their lives. We have reason to be proud of them. We have some wonderful teachers in our Church school system. They are men of faith. They are working hard and they are loyal. Every day they find offers of larger salaries in more remunerative positions and yet they are sticking by us. They love this work and these young people so much. We are anxious to be able to build up faith in the fundamental principles of the gospel, in the work of the Lord. This is the work of the Lord, my brethren and sisters. God lives. He is our Father. Jesus Christ is the Redeemer of the world, the Messiah. They appeared, both of them, unto the Prophet Joseph Smith in that first vision. I love that. I am absolutely convinced that it happened just exactly as was recorded by the Prophet Joseph. The men who have stood at the head of this Church from the beginning were and are inspired—great prophets, and I am glad to work with them. I am happy to be identified with you in this work and I only hope that I shall be able to do it reasonably well, in order that we may, as leaders of these young people, teach them to be sweet and clean, so they will be loyal to their Church and that they will be faithful and live the lives they should live. God bless you, my brethren and sisters, and help us that we may set the example and do our full duty by the youth, I pray in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

As I listened to that inspiring rendition of "O My Father," I thought, music is truly the universal language, and when it is excellently expressed how deeply it moves our souls!

Though the exigencies of war have limited the attendance, this is a great conference. It is great because we have had from the first meeting, throughout all the sessions, an outpouring of the Spirit of the Lord. You have all felt it. The brethren who have spoken have been blessed and inspired by it. Now, you leaders in the priesthood have a double mission and will receive a double blessing, as you carry the spirit of this conference out to your wards and stakes.

What I am going to say tonight I wish could be said to the people out in the stakes, because two-thirds of what I have in mind

will apply to them; one-third possibly to you brethren. So I am going to ask that you give it to the young people especially in your wards.

There are three very remarkable parables recorded by Luke in the fifteenth chapter. They are called the parables of the lost and found. Usually whenever they are referred to, the principles of repentance and forgiveness are emphasized, and the rejoicing over the lost, because the lost has been found. To that phase of the parable I am not going to refer tonight, except to say that I think that part of these parables is sometimes misinterpreted, or at least misapplied. There is another phase of these parables which appeals to me even more than the rejoicing, and that is what I want to speak about tonight. I desire to refer to the conditions that contributed to their being lost.

### THE MEANING OF THE PARABLE OF THE LOST SHEEP

The scene is a gathering of publicans and sinners who have assembled, it seems, in quite large numbers to hear the message of Jesus. Standing out are pictured Pharisees and Sadducees who are sneering at the Man of Nazareth who is speaking to these publicans and sinners, and the Pharisees and Sadducees are judging him, I suppose, by the company he is keeping. By the Sadducees, the publicans and sinners are looked upon as lost. To the multitude Jesus speaks three parables. The first, the parable of the lost sheep:

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

I ask you tonight, how did that sheep get lost? He was not rebellious. If you follow the comparison, the lamb was seeking its livelihood in a perfectly legitimate manner, but either stupidly, perhaps unconsciously, it followed the enticement of the field, the prospect of better grass until it got out beyond the fold and was lost.

So we have those in the Church, young men and young women, who wander away from the fold in perfectly legitimate ways. They are seeking success, success in business, success in their professions, and before long they become disinterested in Church and finally disconnected from the fold; they have lost track of what true success is, perhaps stupidly, perhaps unconsciously, in some cases, perhaps willingly. They are blind to what constitutes true success.

### TRUE SUCCESS

Jesus gave an apt definition of success, I think, when he spoke of Mary Magdalene, saying, "She hath done what she could." True success is reaching the level of our best in our association with our fellowmen. Many of these wandering away as the lost sheep are

seeking success for selfish purposes, not for the benefit of their fellow-men. See the difference?

Over twenty years ago we had a truly excellent group of missionaries in the European Mission. I have been interested in watching them during the intervening years. One of these was a brilliant missionary, and he was faithful. He came home, completed his education, and succeeded in obtaining a high position in his profession. For twenty years now he has been following that profession. He is successful in it, but he has gone so far, and has so little contact with the flock, the body of the Church, that he hesitates about affiliating himself with it.

There was another missionary who came home about the same time who also started out to succeed, and he has succeeded. He is a prominent business man in this city, highly successful; but he has always kept in touch with the Church. I think he is a success. He has succeeded in his business, but he has used his means to help the Church of Christ; he is in the fold. There is no need of striking out in selfishness, thinking you have to leave the Church in order to succeed. In the Church we can ask God's help to guide us.

You remember the story of the business man who went into his private office in the morning and closed the door, and one of his agents came in and said to the secretary: "I want to see the manager."

The secretary answered: "He is in conference."

"I have come a long way to see him, I want to see him this morning, I cannot wait."

"Well, he is in conference."

The man arrogantly pushed by the secretary, opened the door of the manager's office and then quietly closed it, and apologetically said: "I did not know that he is that kind of man."

Said the secretary: "I told you that he was in conference."

The man was on his knees asking God's aid that day in his business.

I ask our young men at home who are striking out in legitimate enterprises to remember that true success is not just in achieving that one aim, but in keeping in touch with the organization in which they can serve their fellow men, in which they can live to the level of their best.

#### AN APPLICATION OF THE PARABLE OF THE LOST COIN

The second parable is the parable of the lost coin. A woman lost it and, looking in vain to find it, called in the neighbors to help her search for it.

In this case the thing lost was not in itself responsible. The one who had been trusted with that coin had, through carelessness or neglect, mislaid it or dropped it. There is a difference, and this is the one-third, which I think applies to us tonight. Our charge is not only coins, but living souls of children, youth, and adults. They are our

charges. Some of them may be wandering tonight because of the neglect of the ward teachers whose duty it is to—

... watch over the Church always, and be with and strengthen them; And see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking . . . (Doc. and Cov. 20:53-54.)

and to see that each one does his duty. Someone may be wandering because of the careless remark of a girl of her age in Mutual, (and I have in mind a case), and the president of the Mutual lets her go, fails to follow her next Tuesday night and invite her to come. Another may be lost because of the inactivity of the Sunday School teacher, or the indifference of the Sunday School teacher who is satisfied with the fifteen people there that morning, instead of thinking of the fifteen who are wandering because of neglect. I will just summarize this thought by calling your attention to a little rhyme that is in one of the deacon's manuals. The poetry is not excellent, but the thought is applicable:

He stood at the crossroads all alone,  
The sunlight in his face;  
He had no thought for the world unknown,  
He was set for a manly race.  
But the road stretched east, and the road stretched west,  
And the lad knew not which road was best;  
So he chose the road that led him down,  
And he lost the race and the victor's crown.  
He was caught at last in an angry snare;  
Because no one stood at the crossroads there,  
To show him the better way.

(That is the lost coin).

Another day, at the selfsame place,  
A lad with high hopes stood;  
He, too, was set for a manly race—  
And was seeking the things that were good;  
But one was there who the roads did know.  
And that one showed him which way to go.  
So he turned from the road that led him down,  
And he won the race and the victor's crown.  
He walks today the highway fair,  
Because one stood at the crossroads there  
To show him the better road.

Our responsibility is to keep the trust that God has reposed in us, calling us to guard these precious souls.

#### PARABLE OF THE PRODIGAL SON APPLIED TO YOUTH OF TODAY

The third parable is the prodigal son, the "younger son," we are told, so he was immature in his judgment. He was irking under the restraint, and he rather resented the father's careful guiding eye. He evidently longed for so-called freedom, wanted, so to speak, to try

his wings. So he said, "Father, give me my portion, and I will go." The father gave him his portion, and out the lad went.

Here is a case of volition, here is choice, deliberate choice. Here is, in a way, rebellion against authority. And what did he do? He spent his means in riotous living, he wasted his portion with harlots. That is the way they are lost.

Youth who start out to indulge their appetites and passions are on the downward road to apostasy as sure as the sun rises in the east. I do not confine it to youth; any man or woman who starts out on that road of intemperance, of dissolute living will separate himself or herself from the fold as inevitably as darkness follows the day.

"My spirit shall not always strive with man" (Gen. 6:3), says the Lord. "My spirit will not dwell in an unclean tabernacle." He who tries to live a double life, who does live a double life in violation of his covenants, to quote one author, "is either a knave or a fool." Often he is both, because he himself is using his free agency to gratify his passions, to waste his substance in riotous living, to violate the covenants that he has made in the house of God.

In such cases there is little we can do but warn and plead until the recreant, as the prodigal son, at last "comes to himself." I am simply trying to picture how these three different parables can be applied to our own groups.

### THE WAY TO TRUE HAPPINESS

I wish I could say to every young man in this Church, that if you would be successful, if you would be happy, if you would conserve your strength, intellectual, physical, and spiritual, you will resist temptation to indulge your appetites and your passions. That is gospel truth—indulgence does not strengthen youth or manhood; restraint and self-control do. That is psychologically sound, because, instead of expending your energy as animals, self-control gives you more power and energy to expend intellectually and spiritually. Chastity strengthens manhood. It is the source of virility, not impotence; it is the crown of beautiful womanhood; and it is the source of peace and happiness in the home when you start to build it; it is the source of strength and perpetuity of the race.

He is unwise who starts out as the prodigal son to waste in riotous living the substance which God has given him in physical manhood and intellectuality. Much better to follow the example of old Adam as mentioned by Shakespeare in *As You Like It*. I wish every student would get the implied lessons, and that every teacher of English literature would pause before his class of young men and women and let them absorb the picture that that old man gives when Orlando refuses to let the servant go with him out into the forest. The old servant, who reared Orlando and nursed him, watched him, and trained him in his youth, said:

Let me go with you.

Though I look old, yet I am strong and lusty;

For in my youth I never did apply  
 Hot and rebellious liquors in my blood,  
 Nor did not with unbashful forehead woo  
 The means of weakness and debility;  
 Therefore my age is as a lusty winter,  
 Frosty, but kindly.

God help us that we as leaders may try to guide those who are wandering away from the flock. God give us power to inspire them with the true ideal of success as contained in another saying of our Savior, "Seek ye first the kingdom of God and his righteousness, and all these things will be added," I pray in the name of Jesus Christ. Amen.

The Tabernacle Choir Men's Chorus sang, "Day of Sadness," (by Mozart).

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

My Brethren: I see some of you looking at the clock and I suppose it is near train time, so I will detain you but a moment.

I would like to refer to a point that I tried to make yesterday regarding the mischievous gossip that is going about by those who are finding fault, by those who think that their idea about the government of the Church is superior to anybody else's. I suppose there is not a section hand in the United States who could not run the railroad better than the president and the board of directors.

I just want to read, along the line as to where the responsibility rests, and of the law and of the order of the Church, a few sentences from a letter written by the Prophet Joseph to the brother of Jared Carter:

"Respecting the vision you speak of we do not consider ourselves bound to receive any revelation from any one man or woman without his being legally constituted and ordained to that authority, and giving sufficient proof of it.

"I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves; therefore you will see the impropriety of giving heed to them; but if any person have a vision or a visitation from a heavenly messenger, it must be for his own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom."

It is unfortunate that when we have to speak about matters of this sort we never have before us those who need the instruction. We always have to give it to those who do not need it; but I do hope, brethren, that you can help to stem this mischievous gossip; get the people to see and to understand that this is God's Church, that the president of the Church is at the head, that there is an order in the



Church, and that so long as we follow that order God will bless us, and it is not for those of an inferior authority to undertake to tell the president of the Church what he should do, or what he should not do. And if we wish to keep the spirit of the Lord, if we wish always to enjoy his inspiration and his revelations to us for our needs and for our own benefit, it is well we should remember always to keep in harmony with the spirit of the Lord and to have faith in him and to have faith in the gospel, and to have faith in the order which the Lord has set up.

**President Clark:**

The Tabernacle Choir Men's Chorus will now sing: "Guide Me To Thee," by Huish, after which we will ask President George Sylvester Heiner of the Morgan Stake to dismiss us.

We will meet in the Tabernacle tomorrow morning, and I again ask that you be good enough to be there not later than a quarter to 10:00, and I repeat: We seem to come increasingly late to these meetings, and it would be helpful, brethren, if you could get here on time.

Brother Cornwall, we do want to thank you and the brethren for coming here and singing so beautifully for us tonight. Thank you, brethren, very much!

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The Tabernacle Choir Men's Chorus sang, "Guide Me to Thee." Elder George Sylvester Heiner, President of the Morgan Stake, offered the benediction.

Conference adjourned until Sunday morning, April 8, at 10 o'clock.

## THIRD DAY

### MORNING MEETING

Conference reconvened in the great Tabernacle Sunday morning, April 8, at 10 o'clock.

The Tabernacle Choir was in attendance at this meeting and participated in the services.

**PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

Brethren, it is necessary that we begin now, before the Tabernacle Broadcast begins, in order that we may be prepared therefor.

This morning's session will be divided into four parts:

First—The Tabernacle Choir Broadcast from 10 to 10:30 a.m.

Second—A half hour period of the regular Conference session, 10:30 to 11 a.m.

Third—A half hour period of the Columbia Church of the Air program.

Fourth—a closing half hour period of the regular Conference session.

We shall open this Conference now with prayer. The intervening time from then to 10:00 will be taken up with some organ music, subject to the necessities of getting ready for the Choir Broadcast.

The opening prayer will be offered by President Jesse M. Walker of the Alpine Stake.

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President Jesse M. Walker of the Alpine Stake offered the opening prayer.

### TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10.00 to 10:30 a.m., the regular Sunday morning nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the General Conference proceedings. This program was presented by the Tabernacle Choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

(Organ began playing "As the Dew," and then the organ and choir broke into "Gently Raise," singing words to end of second line, from which point choir hummed for announcer's background to end of verse).

*Announcer:* Again, from the Crossroads of the West, we beckon your thoughts unto the hills, as another week of life begins for all men.

At this hour the Columbia Broadcasting System and its affiliated stations bring you the 821st performance of this traditional broadcast from Temple Square in Salt Lake City.

J. Spencer Cornwall conducts the singing of the Tabernacle Choir. Alexander Schreiner is at the Tabernacle organ. The spoken word by Richard Evans.

We begin with a sacred song from Verdi's "Othello," with words by Adalbert Huguélet: "Lord, hear our prayer. . . . Lord God in heaven above . . . . give us love, and give us truth, and life eternal. . . ."

(Choir sang "Lord, Hear Our Prayer"—Verdi).

*Announcer:* We continue this hour from Temple Square with the music of the Tabernacle organ as Alexander Schreiner presents the "Toccata in B Minor" by Gigout.

(Organ presented "Toccata in B Minor"—Gigout).

*Announcer:* Appropriate to all times, but urgently so to ours, is the message of the sacred song to follow. Perhaps never did so many in their extremity need help, and never perhaps was it so clear what

the Source of that help must be. The music is that of Mendelssohn, with the women's voices of the Tabernacle choir, and words from the Psalms: "Lift thine eyes, O lift thine eyes unto the hills, whence cometh help. Thy help cometh from the Lord, the Maker of Heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber." (Adapted from Psalm 121:1, 3)

(Women sang "Lift Thine Eyes"—Mendelssohn).

**Announcer:** In childhood we are excused for many mistakes on grounds of ignorance. But long after we cease to be children there are times when we would like to claim the same immunity which brings before us the time-worn question as to how long and to what extent ignorance is excusable. The question would be easier to answer if all ignorance were of the same kind—but this it is not. Sometimes ignorance is honest and unavoidable. But there is also the ignorance of which Peter wrote, "... they willingly are ignorant ..." (II Peter 3:5)—the wilful ignorance that prefers to believe what it finds convenient to believe. There are also varieties and degrees of educated ignorance, whereby knowing full well the consequences, we disregard many laws—economic laws, moral laws, the laws of health, and others for which we later pay and from which much learning does not save us. There should also be added to the list a type of malicious ignorance—the ignorance that prefers to believe sensational rumor rather than sober fact—the ignorance that chooses to credit the worst about other people even when the worst isn't true. Some ignorance is genuinely naive, but there is also a "smart" and sophisticated ignorance—the ignorance that pretends to have a new answer for all the old questions—the ignorance that cynically brushes aside the answers which God and time and experience have given. But there are some things in life for which there are no new answers. There is yet another kind of ignorance that should not go unmentioned—the ignorance of laziness and indifference—the ignorance of him who is self-satisfied; the ignorance of him who ignores the wisdom of the past, or who can't be bothered to search the scriptures, or who is indifferent to the advancing knowledge of his own generation—and yet who feels qualified to criticize what he doesn't know; the ignorance of him who doesn't want his life to be disturbed by greater light, more truth, new discovery; who wants to believe only what he wants to believe, because it requires an uncomfortable adjustment to believe anything else, even if it happens to be true. Again, how long shall ignorance be justified? The question is perhaps beyond answer, but this much can be said: that even though we may not be condemned in honest ignorance, yet "it is impossible for a man to be 'saved' in ignorance." (Doctrine and Covenants 131:6), because the progress of mankind, temporally or eternally, implies a condition of enlightenment—and not of darkness. And while we may not be accountable for what we do not know and cannot know, we may surely expect to be accountable for what we readily could have known but wilfully disregarded, or were too lazy or too indifferent to discover.

(Selection by the Choir, "Only the Sad of Heart"—Tschaikowsky).

**Announcer:** We close now from Temple Square singing the "Miles Lane" tune as arranged by R. Vaughn Williams—with its moving testimony and conviction of Jesus the Christ, of man and his destiny, of truth and its triumph:—"All hail the power of Jesus' name; let angels prostrate fall; bring forth the royal diadem to crown him, Lord of all . . . now hail the strength of Israel's might, and crown him, Lord of all. Crown him, ye morning stars of light, ye Martyrs of your God . . . Ye seed of Israel's chosen race, ye ransomed of the fall . . . let every tribe and every tongue to him their hearts enthrall; lift high the universal song and crown him, Lord of all."

(Choir sang "All Hail the Power of Jesus' Name").

**Announcer:** This Sabbath Hour from the Crossroads of the West is ended. Until we beckon your thoughts again unto the hills, may peace be with you—this day—and always.

This concludes another performance in the 16th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, presented by the Columbia network and its affiliated stations, originating with Radio Station KSL, in Salt Lake City.

When another seven days have come and gone, those voices which now fade within these walls, will return again, with music and the spoken word, over your Columbia station.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Alexander Schreiner was at the Tabernacle organ. The spoken word by Richard Evans.

#### **President Clark:**

The National Broadcast of the Tabernacle Choir to which you have just listened, has been the opening devotional music and comment of this, the sixth session of the 115th Annual Conference of the Church of Jesus Christ of Latter-day Saints. The opening prayer was offered before the beginning of the broadcast by President Jesse M. Walker of the Alpine Stake.

The regular session of this Conference will now continue for one half hour. Then the Columbia Church of the Air service will be given as a part of this session of the Conference. President George Albert Smith of the Council of the Twelve will be the speaker on the Church of the Air. At the conclusion of that service, the regular session of this Conference will resume for the balance of the morning service, with President David O. McKay as the concluding speaker.

Elder George F. Richards of the Council of the Twelve will now address us.

**ELDER GEORGE F. RICHARDS**  
*Of the Council of the Twelve Apostles*

If my remarks this morning shall be addressed, principally, to members of the Church, others listening in, or who may afterwards read what I shall say, may perhaps learn something of the requirements, covenants, and obligations of those who join the Church of Jesus Christ of Latter-day Saints, which all men and women must do, if they would be saved with an exaltation in the kingdom of God.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: . . . (1 Peter 2:9, 10.)

**COVENANTS ENTERED INTO BY CHURCH MEMBERS**

The Latter-day Saints are the people of God, a chosen people, a royal priesthood, a covenant people, and a covenant-making people.

The greatest and most important blessings our Heavenly Father has for his faithful sons and daughters are received by covenant. One of the greatest blessings he has to bestow is membership in his Church and kingdom. This is received by solemn covenant.

When I was baptized, and confirmed a member of the Church of Jesus Christ of Latter-day Saints, I was required to raise my right arm to the square, and covenant before God, angels, and witnesses present, that I would henceforth keep the commandments of God, as fast as they should be made known unto me. This represents the nature of the covenant entered into, by every person who is baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints. It is frequently spoken of as the covenant made in the waters of baptism. The nature of this covenant should be explained to every applicant for baptism, and he should manifest a willing acceptance, before being baptized.

Every man who has received the Melchizedek Priesthood, has received the oath and covenant belonging to the priesthood, that he will magnify the same; to do which, he must live a righteous life, and answer every call of authority that may come to him in the Church, keeping all other covenants he has entered into, or may do in the future. The Lord on his part covenants to give him all that he the Lord hath.

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (Doc. and Cov. 84:41.)

The blessings of the temple are of inestimable value. The goal of our existence, that of eternal life and exaltation, cannot be attained without them, but to receive these blessings, we must enter into solemn covenants of faithfulness.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (Doc. and Cov. 130:20, 21.)

We who have no other intent than to be faithful in all things do not hesitate making covenants to that end. Every covenant we enter into with the Lord, is for our own good and blessing. If there are any among us who are weak and hesitate, being fearful lest they might not be able to keep the required covenants of the gospel, they should lean more heavily upon the assistance the Lord has promised to all such, when he said.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

### CONSIDERING THE CONSEQUENCES OF OUR ACTIONS

I would have the Saints, myself included, avoid as far as possible the disappointments and sorrow here in life, and hereafter, resulting from sin and neglect. Many of our sorrows, and the greatest sorrows we experience in life, are of our own making, and could have been averted.

Remorse of conscience, resulting from sin, is among the greatest of sorrows, and the hardest to heal. No person can afford to commit sin. There is no satisfaction derived from so doing that will justify the sorrow and remorse that result therefrom. Many of our sorrows in life are the result of thoughtfulness on our part. We do things that are unwise, and hurtful to ourselves and to others, not having first thought the thing through, and considered the inevitable consequences. This thought is emphasized in the story entitled, "Clarence and Mother":

A woman, left a widow with one child, was obliged to take in washing for a living. One morning Mother called Clarence earlier than usual, saying: "We have a larger wash than usual, and will need quite a lot of wood." Clarence made no complaint, but dressed himself, and going to the wood yard cut up and carried in a wood box full of wood. Then he wrote a little note to his mother and put it under her plate at the table. When Mother turned her plate over, she found Clarence's note which read like this: "Mother owes Clarence 50c for cutting up a wood box full of wood." The mother's countenance fell for a moment, then she went where she kept her meager earnings, and found 50c and brought it and gave it to Clarence. There was not much said at the table, and the mother ate but little breakfast.

The next morning when they turned their plates over at the table there was a note from Mother to Clarence which read as follows: "Clarence, debtor to Mother, for going down into the valley of the shadow of death, to give him life, nothing; for board and lodgings nine years, nothing; for clothing, and washing and mending his clothes, nine years, nothing; total, nothing."

Clarence had not thought the matter through to a correct conclusion, how much he was indebted to his mother, and that the hard work she had to do was as much for the boy as for the mother, and what an opportunity was here afforded, for him to show his love and appreciation for his mother, for what she had done and was doing for him. Clarence had not thought how deeply indebted he was to his mother, nor the fact that he could not live long enough, nor work hard enough, to pay fully the debt of gratitude he owed to her. Many of us grownups do things thoughtlessly that are just as censurable.

Many members of the Church, young and old, through carelessness and thoughtlessness, are pursuing a course in life that will surely be a great sorrow to them in the future, and to those who love them most, if they do not change their course. And even should they in the future repent, and mend their ways, they may, like Saul of Tarsus, forever after have a thorn in the flesh.

My sympathy goes out to all such, and I would like to help them to see and choose the better way.

There are in the Church today more than 45,000 men past twenty-one years of age, who hold some office in the Aaronic Priesthood, who, if worthy, should have been ordained to the office of elder in the Melchizedek Priesthood, at nineteen years of age, according to the order of the Church, but who have never received the Melchizedek Priesthood, nor the endowments and sealing blessings in the house of the Lord.

Being past twenty-one years of age, a large percentage of them are married men, and as men of the Church, may not receive the endowments and sealing ordinances of the temple without first receiving the Melchizedek Priesthood. It is clear that they have not been married in the new and everlasting covenant, and that if they have children, they, the children, have not been born in that covenant. If the parents of children who have been thus born ever have their children for eternity the children will have to be sealed to their parents, but this is impossible while the father does not hold the Melchizedek Priesthood. Should a man of this class die before the death of his wife, he has no assurance that if he has rejected these ordinances, his widow will go to the temple, after a year has elapsed, and be sealed to her dead husband, and have their children sealed to them. She may decide to be sealed to some man who is worthy to go to the temple, and who has proved his love for her, and his desire to have her as his wife for eternity. Such decisions are frequently made, and then the mother wants to have her children sealed to her, and the only way that can be done is to seal them to the mother, and the man to whom she is sealed. This done, the father has lost his wife, and lost his children. Have these adult members of the Aaronic Priesthood, having wives and children, thought this matter through, and decided to run the risk of losing their wives and children, and their own salvation? Such thoughtlessness, indifference, and neglect, may prove a source of everlasting sorrow.

Of all sad words of tongue or pen, the saddest are these, it might have been. (From *Maud Muller*.)

... neither is the man without the woman, neither the woman without the man, in the Lord. (I Cor. 11:11.)

A fulness of glory may not be had outside of the marriage relation, in the new and everlasting covenant, and nothing short of a fullness of glory will be satisfying in the end. It will be just too bad if through carelessness and neglect, men of the Church shall lose their wives, their children, and their salvation. These are among the greatest blessings our Father has to give. The Prophet Joseph Smith has left of record a statement that when God offers to a man knowledge or blessing, and he rejects it, that man is damned. (*Compendium*, p. 279.) If through neglect, a man lose his wife, his children, and his salvation, that would be condemnation, self-inflicted.

### OUR DUTY TO OUR DEAD

There is born unto every man in the Church a responsibility to his kindred dead, to find them out by genealogical search, and then to do the temple work for them, or have done, all gospel ordinances necessary for the living, being alike necessary for the dead. Since the visitation of Elijah, to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple, April 3, 1836, genealogical societies have been organized, and genealogical libraries established, throughout this and other countries, and the spirit of Elijah has been in evidence among the people of the world, in their search to know of their kindred dead (See *Comp.*, p. 282), and many thousands of family histories have been published and placed in these libraries, and are thus made accessible to members of the Church. In this we see the hand of the Lord manifested through nonmembers of the Church, in accomplishing his purposes in the redemption of the dead.

The genealogical search is the first step to be taken in the work of redemption of the dead, and as the temple work cannot be done until sufficient information is had, that will identify the dead upon the records, it makes the importance of genealogical research, on a par in importance with the temple work itself.

The Prophet Joseph Smith has said that, "The greatest responsibility in this world that God has laid upon us is to seek after our dead." (*Comp.*, p. 254.) That includes both genealogical and temple work.

If while we are in life, we altogether neglect this sacred duty to our dead, there is no doubt that we will be deservedly reproached by them, when we meet them. Have we thought this matter through and reached correct conclusions, as to what our future will be with respect to this feature of our religious work, and responsibility?

It is to be hoped that in the end there will be no disappointments and remorse come to us because of neglect.

Are we quite sure that we have done our full duty to our neigh-



bors, and associates, who are not of us, in an effort to make known to them the fact of the restoration of the gospel? This is a time of warning, and he that has been warned is to warn his neighbors. (See Doc. and Cov. 88:81.)

Have we thought this matter through and satisfied our conscience on this point? There are ever before us the hope of reward, and the fear of punishment or disappointment, as incentives for us to do the things that we know we ought to do, and to leave undone the things we know we ought not to do, all of which makes for salvation, for it is written:

... until the law sin was in the world: but sin is not imputed when there is no law, (Romans 5:13) and, ... where no law is, there is no transgression. (Romans 4:15.)

### A TESTIMONY OF THE RESTORATION OF THE GOSPEL

We have received the gospel, the law, and will be justified only when we have lived the law as we understand it. Nor will we be justified in living in ignorance of the law with such wonderful opportunities as are ours, to learn and to know.

As a witness for the Lord Jesus Christ, I desire to bear to you my testimony, that I do know that the work in which we, as Latter-day Saints, are engaged, is the work of the Lord, the gospel of the Lord Jesus Christ, restored to earth in this the gospel dispensation, in the fulness of times, with all its gifts, ordinances, and blessings, through the instrumentality of Joseph Smith, whom God raised up to be the mighty prophet of the last days. It is the power of God unto salvation unto all those who receive its ordinances, and obey its precepts. It is being taught, practiced, and authoritatively administered to the repentant believers, by the Latter-day Saints, commonly called "Mormons." Its effect upon one who conscientiously accepts it is to establish him in habits of conduct, which make for a better life, a nobler character, a fuller and more enduring peace, and a greater hope of eternal life. It has a restraining and a stimulating effect upon one's life, restraining him from doing that which is wrong, and stimulating him to do that which is right. It teaches one the way of life and salvation, and encourages him to walk therein.

The gospel teaches me that I am a spirit-born son of God the Eternal Father, a brother of Jesus Christ, of most noble birth and ancestry. It teaches me, that I inherited from the Father those qualities and attributes which in their perfection make God, the Father, what he is; that I am placed here on earth for the purpose, in part, of perfecting the qualities and attributes of Deity in me implanted, with the command:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

It is also written:

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God. (Phil. 2:5, 6.)

A high aspiration indeed, but both scriptural and reasonable. It is written that things earthly are typical of things heavenly. It is most natural that the Son should desire to become like his Father, either in an earthly or heavenly sense. In this thought, and *possibility*, there is great comfort, and encouragement for one to enter into every necessary covenant of faithfulness, and to keep faithfully the covenants entered into.

We have a God-given responsibility to preach this gospel of the kingdom in all the world for a witness unto all nations before the end shall come; and we invite all men to come unto Christ in his kingdom, by obedience unto the laws, ordinances, and precepts of his gospel, of which we are his exponents and his witnesses.

May the Lord add his blessings to us all, according to our several needs, is my prayer, in the name of Jesus Christ. Amen.

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The Choir and congregation joined in singing the hymn, "Come, Come, Ye Saints," L.D.S. Hymns No. 194.

*President Clark:* We will now turn over the conference to the regular Columbia Church of the Air Service, on which President George Albert Smith, President of the Council of the Twelve, will deliver the address.

### COLUMBIA CHURCH OF THE AIR SERVICE

Theme: "Sweet is the Work." Open with approximately fifteen seconds of organ music.

*Announcer, Richard L. Evans:* The Church of the Air was established by the Columbia network so that representatives of the major faiths might bring their messages to a nationwide congregation of worshippers. This series, which is now in its fourteenth year of continuous broadcasts, presents two devotional programs each Sunday. Today, the network service of the Church of Jesus Christ of Latter-day Saints comes to you through the facilities of Station KSL and originates in the Tabernacle on Temple Square in Salt Lake City where the 115th Annual Conference of the Church is in session. The speaker will be President George Albert Smith of the Council of the Twelve Apostles. The Tabernacle Choir, under the direction of J. Spencer Cornwall, provides the music for the service. Alexander Schreiner is at the organ.

The Choir sang an anthem, "My Redeemer Lives," Gates.

(President George Albert Smith)

The Choir sang "Turn Thy Face from My Sins"—Sullivan.

Theme: "Sweet Is the Work"—(Organ with humming Choir).

## PRESIDENT GEORGE ALBERT SMITH

*Of the Council of the Twelve Apostles*

My dear brothers and sisters, all children of our Heavenly Father: Wherever you may be, I greet you and address you with a prayerful desire that what I say may be a source of comfort and prove to be a blessing.

## GOD'S PLAN IN THE CREATION

The Holy Bible contains the advice of our Heavenly Father, and I accept without mental reservation the statements made in Genesis, chapters 1 and 2, that in the beginning God created the heaven and the earth and every living thing that has inhabited the earth, including man:

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it. (Genesis 1:27, 28.)

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. (Genesis 2:4, 5.)

This was all a spiritual creation. Then follows the physical creation.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Genesis 2:7.)

It was in the plan of our Heavenly Father that every living thing that he created should each reproduce after its kind. Adam and Eve were the children of God; they were our first parents, and every human being that has lived upon the earth descended from them. God gave them their agency to decide for themselves in all matters and held them responsible for their conduct. They received their instructions in the Garden of Eden from our Heavenly Father and those teachings were preserved for succeeding generations.

Biblical chronology indicates that nearly six thousand years ago our first parents began their earth life. The Lord instructed them how they should conduct themselves, and his prophets divinely commissioned to speak for him, have taught Adam's descendants through the ages how to live to be happy in mortality and so qualify that when the time comes for them to die, they may pass into immortality taking with them the riches of their characters and the knowledge they have gained here. Those who conform their lives most nearly to the teachings of our Heavenly Father will receive the greatest reward and enjoy the most happiness here and hereafter.

## THE VALUE OF THE BIBLE

Among other things, the prophets were required to keep a record of the truth that was revealed to them from time to time that it might be passed on for the benefit of their posterity, each generation inheriting from its forebears. Today, therefore, we of this generation are in possession of a record that has been preserved for our guidance containing information that the Lord has revealed from the beginning. I refer to the Holy Bible. Not only does it declare that which has occurred in the past, but it tells of events that were to occur in the future, in some cases generations before they actually did occur. It also informs us that fulfillment occurred at the time that had been specified.

The Prophet Amos said:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

## THE WARNING OF THE PROPHETS

I know of nothing of great importance that has happened in the world that the Lord through his prophets has not advised the people of beforehand, so that they have not been left in ignorance of what was to develop, but could plan their lives, if they would, to their advantage. I cite the following incidents in support of this:

The case of Noah is in point. He was commanded of the Lord to build an ark in which the righteous might be preserved from the flood which was to come. Noah built the ark and preached repentance to his generation for a period of one hundred and twenty years, thus fully warning them. The people, however, were so wicked that they failed to heed the warning. Having their agency, they chose evil rather than righteousness. The rains descended, and the floods came, and only Noah and his family of eight souls were saved. All had been fully warned, but because of their wilfulness and their refusal to repent they were drowned.

Another instance is that of Abraham and his posterity. He was informed that his seed would go into a strange land and after serving there for a period of four hundred years, would come out with great substance, all of which was thereafter literally fulfilled when Moses, being a descendant of Abraham, led the children of Israel out of Egypt back to the promised land.

Joseph, a faithful son of Jacob, who had been sold into slavery by his brothers, was in a prison in Egypt when Pharaoh had a dream that troubled him, that his wise men could not interpret. Pharaoh was told that Joseph could interpret the dream, and he was brought before the king. He informed Pharaoh that he could not interpret the dream but that God would give Pharaoh the answer. Joseph, having received the interpretation from the Lord, told Pharaoh that his dream was of great importance, that there were to be seven years of plenty throughout the land, followed by seven years of famine, and if Pharaoh during the years of plenty would accumulate food, when the

famine came his people would not starve. Pharaoh accepted Joseph's interpretation and advice, then rewarded him by making him overseer of Egypt, only the king being greater than he. At the end of fourteen years the dream as interpreted by Joseph had been literally fulfilled, the Egyptians having been saved from starvation.

Another prophetic incident was the attempt to rebuild Jericho. When the city of Jericho was overthrown, a curse was placed upon it, and the people were warned that any man who should rebuild it would lose his first-born and his youngest son. The city lay waste until hundreds of years had passed, when Hiel, a Bethelite, who lived in the days of Ahab, ventured to rebuild the city, but no sooner had he laid its foundation than Abiram, his first born son, died. Still persevering in his determination to complete his work, he set up the gates, and Segub, his youngest son, passed away, thus fulfilling the prophecy.

Then there is the instance where Jeremiah prophesied that Jerusalem would be overthrown and her people remain in bondage for seventy years. This was to be accomplished by Nebuchadnezzar of Babylon. In due time Jerusalem with its beautiful temple was burned. Her princes, nobles, artisans, and many of her people were carried as prisoners to Babylon along with the sacred vessels from the temple.

One hundred and forty years before Cyrus the Great was born, the prophet Isaiah predicted his birth and announced his name and said that he should overthrow Babylon; also that he would rebuild Jerusalem, notwithstanding the fact that he was alien to all the interests of the Jews.

When Cyrus was about fifty years of age, after subduing many peoples and small nations, he appeared with his army before Babylon, the then greatest of all cities, with its impregnable walls, three hundred feet high, and its mighty gates of iron and brass. Instead of attacking the walls, he diverted the Euphrates River that flowed through the city and used the channel under the walls by which to enter Babylon. He captured the city without difficulty, while Belshazzar, the king, with his courtiers were drinking themselves drunk and desecrating the sacred vessels of the house of the Lord which his father, Nebuchadnezzar, had brought from Jerusalem.

Within the city, Cyrus found the Hebrew prophet, Daniel, who had already interpreted the handwriting on the wall, having informed Belshazzar that he had been "weighed in the balance and found wanting." Having access to the Jewish records, Cyrus learned that the God of Israel had decreed that he was to rebuild Jerusalem. He promptly issued a proclamation to the Jews to return to Jerusalem and for the nations to assist them in rebuilding the city and the temple. This was accomplished exactly seventy years after Jerusalem was destroyed, thus fulfilling Jeremiah's prophecy uttered more than one hundred years before.

The destruction of Babylon is another case in point. When Babylon was in the height of her glory, Isaiah prophesied that it

should be destroyed, "that it should never be inhabited, neither dwell in from generation to generation." It was completely destroyed and inundated by the flood waters of the river. Now, after more than two thousand years, the city that at that time was the greatest under heaven is still a heap of ruins.

The Old Testament is replete with remarkable and almost unbelievable prophecies that were fulfilled to the letter. Only by the revelations of the Lord could the prophets have known what was to occur and only God could fulfill their predictions. Isaiah, Jeremiah, Ezekiel, Joseph, and others were human beings like their fellows, but they were chosen to represent the Lord and the inspiration of the Almighty directed their utterances and the power of the Lord fulfilled their promises.

Let us refer to one of many predictions in the New Testament. Read the entire twenty-first chapter of St. Luke.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

This prophecy involves the fate of Jerusalem, of the temple, and the whole Jewish nation for nineteen hundred years and is still in the course of fulfilment.

In the year 70 A.D., the Roman army encompassed Jerusalem. The faithful disciples, remembering the warning that Jesus had given, fled to the mountains. The city was taken after a long siege in which the inhabitants suffered the extremes of famine, pestilence, and the sword. In addition to those taken captive one and one-half million Jews perished. The country was laid waste and the temple destroyed, not one stone being left upon another, and the population was dispersed into all the nations of the earth—all as predicted.

Today the Jews are a people without a country and are suffering most inhuman treatment under the tyranny of so-called Christian nations. In their dispersion and suffering they have fulfilled prophecy and will in the future further fulfill it by returning to their homeland.

Jerusalem and Babylon, warned by the Lord's servants that they must repent of their wickedness or they would be punished, defiantly refused, and destruction followed. Other cities and nations have become rich, powerful, and wicked, and have passed into oblivion. As we look back at these happenings do we fail to realize that today the world is reaping a harvest of sorrow and destruction because of the iniquity of its inhabitants?

#### REPENTANCE THE SALVATION OF MANKIND

With the people of the world ignoring the advice of our Heavenly Father and suffering the penalty of wilfulness, will we follow the path of evil when the history of the past teaches us that destruction will eventually overtake us unless we turn to the Lord? Only repentance can save us. Will we repent before it is too late?

We are not landlords. We do not own any part of the earth or

its riches. At most we are only temporary tenants. We leave it all here when we pass on. Naked we came into the world, and naked we depart. This is the Lord's earth, and keeping his commandments is the rent we pay for the blessings of life and all that we will enjoy here and hereafter.

We are living eternal life, and our position hereafter will be the result of our lives here. Every man will be judged according to his works, and he will receive only that degree of glory that he has earned.

It is nearly two thousand years since Jesus Christ our Lord came to earth and gave his life as a ransom for us that through him all might be resurrected from the dead. He was the first fruits of the resurrection. He taught us to love our neighbor as ourself and to do good to all people. His teachings in the New Testament are a most valuable part of the Holy Bible. It was he who said:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39.)

He knew that a knowledge of the scriptures was *most important*. The nations that have been most influenced by the Bible have accomplished most to bring success and happiness and enlightenment to the world along every line of endeavor because they have profited by the guidance of the God of heaven and earth. We read in Job:

... There is a spirit in man; and the inspiration of the Almighty giveth them understanding. (Job 32-8.)

In times like these we should seek that inspiration through righteousness. It will come in no other way.

With our sons and daughters pouring out their blood like a river on the battlefields of the world to save us from destruction, surely the most praiseworthy and effective thing we can do to show our appreciation of their sacrifice will be to repent of our sins and set our lives and our homes in order so that we can worthily ask our Heavenly Father to restore peace to the earth and bring our loved ones back to us again.

I am grateful for the companionship of the many intelligent, righteous people who live in this most favored of all lands and in other lands. My life has been enriched by your association, and I thank you for it. I desire most earnestly that we shall all earn and receive an eternal inheritance in the celestial kingdom of our Lord right here upon this earth when we attain to immortality. In this the evening of my mortal life, I leave with you my testimony that I know that the God of our fathers, our God still lives and loves us and desires our happiness and exaltation, and I leave this witness with my love and blessing in the name of Jesus Christ his Beloved Son, our Redeemer. Amen.

**President Clark:**

We will now resume the regular session of this Conference.

Our concluding speaker will be President David O. McKay of the First Presidency. He will now address us.

**PRESIDENT DAVID O. MCKAY**  
*Second Counselor in the First Presidency*

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

And he answered and said unto them, What did Moses command you?

And they said, Moses suffered to write a bill of divorcement, and to put her away.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. (Mark 10:2-5.)

**SACREDNESS OF MARRIAGE TAUGHT BY JESUS**

Recently, I heard President Grant express grave concern over the apparent increase of the number of applications for the severance of marital bonds. His concern and fears that there is a growing laxity in the minds of young people with respect to the importance and sacredness of the marriage covenant suggest the topic "Marriage and Divorce" to which I now invite your attention.

Adjustments to be made by newly married couples when young husbands now in the armed forces return to civilian life suggest another condition that makes such a consideration not wholly untimely.

In all the problems and perplexities of human existence, Jesus Christ is the one safe guide to whom we can go for guidance and comfort. Mark's account of Jesus' answer to the Pharisees on divorce sets forth the Savior's attitude toward this vital question.

A careful study of this text, and other references that he made to marriage and divorce, leave little doubt that Jesus set forth the lofty ideal that marriage is of divine origin and that the marriage bond should be held sacred.

This lofty ideal of marriage is confirmed by modern revelation, and is recorded in the Doctrine and Covenants as follows:

And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation;

And that it might be filled with the measure of man, according to his creation before the world was made. (Doc. and Cov. 49:15-17.)

When the Pharisees, seeking to justify the granting of divorce, cited the fact that "Moses suffered to write a bill of divorcement and to put a wife away" on the ground of "some uncleanness," Jesus answered:

... For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. (Mark 10:5-9.)



In the light of scripture, ancient and modern, we are justified in concluding that Christ's ideal pertaining to marriage is the unbroken home, and conditions that cause divorce are violations of his divine teachings. Some of these are:

Unfaithfulness on the part of either or both, habitual drunkenness, physical violence, long imprisonment that disgraces the wife and family, the union of an innocent girl to a reprobate—in these and perhaps other cases there may be circumstances which make the continuance of the marriage state a greater evil than divorce. But these are extreme cases—they are the mistakes, the calamities in the realm of marriage.

On the other hand, to look upon marriage as a mere contract that may be entered into at pleasure in response to a romantic whim, or for selfish purposes, and severed at the first difficulty or misunderstanding that may arise, is an evil meriting severe condemnation, especially in cases wherein children are made to suffer because of such separation.

#### DANGERS THREATENING THE MARRIAGE RELATION

Marriage is a sacred relationship entered into for purposes that are well recognized—primarily for the rearing of a family. It is claimed by some careful observers that our present modern life tends to frustrate these purposes. Writes one:

Modern living conditions contribute to these frustrations. Formerly a married woman had a home to care for, often several children. Today, in many parts of our country, a married woman continues either to follow her vocation or to spend her time seeking new stimulations—no children to care for—no house to clean—no meals to cook. Under such a condition her leisure time activities become her all-absorbing interests—interests which often lead her away from her husband rather than to him.

Twenty-four years ago when the steamship *Marama* dropped anchor outside the coral reef that surrounds the island Rarotonga, a passenger desiring to go ashore asked the captain why he did not sail nearer to the wharf. In answer the experienced seaman mentioned treacherous waters and pointed to an engine of one ship, the *Maitai*, and to the bow of another, still protruding out of the water—both carrying mute evidence of the danger of anchoring too close to the shore of this coral-bound island. "We anchor here," said the captain, "because it is safer to avoid being dashed to pieces, as those two vessels, on those dangerous reefs."

A flippant attitude toward marriage, the ill-advised suggestion of "companionate marriage," the base, diabolical theory of "free sex experiment," and the ready-made divorce courts are dangerous reefs upon which many a family bark is wrecked.

An ever-decreasing birth rate and an increasing divorce rate are ominous signs threatening the stability of the American home, and the perpetuity of our present form of constitutional government. An

editorial in a weekly magazine, published in the capital of the nation, says:

Since 1890 the United States of America's national birth rate has dropped from 32.9 per 1,000 population to 17.4 per 1,000 population.

In those same years, the national average for divorces jumped from 5.7 per 100 marriages to 19.3 per 100 marriages.

A falling birth rate plus a rising divorce rate speak ill for individual faith in the future. Hence it speaks ill for the nation's future.

What, in the long run, is the point of vast new public programs if the individual, continually fearful of tomorrow, flutters from mate to mate and deliberately robs the nation of his, or her, own good qualities in the next generation? A nation's permanency is entirely dependent on the permanency of its individual homes, the family pride of its citizens and the reproduction of those families, generation by generation.

Ex-president Taft on one occasion said:

Our state rests upon our homes. And if we cannot keep our homes from this constant demoralizing breaking up, we had better go out of the business of government entirely.

In some states of the union, it is almost as easy to get a divorce as it is to get married. As a result of this laxity, one out of every five marriages ends either in divorce or annulment.

#### DIVORCE INCREASING IN CIVIL AND CHURCH MARRIAGES

Though statistics indicate that there is a much lower divorce rate in the Church than in the nation, yet there is cause for concern over the number of marriages annulled annually in the divorce courts.

With the assistance of the Presiding Bishop's office and Professor Roy A. West, I have before me a comparison of marriages and divorces in the Church from 1920 to 1944. It sets forth the fact that though there are fewer divorces among couples married in the temples and by stake and ward authorities than by civil officers and other churches, yet divorces are increasing even in the Church.

For example, during the period 1920-1922 there was one divorce for every 38.24 marriages among couples married in the temples and by stake and ward authorities, but there was, during those same years, one divorce for every 13.20 marriages among couples married by civil officers. Comparatively, that ratio continues throughout the twenty years, as you will note by the following taken at random: (The first figure will be the Church marriage; the second, the civil marriage.)

1923 to 1925—one divorce to every  
33 marriages; one divorce to every  
15 marriages.

1935 to 1937—one divorce to every  
28 marriages; one divorce to every  
12.52 marriages.

1938 to 1940—one divorce to every  
26.61 marriages; one divorce to  
every 10.13 marriages.

Last year there was one divorce for every seventeen marriages among couples married in temples and by stake and ward authorities, and one divorce for every 6.9 (we will say seven) marriages among couples married by civil officers. There is cause for concern over the increase of divorces in this country and even in our Church.

#### DIVORCE RATE IN THE CHURCH AND IN THE UNITED STATES

The ratio of divorce to marriage in the United States is three times higher than in the Church. In 1920 there were 7.5 marriages to every divorce in the United States; while in the Church there were 24.8 marriages to every divorce. In 1935, the United States had a ratio of 6.1 marriages to every divorce; during the same year the Church had a ratio of 17.9 marriages to each divorce.

The real source of security of our nation rests in the well ordered, properly conducted homes. The character of a child is formed largely during the first twelve years of his life. It is estimated that in that period the child spends approximately 3,240 hours in school; 416 hours in Sunday School and church, but 52,560 hours in the home, not counting twelve hours a day for sleep. In other words, he spends sixteen times as many waking hours in the home as in school, and one hundred twenty-six times as many hours in the home as in the Church.

In the homes of America are born the children of America, and from them go out into American life American men and women. They go out with the stamp of these homes upon them, and only as these homes are what they should be, will children be what they should be.

Luther Burbank, the great plant wizard, most impressively emphasizes the need for constant attention in the training of a child. He says:

Teach the child self-respect. Train it in self-respect just as you train a plant in better ways. No self-respecting man was ever a grafter. Above all, bear in mind repetition—the use of an influence over and over again, keeping everlastingly at it. This is what fixes traits in plants, the constant repetition of an influence until at last it is irrevocably fixed and will not change. You cannot afford to get discouraged. You are dealing with something far more precious than any plant—the precious soul of a child!

There are three fundamental things to which every child is entitled: (1) a respected name, (2) a sense of security, (3) opportunities for development.

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father, and to feel an inspiration always as he thinks of his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet, and pure. And the father should so live that the child, emulating his example, will be a good citizen, and, in the Church, a true Latter-day Saint.

## SECURITY

A child has the right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need.

He needs parents who are happy in their adjustment to each other, who are working hopefully toward the fulfilment of an ideal of living, who love their children with a sincere and unselfish love; in short, who are well-balanced individuals, gifted with a certain amount of insight, who are able to provide the child with a wholesome emotional background which will contribute more to his development than material advantages.

Divorce almost invariably deprives children of these advantages.

## HOW TO LESSEN THE BREAKING UP OF HOMES

1. Substitute the present tendency toward a low view of marriage by the lofty view which Jesus the Christ gives it. Let us look upon marriage as a sacred obligation and a covenant that is eternal, or that may be made eternal.

2. Teach the young of both sexes in the responsibilities and ideals of marriage so that they may realize that marriage involves obligation, and is not an arrangement to be terminated at pleasure. Teach them that pure love between the sexes is one of the noblest things on earth, and the bearing and rearing of children the highest of all human duties. In this regard it is the duty of parents to set an example in the home that children may see and absorb, as it were, the sacredness of family life and the responsibility associated therewith.

3. The number of broken marriages can be reduced if couples realize even before they approach the altar that marriage is a state of mutual service, a state of giving as well as of receiving, and that each must give of himself or herself to the utmost. Harriet Beecher Stowe wisely writes:

No man or woman can create a true home who is not willing in the outset to embrace life heroically, to encounter labor and sacrifice. Only to such can this divinest power be given to create on earth that which is the nearest image of heaven.

4. Another condition that contributes to the permanence of the marriage covenant is marriage in the temple. Before such a marriage is consummated, it is necessary for the young man and young woman first to obtain a recommendation from the bishop. They should go to him in person, and the bishop who does his duty will instruct the couple regarding the sacredness of the obligation that they are as young people going to assume, emphasizing all the safeguards that have been named before. There in the presence of the priesthood the young people receive, before they take upon themselves the obligation, instruction upon the sacredness of the duty which is before them; and, furthermore, whether or not they are prepared to go in holiness and purity to the altar of God and there seal their vows and love.

5. Finally, there is one principle which seems to me to strike right at the base of the happiness of the marriage relation, and that is the standard of purity taught and practiced among the Latter-day Saints. It is a common saying throughout the world that young men may sow their wild oats, but that young women should be chaperoned and guarded. In the Church of Christ there is but one standard of morality. No young man has any more right to sow his wild oats than has a young girl. She is taught that second only to the crime of taking human life is that of losing her virtue. And that is the ideal among young men. That young man who comes to the bishop and asks for a recommend to take a pure girl to the altar is expected to give just the same purity that he expects to receive.

#### CONCLUSION

For the proper solution of this great problem we may turn with safety to Jesus as our guide. He declared that the marriage relation is of divine origin, that "marriage is ordained of God," that only under the most exceptional conditions should it be set aside. In the teaching of the Church of Christ, the family assumes supreme importance in the development of the individual and of society. "Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaint, shall not dissolve until the last day."

The marriage ceremony when sealed by the authority of the Holy Priesthood endures, as do family relationships, throughout time and all eternity.

What therefore God hath joined together, let not man put asunder.

God bless these young couples who must make new adjustments, some under trying circumstances, when the boys and husbands come home from war, and God bless us all to look more earnestly and prayerfully and sincerely upon the sacredness of home and the marriage covenant, I pray in the name of Jesus Christ. Amen.

#### President Clark:

The choir will now sing, under the direction of J. Spencer Cornwall, with Alexander Schreiner at the organ, the "Hallelujah Chorus" (from "The Messiah"), by Handel.

The closing prayer will be offered by President Stanley A. Rasmussen, of the Mount Jordan Stake, after which this Conference will be adjourned until 2 o'clock this afternoon. We will meet here in the Tabernacle, not in the Assembly Hall. The afternoon session will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City.

The Choir sang "Hallelujah Chorus," after which the benediction was pronounced by Elder Stanley A. Rasmussen, President of the Mount Jordan Stake.

Conference adjourned until 2 p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference was held in the Tabernacle at 2 p.m., Sunday, April 8, 1945.

**President Clark:**

This is the seventh and closing session of the 115th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

There are present on the stand this afternoon, all the General Authorities of the Church as sustained Thursday, except President Grant who, on a special wire running to his home, is able to listen to the Conference proceedings.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and KSUB at Cedar City.

We will begin the afternoon services by the Congregation singing: "High on the Mountain Top," Song Folder No. 10. Brother J. Spencer Cornwall will conduct the singing; Elder Frank W. Asper is at the organ.

The opening prayer will be offered by President Will L. Hoyt of the Juab Stake.

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Singing by the congregation, "High on the Mountain Top."

Elder Will L. Hoyt, President of the Juab Stake, offered the opening prayer.

**President Clark:**

We will continue by the Congregation singing: "The Lord Is My Shepherd," Song Folder No. 34, after which President Howard McDonald, the newly chosen President of the Brigham Young University at Provo, will address us.

We have a very full program this afternoon, brethren, which will account for the brevity of the speeches of those who talk to us.

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The congregation sang, "The Lord Is My Shepherd."

#### ELDER HOWARD McDONALD

*President of Brigham Young University*

My Brethren: it is with a feeling of great honor that I stand before you this afternoon. It is also with a feeling of humility, as I feel keenly the great responsibility that has been placed upon my shoulders in being President of the Brigham Young University, and I pray

that my Heavenly Father will bless me in this position, that I may carry forward the great work of that institution as my Father in heaven would have it carried on.

I have somewhat the feeling which has been expressed by some of the good brethren when they have stood in this position in conferences past. I remember Brother Lee, Brother Kimball, Brother Benson, Brother Mark Petersen, how they felt when a great responsibility was put upon them. I, just in a small measure, feel that same feeling going through myself. For the past two weeks it has been a great dream. It has hardly got past the dream stage, but every day it is becoming more a reality.

When the First Presidency called me to the office and asked me if I would consider such a position I told them it took my feet from under me, and they said, "You are not the first one whose feet have been taken from under him in this room." I asked them if I might go home and talk it over with my wife. We were both floored, as you might say, and after a few minutes of contemplation and serious thought Mrs. McDonald turned to me and said, "Howard, we have been married for twenty-eight years and I have said more than once I knew you were going to drive me to Provo." (Laughter)

Since the First Presidency and the authorities of the Church have asked me to carry on this great work I feel that I can, with the blessings of my Heavenly Father, as I have always felt that without his aid I would be able to do nothing.

When I entered into my work in California, about twenty years ago, going among a strange people, strange in belief, different from ours, I asked my Heavenly Father to bless me, and I believe he did. When the authorities of that school system called me into the position of vice-principal of the largest High School in San Francisco, I again continued to pray that God would help me, and he did. When I was asked by the superintendent to be deputy superintendent in charge of teaching personnel I asked my Heavenly Father to bless me, and he did. When I was called back to Salt Lake City as superintendent of Salt Lake City Schools, I asked God to bless me in that position, and if we have met with any success this past year it isn't the efforts of myself, but of my Father in heaven who has blessed me.

When I was called upon by Brother George F. Richards to be President of the Stake in San Francisco I asked my Father to bless me then, and I believe he did; and if the Presidency of this Church, those in authority, want me to go to the Brigham Young University as the president, if they will send me with their blessings, and if God will go with me, I believe we can carry on that great work as you people would want it carried on. We want to promote in that institution the traditions of the founder of that great institution, Brigham Young. What were his standards? I think if he were laying the foundation and stood here today he would say to me, "We want established in that institution principles wherein the boys and girls, the young men and young women who enter that institution, will have faith in God,

that they will be nurtured in the faith that God lives and that Jesus Christ is the Son of God, the Redeemer of the World, and that Joseph Smith was a Prophet of God and that the leaders of this Church from the Prophet Joseph to the present, President Heber J. Grant, have been prophets and seers of the living God. As you presidents of stakes and you bishops of wards go back into your stakes and your wards I hope you will carry this message with you, as the young men and young women will be coming to you for advice. Where shall we go for our education? I want you to know what my philosophy of life and education are, that you might know that those boys and girls who come under the jurisdiction of that institution will be well cared for.

I also want to say, so all the world may know, that we want teachers, professors in that institution, who have faith in God, faith in a living God, a personal God, and who have faith in the mission of the Prophet Joseph Smith, that they may carry to the boys and the girls, the young men and women that same faith.

Horace Mann, that great educator, gave a definition of what a teacher should be. He said,

"A young man or a young woman whose education is sound, whose language is well selected, whose pronunciation and tones of voice are correct and attractive, whose manners are gentle and refined, whose topics of conversation are always elevating and constructive, whose dignity of heart maintains acts of civility, courtesy and kindness, who carries with him an unnamed charm into whatever circle he goes,—that should be the teacher of every school."

I would add to that, to all of those qualifications for those who teach in the Brigham Young University, not only should they have those qualifications but they should have the qualification of faith in God, and in the divinity of the Prophet Joseph Smith.

Time will not permit to go further, but I feel like William Lyons Phelps when he said, "I cannot explain to another the joy and the happiness I get out of teaching. It is more than a profession, an occupation, a vocation, a struggle; it is a passion, for I love to teach." He said, "I love to teach as a painter loves to paint, as a singer loves to sing, and as a musician loves to play. Every strong man loves to run a race."

Never in all the world has there been a greater time to be a teacher than at the present time, in this twentieth century. With all these problems before us today we have the greatest opportunity to be a teacher, and I want our teachers to be lovers of the Gospel of Jesus Christ.

It has been my privilege to sit in the company of men who have professed that they are Latter-day Saints, coming to the Bay area with the groups of educators. They didn't happen to know that I belonged to the Church, and they thought that they had to be in with the rest of the world to make a showing. At the dinner table they would partake of their cocktails and their coffee. Oh, my heart bled for them. Oh, what a mistake if you think you have to go out



into the world and partake of those things that the world partakes of—you don't, because those very men with whom they were eating came to me afterwards and said, "Well, we thought they were Latter-day Saints," and I would have to make excuses. I have never found in all my life a greater asset than the Gospel of Jesus Christ. The people throughout the United States have known where I stood and the belief which I possess, and may God bless me in this work that is now upon my shoulders, that I may carry that belief and make it a part of the Brigham Young University, I pray, in the name of Jesus Christ. Amen.

### ELDER OSCAR A. KIRKHAM

#### *Of the First Council of the Seventy*

I humbly pray that I may enjoy the blessings of the Spirit of God. Just a word of appreciation for the life of Samuel O. Bennion and Rufus K. Hardy. These last few days, as I have seen the pictures taken from the walls, the spears of New Zealand chiefs, finally the flag of Maori land, New Zealand, from Brother Hardy's room, and like treasures of Brother Bennion's, I felt in my heart that something had gone out of my own life. These were great and good men. God bless their sacred memory.

Because of my work for so many years in the auxiliaries of the Church I want to pay tribute to a lovely lady, a lovely sister in this Church, who has just resigned from her office as president of the Relief Society, Amy Brown Lyman, a fine efficient leader, a woman of clear vision and clear mind, of great courage and service for the kingdom of God. May the Lord bless her as she continues in her lovely life.

### MISSIONARY WORK IN THE STAKES

I want to thank you brethren here today for what you have done for the cause that we as the First Council of the Seventy represent. Last year we had approximately twenty-nine hundred missionaries in the stakes of Zion. We baptized twenty-three hundred. Since this work was assigned to the First Council of the Seventy in 1936, there have been approximately seventeen thousand souls that have been baptized and made members of the Church of Jesus Christ of Latter-day Saints. We thank you brethren for your fine cooperation and leadership in this work. I have thought, as I attended these sessions of this conference, what a glorious thing it would be if you would just give us one more missionary from each ward for the stake missions of the Church, that every ward that is represented would just carry back in their hearts that one obligation. What a blessing it would be, and what blessings it would bring to the people!

In connection with our missionary work, recently, I read these words from President Lorenzo Snow: "There is a way to every human heart, and the Lord will show you that way if you will be humble, prayerful, and study his holy word."

How simple, but how great and far-reaching in its meaning! One of our greatest tasks is the task of meeting men, understanding them, placing them right, that their lives may unfold in strength and beauty and joy to themselves. This admonition may be applied in many different ways.

Only a moment ago I was listening to news over the radio. God bless the men who meet in San Francisco April 25. God bless the President of the United States and the Secretary of State of our great nation. God bless the delegation that represents our great country at the San Francisco conference. No such year has ever come to us as 1945, fraught with the things of destiny. May God be with them. May they be humble. May they be prayerful. May they study his holy word, that the destiny of humanity on this good earth of ours may be made safe and beautiful.

I pray that the Lord will bless us abundantly for the work that I feel is just ahead. The great missionary work that is coming to us—I feel confident in my own thinking, in my own praying that God has a great work before us to perform in our missionary service.

Recently I was asked to the home of a friend, the dean of one of the largest universities in the United States. I was somewhat surprised at the invitation, but after we had finished the meal we were sitting in the parlor and he said, "Mr. Kirkham, it may be of great interest for you to know that the real reason I had in inviting you here was not so much personal as it was for what you represent. Not long ago I walked down the streets of Boston, and I saw a young man standing on the curb. He had his companion out in front of him seemingly to draw passersby to listen to him. I was so struck by the picture that I stepped back in the shadow of a building and listened. What he said was very interesting to me. His English was not the best. I saw he paused and hesitated in his effort to voice what was on his heart, but finally said, 'Friends, I want to bear my testimony to you that Joseph Smith was a Prophet of God and that through him the gospel of Jesus Christ was restored,' and in a humble way he continued, "Well," said my friend to me, "Kirkham, I've never quite got that off my heart. That testimony rang deep within my own soul, and I wanted to talk it over with you, so I invited you here."

Yes, there are thousands and hundreds of thousands of men and women to whom God is saying, "Search for the truth. Have the courage when you hear it to accept it."

May the Lord grant to us humility, a prayerful heart, and a desire to study his holy word, that we may be prepared for the destiny that awaits us, that we may magnify the callings which are ours before our Heavenly Father, I humbly pray in the name of Jesus Christ. Amen.

## ELDER MARVIN O. ASHTON

*First Counselor In the Presiding Bishopric*

If I remember correctly, I followed Brother Kirkham last conference, and as far as I am concerned, I will be glad to follow him any time, and yes, follow in his footsteps all the way. I am not like the gentleman who had a wife like the wife that Brother Thomas E. McKay spoke about in conference. He didn't want her nagging at him. He wanted her away from the battle so he could fight in peace. He had a wife who thought she was better than he. Before she died, she had put on her tombstone, "Follow me." You see, she wanted him to land in the celestial realms she was dead sure of. He wasn't quite satisfied with the epitaph as it was, so he finished it. It then read, "To follow thee I'm not content, until I know which way you went."

## THE WORK WITH THE BOYS OF THE CHURCH

Oscar Kirkham has done a wonderful work in this Church and particularly with boys. If I could follow him all the way, I would be very content. I had the pleasure of riding down to conference in the automobile this morning with Elder Merrill. We were talking about some of the observations he made with boys in this conference. He was very kind to us, I thought, and by virtue of his observations in the conversation this morning, I am spurred on to say some of the things I am going to try to say this afternoon. I told him I couldn't say what I wanted to say at our Aaronic Priesthood meeting, because if I went into too much detail the bishop and his counselors of a certain ward would be sure to guess about whom I was talking, and I have so much to answer for now that I wouldn't be that brave. Brother Merrill said, "Surely, you don't mean to say that 'tyranny' towards boys exists today." When I told him the whole story, he could hardly believe it. The trouble with many of the fine things we hear is that they always mean the other fellow. We don't "Stop, Look, and Listen." That sign on some of your farms says, "This means you." Some of these observations I am trying to make do mean you and me.

Like Brother Merrill, I had another talk I wanted to give this afternoon, but I am throwing it away. To hear me tell it, my very best talks I have never given. Of course, that isn't hard to believe, and such news is comforting.

Someone has said the reason the boy likes a dog is because it is the only thing around the ranch that doesn't criticize him. When he's around, he's a pain in the neck. Yes, but if you had the experience of some of the rest of us, when he isn't around, it's a pain in the heart. Stay with him. I saw one of the finest demonstrations of love for a boy in Yellowstone Stake. The story is about President Hess of that stake, and I am going into some detail:

## STORIES ABOUT BOYS

I was attending a big banquet in St. Anthony, about six hundred strong, the select of the land. All the fathers of the stake were there sitting beside their sons. Yes, they hired the biggest hall in the place. Some of us were sitting at the head table. I discovered about three chairs from where I was sitting something that decidedly interested me. It was a half-kept kid. The back of his head looked like the back of a dog. What I'm trying to say is that he'd been neglected. I went on without asking any questions, and yet I got curious. After the party was over I inquired as to who the lad was. Here is the story I got: Coming down the highway from his home President Hess was accosted by a shabbily dressed lad. The boy was invited to get in the car. He asked, "Where are you going, mister?" The answer was, "I'm going to a party for fathers and their sons." The boy was a real Yankee. He said, "Where is your boy?" "I haven't him with me tonight," came the answer of the president. "Well, say, mister, why can't I be your son tonight?" Well, the end of the story is, that urchin sat at the head of the table as big as you please with the rest of us. *Brethren, that's America. That's the Church of Jesus Christ of Latter-day Saints.* You never can tell what's under that mat of shaggy hair. You can never tell what heart beats buttoned up in that threadbare coat. Let's love him.

Did you ever hear the story of the lad in the slums and his little sister who desperately took sick? There had to be a transfusion. (We'll go through the story in a hurry.) They thought her brother's blood would match. They tried it out, and it "clicked." When asked to give his blood for his sister, he said, "Sure." When they cleaned his arm, its whiteness, with the dirt off, nearly scared him to death. Well, they took a pint of his blood. An hour after the pumping procedure he was told that his sister had revived and was getting along fine. But what was the question the kid of the slums asked? It was, "Doc, when do I croak? When do I croak?" He thought when he was asked to give his blood to his sister that it meant he was to give his life for his sister. I repeat, "Will you give your blood to your sister?" "Sure." That was the answer from an American lad of the slums.

Christ said that no man is greater than he who gives his life for his fellows. Sometimes virtue is put up in clumsy parcels, but underneath often you've got gold.

## A TEACHER'S EXPERIENCE

Talk the boy's language. Be reasonably firm. Don't let him run over you. No boy loves you if you let him run over you.

I once heard a very interesting story about the boys of a certain school district years ago in a backwoods country. They rode every teacher out of the village. The school trustees didn't know what to

do about it. As fast as a new teacher came he was ridden out. Finally, one of the trustees said, "I have a fellow that can take care of this school." They cried out, "Trot him out. Send him here." The teacher got to the school Monday morning at eight-thirty and brought with him his six-shooter. (I remind you that this was a school in a wild country.) Well, a hawk floated overhead, flying a little low. He was circling around, and he was a real temptation. The new teacher pulled out the six-shooter, pulled the trigger twice, and the hawk fell at his feet. Of course, the school population gathered around this crack shot. He observed, "That wasn't so bad, was it?" Well, he next went into the schoolroom. He noticed the blackboard wasn't kept so spick and span, that a bull's-eye on the board with a couple of holes in it would not do any particular harm. He stepped off a few steps, took the six-shooter, pulled the trigger a couple of times more, hitting the bull's-eye squarely, and said, "That wasn't so bad, was it?"

Well, he was talking their language. But he wasn't through yet. He pulled out his watch. "It's time to ring the bell." He picked the leader of the gang, the one that had done the most in the past in running former teachers out of their country. He requested, "Ring the bell." The fellow stepped back with his fingers in his vest and replied, "Ring it yourself." Out came the six-shooter. It pointed at the bully. "Ring the bell." He did.

Now, I didn't say that if you want to lead a bunch of boys take a six-shooter with you. I didn't mean that. But talk their language and have them mind.

#### PRaise FOR STAKE LEADERS

God bless you fine men. To repeat again, as we go around your stakes and see what you are doing, if we were to give way to our feelings we would sit down and cry like babies at your accomplishing great things. You are doing a fine job. I don't know what some of us do for you in the way of inspiration when we stand before you, but I know what inspiration we get from you in holding your hands and looking into your eyes. God bless you. Amen.

#### ELDER HUGH B. BROWN

*President of British Mission and Church Coordinator  
for Service Men*

My brethren and sisters: I am very grateful for the unexpected privilege of attending this great conference. I am proud to be the messenger to bring love and greetings from the saints of the British mission, the people who have endured so much during the last five years of war. These people have seen their homes, villages, towns and cities destroyed, but have carried on in the face of difficulties

which might have discouraged most of us. I say I am proud to represent them here today, and I feel that their faith and their courage, their loyalty and fortitude stand out as an ensign to the Church. I am sure, too, that the members of the other missions of Europe when their story can be told, will be found to have done the same kind of work and exhibited the same faith and courage. We will be glad to call them brothers and sisters.

The work over there, during the war period, has been under the able direction of President Anastasiou. He and his associates have done an outstanding job during the time that missionaries from here were not permitted to go there and, as I think, in recognition of his fine service, the Lord has opened the way for him to come to Zion with his family. So from the saints of Britain, we bring greetings, love and blessings.

I am very glad, too, to bring a very brief report concerning the work which has been and is being done by your sons and brothers. It has been my privilege to meet thousands of them. We have met them in the villages, in the towns and cities of Britain. We have met them in the branches and districts and at the mission home. We have seen some of them in the hospitals and many of them in their camps. We have seen them as they went out on their dangerous missions, and we have seen them as they came back. We have heard their stirring testimonies and have been inspired with the enthusiasm that seemed to characterize their work. We have heard them talk of home, and pray for their loved ones. We have heard them pray for the authorities of the Church, for the leaders of the nation. I would like to say to you brothers and sisters, you have reason to be proud of these fine young fellows. We have met them in the woods, out under improvised shelters, in the cold and the rain of that unconquerable climate of England, and under those conditions we have felt a warmth and a comfort that sometimes are missing under conditions that ought to be more favorable. We have met these men, as I say, under these conditions and have labored with them, and nothing in my experience has tended more to cement my faith in God and in the fact of the restoration of the Gospel of Jesus Christ than to see that Gospel in action in the lives of these men. We hear from them from Arabia and Serbia, from Egypt and the Holy Land, from Africa, India, from Burma and China, from the Philippines, the Aleutians and the many islands of the Pacific. We hear from them from all over the continental United States and in her far-flung outposts. We hear from them on those floating islands, our great navy, and in all of these places, these men are meeting as regularly as conditions will permit. They are singing the songs that you sing, and they are praying to God and expressing gratitude to him for home and for loved ones and Church.

Yesterday I got a letter from Iwo Jima, that blood-soaked island which has just been conquered, and one of our own boys who took part in it said that he and a group of Latter-day Saint men had

met on the beach there and with uncovered heads had administered the sacrament to one another and thanked God for their deliverance. Then he added as a postscript to his letter, "Please tell President Grant that we out here are praying for him." Can you match that for love and loyalty and devotion to a cause?

Now, brethren and sisters, these men are coming home shortly, thousands of them. There are enough men out there, of this Church, to fill this building to overflowing ten times, and they are coming back. We hope we will get some vision of the responsibility and task which confronts us as we are called upon to meet them, to greet them, and to help them.

These men will not be the same boys as you saw go out. These men have gone out into conditions which many of us know not of. These men have had responsibility. They have traveled in far places. They have been flying these great ships with millions of dollars worth of cargo. They have had the lives of their fellows in their care. They have had to make decisions upon which the lives of thousands depended. These men have been seasoned, and they are coming home mature. Some of them will come home wounded in their bodies, having lost limbs, eye-sight, or hearing. These will be ministered to by the best that science can provide, and the government will do everything possible for them, but there are others who will come home with unseen wounds, and they will need help, too. We who have remained in the harbor must learn to understand something of the problems confronting these men who went out on the high seas. No sailor who does not sail his ship out into the seas will ever criticize the one who does, even though he comes back with the sails of his ship tattered, the hull dented and the mast broken. They will not criticize him because they know what he has gone through.

I pray that God will help us to understand something of what these men have been enduring, and by the help of him who gave his life on the cross for the wounded and the sick and the weary and the heavy laden, by the help of his spirit may we attack this great problem of the rehabilitation of our men. I would like to express and send to these men, through you parents who are listening in, this comforting message: The General Authorities under the First Presidency are making plans now and setting up an organization and program so that we may supplement the great rehabilitation program of our nation. Provision is being made to meet these men and to help them become reestablished.

I pray that God will help them and us, that we may do our part to uphold the standards of the Church and that they, upon returning, will bring to the problem of reconstruction the same faith and courage and hope which have inspired them while they have been away. I said they have often spoken of home. Someone has written just a line, a prayer which could have been spoken by one of them and has doubtless been thought by many. It is as follows:

## GENERAL CONFERENCE

Third Day

O God, I did not come out to this war  
 From a park bench or a rented room,  
 I came from home.  
 And I brought with me family words:  
 Garden, crib, fireplace, front door,  
 Wife, Little fellow.  
 Now they are all mixed up with war jargon:  
 Jeep, tank, foxhole, tommygun, blitz.  
 Help me, God, to keep my thinking straight.  
 Grant the impossible. Make home, our home,  
 Seem real—in battle.  
 Show me how to sort out my thoughts  
 And use the words about home.  
 Even when I'm sitting in a swamp,  
 Hours at a time, not daring to move  
 More than my eyes. *They'll* keep me sane.  
 I'll be a better human. And just now  
 When fighting is my job,  
 I want to stay human.  
 It didn't take a war to show me how I love  
 My home. But it has taken a war to show me  
 How it will feel to walk out of Hell  
 Straight to a paradise that men call home.  
 O God, let ours rest under the shadow of your hand!  
 Amen.

God grant that in our homes and in our communities provision may be made for these returning thousands of our boys, that they may uphold here at home as they have out there in the main the standards of the Church. I bear witness to its truth, to the divinity of this work. I bear witness to the fact that these men who are our leaders are inspired of God, I pray that under their direction we may be able to carry out this splendid program for the rehabilitation of our service men, in the name of Jesus Christ. Amen.

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The congregation sang the hymn, "I Know That My Redeemer Lives," L.D.S. Hymns No. 290, Hymn Book No. 145.

## ELDER JOSEPH F. SMITH

*Patriarch to the Church*

This is great company. I wish to thank my Father in heaven for the incomparable privilege of being a little part of it.

As I have listened to this conference, beginning with the message of the Lord's prophet, and have felt the cumulative power of the succeeding testimonies and admonitions, I have been increasingly aware that if I am to make any contribution at all it must be with the help of my Father in heaven, for which I pray, and I ask you to join me in that prayer.



## A FERVENT TESTIMONY

I wish to record before this present congregation and before the unseen audience my emphatic witness, without hint of reservation, that Jesus of Nazareth was the Christ, is the anointed One of Israel, the very Redeemer of the world, that he rose from the tomb in a literal resurrection which, by the Christian world, is not believed, in spite of its flaunted celebration of Easter. I wish further to record that because of the wickedness of men the gospel was taken from the earth and that in this dispensation was restored, and that the priesthood of Almighty God was restored with Joseph Smith and Oliver Cowdery as instruments, that Joseph Smith is a Prophet of the Living God and that every one of his successors is also a prophet.

## A SERMON FOR A SOLDIER KILLED IN BATTLE

Not long ago, some weeks ago, I received a letter from a Canadian boy in England. He said in part:

Will you promise to do something for me when and if you manage to get to Edmonton this summer? Will you go to my home and see my mother and talk about me a little? She likes me a lot, and she likes to talk about me to someone else. Since you may be in Edmonton, and especially if something has happened to me by that time, you could gratify this little trait of hers. With love, Roy.

And just a month ago there came to my desk in the tortured handwriting of a grief-stricken mother this letter:

Mr. Smith, Roy has gone. Please will you say a sermon for him?

Roy was not a member of the Church. He was a boy of great talent, a boy of great promise, and he is gone as thousands of others are going, killed in battle.

What sermon shall we say for Roy, together with the thousands of our own boys and the tens of thousands of others who are his companions in death? Shall we extol his virtues and praise his talents or shall we berate our enemies and castigate the war lords? Neither panegyric nor denunciation will give to the world the pictures Roy might have painted, nor the sons he might have reared. What shall we say? Shall we not plead for conduct which will remedy the evil? What one of us, having selected a reputable physician and called him in to diagnose and administer to our ills but will follow his instruction? I marvel at the faith men put in doctors. We will literally lap up any nostrum which a physician in whom we have faith prescribes, without asking what it contains or what it may do. Oh, that people had a fraction of the faith in the words of the prophets that they have in their physicians! We seek to avoid medical quacks. How much more important that we avoid spiritual quacks. We need in these days of a sick world the treatment prescribed by the Great Physician. We have his diagnosis, and we have it constantly reiterated by the Lord's prophets.

## APPEAL OF FIRST PRESIDENCY

Five and one-half years ago the First Presidency of the Church said this:

We affirm that all international controversies may be settled by specific means if nations will but deal unselfishly and righteously with one another. We appeal to the leaders of all nations and to the people themselves that they mend and adjust their differences lest the vials of God's wrath be poured out upon the earth, for he has said he will visit his wrath upon the wicked without measure. We further declare that God is grieved by war and that he will hold subject to the eternal punishment of his will those who wage it unrighteously.

We are but beginning to see how prophetic that utterance was. Brethren and sisters, we have faith in the physician because experience has taught us that very frequently his prescriptions are helpful. We have learned to leave things alone, sometimes, when we find they are doing us unquestionable hurt. When are we going to learn the lessons of history? The scriptures are replete with the experiences of people who have rejected the prophets. In this conference reference has been made to many of them, and there will be those foolish persons who will say, "Well, that's Bible stuff. I don't quite believe the Bible." If men can't believe the Bible, will they study their secular history and find the reasons for the dissolution and destruction of the great civilizations of the world—Tyre and Sidon, Babylon, Nineveh, Egypt and Greece, Carthage and Rome—yes, and today the great part of modern Europe? And can the United States of America be far behind? I say unto you, "Nay, unless the United States of America give heed to the prescription of the Great Physician."

## FAILURE TO HEED THE WORDS OF THE PROPHETS

Reference has been made to the forthcoming conference in San Francisco. It is becoming increasingly the cynosure, with all eyes turning toward it, with great hope. Will it fail? It will fail unless it is based upon the precepts of the Gospel of Christ, and I have seen only two pronouncements by men in high places who have had the courage to declare this fact.

A few years ago I had the great privilege of driving President Grant from Madison, Wisconsin, to a speaking appointment, and as we drove he said, and I have rarely seen President Grant in sadder mood: "I wish the Latter-day Saint people would be obedient." That called to mind a remark that President Joseph F. Smith made before some members of his family. He said, "I wish I could tell this people some of the things I know," and one of his sons said, "Papa, why don't you?" He replied, "I have tried and I can't, for the people are not ready to hear it." That calls further to mind those tragic words of the Prophet Joseph Smith, betrayed by some of his

own, "If my life is of no use to my friends, it is of no use to me," and those other great words of the Master himself:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, . . . Blessed is he that cometh in the name of the Lord. (Matt. 23:37-39.)

Brethren and sisters, Latter-day Saints, listen to the counsel of the Lord. What matter if we be but few? If every man at this conference, if every Latter-day Saint listening to this conference, would go out and see to it that he made of himself a center from which went out the testimony of the truth, we could accomplish miracles. Let no Latter-day Saint, who has raised his hand to sustain the prophets of the Lord, permit himself ever to depart from that instruction. Let him challenge any faultfinding and let him champion the truth.

Brethren and sisters, any Latter-day Saint having covenanted as a Latter-day Saint to keep the commandments of the Lord and then who refuses to follow the counsel of the Lord's prophets is bringing bricks and mortar for the erection of those altars of unrighteousness upon which other millions of Roys will be sacrificed. Let us remember it.

God give us courage, give us vision and above all give us faith, I pray in the name of Jesus Christ. Amen.

## ELDER LE GRAND RICHARDS

### *Presiding Bishop of the Church*

Brethren, it is good to be here to share with you the inspiration and teachings of this conference. We have heard enough already, that if we can just remember half of what we have heard and take it back to our stakes and wards, they will be enriched because of these conference sessions.

### PREPARATION FOR THE RETURN OF THE SOLDIERS

A great deal has been said during the conference, and at the present time much is said and written, about postwar conditions and our responsibilities. In my work in the Church with the young people, particularly the boys of the Aaronic Priesthood, I feel that there are some things to which we can well give thought along this line, for the Church will have to remember that our boys will be coming home, anticipating a great deal from us. We have had many letters from boys who are in the service, in answer to some of the articles that have been written and published in the Church Section of *The*

*Deseret News* and in *The Improvement Era* by our girls, on the value of priesthood to young womanhood. Usually the boys close with words something like this: "It is wonderful to know that there are such girls to come home to," and then they tell us of the kind of girls they have met while they have been away.

It seems to me that the M.I.A. organizations will have a greater responsibility than they have ever had before, because these boys will expect more through having been away, and many of our girls have been waiting patiently, faithfully, and adhering to the teachings of the Church, waiting until these boys do return home. I hope there will be due consideration given them, for I am not unmindful of the fact that we owe so very much to them. They have offered their lives and all they have for us, and we ought to do all we can to make their homecoming pleasant and welcome.

I was very happy while in California, a few years ago, in listening to a radio broadcast by a minister of the gospel, to know that this Church has what he indicated the world needs today. He said, "What we need today is a church for the youth of the land. We have been preaching to the old folks and letting the young people go to the devil." Now I am grateful that we have in the Church a program for the youth of the land, that our boys and girls are being taught the gospel and inspired with the spirit of it, that they are being entertained and kept together in a splendid way. There is nothing else like it in all the world.

#### IMPRESSIONS MADE ON PROMINENT MEN

Some years ago the agent of the Holland-America Steamship line from Rotterdam, a Mr. Herschfeld, came here on a visit. I had met him in Holland. He had a letter of introduction to President Grant from the mission president, and President Grant invited me to the office because I could talk Dutch, and turned Mr. Herschfeld over to me to entertain. When evening came, I said, "Mr. Herschfeld, where would you like to go? I can take you to a show, or I will take you for a ride around the valley, but if you would like to see Mormonism in action I will take you to a Mormon bazaar." He said, "I would surely like to see Mormonism in action." So we went down to the old Granite Stake Tabernacle, on State Street and Thirty-third South. I introduced him to many of the Hollanders who were there, and he spent money freely. He was thrilled with what he saw. We went upstairs to an operetta that was beautiful, and then I said, as they announced the dance downstairs, "Probably you have had enough. I shall be glad to take you back to the hotel." He said, "Mr. Richards, couldn't I see the dance?" "Yes," I said, "if you would like to." We went down to the dance hall, and, on our way back to the hotel, he said, "You could not have made me believe that I could ever see a group of hundreds of young people such as I have seen here tonight, dancing together with no evidence

of any evil thought or anything of that kind." He said, "Mr. Richards, if I were a young man I surely would cast my lot with the Mormon people." Then he went on to indicate that his daughter was the wife of a professor, and his son was a doctor, and he said, "You know what they think of the Mormons in Holland."

When we were in Los Angeles, we had a beautiful party in the Hollywood Stake tabernacle, given by the Deseret Club. Mr. Evans, who was in charge of all the Church groups on the campus at the college, was there. I spent considerable time with him, and he said, "Mr. Richards, I wish all the ministers in Los Angeles could see what I can see here tonight."

Now, brethren, I often felt while in the South, that if television ever developed to the point that the radio has, what a marvelous thing it would be to be able to set some of these parties with our young people out where the world could see them.

#### PRAISE FOR THE YOUTH PROGRAM

I thank the Lord for the leadership of the Church in this youth program for holding our boys and girls together under clean and wholesome recreation, and I trust when restrictions are lifted that there will be increased attention given to this program here at home, such as it deserves. I would like to admonish the bishops not to be too stingy with the Mutual officers whom they expect to carry on this activity program. Don't tell them there is no money in the budget. Go out and get the money if it is necessary. These boys and girls of ours are worth more than our money, and they are entitled to the kind of leadership this Church is prepared to give. You can requisition the finest talent living within your wards and stakes, and you don't have to pay for it. No one else can do that, so there is no excuse for not having the finest parties possible. Then I think we ought to make sure that we maintain our standards. No boy ought ever to enter one of our recreation halls and mingle with our young women with the smell of liquor on his breath, or a bottle of liquor on his person. The Lord expects us to guard and protect the lives and honor of our girls, and such men are in no fit condition to associate with them.

#### MISSIONARY EXPERIENCES

Now, I would like to leave one other thought with you today. You have heard a marvelous address during this conference, by Brother Benson, on missionary work. You brethren will realize that because of the war many of our boys will be deprived of the privilege of going on missions. Some of them will feel that the years they have spent in the service will have to take the place of their missions, but we have a new generation of boys coming along, the boys of the Aaronic Priesthood of this Church, and I truly hope that

every bishop and every father and mother will see to it that these boys grow to manhood with a desire to fill a mission for the Church. It is not only a great responsibility that the Lord has placed upon the Church, to see that the gospel is preached in all the world for a witness unto all nations, but the great missionary system of this Church does more for the membership of the Church individually and collectively than any other activity of the Church, in my judgment. When I was a boy, I desired with all my heart to go on a mission. I remember two returned missionaries reporting their missions in the little country town where I was reared as a boy, and as I have said many times, if they did not do unusually well that night, the Lord did something for me, because when I went home, mere boy that I was, I got down on my knees and asked the Lord to help me to be worthy to go on a mission when I was old enough. When the train finally left the station here in Salt Lake, and I bade farewell to my parents, I told them it was the happiest moment of my life. There were many tears shed upon that occasion, but there were a great many more tears shed in little old Holland when I left there to return home nearly three years later. When we were set apart for our missions, President Anthon H. Lund made a statement to us boys I will never forget. He said, "Brethren, the people will love you when you go into the mission field. Now," he said, "don't get lifted up in the pride of your hearts and think they love you because of who you are. They will love you because of what you are. You are servants of the Lord. You are clothed with his Holy Priesthood and that is what the people will love." I did not realize fully the meaning of those words until I went to bid farewell to the Saints in Holland. One little mother, whose daughter came to America only a few weeks before, said, "Brother Richards, it was hard to see my daughter leave, but it is much harder to see you go." A brother old enough to be my own father, knelt down and kissed my hand an affectionate good-bye. As I closed my ministry, I shed tears all the way traveling from Amsterdam to Rotterdam, as I thought of how marvelously the Lord had sustained and blessed me, and what that mission meant to me.

Then President Lund made another statement I could not help thinking of today when we heard Brother Kirkham telling about the boy on the street corner in Boston bearing his testimony. President Lund said, "Boys, if you ever lack for words to speak when you are called upon, just arise and testify that you know that Joseph Smith was a Prophet of God and the Book of Mormon is true, and I promise you that you shall not want for words to speak." There isn't time to tell you how literally that was fulfilled. I remember one large conference held in Rotterdam where we had about fifteen hundred people present. Some of the leaders of the town came with their stovepipe hats and walking canes, and the mission president had promised me if I would take the minutes—I was secretary of the mission—he would not call on me to speak. Well, President Grant

happened to be on the stand and he said, "Call Brother Richards next," and so I spoke unexpectedly. Now, I want to bear testimony to you here this day that the words of President Lund came to my mind, and I walked up to the pulpit and bore testimony to the restoration of the gospel, and the divine mission of the Prophet Joseph Smith. The Lord did something for me that day; he lifted me up until I felt that the floor could have passed from under my feet, and I would still have been there preaching the gospel of the Lord Jesus Christ. Later, when some of our people were baptized and I happened to be in that baptismal service, they told me that my talk that night, which I knew came from the Lord, was the thing that started them on the way to investigate the gospel.

#### FUTURE MISSIONARIES

Now, brothers and sisters—there are sisters on the air—I know of nothing in this world that can do for your boys and girls what a mission can. Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3); and there is no way I know of in the world where men can learn to know God as they can in the mission field. I have heard President Grant say that the experience of his life that he regarded as richer to him than any other in his Church work was the time he spent in Great Britain as a missionary.

I would like to recommend to the bishops this thought, that every boy in the Aaronic Priesthood who lives worthy to go on a mission, be interviewed by the bishop, for a mission call initiates with the bishop. Do not attempt to be the judge whether he is financially able to go or not until you have interviewed him in the presence of his parents. I have tried that. I remember in one home we did not think they could possibly send their boy. We told the mother—the father was not a member of the Church—all we knew was we would be proud to have their boy represent our ward in the mission field, but we did not know whether they had any rich uncles or aunts, or grandparents that could help or not, and the mother said, "Bishop, if you will call my boy on a mission I will see that he gets the money if I have to work every day he is gone to provide it." Now, brothers and sisters, I feel that if we promote this spirit, keep it alive in the hearts of our people it should not be difficult at all for us to have one percent of our ward population in the mission field. We proved this could be done in two wards where I had the privilege of presiding. We have some ten to fifteen percent in the armed forces. The boys will bless you forever for the privilege that comes to them; and if they cannot go they will be stronger Latter-day Saints, proud of the fact that their bishop had interviewed them and given them an opportunity to go.

God bless us to do all we can for our boys, I pray in the name of Jesus Christ. Amen.

**President Clark:**

Elder Harold B. Lee, of the Council of the Twelve, will be our concluding speaker. I regret very much the time is so far spent there is so little left for you, Brother Lee, but we will ask those who are listening in, and we ourselves, to listen to you tonight on the air, and regard that as a part of this Conference.

**ELDER HAROLD B. LEE**

*Of the Council of the Twelve Apostles*

When one is called as the last speaker at the end of the seventh session of a general conference, when thirty-three of the finest minds in the Church have spoken, he isn't concerned about what he may have planned to speak, but he is concerned only about saying in those few minutes allotted him what his Heavenly Father would like to have him say. That is my prayer in these few moments.

**THE QUESTION OF A DYING WOMAN**

I heard a story told from one of the war fronts where our advancing soldiers were going into the land of a people who were fleeing from the ruthless enemy. These people believed in and worshiped a pagan god. As the conquering army made up of the allied nations advanced toward the stricken town, they met long lines of refugees with few or no belongings, fleeing from the enemy. The chaplain was called to administer aid to an old lady who had fallen, unable to go farther. She was in her dying moments. He knelt at her side to administer physical and spiritual aid. He told her about the Savior of the world, how the Savior had come and died for mankind, how he came as the Prince of Peace and how he ministered among those who were sick, needy, and afflicted, how he organized a work that had become a great work. This work had gone throughout the world under the banner of Christianity. As he finished his story of comfort, as he thought, to this dying woman, she looked up at him with dying eyes and asked, "Where have you Christians been all this time?"

**FACTORS IN HELPING OUR BOYS IN THE SERVICE**

As I thought of that question I thought of a visit I had with two of our Latter-day Saint marines who had just come back from the terrible fighting over Tarawa and others of the islands of the Pacific. They had found themselves through all these trying times in company with twenty-five Latter-day Saint boys. One of these two boys had been set apart by Brother Brown as the M.I.A. group leader and had ministered as the leader and the father of the group. As he told me about these boys, he said, "We kept most of them clean and sweet, but there are some of them that have slipped away from



us. They have taken up habits that have not been good. I felt it was my responsibility, and I have done what I could to save some of them." Then I asked them this question, "Tell me, you two who have lived among these boys, what is the reason that some of our boys have kept themselves straight and others of our boys have slipped away from us?" Let me tell you what they said without any hesitancy: "The boys who have kept themselves clean have had regular correspondence with their wards and their priesthood quorums, and the boys who have fallen away from us are the ones who have never had a letter from their priesthood quorums or from their ward bishop." As I heard this simple testimony to the rightness of the instruction that you heard from this stand when this war had only just begun, and when I remembered that the priesthood of Almighty God was the power given by him to more than two hundred thousand of us to work and act in his name for the salvation of the souls of men—I paraphrased the words of that dying old pagan woman, "Where have the priesthood quorums been all this time?" I am hopeful that our boys won't return home without having had their quorums make some contact and some tie to which they can come when they do return.

I think if we could sum up the feelings of our boys as they return to us and have them tell us what it was that kept them firm and steadfast, they would say two things: First, that they have had an interest in life, and second, that they have believed there was someone at home who was concerned about them.

I listened to a doctor recently who said that the medical journals reported that the boys who had become mentally unbalanced in large majority, were the boys who had broken homes, whose wives or sweethearts had been unfaithful at home.

We have heard much in this conference about our boys. We have heard but little about our girls. How much preparation are you making for the girl who has changed during this trying period? How much concerned are you that she will "come home"? And I am talking to the ones that live in your homes, for they, too, during this period, have gone through a most difficult time.

#### WORK BEING DONE BY L.D.S. SOLDIERS

Shall I tell you what the boys have been doing among themselves to keep going and to help each other to come back to the point of sanity and rehabilitation after they have been through the struggle of war? Perhaps if I can give you three things that they have told us repeatedly maybe you bishops, you priesthood quorum presidents, you stake presidents, will take from their lessons, something to help you to build on the foundation that must be built upon for their salvation. In the first place, we don't know how the boys are coming back, nor what they will truly need. We are sure that when they come back they will be a little bit more of that which they were

before they left. If they loved God and home and country a little before they went away, they will come back loving God still more and knowing him to be a reality, loving home more and with more faith. If they were boastful before they went into the war, they will come back unbearable braggarts. If they were inclined to immorality when they left us, they will come back slimy in their sinning, just as sure as we are here.

This is what they have done in their own little groups to try to help stabilize each other: In the first place, they have organized themselves into what they call ward teaching groups. At Fort Lowry, near Denver, down at Oak Knoll Hospital, for example, where our boys are coming back, they are sending out in pairs from their groups, those who are faithful, to visit the boys who will not come to their meetings, who have taken up habits that are keeping them out of sight. They talk to these boys and ask them, "Are you morally clean? Are you keeping the Word of Wisdom? Are you writing home to your parents? Are you true to your priesthood?" When I asked them, "Isn't that pretty plain language to talk to these boys," they replied, "But how are we going to help these boys if we don't know what is the matter with them?"

Are you as courageous, you ward teachers? Do you really want to help? Then you must do the kind of ward teaching that the Lord said we were to do, if you are to help. The next thing they do is to teach the gospel. They don't preach sermons in great generalities. They are searching into the scriptures. During these last few months, when I have had a somewhat intimate contact with the youth of the Church, I have found that they are hungry for the teachings of the gospel, and they tell me that rarely in the sacrament meetings where they attend do they hear the gospel taught to the members.

#### PREPARATION FOR RETURN HOME OF SOLDIERS

Now, if you want to help these boys when they come back, may I ask that you do like my little bishop friend who sits here on the front seat who came as a convert from another Church and who is now a bishop in one of our stakes? He says to speakers who come to his meetings, "We want speakers who come to our ward to preach the gospel. We would prefer you not come than to have you come and not preach the gospel to our people." May I urge that you take a leaf out of his book, and the books of our boys.

The third thing they are doing is to make sure that every boy of the group is given some responsibility in their group organization. Does that suggest anything to you? When these boys come home, will you take them to your hearts and see that they are given something to do, some activity that challenges their abilities and makes them feel they are a part of their Church community to which they want to belong, as quickly and as rapidly as possible?

God help us to understand these things and build the defense.

the refuge from the storm that the Lord said a stake of Zion was expected to be, where before his judgments would descend in their mighty power, this people might build a protection from those storms of adversity.

May the Lord help us so to do I pray in the name of the Lord Jesus Christ. Amen.

**PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

We will now close what I am sure all of us will agree has been one of our great conferences, great in the teachings that have come to us and great in the high spirituality which has characterized it. We have heard much that we should remember and that if remembered and put into practice will make of us the people whom God designed that we should be.

I will close with reading the passage read by Brother Mark E. Petersen from Joshua:

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord.

God Grant that that may be the determination not only of us who are here but of every member of the Church. We send our greetings to President Grant and ask God to bless him with his choicest blessings.

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The congregation sang the hymn, "Come, O Thou King of Kings," L.D.S. Hymns No. 158, Hymn Book No. 192.

The benediction was pronounced by President Thomas O. Smith of the North Weber Stake.

Conference adjourned sine die.

The congregational singing was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Tabernacle Choir was in attendance at the Sunday morning meeting and presented musical numbers. The Tabernacle Choir Male Chorus, under the direction of J. Spencer Cornwall, rendered musical numbers at the Saturday evening meeting.

The music of the *Tabernacle Choir and Organ Broadcast* and the *Church of the Air Broadcast* was directed by J. Spencer Cornwall; organ presentations and organ accompaniments for these broadcasts were played by Alexander Schreiner; The Spoken Word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,  
Clerk of the Conference.

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# DANIEL HANMER WELLS

## AND EVENTS OF HIS TIME

By Bryant S. Hinckley

As the polished facets of a diamond flash back brilliantly the rainbow of colors from the light which plays upon them, so do certain historic characters reflect the light and color of their times.

**Daniel Hanmer Wells** was one of these.

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OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*October 5, 6 and 7, 1945*

With Report of Discourses



Published by the  
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# The One Hundred Sixteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Sixteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the great Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 5, 6, and 7, 1945.

The general sessions of the Conference were held at 10 a.m. and 2 p.m. each day, and the General Priesthood meeting was held Saturday evening at 7:00.

Through the courtesy of Radio Station KSL of Salt Lake City and Station KSUB of Cedar City, Utah, the proceedings of the Conference, with the exception of the Priesthood meeting, were broadcast for the benefit of the general public.

President George Albert Smith was present and presided at each of the meetings.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* George Albert Smith, \* J. Reuben Clark, Jr., and David O. McKay.

*The Council of the Twelve Apostles:* George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, and Matthew Cowley.\*\*

*Patriarch to the Church:* Joseph F. Smith.

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, Alma Sonne, and Nicholas G. Smith.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, John H. Taylor, Richard L. Evans, Oscar A. Kirkham, Milton R. Hunter, and Seymour Dilworth Young.

*The Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

## OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, assistant.

*Members of the General Committee, Church Welfare Program.*

---

\* President Heber J. Grant passed away May 14, 1945.

\*\* Elder Matthew Cowley was sustained at this Conference to fill the vacancy in the Council of the Twelve caused by the appointment of Elder George Albert Smith, formerly President of the Council of the Twelve, to the Presidency of the Church.

*Members of the Church Board of Education, Commissioner of Education, and Seminary Supervisors.*

*Presidents of Stakes and their counselors, Bishops of Wards and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, and members of the Aaronic Priesthood; general, Stake, and Ward officers of the Auxiliary organizations, from all parts of the Church.*

*Mission Presidents:* David A. Smith, Temple Square, Salt Lake City, Utah; Roy W. Doxey, Eastern States; William H. Reeder, Jr., New England; David I. Stoddard, Northern States; William L. Killpack, North Central States; Graham H. Doxey, East Central States; Thomas C. Romney, Central States; Heber Meeks, Southern States; William L. Warner, Texas-Louisiana; Richard W. Madsen, Jr., Western States; Elijah Allen, California; German E. Ellsworth, Northern California; Samuel E. Bringham, Northwestern States; Octave W. Urnenbach, Canada; Joseph Y. Card, Western Canada; Arwell L. Pierce, Mexico; Ralph William Evans, Navajo-Zuni; Lorin F. Jones, Spanish-American.

## FIRST DAY MORNING MEETING

The opening session of the Conference commenced promptly at 10 o'clock a.m., Friday, October 5, with President George Albert Smith presiding and conducting the exercises.

The great Tabernacle was crowded to capacity, every available space being occupied. The Assembly Hall on the Tabernacle grounds was also fully occupied, and a large concourse of people assembled on the grounds, amplifying equipment having been installed in the Assembly Hall and on the grounds so that those who were unable to get into the Tabernacle could hear the services.

### **President George Albert Smith:**

This is the opening session of the 116th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convening in the Tabernacle on Temple Square in Salt Lake City. The Tabernacle is filled to overflowing and many people are standing outside.

There are on the stand this morning all of the General Authorities of the Church.

This full service will be broadcast over Station KSL, Salt Lake City, as will also the service this afternoon beginning at 2:00 p.m. The services tomorrow, Saturday, at 10:00 a.m. and 2:00 p.m. will likewise be broadcast over KSL, and also the two services on Sunday at the same hours. These same sessions will be broadcast over Station KSUB at Cedar City.

The singing today will be by the Relief Society Singing Mothers of the Salt Lake Stakes. Sister Florence J. Madsen is the director; Elder Alexander Schreiner is the organist.

The first song will be "America," sung by the choir and congregation.

The opening prayer will be offered by President David O. McKay of the First Presidency of the Church.

The choir and congregation sang "America."

President David O. McKay, Second Counselor in the First Presidency of the Church, offered the invocation.

The Relief Society Singing Mothers sang "The Lord's Prayer," by Gates.

#### **President George Albert Smith:**

The manner of voting today will be new to some of you. It will be desirable that we keep in mind that this is the Lord's house and that we are here in worship. While the form of voting may be somewhat extended over the usual Conference voting, it is desirable that we all participate, not only by raising our hands but that our hearts be full of gratitude to Him who is the Father of us all.

President Clark will now present the General Authorities of the Church in the order that will be described by him.

### **SUSTAINING OF GENERAL AUTHORITIES**

#### **President Clark:**

We are met here in the Tabernacle on Temple Square, Salt Lake City, in a formal Solemn Assembly of the body of the Church to express the voice of the Church in a first sustaining vote for a new President of the Church. This proceeding is in accordance with the practice of the Church from the first sustaining vote cast by a General Conference for President Taylor, until the present time.

The Priesthood of the Church, in so far as the building can accommodate them, is seated in the Tabernacle by Priesthood quorums.

The First Presidency and the Council of the Twelve, with their Assistants, the Patriarch to the Church, the Presidents of the First Council of the Seventy, and the Presiding Bishopric occupy their usual seats on the Tabernacle stand.

The Patriarchs of the Church occupy the seats to the south of the stand.

The High Priests of the Church, including presidents of stakes and their counselors, the high councilmen, the presidencies of quorums, the quorum members, the ward bishoprics, occupy the center of the building on the main floor, as far to the eastward as the galleries. The ward bishoprics are seated just in front of the east gallery.

The Seventies occupy the north part of the building on the main floor under the north gallery.

The Elders occupy the south part of the building on the main floor under the galleries.

The Lesser Priesthood (priests, teachers and deacons) occupy the seats on the main floor, just back of the bishoprics, under the gallery on the east.

The general membership of the Church occupy the rest of the building. The voting will be by priesthood quorums first and then by the General Conference assembly.

The quorums and groups of quorums will vote in the following order:

1. The First Presidency.
2. The Quorum of the Twelve.
3. The Patriarchs.
4. The High Priests, including the Assistants to the Twelve, the presidents of stakes and their counselors, the high councilmen, presidencies of quorums, quorum members, the Presiding Bishopric, and ward bishoprics.
5. The Seventies.
6. The Elders.
7. The Lesser Priesthood (priests, teachers and deacons.)
8. The whole congregation here assembled including the priesthood.

The voting will be in the following manner:

As each quorum or group is called, they will be asked to vote to sustain the officer proposed: Those voting affirmatively will, when called upon, arise to their feet and bring their right arms to the square to witness to the Lord that they sustain the officer for whom they are voting. They will then drop their hands. Then those opposing will be asked to bring their right hands to the square to bear witness to the Lord that they are not willing to sustain the officer whom they are called upon to sustain.

When both affirmative and negative votes are cast, the members of the quorum will resume their seats.

All of the quorums will vote in this manner.

Every one is perfectly free to vote as he wishes. There is no compulsion whatsoever in this voting. When you vote affirmatively you make a solemn covenant with the Lord that you will sustain, that is, give your full loyalty and support, without equivocation or reservation, to the officer for whom you vote.

After all the quorums have so voted, a vote will be called of the whole congregation, those bearing the priesthood and those not bearing it. All will arise. Those voting to sustain will raise their right hands to the square, to witness that they sustain the officers for whom they vote. After they lower their hands the opposing vote will be called for and will be manifested by raising the right hand to the square.



The officers so to be voted for by quorums are the following:

The President of the Church.

The First Counselor to the President of the Church.

The Second Counselor to the President of the Church.

The President of the Quorum of the Twelve.

The Council of the Twelve.

The Patriarch to the Church.

The sustaining of the Counselors in the Presidency, the Council of the Twelve, and the Patriarch as Prophets, Seers, and Revelators to the Church.

After the vote by quorums to sustain these officers, the rest of the General Authorities, the general officers of the Church, and the general auxiliary officers of the Church will be sustained by voting as in the ordinary General Conference. This is in accordance with the procedure set by President John Taylor.

Please be ready to begin voting. Only Church members are entitled to vote.

Only one quorum or group of quorums, as the case may be, will stand at a time in voting by quorums. Each quorum or group of quorums will please arise when requested and remain standing until requested to be seated.

May the Lord guide us and may His Spirit attend us as we go forward in this solemn service, established by the Lord so that each member of His Church may have a voice in sustaining those whom He has called to preside over it and to direct its work, to the salvation and exaltation of mankind.

We shall first vote by quorums to sustain the President of the Church and his Counselors.

## VOTING ON FIRST PRESIDENCY

*The First Presidency will please arise.*

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

*The Quorum of the Twelve will please arise.*

It is proposed that we sustain George Albert Smith as Prophet,

Friday, October 5

First Day

Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Council of the Twelve will please be seated.

*The Patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

*The High Priests of the Church* here assembled, including the Assistants to the Twelve, the presidents of stakes and their counselors, the high councilmen, the presidencies of quorums, the quorum members, the Presiding Bishopric, and ward bishoprics, will please arise.

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

*The Seventies of the Church* here assembled, including the Presidents of the First Council of Seventy, the Presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

*The Elders of the Church* here assembled, including the Presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

*The Lesser Priesthood of the Church* here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums, will please arise.

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Friday, October 5

First Day

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

*The entire congregation of the Church here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise.* We suggest that those seated in the Assembly Hall likewise arise and join in the voting, and likewise all those listening in on the air.

It is proposed that we sustain George Albert Smith as Prophet, Seer, and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain Joshua Reuben Clark, Jr., as First Counselor in the First Presidency of the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain David Oman McKay as Second Counselor in the First Presidency of the Church.

Those in favor will raise their right hands, those opposed will manifest it by the same sign.

The congregation will please be seated.

### VOTING ON THE PRESIDENT OF THE TWELVE APOSTLES AND THE FULL QUORUM OF THE TWELVE APOSTLES

We shall next vote to sustain the President of the Quorum of the Twelve and then to sustain all the members of the Quorum.

*The First Presidency will please arise.*

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards  
Joseph Fielding Smith  
Stephen L. Richards  
John A. Widtsoe  
Joseph F. Merrill  
Charles A. Callis

Albert E. Bowen  
Harold B. Lee  
Spencer W. Kimball  
Ezra T. Benson  
Mark E. Petersen  
Matthew Cowley

Those in favor will raise their right hands, those opposed will manifest it by the same sign.

The First Presidency will please be seated.

*The Quorum of the Twelve* will please arise.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards	Albert E. Bowen
Joseph Fielding Smith	Harold B. Lee
Stephen L. Richards	Spencer W. Kimball
John A. Widtsoe	Ezra T. Benson
Joseph F. Merrill	Mark E. Petersen
Charles A. Callis	Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

*The Patriarchs of the Church* here assembled, including the *Patriarch to the Church*, will please arise.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards	Albert E. Bowen
Joseph Fielding Smith	Harold B. Lee
Stephen L. Richards	Spencer W. Kimball
John A. Widtsoe	Ezra T. Benson
Joseph F. Merrill	Mark E. Petersen
Charles A. Callis	Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

*The High Priests of the Church* here assembled, including the Assistants to the Twelve, the presidents of stakes and their counselors, the high councilmen, the presidencies of quorums, the quorum members, the Presiding Bishopric, and ward bishoprics, will please arise.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards  
Joseph Fielding Smith  
Stephen L. Richards  
John A. Widtsoe  
Joseph F. Merrill  
Charles A. Callis

Albert E. Bowen  
Harold B. Lee  
Spencer W. Kimball  
Ezra T. Benson  
Mark E. Petersen  
Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

*The Seventies of the Church* here assembled, including the Presidents of the First Council of Seventy, the presidencies of other quorums, and quorum members, will please arise.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards  
Joseph Fielding Smith  
Stephen L. Richards  
John A. Widtsoe  
Joseph F. Merrill  
Charles A. Callis

Albert E. Bowen  
Harold B. Lee  
Spencer W. Kimball  
Ezra T. Benson  
Mark E. Petersen  
Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

*The Elders of the Church* here assembled, including the presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards  
Joseph Fielding Smith  
Stephen L. Richards  
John A. Widtsoe  
Joseph F. Merrill  
Charles A. Callis

Albert E. Bowen  
Harold B. Lee  
Spencer W. Kimball  
Ezra T. Benson  
Mark E. Petersen  
Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

*The Lesser Priesthood of the Church* here assembled including the presidencies of teachers and deacons quorums, and members of priests, teachers and deacons quorums, will please arise.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards  
Joseph Fielding Smith  
Stephen L. Richards  
John A. Widtsoe  
Joseph F. Merrill  
Charles A. Callis

Albert E. Bowen  
Harold B. Lee  
Spencer W. Kimball  
Ezra T. Benson  
Mark E. Petersen  
Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

*The entire congregation of the Church* here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Again we suggest that those seated in the Assembly Hall and those listening in on the air arise, and join in this voting.

It is proposed that we sustain George F. Richards as President of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as members of the Quorum of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints:

George F. Richards  
Joseph Fielding Smith  
Stephen L. Richards  
John A. Widtsoe  
Joseph F. Merrill  
Charles A. Callis

Albert E. Bowen  
Harold B. Lee  
Spencer W. Kimball  
Ezra T. Benson  
Mark E. Petersen  
Matthew Cowley

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

### VOTING ON THE PATRIARCH TO THE CHURCH

We shall next vote to sustain the Patriarch to the Church.

*The First Presidency* will please arise.

It is proposed that we sustain Joseph F. Smith, as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

*The Quorum of the Twelve* will please arise:

It is proposed that we sustain Joseph F. Smith, as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

*The Patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise.

It is proposed that we sustain Joseph F. Smith, as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

*The High Priests of the Church* here assembled, including the Assistants to the Twelve, the presidents of stakes and their counselors, the high councilmen, the presidencies of quorums, the quorum members, the Presiding Bishopric, and ward bishoprics, will please arise.

It is proposed that we sustain Joseph F. Smith, as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

*The Seventies of the Church* here assembled, including the presidents of the First Council of Seventy, the presidencies of other quorums and quorum members, will please arise.

It is proposed that we sustain Joseph F. Smith, as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

*The Elders of the Church* here assembled, including the presidencies of quorums and quorum members, will please arise.



It is proposed that we sustain Joseph F. Smith, as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

*The Lesser Priesthood of the Church* here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums, will please arise.

It is proposed that we sustain Joseph F. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

*The entire congregation of the Church* here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Again will those in the Assembly Hall and those listening in on the air arise and join in the voting.

It is proposed that we sustain Joseph F. Smith as Patriarch to the Church.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

## VOTING ON PROPHETS, SEERS, AND REVELATORS

We shall next vote to sustain the Prophets, Seers, and Revelators to the Church.

*The First Presidency* will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The First Presidency will please be seated.

*The Quorum of the Twelve* will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Quorum of the Twelve will please be seated.

*The Patriarchs of the Church* here assembled, including the Patriarch to the Church, will please arise:

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Patriarchs of the Church will please be seated.

*The High Priests of the Church* here assembled, including the Assistants to the Twelve, the presidents of stakes and their counselors, the high councilmen, the presidencies of quorums, the quorum members, the Presiding Bishopric, and ward bishoprics, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The High Priests of the Church will please be seated.

*The Seventies of the Church* here assembled, including the presidents of the First Council of Seventy, the presidencies of other quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Seventies of the Church will please be seated.

*The Elders of the Church* here assembled, including the presidencies of quorums and quorum members, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Elders of the Church will please be seated.

*The Lesser Priesthood of the Church* here assembled, including the presidencies of teachers and deacons quorums, and members of priests, teachers, and deacons quorums, will please arise.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The Lesser Priesthood of the Church will please be seated.

*The entire congregation of the Church* here assembled, all the members of the Church, those bearing the priesthood, and those not bearing it, will please arise. Once more we suggest that those in the Assembly Hall and those listening in on the air, also arise and join in the voting.

It is proposed that we sustain the Counselors in the First Presidency, the Twelve Apostles and the Patriarch to the Church, as Prophets, Seers, and Revelators.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

The congregation will please be seated.

Following the procedure used by President John Taylor, the voting to sustain the other General Authorities, the general officers of the Church, and the heads of the auxiliary organizations will be in the form followed in regular General Conferences. The audience will remain seated while voting; all the members will vote at the same time, by the uplifted hand. We suggest that those in the Assembly Hall and those listening in on the air, also join in this voting.

It is proposed that we sustain as the Assistants to the Twelve:

Marion G. Romney  
Thomas E. McKay  
Clifford E. Young  
Alma Sonne  
Nicholas G. Smith

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain George Albert Smith as Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the First Council of Seventy:

Levi Edgar Young  
Antoine R. Ivins  
John H. Taylor  
Richard L. Evans  
Oscar A. Kirkham  
Seymour Dilworth Young  
Milton R. Hunter

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Presiding Bishopric of the Church:

LeGrand Richards as the Presiding Bishop, with Marvin O. Ashton as his First Counselor, and Joseph L. Wirthlin as his Second Counselor.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

### GENERAL OFFICERS OF THE CHURCH

It is proposed that we sustain as Church Historian and Recorder, Joseph Fielding Smith, with A. William Lund as assistant.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Church Board of Education:

George Albert Smith	Adam S. Bennion
J. Reuben Clark, Jr.	Joseph F. Merrill
David O. McKay	Charles A. Callis
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
John A. Widtsoe	

Frank Evans, secretary and treasurer

As Commissioner of Education, Franklin L. West, and as Seminary Supervisor, J. Karl Wood.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the Church Auditing and Finance Committee:

Orval W. Adams  
Albert E. Bowen  
George S. Spencer  
Harold H. Bennett

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as officers of the Tabernacle Choir, Lester F. Hewlett, president; J. Spencer Cornwall, conductor, Richard P. Condie, assistant conductor, and as organists, Alexander Schreiner and Frank W. Asper.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain the Church Welfare Committee as follows:

#### ADVISERS

John A. Widtsoe	Nicholas G. Smith
Albert E. Bowen	Antoine R. Ivins
Harold B. Lee	John H. Taylor
Marion G. Romney	Oscar A. Kirkham
Thomas E. McKay	LeGrand Richards
Clifford E. Young	Marvin O. Ashton
Alma Sonne	Joseph L. Wirthlin

and The Presidency of the Relief Society

#### GENERAL COMMITTEE

Henry D. Moyle, chairman  
Harold B. Lee, managing director  
Marion G. Romney, assistant managing director

with

Mark Austin  
 William E. Ryberg  
 Clyde C. Edmunds  
 Roscoe W. Eardley

Sterling H. Nelson  
 Stringam A. Stevens  
 Howard Barker  
 Ezra C. Knowlton

as members.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

It is proposed that we sustain as the heads of the auxiliary organizations of the Church:

Belle Smith Spafford, as President of the Relief Society of the Church of Jesus Christ of Latter-day Saints, with Marianne Clark Sharp as first counselor, and Gertrude Ryberg Garff as second counselor, with all the members of the board as at present constituted.

Milton Bennion, as General Superintendent of the Deseret Sunday School Union, with George R. Hill as first assistant superintendent, and A. Hamer Reiser as second assistant superintendent, with all the members of the board as at present constituted.

George Q. Morris, as General Superintendent of the Young Men's Mutual Improvement Association, with Joseph J. Cannon as first assistant superintendent, and Burton K. Farnsworth as second assistant superintendent, with all the members of the board as at present constituted.

Lucy Grant Cannon, as President of the Young Women's Mutual Improvement Association, with Verna W. Goddard as first counselor, and Lucy T. Andersen as second counselor, with all the members of the board as at present constituted.

Adele Cannon Howells, as President of the Primary Association, with LaVern W. Parmley as first counselor, and Dessie G. Boyle, as second counselor, with all the members of the board as at present constituted.

Those in favor will raise their right hands; those opposed will manifest it by the same sign.

#### **President Clark:**

President Smith, so far as I have observed the voting in each case was unanimous.

#### **President George Albert Smith:**

If Matthew Cowley is in the audience we would like him to come now and take his place on the stand.

(Brother Cowley came to the stand)

The new member of the Council of the Twelve has taken his place, after being welcomed by the Church.

The choir and congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

**PRESIDENT GEORGE ALBERT SMITH**

I wonder if anyone else here feels as weak and humble as the man who stands before you. I have been coming to this house since my infancy. I have seen all the Presidents of the Church since that time sustained by the congregation here, as their names have been presented from this stand. I have seen the Church continue to grow in numbers, and have realized throughout all my years that the Church of Jesus Christ is what its name implies. We who are members of this Church are indeed fortunate to have found the light and to have accepted the truth.

**GROWTH OF THE CHURCH**

In the year 1830, the Church was organized with six members. The adversary of all righteousness has from that day to the present sought to impede its progress and destroy it. I wonder if that great man, Joseph Smith, who gave his life that the Church might be organized and carried on as the Lord intended, can see the Church as it exists today, with its branches established in all parts of the world, and realize that each day since he was martyred, since he laid down his life and sealed his testimony with his blood, the Church has become stronger than the day before.

From this stand addresses have been delivered by some of the great teachers of the world. Some of the greatest students of the scriptures have explained the gospel from this stand, and men and women from everywhere have worshiped here. Yesterday, this house was apparently as full of the membership of the Women's Relief Society of the Church as it is today with both men and women together. Through that great organization, the Relief Society, begun by the Prophet Joseph, was given to womankind the dispensation of representing the Lord in their way as daughters, as wives, as mothers, and as representatives of their kind in all the world.

**THE RESTORATION OF THE GOSPEL**

We have had sustained here today various of the quorums of the priesthood, each one directed in its organization by our Heavenly Father. It was not a matter of personal wisdom on the part of individuals. In each case there was necessity for group organization, and as the Church grew and multiplied in numbers, the quorums have correspondingly increased until today in all parts of the world there are men divinely appointed, set apart, and endowed with divine authority, who state positively that they know whereof they speak when they testify that Jesus was the Christ, the Son of God, who died that we might all live. The Church that he organized in his day represented his Father and himself in all the parts of the world where it was established. In our day, by the direction of Jesus Christ our Lord, this Church was organized. It wasn't organized from just the

imagination of men and women. There came a necessity that the priesthood of the living God be restored. A youth was selected to begin the work. When he was less than fifteen years of age, Joseph Smith lived at or near Palmyra, New York state, on a little farm. He was confused about what he should do, or which church he should join. The various denominations in that community were holding revival meetings and one group was saying, "This is the way," and another, "This is the way," until he, being of a naturally religious turn of mind, having lived in a home where the Bible, the holy scripture, was read, found in one passage of James:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

### THE COMING FORTH OF THE BOOK OF MORMON

Although a boy fourteen years of age, he went into the woods near his home, into one of God's first temples, bowed down upon the ground, and asked the Lord in his confusion, "Which of these churches shall I join?" I have no doubt he was surprised when the answer came to him, "Join none of them." And then he was told that if he would obey the direction of our Heavenly Father, an important mission would be given for him to perform under divine direction. That was not the idea of a man who desired to deceive; it was the humble, simple faith of a boy. So he continued following the inspiration of the Lord. He continued carrying out the directions that were given to him by holy beings, the result of which was the uncovering in the Hill Cumorah of the golden plates from which the Book of Mormon, the history of the ancestors of the American Indians, was translated and published. Since then that book has been carried to the ends of the world, having been published in many languages. He was only a young man when that occurred. When the time came for its publication, he was ridiculed. People derided him and called him a money digger because he worked for a living and had to earn that living part of the time digging in the earth. But they didn't look upon him as a servant of the Lord; neither did the majority of the people in the days of the Savior accept Jesus Christ of Nazareth as a servant of the Lord. The great majority rejected Christ and rejected each of his followers who became members of the quorum of the Twelve.

Joseph Smith persisted in his work; and when the Book of Mormon was finally about to come from the press, after having been translated through the gift and power of God, for it was in a language unknown to him, the people in the neighborhood of Palmyra agreed that they would not buy it, thinking that they would thwart the bringing forth of the book. They supposed that their refusal to purchase it would make impossible the completion of its publication.

There had been written in that book at the time of its compilation the statement that the book would be received by many people. Joseph Smith didn't eliminate that statement when it came to publication.

When the people said, "We'll not read it," he did not take it out and say, "Well, I can't fulfil this." If he had been writing the book himself, he probably would have changed the script, but it was not his script, and so it went to the world. I was present a few years ago when the Smith farm near the Hill Cumorah was purchased, and as I went through the neighborhood I found only one copy of the Book of Mormon. That was owned by a man named Pliny T. Sexton, who was chancellor of the University of New York and the banker at Palmyra. He had a copy of the first edition of the Book of Mormon as it came from the press. The leaves had never been cut, and he kept it in the safe in the bank. I asked him, "Is there any place here where I can find another copy of the Book of Mormon?" He said, "I do not know." I then began to inquire among the people and found that the people of Palmyra had kept their word. They had neither bought nor would they read it. At that time Palmyra was a village and is still a village, but the Book of Mormon that was discredited then has since been read and accepted by people in all parts of the earth, people from many nations, numbering hundreds of thousands, and the work is still going forward, fulfilling the prediction that it was to be made

... known to all kindreds, tongues, and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world; and that all men must come unto him, or they cannot be saved. (1 Nephi 13:40.)

### THE SAINTS MOVED FROM PLACE TO PLACE

Men may conspire to prevent the work of the Lord, as they have done when they are prompted by the adversary, but his work has continued to grow from that day until the present time. As the Church grew, the people were compelled to move from their smaller places. Palmyra became too small, and they moved to Kirtland, Ohio. That became undesirable, so they moved into Missouri, from which state they were banished by the edict of the governor, and many of them laid down their lives as martyrs to the cause. The people then passed across the Mississippi River into the state of Illinois. In fewer than seven years that group of people, led by the youthful Prophet who had now grown to be a man, erected buildings and a magnificent temple which was the finest building in its day in the state of Illinois. In less than seven years Nauvoo became the largest city in the state, regardless of persecution and everything that was done to prevent the growth of the gospel of Jesus Christ that the adversary could inspire, including murder and every other wrong that goes with it.

### PROPHECY REGARDING SETTLEMENT IN THE ROCKY MOUNTAINS

At that time Springfield was a city of about twelve thousand and Chicago had a population of about five thousand. The Prophet of the Lord prophesied one day:



. . . the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize; others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of them would live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains. (*History of the Church*, Vol. 5, p. 85.)

Think of such a prediction at that time. The Saints were then four or five hundred miles east from where Omaha now is, and Omaha is approximately a thousand miles from the Salt Lake Valley. For the Prophet of God to say that they would be driven from there and go fifteen hundred miles into the wilderness, and there become a mighty people was a remarkable statement indeed. Has that prophecy been fulfilled? Our presence here today attests that it has.

#### REVELATION ON THE WORD OF WISDOM

I could, if I had time, open to you the Doctrine and Covenants containing the prophecies, the revelations of God to the Prophet Joseph Smith, and show that one by one they have been fulfilled, not by Joseph Smith's power but by the power of God. In referring to the advice and counsel contained in the eighty-ninth section of the Doctrine and Covenants, the Lord made this promise:

And all saints who remember to keep and do these things, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; And shall find wisdom and great treasures of knowledge, even hidden treasures. . . . (D. & C. 89:18-19.)

While Joseph Smith might write those words, he couldn't fulfil that promise. I stand here today as one of the humblest among you, as the result of the observance of the requirements of that revelation and other commandments that God has given. Observance of that commandment has placed the membership of the Church of Jesus Christ of Latter-day Saints in the tops of these everlasting mountains in a class by themselves. Not only do we have the lowest death rate of any people in all the world, but we also have a high birth rate as well. That was the promise that was given by the Lord in the days of the Prophet Joseph Smith. The Lord said that the destroying angels should pass by us and not slay us if we kept his counsel. What has been another result? The age of men and women in the Church of Jesus Christ of Latter-day Saints has increased until the average term of life among us is longer than among any other people in the world.

Another promise: The Lord said that he would give to those who would keep this word of wisdom, "great treasures of knowledge, even hidden treasures." I refer you to the February, 1944, number of *The Improvement Era* wherein was published a graph showing the relative position of the states of the Union as to the number of scientists born in those states in proportion to population. Strange as it may seem, if you began at the lower corner of that graph and followed up state

by state, you would come to the state of Massachusetts next to the highest on the graph, yet you would not have reached the state of Utah. You have to go twenty percent points higher up the graph to find Utah, the state that has produced more scientists born within its borders per capita than any other state in the American Union. That wasn't an accident; it was a fulfilment of the promise of God as a result of observance of the Lord's commandments. And so I call attention this morning to the fact that when we do represent our Heavenly Father in the way that he has desired, these blessings follow and are not an accident. They are the direct fulfilment of God's promises through his Prophet.

#### A PROMISE MADE AS A REWARD FOR LOYALTY

And so today, my brethren, standing here in humility before you, I would like to express to you my gratitude that you have seen fit to promise that you will help the humble man who has been called to preside over this Church as he strives to carry on by the inspiration of the Almighty. For this promise I am grateful, and I thank you that you have offered to do the same thing with regard to the two men who stand by my side as counselors, loyal and true and devoted Latter-day Saints, who have done everything to make my responsibility easier for me to carry. You voted to sustain the Quorum of the Twelve, the quorum that I belonged to for so many years that I felt like a stranger, almost, when I walked out of it to occupy the position as President of the Church.

And so I might go on with all these quorums. You have held up your hands in the presence of God to sustain this body of men in the leadership of the Church. I assure you that if you will fulfil your promise, the blessings of our Heavenly Father will abide with you and in your homes and with your loved ones, and Zion will continue to grow and spread abroad, and the truth will be carried to every land and clime and the power of the priesthood will be made manifest among our Father's children in many places where it has never yet even been heard. You men who are here, or who hold the priesthood, have that responsibility, and as one of the number, I would like to say, we can't let our own personal affairs stand in the way. If the call comes for us to divide the gospel of Jesus Christ with our Father's other children, it will be our privilege as well as our duty to put our own affairs in order, and like Joseph Smith and the men who began with the Church in the early days, go where we may be called to go. One of our departed brethren, Melvin J. Ballard, used to sing so beautifully, "I'll go where you want me to go, dear Lord; I'll be what you want me to be." That's the spirit of the gospel of Jesus Christ. Great is the joy that comes into the hearts of the men and the women who devote themselves to doing what our Heavenly Father desires them to do.

## PRAISE FOR THE WOMEN OF THE CHURCH

I would like to say to this great body of priesthood, you are fortunate men if you have been blessed with a good wife, a daughter of God, to stand by your side. And I want to say to you that God loves her just as much as he loves you. If you would have his blessings, you will treat her with love and kindness and tenderness and helpfulness. She will then be able to carry on under the responsibilities that come to her to bring children into the world and nurture and care for them and teach them the plan of life and salvation. And so I plead with you, my brethren, let your homes be the abiding place of love, and the authority that you bear should magnify that love in your soul and in the lives of your wives and your children.

Yesterday this house was filled with the daughters of Zion, and I say without hesitation that you could find no more beautiful picture of womankind in all the world than was here yesterday afternoon. These faithful wives, these faithful daughters, assume their portion of the burden and carry it on. They make their homes a heaven when sometimes without them the homes would be anything but heaven.

So today, my brethren, I feel to say to you, grateful am I for membership in this Church. Thankful am I that I have lived among this people. I want to express my gratitude to hundreds of you who are here today for the courtesies and the hospitality that many of you have extended to me. I realize that it is not because of the man that you have extended these courtesies, but because he represented the Lord as his humble servant. You have earned your blessing and will continue to have it for all your kind deeds extended to his servants.

## WORK OF EARLY DAY LEADERS

Now, as I stand here I realize that those who gave their lives in the early rise of the Church, including Joseph Smith and Hyrum, his brother, could have run away from the danger that threatened them. They knew, however, that that was not the thing their Heavenly Father desired. So they remained behind, after having finished their work; and under the leadership and direction of the Prophet, who by the way was the younger of the two brothers, builded a temple to God on the banks of the mighty Mississippi River in the beautiful city of Nauvoo, and they built it to completion far enough so that the ordinances of the Holy Priesthood were administered, and marriage for eternity was consummated therein. And since the erection of the Nauvoo Temple, the same blessings given there have followed in the other temples to the number of nine. Think of it, my brethren. Beginning only a comparatively few years ago with six members, day by day the work of God has gone forward among the children of men. No longer are the Latter-day Saints despised as they used to be, because the adversary had misrepresented them, but they are now respected by great and good men everywhere because of what has

been accomplished. We could not have made these achievements except that our Heavenly Father had made it possible for us to do it. So, we ought to be thankful this day.

I ask that the Lord may take us to our homes when we have finished our labors with this conference, and that each of us will go back to the roof that shelters us, wherever it may be, with the renewed determination that God, being our helper, we will prove worthy of him in whose image we have been created. If we will do that, there will radiate from our very presence, wherever we go, a power of righteousness, and the communities in which we live will be blessed thereby.

#### GRATITUDE FOR BLESSINGS

I am grateful to these wonderful organizations, without naming them, that have carried their part of the responsibility. You voted for the leadership of these here today. I am grateful for the Tabernacle choir and the other glorious choirs that we have throughout the Church. This marvelous Tabernacle choir and organ that hold forth every Sabbath day have preached the gospel to the ends of the earth, because its program has been carried everywhere. And then we have the Singing Mothers of the Relief Society. They not only do what the Lord desires them to do in their lives, but they sing praises to him and teach others to do the same.

How blessed we are in this house, sanctified to God by the teachings that have been given here by righteous men and women. Here we are today, not as a conglomerate community, but as a band of brothers and sisters, worshipping at the same shrine, praying to the same God, living the same gospel, keeping our homes under the supervision of the same spirit. I don't know how any one of us can enjoy these blessings without having his feelings exalted and from the depths of his soul thank him who bestows upon us all our blessings.

I pray that our Heavenly Father may continue his favor; that peace, comfort, and satisfaction may abide in your homes; that these men who are in the various mission fields of the earth, may be magnified before the people and exercise the authority that has been conferred upon them to build, not destroy, but to build a better world that our Heavenly Father will be delighted to honor and to bless because of its righteousness. The Lord bless you in your missionary fields of labor, and all of you men in your various callings, all you women in your homes and abiding places, and the organizations with which you are identified. May the Lord bestow every blessing, and I pray that his spirit may continue with us today, henceforth and forever; and when the time comes that we shall stand before the Great Judge, where we all will report some day, that we will find our record of such a character that the Lord will say to us,

... Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord. (Matt. 25:23.)

I pray that this may be our blessing and the blessing of every soul that we can influence by lives of righteousness and worthy example, all of which I ask in the name of Jesus Christ, our Lord. Amen.

### ELDER GEORGE F. RICHARDS

#### *President of the Council of the Twelve Apostles*

I feel very humble in undertaking to address this large congregation, but I have the assurance by your vote that you are my friends. If I have any enemies, I do not know of them. If I have done anything to injure any person, I am very sorry for it. If anybody has done anything in an effort to injure me, I cheerfully forgive him and pray God's blessings upon him. If any of us have done any wrong, I trust that we will discover it and repent of our sins and receive that Spirit from the Lord, the Holy Ghost, which brings peace to our souls, notwithstanding what may be going on about us.

#### EXPRESSIONS OF GRATITUDE

For thirty-nine and a half years, brethren and sisters, you have been sustaining me as a member of the Council of the Twelve in your semi-annual and annual general conferences and in your quarterly conferences in the stakes. I appreciate this, of course. Great kindness has been extended unto me and now today you have expressed your willingness still to sustain me as a member of the Council and President of the Council of the Twelve. I appreciate this greatly.

I am thankful with you for the gospel of the Lord Jesus Christ, for its restoration to the earth in these last days and for membership in the Church and for the blessings that we have received under the gospel. Everything is offered unto us that our Father in heaven has to give, if only we will be faithful as we have covenanted to do when we entered the waters of baptism into this Church.

#### TITHING A TEST OF FAITHFULNESS

I had thought that I might be privileged to speak at this conference, and I have thought to speak about a very important subject pertaining to the gospel of Jesus Christ, one that is dear to the hearts of faithful Latter-day Saints. I refer to the law of the tithe, which is the revenue law of the Church. When a member of the Church pays a full tithing, he has the satisfaction of knowing that he is in the favor of the Lord. It is an opportunity to us, brethren and sisters, to show to the Lord that we are willing to make sacrifices for the accomplishment of his mighty purposes in the earth, the saving of the souls of the children of men, for the tithes of the Church are a potent means of accomplishing that end. Those of us who have paid our tithing in full have done our full share in all that has been accomplished by the use of the tithing of the Church. Tithing is a test of the faith of

the members of the Church. He is fortunate indeed whose faith has sustained him in meeting the obligation of the tithe. There are great blessings attached to the faithful observance of this law, and for neglect to pay tithing there are serious consequences attached.

### THE WORD OF THE LORD

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (Malachi 3:6-12.)

I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

And it is my purpose to provide for my saints, for all things are mine.

But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (D. & C. 104:14-18.)

The law of the tithe is as old, as just, and as true as any others of the laws of God. It has come to us by revelation as a part of the gospel restoration, and in fulfilment of the prophecies of the holy scriptures.

And he shall send Jesus Christ, which before was preached unto you:

Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. (Acts 3:20-21.)

### A JUST LAW

It is God's own plan of distribution of the financial responsibilities of his Church. It exacts nothing that is unreasonable, unjust, or impossible, hence there can be no justification for non-compliance therewith. The law of tithing in the Church is regarded as being of such importance, as a test of faith, that a member who does not be-

lieve and practice it as a divine law is not accounted as being worthy of receiving the priesthood and temple blessings or occupying a position of presidency in any of the organizations.

The building up of the kingdom of God is a common cause in which we, as Latter-day Saints, are engaged. Each person anticipating an eternal inheritance therein should be willing to do his part according to his means. That is all the Lord has asked of us in giving to us the law of the tithe. A good member of any organization with which he may be affiliated will willingly bear his just proportion of the expense in its maintenance. We would not like to be known otherwise than as good members of the Church to which we belong.

In this connection, we might with profit be reminded of the experience of Ananias and his wife, Sapphira, of old, and not withhold any portion of our tithing from the Lord. If to do so would cause us to lose our faith and standing in the Church, it would be more serious than that which befell Ananias and Sapphira for a similar offense. In many instances the desire to get wealth militates against the payment of tithing.

The Lord understood that propensity in man and warned against it:

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also. (Matt. 6:19-21.)

The Lord requires our undivided affection, our whole heart.

. . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (Matt. 22:37.)

#### QUOTATIONS FROM MANY SOURCES

Quoting from "Gems of Thought" by George W. Brown, Rev. Dr. John Wesley Duncan says:

If the tithe is not a present obligation, not in force, then we reply the scriptures are meaningless in their teaching on the subject; and furthermore, if this be not God's plan for financing his kingdom, he has no plan.

Rev. E. M. Runyon says:

The man who religiously tithes his income is a doubly converted man. Tithing weans him away from covetousness, which in scripture is classed along with stealing, adultery and drunkenness, in its power to alienate a man from God. (p. 12.)

John H. Holliday says:

One of the plainest teachings of the word of God is the obligation of stewardship. Over and over again it is enjoined upon man as a duty under

all circumstances. We are to give not only our substance, but our time, and our talents. God claims all. They are his gift to us. What he entrusts to us is to be used for his kingdom and his glory. With these commandments go promises of rich rewards that are received by those who obey, as myriads here and above can attest. The systematic giving that the tithe compels is full of blessing. It gives one the ability to have something always for a deserving object. It cuts out the roots of selfishness. It nourishes the virtues of brotherly love and helpfulness. It realizes the privilege of being a co-worker with God, and it creates that cheerfulness in the giver that makes God love him. How wonderful that we can endear ourselves to the great God in such a simple way. How wicked and foolish if we do not. (p. 23.)

Harry Whitcomb says:

While the tithe would fill a long-felt want, and abundantly finance all the great enterprises of the church, that is not why we should tithe. The reason why we must *tithe* is because the word of God clearly commands it. . . . God might have annulled the law of the tithe by the word of him who came "Not to destroy the law, but to fulfil it," but instead Jesus laid a tremendous emphasis, and an untold weight of obligation on the old law, when he said that men *ought* to tithe. How that ponderous "ought" from Jesus' lips should thunder in our ears, and in our hearts, and in our consciences. (p. 56.)

I quote from *The Deseret News* of September 23, 1915:

The Baptist state convention concludes its annual sessions this evening, after an eventful and pleasant meeting with an attendance gratifying to those in charge. A feature of today was an address by the Rev. Dr. L. S. Bowerman, pastor of the Immanuel Baptist Church of this city, on "Tithing, the Minimum Basis of Giving." He strongly advocated the ten percent tithing system, as it obtained in the Mormon Church, remarking, incidentally, "We ought to be as fully religious as the Mormons." "Since the days of Abraham, a thousand years before Moses was born," said Dr. Bowerman, "the tithing system was inaugurated, and so took the precedence of the Mosaic law."

The speaker traced the history of the tithing system through the Old Testament, and showed its indorsement in the New Testament, closing his address by showing the promises of God to the individual and the nation who paid their tithing to his service and for his cause, that they should prosper in the end not only in the goods of this world, but as recipients of spiritual blessings. Dr. Bowerman's address was very well received and was considered one of the most scholarly addresses of the convention.

Rev. A. N. Fisher of Pasadena, California, said that:

While the Methodist Church has not adopted the tithing system to raise funds for its support, the plan was sanctioned at the national convention of Methodists which was recently held in Indianapolis. Mr. Fisher said that this system was right and successful inasmuch as the church now employing it (L.D.S.) is in most satisfactory financial circumstances. The plan, he declared, appealed to the 3,700 delegates to the convention. It was, he stated, the most representative gathering ever held in the interests of the Methodist Church.

#### LATTER-DAY TEACHINGS AS TO TITHING

The Church of Christ is destined to bless the whole world by reforming it. It will eventually correct all the great evils of society



and lift mankind to a higher level, physically, morally, and spiritually. It is a worthy cause in which to be engaged and for which to spend our means and talents. It is the greatest reform movement of the age. It is bound to succeed, for it is founded upon true principles revealed anew from heaven. Those who aid in its establishment and growth shall surely share in the happiness and satisfaction, as well as the honor and glory of such a mighty work.

The poor receive assistance from the tithes, and to withhold the tithing defeats that part of God's plan.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin. (James 4:17.)

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? (D. & C. 58:29-30.)

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming. (D. & C. 64:23.)

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (Malachi 4:1-2.)

President Joseph F. Smith said:

There are other books which not only credit what has been paid, but show what ought to have been paid. (Temple Historical Record, p. 47.)

Does our tithing account balance?

President Heber J. Grant made this statement:

I desire the resignation of every man presiding over the people who does not believe in the law of tithing.

He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you. (D. & C. 41:5.)

And I give unto you a commandment . . . that ye shall live by every word which proceedeth forth out of the mouth of God. (D. & C. 98:11.)

Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you (D. & C. 136:42.)

May the Lord bless you, my brethren and sisters, and all of us, with faith to pay our tithing honestly, to give our offerings generously, and to maintain our integrity to the truth and help carry on the work to the end, I pray in the name of Jesus Christ. Amen.

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

There is time only for a word.

Today I have, by my uplifted hand, witnessed to President Smith, to you, and to the Lord, that I will sustain him as prophet, seer, and revelator, and President of the Church of Jesus Christ of Latter-day Saints. Each of you has made a like covenant. The Lord has said, "... if ye are not one ye are not mine." (D. & C. 38:27.) God give to each and every one of us the strength and the power to be loyal, to give up faultfinding, to give up trying to find new ways, to obey the commandments of the Lord—to obey those whom you have yourselves sustained to lead you, for without unity in leadership there cannot be progress and this Church cannot be built up. God give to all of us the power to do this, I humbly pray in the name of Jesus Christ. Amen.

**President George Albert Smith:**

The Relief Society Singing Mothers of the Salt Lake stakes will now sing for us. Before they do so, I would like to say that President Clark will not consider the remarks he has just made, I hope, as his address to the Conference. We will give him more time on another occasion.

Selection by the Relief Society Singing Mothers, "Sweet Is the Work."

**President George Albert Smith:**

I think this large audience would like to know that Aunt Augusta Grant, who for so many years took care of our beloved President who passed away not long ago, has been sitting through these services. We are so happy to have her here.

Elder Joseph F. Smith, Patriarch to the Church, offered the closing prayer. Conference adjourned until 2 o'clock p.m.

## FIRST DAY AFTERNOON MEETING

The second session of the Conference was held in the Tabernacle at 2 o'clock p.m., Friday, October 5. Again the building was crowded to capacity.

**President George Albert Smith:**

You will notice we are trying to run this Church on time, and it has been on time all the way.

This is the second session of the 116th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

There are on the stand this afternoon all of the General Authorities of the Church as sustained this morning.

This full service will be broadcast over Station KSL, Salt Lake City, as will also the services tomorrow, Saturday, at 10:00 a.m. and 2:00 p.m., and also the services Sunday at the same hours. These same sessions will also be broadcast over Station KSUB at Cedar City.

The singing this afternoon will be by the Relief Society Singing Mothers of the Salt Lake stakes. Sister Florence J. Madsen is the director; Elder Alexander Schreiner is the organist.

Our first song will be by the choir and congregation, "Redeemer of Israel," after which the opening prayer will be offered by President Willard L. Smith of the Alberta Stake.

Singing by the choir and congregation, "Redeemer of Israel."

The opening prayer was offered by Elder Willard L. Smith, President of the Alberta Stake.

The Relief Society Singing Mothers sang the anthem, "Holiness Becometh the House of the Lord."

## ELDER JOSEPH F. SMITH

### *Patriarch to the Church*

For the time allotted to me this afternoon I pray that I may have an interest in your prayers that I may bear my testimony to our mutual benefit.

There are occasions, great occasions which come to us, which we would fain share with our brethren and sisters.

### A MEMORABLE OCCASION

It is frequently said that the Lord has raised up a particular man to perform a particular mission. Everyone of us here has heard that discussed and has heard how the peculiar talents of each of the presidents of the Church have been of a special value during his respective mission. I wish that all the members of the Church could have witnessed the council meeting wherein the Presidency was re-organized. If ever there was a time when the Spirit of the Lord was indubitably manifest, it was on that occasion. Everyone present thrilled to it. Everyone present was aware, beyond doubt, of the absolute rightness of it.

It is not for me to say what particular mission President George Albert Smith has ahead of him. This I do know, however, that at this particular time in the world's history, never was the need for love among brethren so desperately needed as it is needed today. Furthermore, I do know this, that there is no man of my acquaintance

who loves the human family, collectively and individually, more profoundly than does President George Albert Smith. Those two things coming in conjunction, the need for love, his presidency at this time, have for me at least, peculiar significance. And I should like this afternoon to be remembered as saying just this—We must love one another, and we must do more than that.

### LOVE FOR FELLOW MEN THE NEED OF THE WORLD

The Savior told us what the two great commandments were. At another time he went beyond loving one's neighbor, at least he became more specific on another occasion:

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. (Luke 6:27-28.)

A little later on he continues:

For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. (Luke 6:32-33.)

In a world seething with hatred, in a world calling for harsh government of vanquished people, I hope that the Latter-day Saints can remember that we must love our enemies. There are those who say, "But we must be practical. It is no time for sentimentality. We must face facts." With that I heartily agree. We must face facts. We must be practical, and I bear you my testimony that the only practicality which will bring peace to the world is that we shall love our fellow men.

### THE MEANING OF FREEDOM

So much has been talked about liberty; so much has been said about fighting for freedom. What good is the winning of battles if we shall negate them by acts of unwarranted hatred? About this matter of freedom, I should like to say this regarding personal responsibility: too many people think of freedom in terms of license. Freedom is not the right to do as one "jolly well" pleases. Freedom stops for someone when someone else commits an act detrimental to his neighbor. I have no right to any conduct which would impede the progress of my neighbor. I have no right to any act which would take the freedom from someone else. And that thought carried a little further is of tremendous significance to the Latter-day Saints. This is a missionary Church. Upon us rests the responsibility of crying the gospel to the world because only by it can peace and liberty come.

### THE POWER OF EXAMPLE

It is very easy sometimes for Latter-day Saints to say, "What I do is my own business. If I break the Word of Wisdom a little bit,

that's my business." There is no such thing as strictly private conduct. A Latter-day Saint, in a careless moment, may perform a thoughtless act which will stand in the way of someone else's accepting the gospel. I know of one little branch in the mission field that had been built up laboriously, and that little branch was all but destroyed by a careless act of a thoughtless missionary. It is well for us to take careful stock of any projected action, no matter how seemingly trivial, and ask ourselves, "If I do this, if anybody sees me do this, will it discourage his faith in the gospel of Christ?"

How tragic to have someone interested in the gospel, on his way in the path of investigation, see a Latter-day Saint violate one of his ideals, and then say, "If that's Mormonism, I want none of it. If they preach one thing and do another, I want none of it." Brethren and sisters, every one of us will be held responsible for any act which proves to be a stumbling block to someone else. We have no right to such conduct. Yes, we have the power to choose; we have the power to do, but we have *no right* to conduct which would discourage someone else from obtaining the blessings which come through faith and obedience to the gospel of Jesus Christ. It is easy in the modern tempo of living to be careless. It is easy to be unwise. It is easy to speak harshly. Let's take thought as Latter-day Saints; let's be contributors to peace. Let's be brethren. Let's love one another and remember that love can be deliberately developed. It can be cultivated through service. You love those whom you serve. Parents love children more than children love parents because the parents do more for the children. Their love grows out of service. If you would love a man, do something for him.

I pray that we may be Latter-day Saints. Bear in mind, ours is the responsibility to carry the message to the world, not merely by word of mouth, but by every act and the manner of every action which is perceived by others.

I pray that the Lord will help us to live according to his word, that we may love each other, that we may be just, that we may even learn to love our enemies, that we may so live that people observing our lives will be encouraged in their faith, and I ask it in the name of Jesus Christ. Amen.

### ELDER OSCAR A. KIRKHAM

#### *Of the First Council of the Seventy*

#### AN EXPRESSION OF LOVE

I trust that I may enjoy the blessings of the Spirit of the Lord. For fifteen years I had the pleasure and the inspiration of working at the side of President George Albert Smith, when he was general superintendent of the Young Men's Mutual Improvement Association and I was the executive secretary. I want to bear testimony to the

knowledge that comes with intimate association, of how kindly this man has been in his judgment, the inspiration of his leadership, and his outstanding love of youth. The great national organization of scouting has presented to President Smith the Silver Buffalo award which is a recognition of one who has served and loved the youth of America with an outstanding record. There are not many men in the Union who have this privilege bestowed upon them, which has come to our beloved President. It is not only here in this land that he is loved. Just a few days ago I was in Canada with John Stiles, executive commissioner of the Scouts of Canada, who expressed to me personally his great delight in the coming of new responsibilities, as he said, "to the man I love, George Albert Smith."

#### THE WORK OF THE CHURCH GOING FORWARD

I am happy also at this conference time to know that peace has come again and especially as it relates to our own Church service and work. I was delighted to read the announcement that the Relief Society is going to have a new home, a home of its own. The great thing in life in working with people is forever to preserve their pride, the pride of organization, no matter what that group may be. I have always been very proud of the recognition that the leadership of this Church has given to the women of the Church. Now it has received another lovely expression through the approval of the building of a home of their own. I am happy to know that the Sunday Schools can now go forward. They have been progressing, but can now go forward with greater strength. I am happy to know that the Young Men's and Young Women's Improvement associations, with their great general boards can go forward; these organizations that work so closely with youth and with the spiritual growth of the Church. They deal with youth and youth's desires, trends, and aptitudes. Just think, I recall that in one year over one hundred twenty-eight thousand young people in this Church took part in the activities of those two great organizations. That's what youth needs—the opportunity to express itself in some worthy task. I hope that the leadership of this Church will turn more and more opportunities to youth. Let us stand on the sidelines and watch the unfoldment, yes, of destiny with youth. They are waiting; they are ready; and I have faith in them.

I remember at one of our great June conferences twenty-seven couples came to be married in the temple. They had played together; they had prayed together; they came to the house of God together.

I rejoice in the great Primary Association, especially in the one great activity of their hospital. I have a Jewish friend who for the past few years, if I don't call upon him to assist the hospital, calls on me and says, "Well, Oscar, what can I do this year?" and he has made a number of gifts to that institution. But I love the activity associated with it, for happy playing children give of their pennies to the handicapped. How beautiful that is!

I speak of these auxiliary organizations because we have so often, in our religious progress, and I think correctly so, paid our respects and our appeal to the great body of the priesthood, the great authoritative, responsible body of the priesthood of the Church, in its progress. But I, out of the years, feel restrained to say my humble words in support of these great auxiliaries. I have met with the boards and felt their spirit, heard their testimonies, known of their desires, and they have only one aim: to serve God and see his great work go forward.

#### OPPORTUNITIES FOR MISSIONARY WORK

I rejoice with you in the coming of the great opportunity in our Church for missionary service. I feel it very definitely personally. I rejoiced in an all-day session in the temple just day before yesterday with the mission presidents of the great missions of the United States, and heard their appeal for more missionaries and heard how they have tried to hold the ranks of scattered branches where they have no missionaries. Many of the states of the Union are without a missionary. May God grant that that spirit may come to us in rich abundance, for it is an outstanding purpose of this Church to carry the word of God to all people. How beautiful is the gospel of Jesus Christ, and how fortunate are they who have the privilege of carrying that message! Its simplicity, its beauty, its strength! Just take the first few fundamental principles: faith—how natural it is that God put in his great plan faith in God and his Son Jesus Christ, and for us in this dispensation, faith in the divine mission of the Prophet Joseph Smith. And repentance naturally comes when the heart and the soul are awakened; that repentance which means: "Sin no more, Live the righteous life." And how blessed is baptism, an admission and a testimony of our own willingness to enter into this great cause, and how blessed the divine benediction of the Holy Ghost that follows. See how natural the plan is of the gospel of Jesus Christ; how it unfolds in its simplicity, in its grandeur. The world is waiting for this message. The world is waiting for it. God put it into the heart of every soul this day, in the sound of my voice. I humbly pray that each shall say, "Here I am, Lord. If I am worthy, take me." And may I say this closing word, for it is also the spirit of missionary work.

I heard a young lady in El Paso say not long ago, "Well Brother Kirkham, you know I have an idea about missionary work. I believe if the Church would just live the gospel plan we wouldn't have to have much missionary work. The world would come to us and say, 'We must know more about this people, we must know more about how you live and do and the things you accomplish.'"

God help us to live our religion and catch the inspiration of carrying it abroad, for the greatest blessing will come back to us in so serving, and may God bless the great auxiliaries of this Church in

the glorious work they are performing, I humbly pray in the name of Jesus Christ. Amen.

## BISHOP LEGRAND RICHARDS

*Presiding Bishop of the Church*

My brothers and sisters, it is a wonderful privilege to be able to attend this conference with you today. I thank the Lord for membership in this great Church.

### THE "PEARL OF GREAT PRICE"

When Jesus was among men, he said that the gospel was the pearl of great price, and one seeking goodly pearls would sell all that he had in order that he might acquire the pearl of great price. I thank God that I possess this pearl of great price through having membership with you in this great Church. And then Jesus indicated that if we would seek first the kingdom of God and his righteousness that all other things would be added unto us. Not that we seek last, that we give him the crumbs that fall, as it were, from the Master's table, but that we seek first the kingdom of God and his righteousness; and I thank the Lord that there are so many faithful Latter-day Saints who are seeking first the kingdom and they are enjoying the gifts and the blessings of the Lord which are above all other riches in this world.

### KEEPING UNSPOTTED FROM THE WORLD

One of the means by which we can increase our spirituality and appreciation of the gospel is by doing what the Lord has suggested in a revelation to the Prophet Joseph Smith:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (D. & C. 59:9.)

Is there any true Latter-day Saint who would not like to keep himself more unspotted from the world? Is there any father or mother in Israel who would not like his or her sons and daughters to keep themselves unspotted from the world? We have been greatly impressed by the letters we have received from our boys and girls away from home during this war—how they have traveled, in many cases in jeeps, for miles in order that they might meet with a few more of our boys and girls, and these letters have indicated the joy that these boys and girls have had when they could meet together. These letters have convinced us that such meetings have contributed largely to the ability of our boys and girls to go out into the world of men, wicked as it is, and keep themselves unspotted from the world.

Jesus said:

For where two or three are gathered together in my name, there am I in the midst of them. (Matt. 18:20.)



Wouldn't you like to go where he is? Wouldn't you like your children to go where he is, where they can visit with him through his holy spirit and feel his power? For I do know that when men and women meet together in his name, there he is present at least by the power of his holy spirit.

While I was attending a stake conference a short time ago a bishop handed me a copy of a letter written by a young man from Normandy just following D-Day, where he had been engaged in the conflict, and in substance he said to his bishop: "Bishop, when I was home I didn't bother you very much. I never came to your church, but when I come back I am serving notice on you now that I want a reserved seat, and I will always be there to occupy it." Well, he did not come back. He fell in action, but methinks that in the heavens above the heavenly hosts would recognize the expressed wish of that boy.

#### IMPORTANCE OF ATTENDANCE AT SACRAMENT MEETINGS

Brothers and sisters, I think there is nothing more important, if we would find joy and peace and the happiness the gospel has to give, than that we as Latter-day Saints form the habit of attending our sacrament meetings and taking our children with us. I think the Church has a right to expect that of its leaders. I think the Lord expects it of us. It always grieves me if I hear someone say, "Well, he or she is a general board member, a member of the high council, a member of some ward in a position of responsibility, and he does not attend sacrament meetings." I tell you we just cannot live our lives alone, either. We need the blessings that come from meeting together, and we need to set the example to those who are about us, for as with the priest so with the people, and the people are likely to follow if we set the example and point the way.

Jeremiah of old, speaking of our day said:

Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. (Jer. 3:14-15.)

Many of us have spent many years of our lives inviting backsliding Israel, the children of God, to come to Zion, and when they arrive here they find out how marvelous is the organization of the Church and the priesthood quorums and the auxiliaries that Brother Kirkham has been speaking of, which the Lord has provided to feed them with knowledge and understanding if they will only come and attend their meetings; but if they do not attend their meetings, how can the Lord feed them with knowledge and understanding as he has promised?

I remember reading the remarks of President Grant where he said he knew Saints in foreign lands who would walk miles to be able to attend a sacrament meeting because they loved the truth and they

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loved the Church; and when they came here that love waxed cold and they would not even walk across the street; and then he indicated that just as the body without food will wither and die so also will the spirit of man wither and die without spiritual food. And I could not help thinking of the words of Jesus. After he had fasted forty days, (and there can be no question but what he was hungry), the devil came to tempt him and pointing to the stones said:

. . . If thou be the Son of God, command that these stones be made bread.

But Jesus rebuked him in the words of Isaiah, saying:

. . . It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4:3-4.)

We must go where the words of God are to be heard if we would not wither and die spiritually.

Brigham Young said:

Whether we be poor or rich, if we neglect our prayers and our sacrament meetings, we neglect the Spirit of the Lord, and a spirit of darkness comes over us. (*Journal of Discourses* 10:300.)

We do not want to neglect our prayers; we do not want to neglect attendance at our sacrament meetings. We do not want a spirit of darkness to come over us. I want to bear testimony to you Latter-day Saints, as a result of my own experience and training, and that of my children, that I know of no better way that we can keep the spirit of God burning in our souls and in their souls than by attending sacrament meetings. When I walked out of our fast meeting one day with my son, who was a teacher in the Aaronic Priesthood, he turned to me and said, "Daddy, if the bishop had not announced the closing song just when he did, I could not have kept my seat another minute." And I thanked the Lord that my boy was there to feel that spirit and that power, for

. . . where two or three are gathered together in my name, there am I in the midst of them. (Matt. 18:20.)

When I think of how marvelously the Lord has provided for our spiritual growth and edification and advancement, and how dilatory some of us are in accepting his invitation, I feel, as I imagine Alma did, of old, when he said:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth. (Alma 29:1.)

that I might be able to make the Saints realize the importance of their responsibilities in these matters. I wonder when Jesus does meet according to his promise, and there are groups of two or three where there might be tens or hundreds, if he does not feel as he did when he stood overlooking Jerusalem and cried out,

O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not! (Matt. 23:37.)

Then he adds:

Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Matt. 23:38-39.)

May we accept his invitation, mingle with the Saints, strengthen the wards in their meetings where we reside, that we may not have a spirit of darkness come over us and that our houses may not be left desolate unto us.

May God bless this great Church and kingdom and all its members, I pray, in the name of Jesus Christ. Amen.

### ELDER MARVIN O. ASHTON

#### *First Counselor in the Presiding Bishopric*

There is always safety in either a silent prayer or a request aloud by one having this responsibility. Yes, it is safer to have the prayers in our behalf of those who are listening in. I am keeping in mind some of the words of President McKay in his prayer today, namely: "May those who take part today say those things they should, that when they have finished there will be no regrets." I have in mind also a few words uttered by Sister Kate Barker yesterday in Relief Society conference in her prayer. I thought those words just a little unusual. They were: "Lord we thank thee for another chance." She was speaking of the world war and that it is now over. In other words, we are all happy and thankful to the Lord that we are still here and have another chance to go on.

### THE POWER OF THE ATOMIC BOMB

So much has been said of late about the atomic bomb that one mentioning it here shows considerable bravery. It takes considerable intelligence, they tell me, to know much about this discovery. Therefore, I can say very little about it. I know this (if you can believe what you read) that where that bomb struck, incident to the first real experiment in the dry hills of New Mexico, that it took the sand of the desert and made glass out of it, so terrific was the generated heat in the explosion. I don't know too much about the damage done by the atomic bomb to the cities where dropped, but I have a prayer in my heart that the explosion of those bombs and the realization of the possibilities of their destruction have done something to the human mind. I must say that years ago I didn't know whether or not I liked the expression "God-fearing people." I thought we shouldn't fear God too much and that we should have his love rather than to be afraid of him. As I grew older, however, I began to think and wonder if there wasn't some sound philosophy in having

a kind of fear of God. I hope the realization of the power of this new force will mean a fear in us that is going to drive us closer together in doing right. Yes, I hope the inhabitants of this world will really get together, or to put it in the words of President Truman, "We are going to learn to live together or die together."

### PEACE MUST COME FROM THE HEARTS OF MEN

The other night, I heard the observation of a lady whose husband was the president of the Rotary Club in San Francisco. She, by virtue of his position, was invited to the big banquet with those peacemakers there. This lady sat beside a delegate, I think, from the Lebanon country. This gentleman was not a Christian, but he turned to her and said something like this: "If this old world is going to get back on its feet, if there is really going to be peace, it is going to be when we get into our hearts kindness towards one another. We must do the kind things such as that One whom you worship who made the trail time and time again from Jericho to Jerusalem."

Someone else has said that we are never going to have peace in the world until peace is in our hearts. If you and I expect peace to come to the world simply by legislative bodies getting around big mahogany tables, we are certainly mistaken. It must come from our dear selves. It is going to come from the proper attitude, one towards another.

I always liked these words of Ella Wheeler Wilcox:

So many Gods, so many creeds  
So many paths that wind and wind,  
While just the art of being kind  
Is what the sad world needs.

If there ever was a time when we should be broad-minded it is now. We are not going to get to first base in this grand game of peace in the world until we are more tolerant. I think that means you, and I think it means me.

Let us be righteous, but not too rigid. You know I have much respect for the rubber tire. Take the tire off your car and put on solid steel wheels. Let the steel fight the hard road instead of rubber doing the job. How far are you going to get? You'll grind up the road—you'll wear out the steel tire, to say nothing of the jolt and the uncomfortable riding you will get. The steel wheel would not last long. I have respect for a rubber tire because it gives and it takes. The fabric is made firm, but it accommodates itself to the road. Now let me not be misunderstood in this comparison. I don't want to be so broad-minded that I forget the standards of this Church and our particular message to the world. May I repeat again the words of Bernard Shaw: "Let's be open-minded, but let's not get in a draft." I have ringing in my ears the words of President Clark at the dedication of the Idaho Falls Temple: "To be tolerant doesn't mean to accept." Let's be tolerant, let's be kind, but let's hold to our

own standards. The world is calling louder than ever for real tolerance.

I like the word "practical" used by our Patriarch who has spoken to us today. How practical are you in your thinking—how practical am I? This getting peace into the world—whose business is it? Again I say it is yours—it is mine. I am thinking of the sign in some of our fields, "*No Trespassing. This means you.*" It means you and me. I won't forget one of the stories they told us while I was going to the L.D.S. University. I think it was in the psychology class. It was the story of the wealthy lady who went to the theater. It was in the days when the coachmen had to stay out in the storm and wait. They say that as she sat witnessing the heart-rending scenes on the stage before her that she wet several handkerchiefs with her tears. But while she was so weeping, her coachman was freezing to death on the outside. She was not practical. Her emotions were off in another world, but those that she should be mindful of, close at hand, were suffering. You good lady in the home, what is your attitude towards your hired girl? Mr. Man of the house, what is your attitude towards the humble man working for you? Yes, and let's go a little further. It works both ways. Mr. Employee, what is your attitude towards the man who gives you employment? What is your attitude towards your neighbor, whether he is a member of your Church or not?

I was very much impressed in the temple, day before yesterday, in listening to Elder Cowley speak of the virtues of his brown people in New Zealand. We learn some great lessons from these people. I will not forget in a hurry a little play I saw acted out a couple of years ago by the Papago Indians. The whole setup was teaching the lesson of America being the great melting pot and what the responsibility was of a new immigrant coming to this country in seeking shelter here. The first act showed the big melting pot in the center of the stage. Each immigrant came up to the pot and took a sip of the contents. The Indians made it very clear that when they tasted it, it was displeasing to them. They didn't like the soup. Each withdrew with decided dissatisfaction. Now we come to the second act: each child brought in his hands his heart and put it into the kettle mentioned above. I can see each little brown Indian coming in one at a time, putting his heart into the big melting pot. The last act showed these little people from all parts of the world coming in again to taste of the contents of the pot. Now as they smacked their lips on its contents, they liked the taste of it. *They liked it because their hearts were in it.* This means you and it means me. From now on we will have to look at this whole world as a big melting pot, and we must all put our hearts in it. "We will have to learn to live together or die together." We must take this thing of living happily together more seriously than we have ever done in our lives. We must respect, as never before, the viewpoint of others. If you are an isolationist, you are as far behind the times in your thinking as are the horse and buggy days.

## HELP IN TIME OF NEED

I don't know of anything that has impressed me more the last few months than the little experience we had in Salt Lake City a few weeks ago when the flood came through the cemetery and did its damage. The unfortunate people of the north bench received more water and gravel in their basements and on their lawns than they had ordered. The thing that impressed me was how President Christensen of this particular stake and his people got together. They organized themselves and went into the basements and dug out the debris. They found some basements half full. What impressed me most about this whole program was that as they went from door to door to do the Samaritan act, the question was not asked, "Are the people under this particular roof members of our Church?" They went to every home that was afflicted. I thought that was a grand act. We will have to put more of that stuff, if you please, into our systems. I was interested in what they said of one particular man helping with this work. I don't know whether this man could write out a check for a million dollars or not. That's quite a lot of money, but he was a man of considerable wealth. There he was up to his knees in mud, using the shovel. Someone who knew him well and knew his wealth said to him, "You don't have to do this." Of course he didn't. He could have written a check out to have someone else do it, but what was his comeback when so approached? He said, "Sure, I don't have to do this, but I want to know what the taste of it is along with the rest of these good people." Now that's what is going to convert the world—that's what is going to bring peace.

May the Lord bless us and help us to be tolerant and kind and do unto others as we would like to be done by, I ask in the name of Jesus Christ. Amen.

## ELDER RICHARD L. EVANS

*Of the First Council of the Seventy*

It is thrilling to me, my brothers and sisters, to see this tabernacle filled again at a general conference of the Church. It is a glorious sight to behold.

## ACCEPTANCE OF NEW APOSTLE

I should like to express first of all my earnest appreciation for the appointment of Brother Matthew Cowley as a member of the Quorum of the Twelve Apostles. I heard him voice his testimony day before yesterday in the temple, with the mission presidents, and was thrilled with the conviction of it. I must confess that several months ago I had his name on a list which I was preparing for another purpose.

## A TRIBUTE TO THE PRESIDENT OF THE CHURCH

Since this is an unusual day in Church history, one on which

we have sat in solemn assembly and sustained a President of the Church, I should like to express to you my conviction and state to you my acceptance of him as a prophet of the living God, and of all of his predecessors; and likewise my testimony of the divinity of this work and of the divinity of Jesus the Christ. I should like to echo also some of the things that have already been said concerning President George Albert Smith, borne out in my own experience with him, as to his kindly consideration for all his brethren and all his fellow men. He is considerate and loving and kindly under all circumstances, and on all occasions in my experience, and I am grateful for the privilege of associating with him.

There has been a phrase running through my mind—a phrase as to the perishability of the opportunities for teaching our children. I say perishable because they are opportunities which pass quickly and which never come again. On many occasions I have been impressed with the fact that some of those who were teachers, and even Jeacons, when the recent war first broke in Europe, have since fought and died for their country. It would be impossible to say what the critical year of a boy's or a girl's life is. Indeed, it would be impossible to say what the critical year of a man's life is. All the years are or may be critical years in our lives; but I feel sure that as parents if we should become too busy or too preoccupied in any single year to keep close to our children, to keep counsel with them, we might find that that was a critical year, and that we had missed a perishable opportunity. They grow up so quickly, these youngsters of ours, and teaching cannot be safely postponed, and loving counsel and close contact with them are essential at all times.

#### KNOWLEDGE OF THINGS PAST IMPORTANT TO YOUTH

Often I think we assume that our children know more than they do know concerning the ideals which mean so much in our lives, and concerning the principles and the reasons therefor. Because we have lived longer and have learned the reasons for some of these things, we may assume that they likewise know the reasons for them, but frequently they do not. I was particularly impressed with this fact, one day, as I had a casual meeting with a young man in a shop where there were photographs on display of old Salt Lake City scenes. He was a young man whom I had set apart for missionary service, who had returned, was married, was rearing a family, and was then in army uniform, serving his country. I happened to see a picture of the old Salt Lake Theater and made some comments concerning it, as to my own impressions and memories of it, and there appeared on his face a rather unresponsive expression. Finally he said, "You know, Brother Evans, I don't remember the Salt Lake Theater."

Well, it astounded me. Here was a young man, having taken his place in the world, having assumed his obligations in life, who had no memory of something which was for long years one of the great institutions of this community, even up to and including my own arrival

at manhood—and yet he had grown up in this community. I began to think back and to count back the years to the time when that glorious old structure was torn down, and I found that indeed he may well not have remembered it. He was probably not more than three or four years old when it was removed.

As it is with physical structures, so it is also with principles, with traditions, with events of history. Things which shape our beliefs and give foundation and stability and meaning to the glorious truths and safeguards in the lives of our parents and grandparents, and in our own lives, we too often assume will somehow, automatically, become understood by our children as we understand them; but, unless we do our duty in passing on a knowledge of these things, we shall find that the next generation have grown up without a knowledge of them.

And this isn't true only of the principles and traditions and truths of the gospel of Jesus Christ, but it is likewise true of the principles that govern this nation, and of the reasons for which they were established and the difficulties by which they were established—why they were fought for and died for, and how precious they are, and why we must be everlastingly vigilant to preserve them. These young people of ours have heard of the Constitution of the United States, of course. They know it to be an historic document with considerable significance, but, unless we find a way to teach them, they may grow up missing something of its significance as a living instrument of freedom and they may unfortunately be led to think that some of the old fallacies and ancient evils are new and smartly modern principles to be tried and followed. They may not know that such fallacies have been tried over and over again by foolish and unwise peoples in generations past, much to their sorrow and regret.

#### A PLEA FOR UNITY IN THE HOME

I plead not only for the constant teaching of our children, and for close association with them, but for unity in our homes as concerning what we teach them, so that parents may not be divided before their children. Our youth will grow up in confusion if parents are in any wise divided in what they stand for and in what they present to their children in their impressionable years. It is not uncommon to see a child "shop" between a mother and a father, picking his time and his purpose where he thinks he will find the greatest leniency at the moment. And while there must be a sympathetic understanding of the point of view of our young people, we must not be inclined to give in to them on things which we know to be improper or unwise—not even if they confront us with the age-old argument that all the other mothers and fathers are letting their children do it. It is a difficult argument to meet, but one which must be firmly and wisely met.

I am grateful, my brethren and sisters, for my membership in this Church, for my fellowship with you. May God's blessings be



with us in our homes, and in all that we undertake in life, and may we not let the opportunities that we have to counsel with our children perish without our having made the most of them, I ask, in the name of the Lord Jesus Christ. Amen.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

I desire to bear testimony this afternoon, my brethren and sisters, to the great work in which we are engaged, that it is the work of our Father and that those who preside as the Presidency of the Church are prophets, seers, and revelators of whom the Lord has said he would do nothing save he would reveal his secrets to them. In this day, a day perhaps when the youth of the Church have been faced with the greatest problems with which the youth of any age have been faced, particularly so in this dispensation, it is not a mere coincidence that there should come to the Presidency of the Church a man who in our day has had more to do with presiding over youth organizations than any other man. He brings a wealth of experience that to me augurs a program of care and attention to the problems of youth, the like of which we need greatly this day.

#### A NEW APPRECIATION FROM SERVICE MEN

There came to our hands recently a resolution passed by a group of our servicemen who were in the European theater of war. They styled this document which they had prepared and had agreed upon, "A New Appreciation," and this is the way it read in part:

Out of a world of chaos and confusion, out of the hopeless depths of a universal catastrophe spring new convictions, a new appreciation for the finer virtues of life. We left a world where certain fundamental truths were accepted lightly, where our thoughts and actions were characterized by a tendency to be too proud and a little arrogant. We have been guilty of appraising the desirability of a girl by the standards established by a judge in a Hollywood beauty contest. Perhaps some of us have been more guilty than others but we have all been guilty. Last Sunday in a meeting we openly confessed that regrettable error; we asked forgiveness of all we may have neglected by that total misconception. We think we can speak for the greater percentage of L.D.S. servicemen all over the world when we say that through this new inlet God has given us the true light of real beauty. A girl is beautiful when her virtue cannot be questioned, when her stability and faith in the Church is steadfast. A girl is beautiful when she is sincere and humble, when she looks upon a child with affection, or upon a sufferer with compassion. She is beautiful because she has a smile and a cheerful word for her associates. Beauty does not lie in the face alone but rather it is measured by character and the sweetness of her disposition, as we expect it to be. But you can be sure of one thing, those of us who are yet single and have the desire for the companionship of a beautiful girl will be going to the Mutual Improvement Association to find her. We have traveled to many different parts of the world and such travel has only tended to convince us more thoroughly than ever that our greatest hope for complete happiness lies in Zion. There we can rest assured the girls are beautiful. (See *Improvement Era*, August 1945, p. 435.)

As I read that lofty sentiment, coming from out of the world where quite the opposite is found on every side, I thanked my Heavenly Father that these sons of Zion were holding up a standard and an ensign of moral purity to the world. If the faithful daughters of Zion were called upon, they would echo back that sentiment to these sons, and would say that if the young men of the Church are to measure up to the standards of the girls they must come home and bring to the marriage altar minds and bodies that are as clean and pure as the servicemen expect of their companions here. To true Latter-day Saint girls, far more to be desired than wealth and handsome profile is a young man who is virtuous, who is honest, who has integrity and is true to the teachings of the gospel.

As I think of our young people thus expressing themselves, I am mindful that they are heeding the words of our Father who gave us a divine injunction in these words:

Verily I say unto you all: [meaning every member of the Church] Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

#### THE RESPONSIBILITY OF CHOICE

Clearly it was the intent of our Heavenly Father that this, our day, was to be a day of demonstration of the power and effectiveness of the gospel of Jesus Christ in the lives of all who are to be members of his Church. This likewise according to the scriptures, has evidently been his purpose, concerning his chosen people in every dispensation. To the unembodied spirits, so the scriptures record, the Lord said:

... We will go down, ... and we will take of these materials, and we will make an earth whereon these may dwell; And *we will prove them herewith*, to see if they will do all things whatsoever the Lord their God command them. (Abraham 3:24-25.)

Father Lehi explained to his son that in order to accomplish that eternal purpose there must be opposition in all things, and that to every individual upon the earth there had to be given the right of free agency and also that there must be in the world the power to entice to do evil and the power to entice to do good.

In the spirit world there were some who were valiant—more valiant than others—in choosing to do good, and thus they became the noble and great ones of whom the Lord said, "These I will make my rulers" (Abraham 3:23), and so in this earth, coming through a chosen lineage, those noble and great ones are expected, as members of the Church and kingdom of God in every age, to be rulers of the world of sin and wickedness.

It was of the same responsibility that the Master spoke to his disciples when he said:

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your

light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:14-17.)

Indeed he declared that his chosen children would be known by their works:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit . . . Wherefore by their fruits ye shall know them. (Matt. 7:16-17, 20.)

### THE CHURCH OF CHRIST TO BE A LIGHT TO THE WORLD

To Noah the Lord declared that because all flesh had corrupted his way upon the earth, that he proposed to destroy man from the face of the earth. So, in a lesser degree, in every dispensation, the Lord has commanded that if members of his Church, having taken upon them his name, should sin grievously and refuse to repent, they should be cut out from among his people, lest they be a stumbling block to the world. To continue all such in membership would be to reflect discredit and dishonor upon the work of our Heavenly Father.

The Lord has told us that his purpose in sending to us, in this dispensation, the everlasting covenant was that it would

. . . be a light to the world, and to be a standard for my people, and for the gentiles to seek to it, and to be a messenger before my face to prepare the way before me. (D. & C. 45:9.)

Hundreds of years ago the Prophet Isaiah saw our day and prophesied of it:

. . . the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths. (Isaiah 2:2-3.)

Obviously that prophecy had reference to the Lord's covenant children in this dispensation who were to be as a leaven to the world, to lead them to that glorious day of peace when men should "beat their swords into plowshares and their spears into pruninghooks" and when nations would learn of war no more.

### WORDS OF WARNING AND BLESSING

The Lord spoke of this our day of terrible conflict as a day when the whole world would seem to be in commotion, but he counseled his people,

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. (D. & C. 87:8.)

And then he comforted his people with these words:

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And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. (D. & C. 45:67.)

And again he has said concerning the blessing that would come to the faithful in his day:

Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is full. And in that day all who are found upon the watch-tower, or in other words, all mine Israel, shall be saved. . . Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God. (D. & C. 101:11-12, 16.)

Against the daily temptations that come to influence us to live below the standards that we profess and teach, the Lord admonishes us first with a blessing as he has said to his disciples:

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. . . for so persecuted they the prophets which were before you. (Matt. 5:11-12.)

And then he warns us:

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. (Luke 6:26.)

While it becomes us to seek the good will of righteous men and women everywhere, it is well for us to remember that when the lewd, the immoral, and the corrupt begin to compliment us and to curry favor with us, that we had better begin to examine ourselves to see if we are doing our full duty. The Apostle Peter said to the Saints in his day:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. (1 Peter 2:9.)

Our failure to be a "peculiar" people in maintaining our standards, despite the jeers and the criticisms of the crowd, will be our failure to be chosen for that calling to which we are called.

The Lord has told us,

Behold, there are many called, but few are chosen. (D. & C. 121:34.)

And then in the same revelation points out two reasons why men fail of their blessings. The first reason he gives is that their hearts are set so much upon the things of this world, and the second is that they aspire so much to the honors of men. So then as Church members let us beware lest we set our hearts upon the things of this world and lest we aspire so much to the honors of men that we compromise our standards. If we do so, we will be cut off in the day of judgment and will lose our blessings. Our reward for daring to live the gospel despite the oppositions from the outside world will be to have blessings added upon our heads forever and forever.

## THE GOSPEL TAUGHT BY EXAMPLE

As the Lord counsels us in this day to be mindful of the standards that we should maintain before the world, I have remembered the repeated incidents that have been told which indicate that the eyes of the world are upon this Church and its young manhood and womanhood. In almost every incident where a young man has been converted to the Church by our boys in military service, he has told us that he was drawn to the Church because of the clean, pure life of some Latter-day Saint boy with whom he was associated. This is a day of demonstration when we as Latter-day Saints by our lives will preach more the gospel of truth than by all the words that we may conjure up. The Lord has said to us:

For Zion must increase in beauty, and in holiness, her borders must be enlarged; her stakes must be strengthened: yea, verily I say unto you, Zion must arise and put on her beautiful garments. (D. & C. 82:14.)

May the Lord bless us with the strength to do so, and may everyone who has named his name, be true to that name and live the covenants that he has taken as a member of the Church, and may youth everywhere echo the sentiments that these fine young men have reported to us, and remember that virtue and purity and integrity are the things that mark them as living above the things of the world. May the Lord bless us all with the power and strength to maintain the standards which our Father has given to us in his everlasting covenant, I pray humbly, in the name of the Lord Jesus Christ. Amen.

## ELDER MATTHEW COWLEY

*Of the Council of the Twelve Apostles*

In the year 1939, down in New Zealand, we had a very destructive flood. In that flood there were twenty-two white men drowned. They were working on a railway line that was being constructed. There were a large number of native young men working on the same line. Not one lost his life. At the inquest that was held, one of our young natives was asked if he could give a reason why no natives had lost their lives and only white men had suffered. He said, "Yes. The white men ran for their money; we ran for our lives."

I feel at this moment like those natives: from now on I will be running for my life, rather than for money.

## AN APPEAL FOR FORGIVENESS

If there is anyone here or within the sound of my voice whom I have ever offended, either in my professional career, in my political activities, my religious service, or in my social conduct, I plead humbly for forgiveness. I know that God does not look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord shall be forgiven. The Lord will forgive whom

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he will forgive, but as for us it is required that we forgive all men. I appeal, humbly and sincerely, for forgiveness of all my offenses against my fellow men.

### WILLINGNESS TO SERVE

When I was called to preside over the New Zealand Mission in 1938, that call was much greater than any aspiration I had ever had for ecclesiastical preference. I have never sought, neither have I refused, any call that has ever come to me within the endowing power of the priesthood of God. I appeal also to you, to sustain me in this position. If I am sustained by you, the body of the Church, I am sure that I will be able to go about doing good. If you do not sustain me, heaven help me.

I sustain, here and now, the Authorities of this Church, from the highest unto the least. I have known President George Albert Smith all the days of my life. I have had the arms of his father about me in my childhood and in my early youth. I have had his arms about me in my maturity. I think it was he who set me apart for my first mission. He married me to my good wife. He took me upon my second mission—and now this! It seems that all the difficulties that have ever confronted me in life he is responsible for. [Laughter.]

I thank God, my brothers and sisters and friends, that I was reared in a good home. I thank God that in that home I was taught that it was more important to be moral than to be careful, that I was taught from the days of my youth to honor the priesthood of Almighty God. I was frequently told, as were the rest of the members of my father's family, by our father, that if there ever came a time or an occasion to choose between loyalty to him and loyalty to the priesthood of God, always choose loyalty to the priesthood of God. I thank God that such an occasion never arose.

### A SINCERE TESTIMONY

I bear my testimony to you that God lives, that Jesus is the Christ, that Joseph Smith was and is a prophet of God, that these men who have been called to build upon the foundation of him who stood at the opening of the dispensation of the fulness of times have builded well upon that foundation and are, therefore, worthy to be sustained as prophets, seers, and revelators of the Most High.

God grant, my brothers and sisters and friends, that I may sustain you. You are the members. The only aspiration I have had in life has been to be a good and honorable member of the Church, and now in having been called to this position, I promise you that I will not lose sight of that other aspiration. The greatest call in the Church of Jesus Christ of Latter-day Saints is to be a worthy member. Every worthy member of this Church is a potential savior upon Mount Zion of the souls of men.

In conclusion, I thank God for the service that has been rendered

by our men and women in the armed forces, and I hereby pledge my life to the ideals of government and religion for which they have offered their all. God bless you and God bless me, in the name of his Son, Jesus Christ. Amen.

**President George Albert Smith:**

You have just listened to Elder Matthew Cowley of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

We have had a delightful day. I am sure that the weather outside has been no more enjoyable than the influence inside. We have come together to worship the Lord in song, in testimony, and in prayer, and our desires have been realized.

The Relief Society Singing Mothers will now sing, "Peace I Leave With You."

The closing prayer will be offered by President J. Melvin Toone of the Minidoka Stake, after which, this Conference will stand adjourned until 10 o'clock tomorrow morning. The proceedings of that session will be broadcast over KSL at Salt Lake City and KSUB at Cedar City.

Bishoprics, Stake Aaronic Priesthood committees, stake committees for adult members of the Aaronic Priesthood, general secretaries of Ward Leadership committees, and the Aaronic Priesthood Quorum advisers will probably remember that they are invited to a meeting by the Presiding Bishopric in this building tonight at 7 o'clock. Stake presidencies and high councilmen are especially invited to attend. We are sure that you will have a very delightful evening.

The Singing Mothers sang, "Peace I Leave With You," by Roberts.

Elder J. Melvin Toone, President of the Minidoka Stake, offered the closing prayer.

Conference adjourned until Saturday morning, October 6, at 10 o'clock a.m.

## SECOND DAY

### MORNING MEETING

Conference reconvened at 10 o'clock a.m., Saturday, October 6. Again the building was crowded with people, every available seat being occupied and many standing.

**President George Albert Smith:**

Another lovely morning to be in the house of the Lord, and we know that you all feel happy to be here.

This is the third session of the 116th Semi-Annual Conference

of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this morning all the General Authorities of the Church as sustained yesterday.

This service will be broadcast over Station KSL, Salt Lake City, as will also the services this afternoon and tomorrow at 10:00 a.m. and 2:00 p.m. These sessions are broadcast also over Station KSUB at Cedar City.

The singing this morning will be by the Wasatch Ward Choir. Elder Vernal Denning is the director; Elder Frank W. Asper is the organist.

The first selection will be, "Awake My Soul," by Stephens.

The opening prayer will be offered by President John M. Iversen of the South Los Angeles Stake.

The Wasatch Ward choir sang, "Awake My Soul," by Stephens.

Elder John M. Iverson, President of the South Los Angeles Stake, offered the invocation.

#### **President George Albert Smith:**

Brethren and sisters, there are quite a number of people standing around the edge of the building and in the gallery. I am sure that you can make a little more room on the seats if you will slide in so that they, too, can find a place to sit down. We would like to have those who are standing take advantage of these seats now that are being made vacant in all parts of the house.

Thank you very much.

Our next hymn will be, "By Babylon's Wave," by Gounod, this also to be sung by the Wasatch Ward Choir, after which Brother Stephen L Richards of the Council of the Twelve will be our speaker.

Singing by the Wasatch Ward choir, "By Babylon's Wave," by Gounod.

#### **ELDER STEPHEN L RICHARDS**

##### *Of the Council of the Twelve Apostles*

We stand on the threshold of a new day. We look out into the morning and see the rays of the rising sun tint the sky with the hopes of humanity. We see some clouds also, harbingers of storm, but the forecast is "generally fair for a season." So we go back to our work—back where the black night of war overtook us nearly a half-dozen years ago. It has been a long night and our work has been retarded, but good sentinels have kept the watches and safeguarded our establishments. Now in the daylight of peace, we go back to our work.

#### **THE MISSION OF THE CHURCH**

We know our work. It is laid out for us by the Master Builder.



We have full and complete plans and specifications, and we have, in good measure, too, the tools and equipment. Perhaps we could use a little more modern equipment, and the tools may need reconditioning and polishing, but a sufficiency is available, and we can begin our work again.

The work is not new to us. We, and our predecessors, have carried it forward for more than a hundred years. It was the first enterprise undertaken by those of sacred memory who initiated the lofty cause to which we give our allegiance. So soon as the first revelation of the latter days came to them, they lost no time in carrying the message to neighbors and adjacent communities. When the Church was organized, they accepted most literally the revelation that its mission should be to preach the gospel "... unto every nation, and kindred, and tongue, and people." (D. & C. 133:37.) That was their work. In their poverty and weakness they accepted it with such boldness and enthusiasm, fortitude and sacrifice, as history has seldom recorded.

Their faith and confidence were marvelous. They trusted God, and they did not trust in vain. They knew that he had said that "The weak things of the world shall come forth and break down the mighty and strong ones," (D. & C. 1:19) and that "... the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D. & C. 1:23.) With this assurance our forebears went forth. They assumed their obligation, and it superseded everything else. Families were left without a competence, oftentimes in the care of relatives and neighbors and friends. Businesses were sacrificed. Such accumulations as they had were expended for the cause. If I were asked to name the outstanding, distinctive, organized accomplishment of the restored Church of Christ in the last century I would without hesitation set forth its phenomenal missionary labors. Nothing more truly characterizes the altruism of the gospel that it teaches; nothing more deeply signifies the devotion and sincerity of its members.

The enormous cost of the service has been widely distributed, shared by nearly every family in the Church. Many families have sent forth more than one missionary, and not infrequently has a home kept one or more missionaries in the field continuously for ten or a dozen years, sometimes for a quarter of a century. I know of no way of securing comparable data from other religious bodies, but I venture the assertion that no other church at any period in history for a century of time has ever given to missionary service such a proportion of its membership and its available resources.

#### MISSIONARIES AND CONVERTS

For a hundred years there were two armies constantly on the march, an army of missionaries outbound from Zion carrying the banner of gospel peace and liberty, and an inbound army of free and

happy people, faith and hope shining in every face, seeking the shelter, the inspiration, and the glorious opportunities of a divinely appointed society. Contingents of these armies have passed on almost every highway of the world—in the States—from the Americas north and south, up and down the devious waters of the Mississippi where missionaries of the early days like Brigham and Heber, and Willard and Parley, and Erastus went on flatboats to embark on slow sailing vessels on their long tedious voyages to their fields in Britain, Scandinavia, and the continent; across Europe to the land of the Arab and the Turk and on into far-off India, over the broad expanse of the Pacific to and from Hawaii and the distant isles of the South Seas. As the missionaries have passed the immigrants in these great counter-marches of the century which has gone, whether in their ships at sea or as they paused to clasp hands in their weary trek across the prairies, one can fancy their salutations, not always spoken perhaps but ever in their hearts, the missionaries say, "We go to carry the gospel." "Thank God we have it," the convert replies, and then adds, "we will follow you later." So indeed they have in one heroic round; missionary to convert, then convert to missionary. Great has been their gift; generously have they given.

What has been given? Why, to every man what he needed. To the poor, they who are so many, the gospel of thrift; to the rich, who are so few, the gospel of giving; to the intemperate, the gospel of self-control; to the indolent, the gospel of work; to the militant, the gospel of peace; to the downcast, the gospel of hope; to the ignorant, freedom from superstition; to the cynical and the wavering, a satisfying philosophy; to the sinner, the gospel of repentance; and to all—faith, security, idealism, happiness, and exaltation.

Is it difficult then to discover the urge which has made possible this remarkable missionary achievement? I think it is not. Such gifts, such faith, such vital endowments are highly esteemed by man. They enrich his life. They enlarge his heart and fill him with gratitude. He thanks God and seeks to express his gratitude in terms of devotion and service. He sees no service comparable to that of giving to others the boon that he enjoys. So he goes forth, not grudgingly, not merely out of a painful sense of duty, but cheerfully, eagerly to requite the supreme blessing of his life and derive new and surpassing joy in the sharing of his joy.

#### BLESSINGS IN MISSIONARY SERVICE

I thank the Lord that the ardor for the service has not dulled with the passing of time. On every hand I see evidences which convince me that the members of the Church love to proclaim the gospel. Men who cannot go themselves send their sons and daughters. Widows toil and scrimp to keep a missionary. Girls work to provide the necessary expense for their brothers, young husbands, and for themselves. Quorums, wards, and societies contribute, and occasionally

a rich man opens up a generous heart and maintains a half dozen in the mission field.

Those who go are blessed, and the homes and communities which send them also. Crude country boys from the farm and the range have been exposed to the education and culture of extensive travel and metropolitan life in great cities. Young men from the cities have been subjected to the rigors of the most primitive, rural life. The knowledge, the tolerance, the adventure, the polish, and the experience which worldwide travel brings have been, during the whole history of the Church, the product of our missionary system. I feel sure that in no other communities on the earth is the percentage of those who have "seen the world" so large as in the villages, towns, and cities of the Latter-day Saints.

Such benefits, however, while important, are but incidental. The more vital results are deeper than enlarged information and polish. The fundamental character of our manhood and womanhood has been improved. Sacrifice has taught self-control. Giving has made for generosity as it always does. Teaching the virtues has brought them into application, and high spirituality has ingrained testimony and soul development. The general uplift in all standards of living which the Church has brought to its adherents is in no small measure directly attributable to its missionary system. How it has blessed the home! Fathers who have paid and prayed; mothers, wives, sisters, and sweet-hearts who have been anxious and worried and true. Little tots whose first lisped prayers have been, "Please, God, keep our missionary," have made the home a sanctuary, indeed, the foundation of our religious life.

#### SIMPLICITY OF THE GOSPEL MESSAGE

This remarkable missionary work has been accomplished by humble men and women. Their equipment in the main has not been the training of schools. It has been the influence and discipline of good homes, Church organization, and individual testimony. Their testimonies and their lives have been more potential than their preaching. The only eloquence they have required to deliver their message is the eloquence of the message itself portrayed in the devotion and purity of their lives. They have never had to rant and yell, nor chant and sigh, to make a convert. They have carried the natural simple joyous message of the Christ in a natural, cheerful way. Was that not the Savior's way? Did he not ever suit the lesson to the people in their language and understanding? Have we any evidence that he employed rituals, ministerial garb, and sonorous phrases to make it impressive? I think we have not, and I advance as a worthy argument for the divine authenticity of the gospel we bear, the manner of its presentation by the missionaries of the Church.

What these ambassadors of the Lord have done for individuals, families, communities, and nations would fill books. A million hearts

swell today in gratitude for their blessed service. A man contemplates his home, the loving family which surrounds him, his prosperous business, the esteem of his fellow men, the fraternity of his brethren in the priesthood, his faith, his contentment, his glorious hopes and from the depths of his soul he cries, "God bless the missionary who brought me this."

#### HOPEFUL OUTLOOK FOR THE SPREAD OF TRUTH

So this is our work—to spread the restored gospel of righteousness and peace throughout the world. I think I do not need to make a case for the need of it. It seems to me that experiences of the last few years and of the present hour are sufficient to convince every observant, thoughtful person of that need.

Here then, in the respite from the ravages of war, is a new day for the proclamation of the word of God. New and more extended opportunities are forthcoming. New methods of transportation and communication are available, and I can but think that hundreds and thousands of our gallant boys who have contributed so much to the liberation of the oppressed peoples of the world will find a kindlier reception than our missionaries have ever heretofore enjoyed.

Will you, my brethren and sisters in the Church of Christ, accept the challenge of this new day? Will you set your houses in order, temporally and spiritually, and send forth ambassadors of truth, good will, and peace to a destitute world, whose need for bread is great but whose need for the "bread of life" is greater? I believe you will. I believe that large numbers of our young men returning from the armed services will wish to fill missions before entering upon post-war employment. When they and other men who hold the priesthood can be relieved from the exactions which the war has placed upon them, they will want to go into the mission field. Then many of our sisters can go with them and render service under the protection and direction of the priesthood of God. I believe, too, that thousands of our families who have been blessed with comparative affluence in these times will wish to devote a portion of their means to this great altruistic endeavor.

What a blessing it will be to our members and establishments in distant lands to welcome the missionaries back again, and what a boon it will be to all people everywhere to hear the pure word of God spoken by his appointed servants. "How beautiful upon the mountains are the feet of those that bring glad tidings of good things, . . ." (D. & C. 128:19.)

God bless us, my people, that we may take up our work again with resolution to give generously as we have received generously, I humbly pray, in the name of our Lord, Jesus Christ. Amen.

## ELDER NICHOLAS G. SMITH

*Assistant to the Council of the Twelve Apostles*

My brothers and sisters, this conference has been a thrilling one for all of us, I am sure.

## JOY EXPRESSED AT SELECTION OF NEW APOSTLE

When President Joseph F. Smith was first voted upon as President of the Church in solemn assembly, I had the privilege of sitting here and voting for him. When President Grant was chosen, I was in Africa and missed that opportunity. Yesterday, as my own brother was voted upon, I thrilled to the very finger tips.

And in the selection of the new apostle I rejoice greatly. I was the bishop in the ward where his family resided, and on many an occasion I have had the opportunity of saying to President Grant: "President, that Cowley family is a model. Young Matt has been superintendent of our Mutual Improvement Association; his sister is president of our young women's organization; his brother, Gloyd, is in the superintendency of our Mutual. They are an inspiration." To see this young man come home from the mission field endowed with the great gift of spirituality and vision and be selected to sit in the same council in which his father sat and be one of the leaders of this people, shows us how our Heavenly Father works. I am so pleased with this selection. He has been giving in accordance with the thought that has been expressed throughout this conference, as have so many of our good people.

## EXPERIENCE OF A YOUNG CHURCH MEMBER

This morning I saw and conversed with an eighteen-year-old girl. She had spent much of her life away from the wards and stakes, rather out amongst the people of the world, attending school. Her associates were not members of her own Church. She has been more or less on the defense all of her life. She spent last year in a private school in one of the large cities in the East. There, in attendance, were girls of prominent families, people who knew not God as she knew him, and in her association with these other girls, she said, "They seemed to be looking for something. They did not know what it was, but they were not at peace; constantly they were asking me why I was so happy. One girl I talked with for some hours, and this girl said, 'I see what you mean. I think I understand,' but she did not know just what to do about it all. And then she said, 'What is it that gives you this, that makes you so contented?'" This eighteen-year-old girl said: "I have been talking to you pure Mormonism."

## A SERVICEMAN READY FOR MISSION

Those of our children who are reared in the homes of faithful Latter-day Saints, when they go out into the world have a great ability

to do good. Just before coming to this meeting a father came into my office with his son twenty-two years of age. He had returned from overseas where he had spent a couple of years fighting, and he wants to go back on a mission of love. I questioned him as to his chastity, and he assured me that he had kept himself clean and spotless, although he had been engaged in a great conflict. He had seen sin, but in his visit over there he found Saints and associated with them, and their effect upon him had been of an uplifting nature. Now he is home for a few days, but he wants to go back. Having filled that mission, he wants to go on another mission. He wants to give and not to get.

### THE SIN OF COVETOUSNESS

They speak of peace, but is there peace? When you read in the papers of the constant bickering, the avarice of men that has been spoken of from this pulpit during this conference, the desire to get that which other men have, how tragic it is. It is this thing that causes dissension and trouble throughout the universe, and that has been warned against since the beginning of time, which has such a hold upon the people. We Latter-day Saints have a great responsibility, and as Latter-day Saints if we could but live our religion, what an effect it would have upon the people. As we go through our villages and towns, and see our membership working in the fields upon the Sabbath day, we wonder what they are thinking of, whether they are thinking of giving or only of getting. If we could just mend that one thing and remember to observe and keep holy the Sabbath day, then we would be better able to give, because the Lord would bless us so that we could give in greater abundance.

In the Ten Commandments, the last one is a great sermon to this great world of ours, and if we are ever going to have peace and if we are ever going to do away with war and contention, then we must put our lives in line with that tenth Commandment:

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's. (Exodus 20:17.)

If we could but do that!

Jeremiah, in speaking of Judah said:

. . . From the least of them even unto the greatest of them every one is given to covetousness; and . . . [are] saying, Peace, peace; when there is no peace. (Jer. 6:13-14.)

God help us to appreciate and understand that in this modern day he has, through his Prophet Joseph Smith, given us a grave warning, and he means every one of us, for in the fifty-sixth section of the Doctrine and Covenants, he says:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation

in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands. (D. & C. 56:16-17.)

A just God has warned us, my brothers and sisters. Now the opportunity is opening up. These thousands of young men will be returning home. The experiences they have undergone have prepared them to go out into the mission field to tell of the restoration of the gospel of Jesus Christ through that fourteen-year-old lad, Joseph Smith. I pray that the spirit of which Brother Stephen L Richards has just spoken, the desire to give, may spread throughout the Church, that every boy and every girl who desires to go, may have that opportunity to go to the ends of the earth and warn this generation. This is my prayer in Jesus' name. Amen.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

I wish to speak to the seventies of the Church today, and of course what is said will be in common to every brother who holds the priesthood of God. In a sermon delivered in the old tabernacle in Salt Lake City, October 11, 1857, President Joseph Young, who had been made president of all the seventies, in the Kirtland Temple, said:

Language is too frail to express the rich sentiments of the hearts of the Saints; the tongue fails to utter the glory and the pleasure of the kingdom of God. It cannot do it; language fails. There is an influence of the Holy Spirit in the understanding that surpasses all language.

## MELCHIZEDEK

How true this is, when we speak of the restoration of the priesthood of God to the Prophet Joseph Smith. When John the Baptist came and gave unto the Prophet and Oliver Cowdery the Aaronic Priesthood, it was followed by holy baptism. They were given the promise of the coming of Peter, James, and John with the keys of the priesthood of Melchizedek. The promise was fulfilled.

In the days of Abraham, there lived in Palestine a "great king and priest of the Most High God." His name was Melchizedek. Beautiful is the thought we have when we are told by the prophet-historian Moses, that Abraham paid tithes of all that he had to Melchizedek, for he was the high priest appointed to keep the storehouse of God. Then we have another historic scene.

## INCIDENTS FROM THE LIFE OF MOSES

The children of Israel had been with Moses at Mt. Sinai for many months. In fact it was not until the second month of the second year that things were ready for a new start. The children of Israel

were headed for the conquest of Canaan. The arrangements for the vast camp were simple. Moses received the law direct from God, yet he had to descend to the people and present it to them. In the assembly at the foot of the mountain were men, women and children. These all had to live under the law, so they all pledged their assent, exclaiming: "We hear and obey." The commandments were ratified by the voice of the people, one of the noblest examples of pure democracy in the history of the world. Shortly after leaving Sinai, a council of seventy, of which Hur, founder of Bethlehem, seems to have been the head, was chosen by the people, and solemnly set apart to their dignity by Moses, as a kind of senate, or wise men to aid him by their counsel, and give him the support of leading families among the various tribes; for among a people so hard to govern, he often needed this added help.

And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. (Numbers 11:16.)

When Moses was called by the Lord to go unto the Mount, he was accompanied by seventy elders. "... the Lord," says the inspired narrative, "came down in the cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders." (Numbers 11:25.)

In those far ancient days of the priesthood, the seventies seemed to have been called to many noble duties both individually and in groups. Moses had them with him in the holy rites of the tabernacle, and we find them responsible for clean government in the civic life of the towns of Palestine.

### THE SEVENTY CALLED BY JESUS

When Jesus was concluding his missionary labors in Galilee, he summoned his followers together, and out of them chose seventy to prepare his way. The mission of so many to go before him, two and two, and prepare for his arrival in every place which he intended to visit, implies for this last journey an important event. The instructions he gave them closely resembled those which he had issued to the Twelve. It was a time when he was setting forth in sorrow, and some writers infer that they, the Seventy, going two by two, were announcing his divine teachings.

Some weeks passed, and one of the things that filled his heart with joy was the return of the seventy, as he approached the cities and villages, whither he had sent them. They came to give him an account of their successes. Their hearts were filled with astonishment and exultation. And Jesus, while entering into their joy, yet checked the tone of their exultation, or rather turned it into a holier channel. He bade them feel sure that good was eternally mightier than evil, and that their victory over Satan would be achieved. He gave them assurance that they would be protected from harm because he had



set his love upon them. Their names had been written, and stood unobliterated in the Book of Life.

#### THE SEVENTIES' WORK IN LATTER-DAYS

My brethren of the quorums of the seventy, you are all endowed with this same priesthood and power which gives you a distinct hope and message. You have an exalted purpose—to teach the gospel to all the world today. You have the good news of salvation, of freedom, to show the way of eternal life. You are a body of men to help build a regenerated body of religious ideals and life. From this day, you are to stand for a moral awakening as never before, a spiritual upsurge, a deeper appreciation of the spiritual needs of humanity. People will receive the message if it is presented and taught as it should be. The demands are high; the spiritual discipline must be sincere; the sacrifice of material things great. The qualities which made Jesus a master teacher were: He was divinely inspired, profound in his simplicity, understanding, and sympathy.

As the ancient disciples came to know the truths of the Master, so we come to know in our day the importance of revealed truth as we look to him who is our Savior. The priesthood envisages the Church of God, which in time will be known to all peoples of the earth. Life is made over; men are made over; and as one evangelist says: "Men come from darkness into light."

A new missionary effort has come into the world, for men and women are thinking of life eternal. Missionaries are laboring with profound and undying zeal to awaken people to a sense of the meaning of life, and to prepare themselves for the future in this world and in the world to come.

There never was a time when it was more needful for us to recur to the reason of the power of Jesus Christ in the world than now; never a time when we were more in danger of throwing away true permanence for barren change; never a time when we were more in danger of sacrificing truth for wrong. Truly do we know that the man who holds the priesthood of God has a principle higher than any that has gone before; that man whose policy, whose statesmanship, whose legislation, whose faith involves the highest reach possible of the human understanding in the spiritual direction—that men will endure and will help save the world.

We can, my brethren, be honest, intelligent, truthful; we can be courageous, just, and valiant. We can bear witness that this is God's work, and we can be consciously grateful for all the resources, for all the opportunities which are ours. We can be faithful and zealous. These things we are certain of; if we will do our part, in faith, God will give the increase.

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The Wasatch Ward choir sang, "The Music of Life," by Cain.

**ELDER CLIFFORD E. YOUNG***Assistant to the Council of the Twelve Apostles*

I do trust, my brethren and sisters, that what I may say shall not in any way detract from the great spiritual uplift that we have felt in the addresses that have been given here this morning; that you shall not feel that I am letting you down in what I wish to say.

**MISSIONARY SERVICE FOR RETURNING SOLDIERS**

I, with you, am deeply interested in the welfare of these boys who are coming home from the service. They are facing some acute problems and they need our help and our sustaining faith and power. I recognize the fact that the boys who have gone into the service—and there are thousands of them—have come back with their spiritual attitude greatly strengthened. They are reflecting a great faith, and many of them have acquired testimonies that they heretofore did not have. There are many evidences of the divine interposition of Providence in their behalf, and these boys are coming home renewed and strengthened. Many of them will wish to go into the mission field, and I can think of nothing that they can do that will do more for them to heal the wounds—not the physical wounds, but the wounds that they have had and experienced while in war. War inflicts many wounds, and many of them never heal. These boys of whom I speak are coming home strong spiritually, their testimonies increased, and there is evidence of great faith. The mission field will afford a wonderful opportunity for them to give expression to these high impulses. Then, too, many of them will want to go to school, and that we can endorse wholeheartedly, and under the G. I. Bill of Rights provided by the government, many of the boys, who will, may be given the opportunity of completing their college work or their high school work, and thus better fit themselves for the affairs and experiences of life. These are the boys for whom we need not have so much concern. There is another class for which we need to have, and do have, considerable anxiety. They are the boys who are coming home rather cynical.

**DIFFERENT ATTITUDES TOWARD LIFE**

Just recently I had the experience of contacting two returned servicemen, both of whom wanted some financial help, both of them qualified under the new G. I. Bill of Rights program. One of them had lost his forearm in battle. He had been confined in the hospital where he had been provided with an equipment whereby he felt he could meet the problems of life, and earn a living. He wanted to begin with a little poultry farm, and that was perfectly legitimate. He had married shortly before going into the war and has a wife and two children. His attitude is very fine. He has no money, but under the program the way is opened for him to undertake such a project. When we asked him how he would pay it, he said, "I'll pay it. I'll pay every

cent of it." He outlined his plans of operation, and it was very evident that his morale was strong and that he would not fail.

Another returned soldier came to us wanting financial help, and when we asked him how he was going to meet the obligation, he sharply replied, "Oh, that's somebody else's worry and not mine." And thus you have two attitudes that we have to meet. Our boys must learn that an obligation is an obligation, and when entered into, it must be paid. We must not permit our boys to let down in their morale. I realize it is going to be difficult, but we need, as never before, to inculcate in our youth, in the boys of whom I speak, the fundamental concepts that have always prevailed in this Church, namely, that we must stand largely on our own. I do not decry the necessity of helping our boys—they need it—but we must help them to help themselves. We must follow the injunctions that have been fundamental in this Church, that are part of the great welfare program of the Church, namely, that we teach our boys that they be self-sustaining. Hardship and poverty did not hurt your parents and mine, nor our grandparents. Indeed, the very foundation of this Church, its growth here, its strength here, was made possible because of the hardships and the struggles, because of the fact that our parents had to pay, and they had to pay from their own resources. And so in this day, when every effort is being made, (and I hope you will pardon me if I say this, but it is a fact), every effort is being made to soften our youth, we must stand firm and secure and abide by those concepts that have made us what we are today, that have given us character and strength.

#### WARNING AGAINST DEBT

So, my brothers and sisters, may we maintain this attitude in handling the problems of our youth. They are mighty; they will be hard for our boys. We must give them counsel and guidance. We must advise them to keep away from debt, just as far as they can. They should go in debt only when they can see the way out to pay. That is the only justification, that and the justification of helping them to sustain themselves. In the last world war we had ample experience to illustrate the dangers of going in debt. Money was made easily, and when the depression came, one of the great contributing factors to the distress of so many of our people was the bondage of debt, and they were unable to pay because the resources they had would not earn sufficient to pay. Those who had no debt went through the depression and came out maintaining their integrity. And I'm sure, my brothers and sisters, that if we encourage too much debt, our boys will encounter the same difficulties, because some day they will have to pay. May we use every effort that we have, to preserve the integrity of our youth in meeting these acute problems.

#### THE OBLIGATION OF PARENTS

One other phase of this matter, I can only touch on. Our first

obligation as parents is to our boys, and it is to us as parents to whom our boys should first look for help. That is fundamental. The family first, then the quorum, then other agencies if these fail, but my obligation first, above all, is to help my boy to readjust when he comes home, to help him to find employment, to get him back on the farm, or in the business that I may be interested in. That is primarily an obligation with us as parents, and if we will keep that in mind, we will not go off in byways that might lead to disaster, not become complacent and feel that someone else should shoulder this responsibility.

My time is up. May the Lord impress upon us the absolute necessity of following the concepts that are a part of this Church. By arising and raising our hands we have indicated our willingness to sustain those who direct us. May we sustain them in the counsel that they give in these important matters, I humbly pray, in the name of Jesus Christ. Amen.

### ELDER ALBERT E. BOWEN

#### *Of the Council of the Twelve Apostles*

There is perhaps nothing so important to the individual as what he believes nor nothing so important to communities and nations as what their peoples in the aggregate believe. I mean really believe. And there is often a wide distinction between what men say they believe—the professions they make—and the reality of their convictions. I want to talk a little today about the significance of belief.

#### THE SIGNIFICANCE OF BELIEF

Jesus seems to have attached supreme importance to it. His concern was that men should believe him, accept his message. Conscious that this shaping of thought and establishment of conviction would be a slow process, extending far out beyond the span of his earth life, he spent a good portion of the years of his ministry in training a few disciples, whom he had gathered about him, to carry on after he himself should be gone.

He had no temporary or ephemeral communication to impart; it was a world-shaking doctrine and was intended for perpetuity. Neither was it provincial in its scope. Though his whole life had been spent in a small subject province, apparently more tempestuous and troublesome than important, his vision ranged out over the whole earth wherever men are. Accordingly, he gave those disciples he had taught, a commission accompanied by a promise. The commission was to go into all the world and teach his message to every creature. The promise is: "He that believeth . . . shall be saved." (Mark 16:16.) Thus is belief made the starting point of all progress. It is true that certain other things were required to be done as a condition to the fulfilment of the promise, but these of necessity must come as a consequence of belief. Without that there is no chance that compliance with

requirements would follow. There is no promise except to him who believes. Belief here signifies a complete acceptance which in its turn compels conformance to the teaching espoused. The condition is not satisfied by a mere lip service. Professions of belief, no matter how vehemently protested, amount to nothing unless they eventuate in conforming deeds.

Jesus had ample demonstration of this during his own ministry. The multitudes followed so long as they were recipients of his material benefactions. It is said that his fame went throughout all Syria, and they brought their sick, and he healed them. They came from Galilee, and from Decapolis, and from Jerusalem, and from beyond Jordan. They sat at his feet on the mountainside where he fed them because whereof they would forcibly have crowned him king, but he escaped from them and went by night to the other side of the lake where the crowds next day clamorously sought him out. Then when he began to unfold to them the personal requirements devolving upon recipients of his teaching they melted rapidly away, and the record says, "They walked no more with him." They had no belief. They were seekers after personal gain without appetite for reformation from practices which centered in themselves.

Contrast with that his belief in his own message. It cost him his life, but he carried through. And what about those disciples he had picked and taught? The message was just as unwelcome coming from them as it had been coming from their master. They too were hounded and scourged and hunted down. As believers multiplied, persecution intensified until finally extermination was decreed. Then came the supreme test of their sincerity of belief. Believers were ferreted out, confined to dungeons, and condemned to die. They were thrown to wild beasts for the entertainment of the populace at the arena. They suffered themselves to be torn limb from limb because their belief had settled into convictions so deep seated that they would die rather than recant. They did not have to die. They could have saved themselves by a very simple act. They had only to renounce and they could have gone free but that was not their kind of belief. It was more precious to them than life itself. It was the kind of which Jesus spoke when he promised that "He that believeth . . . shall be saved." That is to say, a saving belief must be one that persists in all extremities. Where is it to be found in the earth today? It does not deal in expediences. It does not inquire about the trend of popular favor. With principle-sacrificing compromises it has no commerce.

#### LIVING FAITH INVINCIBLE \*

It may be thought or said that this quality of faith is exemplified in the armed conflict just closed. Our soldiers and sailors and airmen sacrificed their lives for a cause. That, however, was in resistance to a physical assault. It was meeting physical force with physical force. We believed that we were in danger of physical subjugation with con-

sequent penalties. Our countrymen went out to repel that danger and keep us free from physical domination with a consequent train of other ills. The test comes now. Have we a set of principles believed by us to be right which we are willing to preserve at any sacrifice and at any cost—principles affecting our internal integrity founded in righteous law and justice? That question is not answered yet. So far as the signs indicate, the outlook is not promising. The indications seem to point to the rule of expediency and bartering with evil for the best bargain we can get. But I do not now want to talk about that. Was the course taken by the early Christians justified? Might there not have been some other way, some expedient, some give-and-take accommodation to reconcile antagonisms without going to the extremity of death? Was it prudent to flout the power of the great Roman empire and persist in a course which it condemned? It would seem indeed presumptuous that a little handful of despised people, destitute of wealth or influence, should resist the edicts of the greatest secular power of the world. But such is the force of doctrine, the power of unwavering belief, the strength of sincere men with resolute conviction that their teachings flourished in the face of the direst persecution. The might of the empire could not crush that kind of faith living in the human heart. It did not extinguish Christianity. And to that circumstance is owed the perpetuation of Christian teaching in the world. If we want to know how great that debt is, we have only to ask what kind of void would be left if the effect of nearly two thousand years of that teaching were blotted out. We should lose substantially all that distinguishes the Christian nations from the non-Christian nations. We should lose the sense of distinction which has led us in this day so heartily to condemn barbarities which have shocked humanity. The very freedom of which the western world boasts, reaching its greatest perfection in the United States of America, owes its existence to the Christian teaching about human brotherhood and the worth and dignity of the human soul. These are fruits of that message which Jesus commissioned his disciples to bear to all the world. The very progress of invention and scientific discovery itself, which has done so much for the material emancipation of man, is born of that freedom, as comparison with the backward nations of the world will disclose. It is to Christ's message—not to scholastic research—that we turn for what we know about the meaning and purpose of life and the controlling power of spiritual and moral law. No one may conceive the degree in which the world would be impoverished if that little band of disciples had not devoutly believed and through their belief perpetuated the teaching.

#### THE TEACHINGS OF CHRIST A STANDARD FOR ALL AGES

Its doctrine has been so thoroughly absorbed into the life of Christian nations, particularly our own, that quite unconsciously men resort to it as furnishing the standard for measuring the validity of

the acts of their fellows. When we call some things good and others bad, some courses right and others wrong, we are evaluating them by comparison with the standards set in the teachings of the Master. When the politician condemns the practices of his adversary in matters of human behavior, he resorts to Christ's teachings, perhaps unknowingly, for the ideal by comparison with which the criticized acts are revealed as wrong. His own promises of betterment likewise are in the pattern of ideals drawn from the same source. All that we have that is best in our individual lives and in our national life we draw from what was preserved to the world by those sacrificing early Christians who through suffering and death perpetuated the teachings that had been committed to them. It is fresh in the memory of all of us, growing out of recent and earlier example, that tyrants seeking to impose their evil despotisms have to begin by a crusade intended to root out and destroy the doctrines ingrained in their peoples through centuries of absorption of Christian thought. In these considerations lies the answer to the question whether the sacrifices made were justified and whether by compromise, accommodation, and the practice of expediency those early sufferers might have avoided persecution and conflict with the empire. Over and beyond all these, those doctrines taught the achievement of immortality through the Lord's death and the plan for achieving eternal life, which is exaltation in the celestial kingdom of God.

#### CONVICTION MAKES A PEOPLE STRONG UNDER TRIAL

Let us take another example out of our own history. Our people began the building of their city at Nauvoo stripped bare. They had been pillaged, despoiled, and driven. In a scant six years they had established a flourishing city. Many of their houses still stand, respectable dwellings in this modern day. They were driven out in winter. From the Iowa shores of the river they could see the lights in their comfortable homes while babes were born in wind and sleet with no other protection than that afforded by their canvas-covered wagons. From there they made their weary journey across prairies, through rivers, and over mountains to these desolate valleys. The line of their march was marked by the graves of their dead. Here they endured privation, hardship, hunger. They didn't have to do any of that. They would have had only to renounce their belief to be let alone where they were. This is demonstrated by the fact that some did just that and remained unmolested. They chose rather to endure the want and misery and suffering that became their portion because they believed. That is the quality of belief that saves. There is no lip service in that. It transcends the bounds of pretense and sham and self-seeking, and anchors itself in unyielding conviction.

It is possible to say that they were wrong—mistaken in their belief. It is possible to say that they were imprudent and unwise. But it is not possible to deny the depth of their conviction nor the integrity

of their manhood. Neither may the power of their belief be gainsaid. Their achievement stands revealed to the world. Men do not gather grapes from thorns nor figs from thistles. Those who do not accept their beliefs may feel themselves justified. But we who profess their faith may not escape its high demands. Are we willing to endure what they endured for our beliefs? Do those beliefs mean so much to us? Are they that important in our appraisals? Either those beliefs are founded in truth or they are not. If not, then the system reared upon them should in the nature of things have fallen apart long ago. If they are so founded, then those who profess them may not temporize. We today may not meet the same tests they did, but we shall have to face tests just as searching and perhaps harder to be borne.

We still have to carry the banner. The doctrines by which they lived still require to be perpetuated and spread. Their perpetuation exacts of us the same unwavering steadfastness of conviction as actuated those who established us here. We may not be dispossessed, or driven out, or find a wilderness to reclaim. But we shall be engaged by counter influences perhaps more insidious and therefore more difficult to discern, less easy to understand or to sense the danger of, for we live in a world seething in a welter of confusion.

#### BELIEF IN AND PRACTICE OF TRUE RELIGION THE SAFETY OF THE WORLD

Whether we recognize it or not, it is beliefs—the beliefs that get themselves accepted—that rule the world. Those beliefs may exalt a nation or drag it down to degeneracy and degradation depending upon their inherent quality. Ships and tanks and airplanes and guns, while necessary implements for waging physical warfare, are not the real source of a nation's strength. Its strength lies in the basic integrity of its people and that depends upon the beliefs they cherish which fashion their lives. The shooting war is over, but peace in its accurate sense is not here. It will not be until it is set up in the hearts of men. The war of ideas is still raging in the world. Opposing beliefs are contending for supremacy. All are clamorously recruiting converts. The business of shaping thought, establishing beliefs, getting ideas accepted, is the most important as well as the most active and flourishing business in the world today.

It is with ideas, beliefs, that we are concerned, for the very safety of the world and of mankind depends upon the nature of the beliefs that get themselves adopted. Our message is the same message Jesus gave to his disciples, namely that men should believe in him, a belief with a conviction that eventuates in living his doctrines. The commission to spread it in the world still stands. The means remains the same, teaching by those who believe. It cannot be done by unbelievers. The doctrines still possess saving power. "He that believeth . . . shall be saved." But there can be no compromise of principles.

There will be scoffers and deriders. Can we stand derision and



still stand unmoved? There will be those in and out of our own membership who will deplore as trivial the differences of belief which set us apart by ourselves, who will recommend that for the sake of easy fraternization we relax in our distinguishing doctrines enough to extinguish apparent differences. It is so much easier and more comfortable to conform to the customs and ideas about us. A little dilution of our beliefs, it will be said, can do no harm.

Probably the disciples of Jesus could have escaped persecution if they had been willing to yield a little and had contended themselves with proclaiming him as a great teacher. If they had just refrained from declaring that he was the Son of God, they probably would have had little difficulty. That would have made their teaching palatable and improved the social and fraternal relations between them and their neighbors. But his Messiahship was the essence of his message. It is the thing that gave it authority. It was that which gave it saving power. Delete that, for purposes of courting favor and being agreeable, and you have robbed it of its whole value. It is to his doctrines, including his achieving for us immortality, that we must turn for understanding of the meaning and purpose of life out of which understanding must ultimately come the peace for which the world longs. Those doctrines embrace a whole course of living as a preparation for eternity of life in God's kingdom. And if political persuasions or economic prejudices or social theories or fraternal felicity collide with those teachings, the teachings must still stand. Unfortunate indeed is any man who has exalted any of these above or on a plane of equality with the teachings of his religious faith.

If we really believe in our souls in the doctrines of our faith, then they must take precedence over all other philosophies or enticements. They cannot take second place to any persuasion.

I am sure that no one will suppose that I am advocating aloofness or presuming to suggest that we regard ourselves as being above or better than others. I do not wish to incite any antagonisms nor to invite unfriendliness of intercourse. I am only trying to say that having as we profess God-given, saving principles, we must hold them sacred, for on them the hope of eternal happiness as well as earthly peace hangs. We should poorly serve humanity if for convenience we gave them a stone when their crying need is for bread.

May God give us the sincerity of conviction to meet every test, I pray, in the name of Jesus. Amen.

### ELDER JAMES L. BARKER

*Former President of the Argentine Mission*

The nineteen-year-old Argentine Mission is a mission of great promise. For some fourteen years it rarely had more than a half dozen missionaries. For one year only the mission counted seventy-five missionaries, but in the following three years they dwindled until

*Saturday, October 6**Second Day*

now there are five: President and Sister Young, their son Carl, and two missionaries from Mexico. On an average this mission has had less than six missionaries in it at any one time. However, though without missionaries or very few from the United States, the mission is organized in branches, and districts, with eager, capable workers.

It is also still reaping the benefit of the work of the fine missionaries who labored there. Older families still remember with joy the visits of President Ballard, President Wells and President Pratt, and of the first missionaries who went into their homes.

If the missionaries who worked in the mission when Sister Barker and I were there are representative of the young men of the Church, then the Church need have no fear whatever for its future missionary work, or for its future life at home. A future, brilliant and fine, is assured.

The mission numbers some 800 members, eager to learn and live the Gospel. There are a few more who have been lost track of.

Argentina is a great nation, a great and fine people. It is thoroughly European, very much like the United States, except that its basic first population was not English but Spanish. All the European nationalities are represented. However, the majority of our members are of Spanish or Italian descent. Sometimes members have gone to Argentina, even from the United States, not knowing why they went. Perhaps they were led there. Italian families moved from the United States to Argentina. Here it is quite likely they would never have heard the Gospel. There they had no chance to hear it in Italian, but they heard it in Spanish, eagerly accepted it, and like members of all nationalities, they have lived it faithfully and well and are only eager to do more and more whenever the opportunity is presented.

We have not preached the Gospel to the Italians, the Spaniards and others in Southern Europe. We sometimes have said perhaps they won't accept it. They have never had a chance. Not one hour's work has ever been done in Spain; not one hour—that is an exaggeration perhaps—not one month's work has ever been done in Italy, in the Italian language. Perhaps the fine members in Argentina may be a help and a means of spreading the Gospel to their countrymen in Europe.

The members are exceedingly faithful. We have at least one branch in which, as far as I know, every man and woman who should pay tithing is paying a full tithing. The mission needs more literature. We have fewer books and tracts than the German Mission had forty years ago. Members are sensitive to this lack. They also regret that they do not have the privilege of being married in the temple, and also of receiving patriarchal blessings. The Saints are eager to learn and when possible, learn English, and translate books from English and circulate typewritten and handwritten copies. They also have a great deal of talent. President Young and Sister Young are much liked and appreciated by all the members who knew them on their former mission six years ago, and they are greatly aided in their work by willing, capable local workers.

The workers who have been there, that I knew at least, I believe without exception to be willing to go back. I can understand that. No blessing is so great to me, with the exception of my first mission, and no blessing greater to Sister Barker and me ever came to us than the opportunity of going to South America. It is to be hoped that the great people to the south of us may have a chance to hear the Gospel, that more missionaries will be sent to them, that they will not be in twos, in threes, and fours, but in much larger numbers. They are hungry for the Gospel.

We especially appreciated, Sister Barker and I, the opportunity we had of working with the fine young men who worked in the mission field. They never complained of any hardship; they never complained of any difficulty; they had faith and devotion, and were desirous of doing more in the mission field, in the Church. Personally I think that those who have the opportunity of going on missions, wherever that may be—and the greater the opportunity, I think, the greater will be their blessings—will be the really favored ones, the blessed of the Lord.

The faith of the people in the Argentine Mission is great. There were manifestations of the power of our Heavenly Father. There were healings; there were other manifestations, and I came to believe and to know in my soul that when someone is not healed by the administrations of our Church, there is some reason known to our Heavenly Father alone or more often perhaps some reason in ourselves. Somewhere, sometime we have not obeyed His inspiration. But His power is with His missionary work. His power is with the Church. His inspiration and His revelation are with the Presidency of this Church and with the Apostles of this Church, and with every man and woman in his own sphere, inasmuch as he and she do their best.

God help us, brethren and sisters, to do that which we know to be right, that which is more than faith, that which is more than belief, which is absolute knowledge, I pray in the name of Jesus Christ. Amen.

#### **President George Albert Smith:**

You have just listened to President James L. Barker, former president of the Argentine Mission.

The Wasatch Ward Choir will now sing "Almighty God of Our Fathers," by Daynes.

The closing prayer will be offered by President J. Doyle Jensen of the Lost River Stake, after which this Conference will be adjourned until 2 o'clock this afternoon. The proceedings of that session will be broadcast over KSL of Salt Lake City and KSUB at Cedar City.

We would like to call your attention to the fact that the streets are somewhat congested. Be as careful as you can whether walking or driving.

The house has been filled this forenoon, and people are standing in the doorways of the auditorium and in the gallery. This afternoon when you come back, brothers and sisters, try to make as much room as possible on the seats without making yourselves uncomfortable.

Closing selection by the Wasatch Ward choir, "Almighty God of Our Fathers," by James.

Benediction by Elder J. Doyle Jensen, President of the Lost River Stake.

Conference adjourned until 2:00 p.m.

## SECOND DAY

### AFTERNOON MEETING

The fourth session of the Conference was held at 2 o'clock p.m., Saturday, October 6.

**President George Albert Smith:**

This is the fourth session of the 116th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this afternoon all the General Authorities of the Church.

The house is packed, people are standing, and there is an overflow meeting on the block and another in the Assembly Hall.

The singing will be by members of the Tabernacle Choir under J. Spencer Cornwall as director; Elder Frank W. Asper is the organist. They will first sing, "God So Loved the World," by Stayner.

The opening prayer will be offered by President Thomas B. Croft of the Big Horn Stake.

The Tabernacle Choir sang, "God So Loved the World."

Elder Thomas B. Croft, President of the Big Horn Stake, offered the opening prayer.

The Choir sang an anthem, "Jesus, Word of God," by Liszt.

### ELDER ALMA SONNE

*Assistant to the Council of the Twelve Apostles*

My brethren and sisters, no one can arise on an occasion like this, before an audience so large and so eager, without feeling a sense of deep responsibility. I rejoice with you in the growth and progress made by the Church. I have been greatly uplifted by the proceedings of this conference.

## THE LIGHT OF THE WORLD

The other day, before a large audience of Relief Society workers, in this tabernacle, Dr. Howard R. Driggs made a remark that has been sounding in my ears since I heard it. "The word *light*," he said, "appears frequently in the scriptures." It is the responsibility of the Church to spread this light among men. Jesus is the light of the world. His gospel is the beacon light to direct you and me in our journey through life. Jesus also said on one occasion:

. . . this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds are evil. (John 3:19.)

He also admonished:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:16.)

I feel that this Church, in carrying forward the great program entrusted to it, is actually and truly spreading light throughout the world.

The Prophet Joseph Smith in a revelation has said this:

For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints. Verily, I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:4-5.)

I wonder if you catch the boldness and the audacity of that statement, made in the early days when the Church was not so well established nor so well organized as it is today; and yet the Lord said then through his servant,

Arise and shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

## FAITH GIVES PURPOSE IN LIFE

Brethren and sisters, great things have been accomplished by the Church, but as we view the situation now, with its many problems, there is still much to be done. All of us can contemplate the history of the Church with supreme satisfaction. As I think of these things I feel that the Latter-day Saints will never surrender their heritage of faith. That faith has given purpose and significance to their lives. It has opened the Holy Bible to their understanding. It has sustained them in adversity and trial. It has offered them every inducement to right living. It has been their refuge and their strength in sorrows and disappointments, and it has established their belief in moral and spiritual values, a most important belief. Faith in God is always the pathway to power and achievement; it is the motive power of progress and advancement.

On one occasion I discussed with a minister of another church some of our religious views. Finally, he said to me, "I cannot believe that Joseph Smith was divinely called, but I do believe," he said, "in

the principle of tithing taught by your Church." "Why then," I asked, "is it not practiced by your church?" He hesitated for what seemed to me a long time, and then replied, "Because we do not have the faith and the conviction among our members which is characteristic of the Latter-day Saints."

Brethren and sisters, I have always regarded that as a great compliment coming as it did from an outside source and certainly a worthy tribute to the faith and integrity of the Latter-day Saints.

#### TEMPLE WORK PART OF GOSPEL PLAN

Two weeks ago we dedicated a beautiful temple at Idaho Falls. Why do we build temples? Because we believe in temple work; we believe in salvation for the dead as well as for the living. It is a part of the gospel plan. We believe, too, in the eternity of the marriage covenant as solemnized in the holy temples. That doctrine is sound, reasonable, consistent, and in harmony with Paul's teachings when he said:

... neither is the man without the woman, neither the woman without the man, in the Lord. (I Cor. 11:11.)

#### SUCCESS OF MISSIONARY WORK IN HAWAII

A year ago today I was traveling on a steamer headed for the Hawaiian Islands. On Sunday morning a beautiful service was conducted by a protestant minister. At the conclusion of the service the minister approached me. After asking some questions about our faith, he turned to me with this remark, "The greatest missionary enterprise in modern times," he said, "was launched by the Mormons on the Islands when they began to preach to the natives." As soon as I reached the Islands I began to inquire. I was told that three or four missionaries in the early days were laboring in Honolulu with little or no success. Finally, one of them suggested that they give up their missionary labors on the Islands and return to the mainland. George Q. Cannon, then a young man of vigor and faith, said to his associates, "No, we cannot return home; we will continue our labors on these Islands, not among the white population as we have done, but among the natives." The response to that missionary endeavor was great, and these people on the Islands in whom the spirit and blood of Israel were strong, joined the Church by the hundreds, and many of them have remained true and faithful to the covenant so that today branches, wards, and a stake are organized and functioning among them.

May God bless us in our responsibilities. May he give us faith, wisdom and determination to carry forward his great work in these, the last days, I pray in the name of Jesus Christ. Amen.

## ELDER THOMAS E. MCKAY

*Assistant to the Council of the Twelve Apostles*

President Smith, brethren and sisters, it is a delight to welcome our sisters into our midst again. I was thrilled, and I am sure all of you were, with the splendid tribute that our President, in his wonderful opening remarks, paid to the mothers and daughters of our Church. It was also refreshing in the meeting in the temple, with the mission presidents, to hear nearly all of them express appreciation for the work their wives are doing in helping them in their great responsibilities. I wish their wives could have been there to hear them. I commend the example of these mission presidents to all the men of the Church, to feel appreciative not only of what our wives are doing for us but also to express that appreciation. I am sure there would be more sunshine and love in our homes, and in the world generally, if all, not only felt but expressed such appreciation.

## A TRIBUTE TO THE BRETHREN LEFT IN CHARGE IN EUROPE

In the early spring of 1940 the last of the missionaries, American missionaries, left Europe. Sister McKay, our daughter, Louise, and four very choice missionaries sailed from Italy and came home by way of Gibraltar. Brother Gaston Chappuis and his bride sailed from Lisbon. Since that time, nearly six years now, our missions, nine of them in Europe, have been directed by local elders; and at this time I wish to pay tribute publicly and express appreciation for the work that these fine brethren have done. They have been working under unusual and very difficult conditions but they have carried on. They've held their meetings nearly all of them, including branch, district, and annual conferences. The missions have been self-supporting. The tithing, in fact, has increased from year to year. They have visited the branches as often as possible under the trying conditions. Many of them have attempted to maintain a missionary system, and most of the missions have had a few missionaries, and some of them quite a large force. The British at one time, Brother Anastasiou reported, had three hundred and twenty-five part-time missionaries. Brother Anastasiou, his wife, and two children are here now. The British Mission is again presided over by President Hugh B. Brown, who is doing a wonderful work, not only as president of the mission but also and especially among the servicemen. He writes that he needs more missionaries. Our acting mission presidents are also looking forward to the time when missionaries will be again in their midst.

In a recent letter from President Brown he states: "We need missionaries, experienced men, preferably older men such as ex-bishops or men who have had experience in presiding."

## THE DANISH MISSION

In the Danish Mission, Brother Orson West is in charge. He is a very fine man. He writes and speaks English quite fluently, although he was born and has always lived in Denmark. In a recent letter he states:

Address: Priorvej 12, Copenhagen F

We are all looking forward to receiving missionaries again in the Danish Mission. . . . A problem which has been a serious one during the war is the coal and fuel situation. For the time being it is worse than ever. Peat is not the best fuel, but we will have to do with that during the coming winter. I am sure it is not good for our central heating plant to use only peat, which deposits so much soot. Regarding help to families and persons in our mission, I beg to inform you that as far as food is concerned we can get along. Our people in Norway and Finland need it much more than we do. We would be more than happy, however, to receive underwear, shirts, stockings, and socks. Especially the babies need these things very much. It is almost impossible to buy babies' clothing.

## THE EAST-GERMAN MISSION

In the East-German Mission when we left—I happened to be in Berlin when war was declared—Brother Herbert Klopfer was placed in charge, another fine young man who speaks English fluently. In fact, all of our mission presidents except two speak or write English, and those two have secretaries who can translate for them. Brother Klopfer, before we left Switzerland, was called into the service, not as a soldier, but to do secretarial work. The next we heard of him after we returned home was through Sweden; he was in Denmark and had attended services there and had taken part in their testimony meeting. The last word is that he is reported missing on the Russian front. The members are carrying on, however, and his counselors, Elder Richard Ranglack, now acting mission president, and Elder Paul Langheinrich are doing a splendid work. A letter dated August 19, 1945, states:

Had two wonderful meetings today. At two p.m. just a priesthood meeting with forty-five present. At four we held a memorial service in honor of President Grant. There were at least two hundred fifty to three hundred present in a hall big enough to hold one hundred seventy-five. It was just as full of spirit as it was of people. The old mission home at Händelallee is a pile of rubble. A sign in front gives the information that the office is now at Rathenower Str. 52, Berlin N.W. 21, only two blocks north and east of the old location.

## THE FRENCH MISSION

The French Mission, as you know, is divided into three districts, Belgium, France, and French-Switzerland. This mission was not left in charge of one acting president, but three district presidents, very fine young men who have been carrying on in the same effective way as have our acting presidents. They are Brother Paul Devigne of the Belgium District, Brother Leon Fargier for France, and Brother R. Simond for the French-Swiss District. Brother Si-



mond has managed in some way to send a monthly report during the entire war.

### THE NETHERLANDS MISSION

In the Netherlands Mission the branches are also carrying on. Brother J. Schipaanboord writes:

During the war years we have endeavored to keep the right course. Our old buildings, and the rented halls, too, we have improved if possible so that they have become more valuable for our services. In the Rotterdam Branch we have built a baptismal fount. . . . A new organ was also secured. Owing to the food scarcity, many of the faithful Saints had to be supported by money or in kind. You no doubt know that the mission house in The Hague had to be evacuated, and we finally moved and rented a place in Utrecht, Maarten Harpertzoon, Trompstraat 36.

### THE NORWEGIAN MISSION

In Norway, Brother O. Sonstebj, also a very fine man, has been carrying on. He writes:

Address: Osterhougs Gt. 27, Oslo.

I have been on a visit to North Norway and saw the Saints there. We held three meetings at Narvik, probably the most northern branch in the world. The branch has scarcely been visited during the war, but the Saints there have kept together in faithfulness and held their meetings regularly. The branch has been visited in the past by some of the leading authorities from Zion during their stay here in Norway, among others, Apostles David O. McKay, and Joseph F. Merrill. As travel conditions are today, the trip was very strenuous, but it was a great joy to me to see the Saints.

### THE SWEDISH MISSION

From the Swedish Mission we have received letters and reports all during the war, and Brother Fritz Johansson<sup>1</sup> has done a splendid work, not only in keeping us in touch with the Swedish Mission, but also the sister missions of Denmark and Norway. August 7th to the 22nd he also made a trip in the north up to Finland. Two people were baptized, and they organized a Relief Society. "I discern," he says, "the awful poverty that prevails in Finland. They need food as well as clothing in order to keep them from freezing this winter."

### THE SWISS MISSION

We have heard from the Swiss Mission, also a neutral country, occasionally. Brother Max Zimmer, Sr., Leimenstr. 49, Basel, is the acting mission president; he has been especially helpful to our servicemen who were interned in Switzerland and in prison camps in Germany. A conference held at Easter time in their own chapel in Basel, the only Church-owned chapel in Switzerland, is reported as being one of the largest conferences ever held in the Swiss Mission.

<sup>1</sup>Address: Svartensgatan 3, Stockholm.

## THE WEST-GERMAN MISSION

In the West-German Mission, the home and office is one of the few buildings still standing in beautiful Frankfort on the Main.<sup>1</sup> It is only slightly damaged with a few broken windows; a bomb had hit near the building but only cracked the walls slightly and left a large crater where it struck. Most of the rest of Frankfort on the Main is just piles of rubble. Our meeting place was completely burned out. Brother Friedrich Bühl, Jr., was left in charge; a very fine young man, but he was called into the service before we left, and Brother Christian Heck, another young man, was called to take his place. Brother Heck was also called into the service, and Brother Anton Huck, an elderly brother, was called to preside and is doing so now. It is reported that the two young men who had been called into the armed service were both killed.

## AUSTRIAN REPORT

In Austria, our meeting places have not been damaged except in Vienna but our members are still meeting in No. 20 Seidengasse. A Russian cannon grenade struck high in the rear of the church building, breaking only a few windows in the chapel part, but inflicting a good-sized hole in the upper region of the apartment building. When the occupying Russians looked over the building, our Church occupying about one-third of it, they were told it was an American church and so they left it alone. Later, when the Americans came, they in turn, looked over the building but when they saw the work of the grenade they also left, and so the members continue to meet in their accustomed place. "Vienna," our correspondent continues, "is a hungry city, a city with ever so little food, fuel, light, housing, and transportation.

"These are difficult times, and I fear that the coming winter will be one long to be remembered. Just recently, I visited the Allgemeines Krankenhaus, the largest and most famous hospital in Vienna, and there the situation was the same, even in a hospital."

## WORD FROM CZECHOSLOVAKIA

"In Czechoslovakia," Brother Joseph Roubiek, Trysova ul-c 8, Prague 2, writes, "I wish to inform you that after six years of war, all members of the Church have remained well and alive. It has been a terrible time. We have remained faithful however, and we await you." (This letter was written to Wallace F. Toronto, last president of this mission.) "The work of the Lord here has not been disturbed. We often think of you and the missionaries. Here there is great need and distress, great hunger among the people. The Saints, however, have continued to enjoy the blessings of the Lord.

<sup>1</sup>Address: Schaumain Kai 41, Frankfurt am Main.

Their testimonies of the truthfulness of the gospel have not wavered, even in the worst moments of the great conflict."

The two branches in the Palestine-Syrian Mission are carrying on as usual, and food is also scarce there. In fact, it always is.

#### OUR SERVICEMEN PRAISED

Much of this information that has been received has come from our servicemen and several of our chaplains assigned to these European countries; and I should like to take this opportunity to express appreciation publicly for these servicemen. They have done, and are doing, a wonderful work. Our members are also very thankful for the kindness and help of our servicemen. I will take time to quote from one letter. It is typical of many others. After referring to the splendid work that President Brown did in his recent visit to Belgium, the writer says:

Our good friend and brother, Chaplain Howard C. Badger, has reported to you about activities in this country but he failed to point out the successful mission that he filled in our branches. Not only did he deliver stimulative sermons supported by a strong background, but although a serviceman, he assisted the needy and was somewhat like Father Christmas to our children, some of whom never knew chocolates or sweets before. We will surely remember him over here for his attractive character, personifying the successful missionary. It was also my privilege to welcome and to greet a great many servicemen since September 1944. Although we never met before, we felt immediately like best brothers ready to help each other with all our might.

He speaks of going to a cemetery and with reference to that I should like to read a paragraph from a young French sister. She says:

On October 19, 1944, I copied a dedication from the tomb of a military Mormon which is found in the cemetery of Henri-Chapelle in Belgium. We have promised to visit the cemeteries and search out the tombs of our brother Mormons who died to liberate us, and we will do all we can to place flowers on their graves just as though they were our own beloved sons.

I just cannot say too much for our servicemen. I have heard directly from more than a score of them, and indirectly from more than a dozen others. Several of our chaplains, as I stated, are also in these occupied countries and are also doing an outstanding work. We have had letters from them from the Scandinavian missions, the Netherlands, Belgium, France, and quite a large number from Germany and Austria.

The only way we can get letters and help to Germany and Austria is through these servicemen. We are permitted, however, to send eleven pound packages by parcel post to the other missions, but these must be mailed to some person direct. We have now received from our acting mission presidents several hundred names and addresses and we had hoped to get these packages over before

Christmas. There has been some delay, however, but the names are on file in the welfare office and are awaiting the go-ahead signal from a special committee appointed by the First Presidency to supervise this matter. In all the missions, as you have noted, shoes, underwear, and other warm clothing, especially for babies and young children are needed. I do hope and pray that we can get help to them so that they will not suffer too much from cold and hunger this coming winter.

### THE WAY TO PEACE

May our servicemen and our members in these war-torn countries, and all of us, live lives of Latter-day Saints. May we cultivate tolerance and love for one another and for all mankind. This war is but an awful chapter written in the eternal-long struggle between right and wrong, between love and hate, chastity and unchastity, greed and unselfishness. As long as hate and lust for power control the hearts of men, real peace can find no resting place in the world. Only love can bring peace. Anyone who permits himself to hate any person, or any people, makes his own small but vital contribution towards the discord and trouble, while he who seeks to love others, even his enemies, makes his own priceless contribution to peace. True, lasting peace, when it comes to the world, will be made up of the many tricklets of love flowing from the hearts of the people to a common understanding and a common goal. The gift of peace on earth and good will to men was offered to the world in the gospel of living taught by our Savior in his earthly ministry. He made love of God and love of mankind fundamental, and declared, "On these two commandments hang all the law and the prophets." (Matt. 22:40.) The power of love alone can permanently disarm the world.

May our Father in heaven help us to realize this and to govern our lives accordingly, I pray in the name of Jesus Christ. Amen.

### ELDER CHARLES A. CALLIS

#### *Of the Council of the Twelve Apostles*

As I witnessed that impressive vote sustaining the General Authorities of the Church, a Latin phrase came to my mind which runs as follows: "The voice of the people is the voice of God." While this does not hold strictly true in all cases, yet yesterday morning the voice of God was heard in this great tabernacle. It is a wonderful thing, a blessing of comfort that we have the more sure word of prophecy in this Church. In fact this Church is the treasure house of all the gifts of God, and gives the knowledge that will make men eligible for entrance into the celestial kingdom of God. The Church of Jesus Christ of Latter-day Saints is a universal Church; it is not only a worldwide Church, but it is as wide as eternity.

## THE DAWNING OF A NEW ERA

The prophet Isaiah—and of this prophet, Jesus said that his words were great—had a vision so glorious and splendid that in heavenly rapture he exclaimed:

Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? (Isaiah 66:8.)

We are on the threshold of remarkable events. If God, centuries ago, could incline the hearts of the people to seek him so that they had no disposition to do evil, why cannot he do that today? The inhabitants of the earth are his children, and God loves mercy more than judgment. I believe that we are entering upon an era of conversion so great that the human mind cannot conceive its magnitude. We are told in holy writ that every knee must bow and every tongue confess that Jesus is the Christ. With all my heart I believe that divine prediction will come true, for Jesus Christ is the King of kings and the Lord of lords.

## THE APPEARANCE OF JESUS TO THE JEWS

Orson Pratt and Charles W. Penrose declared that prior to the glorious coming of the Son of God, the Jews are going to be beleaguered by the nations who threaten the very existence of the Jewish race. Then, according to Zechariah, down through the gates of heaven shall come the Lord Jesus Christ, the Captain and King for whom the Jews have wept and prayed so long, and he shall set his feet upon the Mount of Olives, and the Mount shall cleave asunder, and the Jews shall escape destruction. The God of heaven shall then, with the armies of heaven, have judgment upon the wicked, and the wicked shall be destroyed. When Jesus stands before the Jews, they will see the wounds in his hands and, recognizing their Lord and God, they shall say: "... What are these wounds in thine hands?" And then Jesus shall break the hearts of the Jews by saying: "Those with which I was wounded in the house of my friends." (Zech. 13:6.) And that nation then, and not until then, shall be born in a day. By the authorized servants of God they shall receive the baptism of repentance; they shall receive the gift of the Holy Ghost, and become the children of God their Father and the servants of the great Jehovah. At that time a fountain shall be opened up unto the Jews and the inhabitants of Jerusalem, a fountain for the cleansing of sin and iniquity, and that fountain shall be as it always has been, the Lord Jesus Christ.

We read in the Book of Mormon:

... because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in ... our hearts, ... we have no more disposition to do evil, but to do good continually. (Mosiah 5:2.)

## THE DESTINY OF THE LATTER-DAY SAINTS

And if the elders of Israel will preach the gospel in its plainness, not worldly philosophy, but the gospel of faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, then shall the hearts of the people be changed by the almighty power of God and they will press into the kingdom of God. This Church is destined to evangelize the whole earth. That is its mission, and by the grace of God we are going to accomplish it.

There is a wonderful prophecy in First Nephi, fourteenth chapter, uttered about the time that Isaiah delivered his great prophecy. Listen to it:

And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory. (1 Nephi 14:14.)

How rapidly this wonderful prophecy is being fulfilled! President Joseph F. Smith in Bern, Switzerland, declared that "there will be churches built here [that is, in Europe], and temples built here and there all over Europe."

What a glorious destiny God sent us here to perform. Brethren and sisters, how can we be dilatory, how can we be negligent, when, shining as the sun in heaven, is the purpose and the destiny of this people? A people that has not an ideal or a noble purpose is like a painted ship on a painted ocean, but we must cherish and nourish these wonderful ideals that God has given and press on to the mark of eternal perfection. And the elders in the field ought not to be kept coddling the Saints, but they should be sent out among the Gentiles and derive that strength and power which comes from preaching the everlasting gospel.

## RIGHTEOUSNESS REQUIRED TO MAKE A MIGHTY NATION

God be praised for this mighty republic! Oh, if the leaders of this nation could realize the purpose for which this nation is created, a might nation, the greatest in the world, that stands preeminent among all the nations, I believe that they would highly resolve in their hearts that corruption, extravagance, infidelity, Sabbath-breaking, and all the evils which form the accursed things in this nation, would be removed. I believe that this nation would then receive such a mighty uplift that it would be the wonder of all the world, that it would go forth assisting God and Jesus in establishing the religion which can bring permanent and perpetual peace and lasting glory to this nation.

Brethren and sisters, let us go forward. We are trying to awaken the world for the conflict of justice, preaching the gospel as a special witness for the second coming of the Son of God. Standing in the front

ranks of this battle, we shall know, we do know now, that we are battling for the Lord through rendering service for our fellow creatures.

"O God, our help in ages past, our hope for years to come," be thou our guide we pray thee, lead us on to victory in this great spiritual battle. May we be thy humble instruments in bringing repentance into the world and salvation to our fellow beings, we humbly pray in the name of Jesus. Amen.

Selection by the Choir, "Speak Low to Me," by Ford.

### ELDER JOHN H. TAYLOR

#### *Of the First Council of the Seventy*

I have a thought, brethren and sisters, that I would like to bring to you this afternoon. It came to me when I was coming into the tabernacle grounds.

#### A HOUSE BUILT UPON A ROCK

There was a little lady rushing out through the gates going to her work. On her way she had come into the temple grounds because to her it was home—home, because this is where she found God, where she found a testimony of the gospel of Jesus Christ, where she was baptized, where she went to the house of the Lord and obtained blessings in his holy house. As I saw her going out, I said to myself, "This place is truly a home, because, like a home, it brings us blessings and safety, strength, courage, and faith that endures."

You remember the parable of the house that was built upon the sand and the house that was built upon the rock. A house that is built upon the sand is always in peril. When the rains of regret and disappointment fall upon the house, and the winds of discord and suspicion beat upon it, the house falls, and great is the ruin thereof. Truly it is the ruin of happiness for the father and mother and the children. Fortunately, in order that theirs will not be a total loss, the house that is built upon the sand and is washed away, may be rebuilt again by the family. This time, if they are wise, they will build upon the rock of faith and confidence and cooperation, and the house will always be safe from the storm. When a house is built upon the rock of love, of good will, of sacrifice, and of tolerance, and the rains of temptation and misunderstanding fall upon it, and the winds of derision and mockery blow against it, it will still stand because it is built upon a rock.

#### HIS FATHER'S LOVE FOR HIS HOME

I used to wonder why my father did not want to move away from his home. It was a large house and most of the family had

married and gone away. I wondered why he did not also go away and find a smaller place. I found out later when I understood what life was about. A long time before, he brought his wife to this house. In it his children had been born and some of them had died. From it sons were sent out into the field to preach the gospel. One of them was brought home by his mother and laid away on the hillside. He had planted the trees; he had remodeled the house. Truly it was built with his love and with his confidence. It represented a lot of sacrifice and doing without many comforts. That is why he wanted to stay in the house that was built upon the rock of his life. And so it became a rock, to us who were born in the house. We knew about the things that happened. We were grateful for the blessings of a father and mother who taught us the gospel of Jesus Christ, who helped us to travel along the right road and find success. That was our home; that is why we loved it; that is where stability and goodness came to us.

#### PLACES OF WORSHIP BECOME HOMES

Nearby was another home which we loved and which was the meeting house, the old Fourteenth Ward. I went there during all of my youth. There I found a testimony; there I came to know something about the gospel of Jesus Christ; there I found the priesthood of God. There I went to my first dance, and my mother was my partner: a mother so kind, a mother so beautiful, that all the many years that came to her, her large family, all the struggles, the trials and sorrows, yes, even the tears, could not wash away, nor wear away her beauty. She had not only the physical characteristics of beauty, but was beautiful in all the things that God gives to mothers to make them beautiful.

In this block is the tabernacle, another house that is built upon a rock, and one that I love, because of what it did for me. As a little boy, mother brought me to hear the sermons, and we sat here on the side and listened to the servants of God. When I became tired, I cuddled up to her, and she put her arms around me and I went to sleep. This is a home. When I was eight years of age I went over to the Endowment House to be baptized. Then I knew what it was to receive baptism and forgiveness, and as I went out of the door and walked up by the side of this building, I said to myself, "Well, John, you've been baptized and the Lord has forgiven you your sins." I tried to think of all the sins I had committed, and there seemed to be a lot and even then I couldn't find, it seemed to me, enough, and so I magnified what I had that I might leave them with the Lord.

This is the place where I came to see a girl that I wanted to marry. She came here each Sunday afternoon to meeting. When I went on my mission, and came back, she was still sitting in the same place on the Sabbath day. A little later we went into the House of the Lord and received his blessings. Truly the houses of life are



a part of us, and to bring us happiness or joy they have to be built upon a rock, otherwise the storms of life will wash away the sand from beneath the house, and it will go down to ruin and destruction.

One day I went out into the great home called missionary life, and there I found a greater testimony. The sweetness of living for others and doing for others increased my testimony so that it became stronger and better than it had been before.

#### A MISSIONARY INCIDENT

One day I had been out in the country and as I was walking home, I came to a house where some Saints lived. It seemed too late, but I saw a light and therefore decided that they must be up. They were a poor family and had been out of work. When I opened the door and went in, to my surprise I found that they were just eating their supper. The lady of the house said: "Brother Taylor, have you had your supper?" and I said hesitatingly, "No, not tonight." She said: "Come and sup with us." She drew up another stool to the table, and I sat down with the husband and three or four little children. She got a plate and a spoon and I thought she was going over to the stove to get a portion for me, but she went to her own plate and took a few spoonfuls and put it onto my plate. Then she went to the father and to all the children doing the same thing, and then brought it to me, a servant of the Lord.

I prayed in my heart that to this home should come the kindly spirit of the Christ, that he would bless the food as he had the loaves and the fishes, and that the little children should not go from the table hungry. That house, so humble, was built upon the rock of kindness and love of God. When the meal was over, we knelt down around the same little table in family prayer, and as a servant of the Lord, I left my blessing and went away humbly with the desire in my heart that God would surely bless that home.

#### THE MANSIONS ABOVE

Some day, brethren and sisters, we will all have another home to go to. We are building it as we live our lives on the earth. I trust that we won't be disappointed in the place that we have chosen for it. If it is to bring us the maximum of happiness and security, and be numbered among the mansions of the Lord, we must build it on a foundation of faith, good works, and obedience to the commandments of the Lord. May we be like unto the wise man who built his house on the rock, and when the rains came and the winds blew, it fell not, because it was founded upon a rock.

May our Heavenly Father bless us in our homes, whether they have to do with where we live, or where we meet to worship him, or where we go to get his special blessings; and when we go back to him, these final homes be pleasant places where God dwells and his spirit is always with us, I humbly pray, in Jesus' name. Amen.

## ELDER SEYMOUR DILWORTH YOUNG

*Of the First Council of the Seventy*

For seventy-eight years these buttressed walls have echoed with the words of the great men of the Church, giving advice, counsel, and the word of the Lord to this people. A person is fearful lest his words, mingling with the dust of those long ago spoken, and long forgotten, might not be in harmony with them. For as they were led by the Holy Ghost, their messages are timeless and of equal importance to us today.

## WORDS FROM THE PAST

Seventy-six years ago a great voice spoke these words to the people of that day:

"I was about as poor a man as ever gathered with the Saints. The little property I had when I came into the Church I gave to my friends, and I went preaching the gospel everywhere I could until I was called to the gathering place. The first inquiry of mine to the Prophet was, 'What can I do to build up Zion?' The Prophet told us never to spend another day to build up a city of the world, for the business of the Latter-day Saints was to build up Zion. . . . I have worked for Zion from that day to this."

I am not afraid to bring back to you, from the memories of this house, those words. I cannot do as was done last May, and bring back a voice [when KSL rebroadcast parts of President Grant's sermons]—but the words ring true. Words like them in portent and meaning have been uttered here and recorded in our hearts a great many times. They are of especial importance today. Our young men are coming home—home from the wars—from China, the Philippines, from Germany, from Italy, from Africa. Some of them are here already, their golden discharge buttons, an honorable decoration, on their new civilian coats. Others will follow in a mighty stream until our joy at their returning will be as a great flood. And they are going to say—most of them—"What can we do to build up Zion?"

## THE WORK AWAITING OUR SERVICEMEN

My young fellow servants, it will not be hard to answer your questions if you come home with a sincere desire to serve the Lord. We at home believe that you do desire to serve. Have you not written home many times from all parts of the world: "I was in danger. The bullets were flying all around—I thought I was a 'goner"—then I prayed and I was saved. God answered my prayer." And did you not write also: "I was shot down. How I got into that little rubber boat I don't know. I floated on the ocean for days. I prayed to my Heavenly Father—and I was rescued. And God did it." Did I not hear you when you reported the bombing flight over

Berlin when the flak was so thick that your plane was riddled like a sieve and you marveled that you ever came out of it alive, and again you gave the credit to your Maker?

Now you may wonder why your lives were spared. Perhaps it was so that you might be able to ask, "What can we do to build up Zion?" Some had to be spared to ask that question. You bear on your shoulders a double burden. Not only must you ask the question for yourselves, but you must ask it also for your absent comrades who wanted so desperately to come home and work for the kingdom of our God but who never will, and who must depend on you.

You will soon be faced with a decision—a most important one, I can assure you, for the gospel of the kingdom must be preached in all the world. And who will preach it? You, my brethren of the returning hosts, you will preach it. You are the youth and the strength of the Church—there aren't many others to ask to go forth and preach it. So you will be asked by those in authority—when the time comes—and in response to your question, "What can we do to build up Zion?" you will be told to go to China, to Japan, to Russia, to India, to Europe, to Asia, to Africa, to South America—to all the world, bearing, as did the apostles of a hundred years ago the kingdom on your shoulders.

What will you say? Will you ask, "But what about my college? When shall I get that? I've already lost three years! When do I make up my lost time?"

I should like to remind you that you have in the past three years been given a greater knowledge of the peoples of the earth than has ever been given before to our young people—you have seen not just a few, but most of the nations of the world. And now will you take to them the gospel of peace instead of that of war?

I can bear to you solemn testimony as your friend of many years, that you will be borne up in spirit, in health, and in power if you will put yourselves into the hands of the Lord and go when and where his servants send you.

Can you believe that the God who sustained you as you came into the battle, can supply you with your needs if you go about his business? Do you think that you will lose time, or college, or money, or business, if you place yourselves in his service for a year or two or three?

This building was built by those who gave time and money without stint. The temple on this block is a monument to your grandparents who gave in faith. Many of you are American citizens and living in this land of promise because, one time, a boy said to himself, "I'll go and preach to the people of that other land." And he went forth in faith. Your grandparents heard and had faith—and now you will have faith that God lives, that Jesus Christ lives—and that this is his Church. You will heed the call that will come, and by the thousands you will carry the glad tidings to the weary, the hungry, the heavy laden over all the earth.

I think I know the timbre and the temper of the youth of Zion, and when the question is asked: "Will you go forth now to build up Zion?" the affirmative roar of assent will be so great that the earth will tremble at its power and beauty. And in power you will teach salvation to the world—and in giving your lives to this service you will cleanse the world from its bath of blood and justify the sacrifice to liberty of your fallen comrades.

God grant you the faith and courage to do it I ask in the name of the Lord Jesus Christ. Amen.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

One of the parables of our Savior reads as follows:

. . . The Kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matt. 13:45-46.)

#### REVERSING THE PARABLE REGARDING THE PEARL OF GREAT PRICE

We have always felt that that merchant was an extremely wise man, because he was willing to give up all that he possessed in order to acquire the pearl of great price. But let me ask you, what would you have thought of that merchant had the parable been reversed and he had given up the pearl of great price in exchange for something of little or no value?

We have some among us who are doing that very thing. In their own lives they reverse the parable of the Lord and they give up the pearl of great price for a fleeting fancy. They actually sell their birthright in the kingdom of God for less than a mess of pottage.

From time to time in the Church section of *The Deseret News*—which section I do recommend to all of you as one of the finest publications that you can have in your home—from time to time that publication carries a list of names of individuals who have been excommunicated from this Church. These excommunicants at one time were all members of the kingdom of God, and at one time they all possessed the pearl of great price. But each one of them has reversed that parable in his own life and has given up the pearl of great price with all its values and with all its blessings. What a pity! What a tragedy!

#### FALSE TEACHERS DECEIVE MANY

How do people do such a thing as this? One of the reasons people apostatize from this Church is that they have failed to heed the warning of the scriptures against listening to false teachers who raise their voices in our midst. In spite of the fact that these warnings of the scriptures are crystal clear, many of our people fail to heed them.

Note how clear they are. Peter said:

... there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, And many shall follow their pernicious ways. (11 Peter 2:1-2.)

Jesus said, "... Take heed that no man deceive you, For many shall come in my name ... and shall deceive many," (Matt. 24:4-5) and again the Lord said, "... many false prophets shall rise, and shall deceive many," (Matt. 24:11) and once again the Lord said, and keep in mind that when he said this he was speaking to members of the Church who were already in possession of the pearl of great price:

... if any man shall say unto you, Lo, here is Christ, or there, believe him not; For in those days there shall also arise false Christs and false prophets, and shall show great signs, and wonders, insomuch, that, if possible, they shall deceive the very elect who are the elect according to the covenant. (Pearl of Great Price, Joseph Smith 1:21-22.)

Who are the elect according to the covenant? They are those persons who have entered into the new and everlasting covenant by accepting membership in this Church.

When the Apostle John was speaking of the false teachers in his day he branded them as antichrists. Said he, "... even now are there many antichrists: ... They went out from us." (1 John 2:18-19.) In other words they had been members of the Church, and they had been led into paths of apostasy because of false religious notions.

They went out from us, ... for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. (1 John 2:19.)

How do these false teachers lead people astray? They do so by attacking the fundamental doctrines of the Church. They attack the Authorities of the Church. They attack the teachings of the Authorities. They seek to develop doctrinal disputes among the people to undermine their faith, and they lead people into apostasy when they do such things as that. Very often false teachers who have come among us endeavor to justify their position by claiming to have received some revelation or dream directing them, they say, in the paths which they tread.

There were disputes anciently among the Jews, over the doctrines of the church, and these disputes led people to apostasy. There were disputes among the ancient Nephites likewise, just as there are disputes among some of our people today, disputes, let me remind you, which lead to apostasy and excommunication from the Church.

In the days of the Savior, or rather before he appeared among the Nephites, there were many doctrinal disputes among the Nephites. Some of those who stirred up the hearts of the people said that there was no Christ. They denied his very existence. When

the righteous Nephites looked forward to the coming of the Lord, these false teachers declared that he would not come, because he did not so much as exist; and so, when finally Jesus did make his appearance among the Nephites, after his resurrection on the other continent, he stood before them, and settled then and there the dispute over whether or not he existed. He stood before the multitude, and invited them to come up, one by one, and examine his body, his resurrected body. He invited them to feel his hands and feet and to thrust their hands into his side, to feel the imprints of the crucifixion; and after they had all come up and found that he was the Christ, they fell down and worshipped him.

Then he began to preach the gospel to those Nephites and the very first thing that he said to them in beginning his preaching was this:

... there shall be no disputations among you, as there have hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there have hitherto been. For verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, . . . and he stirreth up the hearts of men to contend . . . one with another. Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away. (III Nephi 11:28-30.)

Giving a similar warning to the Prophet Joseph Smith the Lord said:

... Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the scriptures and do not understand them. (D. & C. 10:63.)

So, Latter-day Saints, beware of false teachers. When men come among you and begin to preach doctrines unto you which tend to destroy your confidence in the holy scriptures, when men come among you, as they are now coming, declaring to you that the appointment of George Albert Smith as President of this Church is not valid, because they say this Church should only have seven presidents and no more, when people come among you declaring that Christ is not divine, or when they come among you advocating the so-called practice of plural marriage, contrary to the teachings of this Church and contrary to the law of the land, when they come among you declaring that you can enter into domestic relations with another man or another woman without committing adultery, when you do not have a marriage bond which is recognized as legal by the law of this land, or when people come among you declaring that the Church is out of order, because we are at the present time not practicing the United Order, or when a man comes among you declaring that the Church is off the track and that he is one mighty and strong sent to set the Church in order, or when anyone comes and tells you that temple marriage is just a fad and that it has no relationship to your exaltation in the kingdom of God, or when someone comes to you, as one group is now doing, preaching that reincarnation is a

Christian doctrine, or when men come to you declaring that predestination is one of the doctrines of the gospel, declaring that one group of the Saints is predestined to go to one degree of glory and another group of the Saints is predestined to go to another degree of glory, or when they come among you declaring that they have had dreams and visions about some get-rich-quick scheme by which they are going to save the Church financially in some period of distress, or when they come to you and declare that the method of administering the sacrament of the Lord's supper is to be changed, contrary to all the teachings of the scriptures, or when they come to you and say you can serve two masters, that you can serve the Church and also one of these wild-cat cults that are starting up, when you hear teachings of this kind you remember that such doctrines cause dissention among the people, that they cause disputes which lead to apostasy and that the Lord condemned disputes of that kind. When you have persons come to you teaching doctrines of this kind, remember also the words of the Savior when he said:

... neither shall there be disputations among you concerning the points of my doctrine. . . . for verily, verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men. (III Nephi 11:28-29.)

Remember, too, the Savior told the Prophet Joseph Smith that it is Satan who "doth stir up the hearts of the people to contention concerning the points of doctrine," and that when individuals put themselves in the hands of Satan in doing these things "they do err, for they do wrest the scriptures and do not understand them."

#### SAFETY IN FOLLOWING COUNSEL OF LEADERS OF THE CHURCH

Surely the Latter-day Saints, of all people, should be on their guard against false doctrines. Have we forgotten the warning that was given to us by the Savior, as he appeared to the Prophet Joseph Smith in the sacred grove during that first vision? Have we forgotten that there the Savior declared that man-made religious doctrines are an abomination in his sight?

The Lord has foreseen the fact that the Saints would need protection against false teachers, and he foresaw the need of setting safeguards in the Church to give them that protection.

Paul in his letter to the Ephesians clearly explained what these safeguards are, and he gave us the reason the Lord established these safeguards. If you will remember your reading of the fourth chapter of Ephesians, you will recall that he outlined the organization of the Church, and as part of that organization he declared that in the Church there were to be some prophets and some evangelists and some pastors and teachers. The reasons he said these officers were set in the Church were: First, for the perfecting of the Saints—remember that the Savior had commanded us to be perfect, even as our Father in heaven is perfect. Second, they were set in the

Church for the work of the ministry; third, for the edifying or the instruction of the membership of the Church; fourth, to help us to come to a unity of the faith; fifth, to help us to obtain a knowledge of the Sons of God; sixth, to help us to achieve the measure of the stature of the fulness of Christ. And then he gave us a seventh reason, telling us that the Lord put apostles and prophets and pastors and teachers in this Church—and mark these words carefully—

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. (Eph. 4:14.)

So if you really desire to avoid deceptions, if you really desire to do that which is right and proper, then you take advantage of the safeguard that the Lord has given you in the organization of this Church. And you remember that if you will follow the teachings of your inspired prophets, seers, and revelators, of your apostles, of your pastors and teachers, your bishops and your stake presidents, you won't need to wonder whether or not such and such a doctrine is a deception, whether it is false or whether it is true, because those authorized servants of the Lord will lead you into paths of righteousness, and they will keep you on the right track.

Salvation comes not by being tossed about by every wind of doctrine but by learning the truth as it is taught by the inspired, authorized leaders of the Church, and then having learned that truth, by living up to it and enduring in faithfulness unto the very end.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. (Matt. 7:21.)

If you would know the will of the Lord, so that you may obtain your salvation, then obtain your knowledge of the will of the Lord from his authorized servants whom he has set in this Church. That we may have the common sense to do this, I earnestly pray in Jesus' name. Amen.

### **President George Albert Smith:**

We have had a wonderful day in the worship of the Lord. We have been at peace with ourselves and with everybody else today and have had a lovely time.

Tonight there will be a Priesthood meeting held in this building at 7 o'clock, the services of which will not be broadcast.

Members of the Tabernacle Choir will now sing, "Thanks to Thee, O Lord," by Handel.

The closing prayer will be offered by President James D. Hoggan of the Burley Stake, after which this Conference will stand adjourned until 7 o'clock tonight. As I have already stated, that will be a Priesthood meeting.

The sessions at 10:00 a.m. and 2:00 p.m. tomorrow will be broadcast. At the morning session everyone should be in his seat



fifteen minutes before 10:00 a.m. We hope you will pay attention to that, because the doors will necessarily be closed and it will require some patience to stand outside until they open again. Therefore, all who are coming to the meeting in the morning, be sure to be here at the time specified, fifteen minutes to ten.

Another thing, brethren and sisters. The city is filled with people; there are large numbers of vehicles that have been unused for a long time, and now that gasoline can be obtained, these cars are coming from every direction and at very unexpected times. We want you to be very careful, watch your step, and watch the other fellow's driving as well.

Singing by the Choir, "Thanks to Thee, O Lord," by Handel. Elder James D. Hoggan, President of the Burley Stake, offered the invocation.

Conference adjourned until 7:00 p.m.

### GENERAL PRIESTHOOD MEETING

The General Priesthood meeting was held Saturday evening, October 6, at 7:00. The Tabernacle was filled with men, many of whom were unable to obtain seats because of the large attendance.

The Men's Chorus of the Tabernacle Choir was in attendance and furnished numbers for this meeting.

#### President George Albert Smith:

I hope that all of the brethren who have seats will squeeze over, if they have not already done so, and let some of those who are still standing come in and get a seat. I think you can make room for about two hundred people.

We will begin tonight by the singing of the men of the Tabernacle Choir; director, Elder J. Spencer Cornwall, and organist, Alexander Schreiner. We are going to sing a real Latter-day Saint hymn. The choir and congregation will sing together. It will give you an opportunity to sing something you all know.

After the first song the prayer will be by President Elmer A. Graff of the Zion Park Stake.

They tell me I did not tell you which one of the Latter-day Saint hymns we are going to sing, but you ought to know after listening to what we have been talking about all the time: "Do What Is Right."

The congregation and the Men's Chorus joined in singing the hymn, "Do What Is Right."

Elder Elmer A. Graff, President of the Zion Park Stake offered the opening prayer.

The Tabernacle Choir Men's Chorus sang, "Hark! What Means Those Heavenly Voices?" by Bortniansky.

**President George Albert Smith:**

This is a very remarkable sight, to see this house packed with men, and many standing.

That brings to my mind the question as to how many of these men who are here tonight do not know where they are going to sleep and have no place to stay. If there are any such, I think it would be advisable for you to raise your hands so that your neighbors who are near you who have a place to stay and probably an extra bed, will be able to take you home with them so that you will not have to sit around the lobby of some hotel. All of you who are in this house tonight who have not a place to stay after you go from this meeting, raise your hands, and keep them up. If there are any such, we do not want anybody to be left out tonight. If any of you see anybody's hand raised, please watch that person and see that when the meeting is out, somebody takes him home.

We are met here as brethren, servants of the Lord. We are met here to worship. I trust that as the meeting progresses we shall continue to feel the power of the Lord upon all those who shall address us and all of us who may be listening.

Our first speaker tonight will be Elder Joseph Fielding Smith of the Council of the Twelve.

**ELDER JOSEPH FIELDING SMITH***Of the Council of Twelve Apostles*

It is my purpose tonight to plead with our brethren who hold the responsibility of conducting the priesthood for a better supervision of priesthood quorums. In a revelation given to the Prophet for the benefit of the first elders of this Church he said: "... thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known." (D. & C. 60:13.) Too many of those who hold the priesthood have idled away their time and have buried their talent. We would like to have a revival among all the quorums of the priesthood.

**ORGANIZATION ESSENTIAL TO PRIESTHOOD**

In that great revelation known as section one hundred seven, the priesthood revelation, there are three expressions I would like to read, first from the twenty-first verse:

Of necessity, there are presidents, or presiding officers growing out of, or appointed of or from among those who are ordained to the several offices in these two priesthoods.

Then in the sixtieth verse the Lord says:

Verily, I say unto you, saith the Lord of Hosts, there must needs be presiding elders to preside over those who are of the office of an elder.

And then again in the eighty-ninth verse:

Again, the duty of the president over the office of elders is to preside over ninety-six elders, and to sit in council with them, and to teach them according to the covenants.

Organization is an essential requirement in the government of the Church. The entire universe is organized on a divine plan. Without organization there would be confusion, chaos, and that would lead to disorganization and destruction. The quorums of the priesthood are organized for a definite purpose. I've jotted down several of these: first, to keep the members holding the priesthood active and alert in the performance of every duty which the priesthood requires at their hands; second, to teach the members how to assume responsibility and magnify their callings; third, to train them in methods by which they may effectually teach others and officiate in their behalf; fourth, to encourage them in their responsibilities pertaining to the salvation of the dead as well as for the living.

A quorum, properly appointed, must seek out the needs of every individual member and attempt to supply these needs that may be discovered, both temporally and spiritually. No quorum of the priesthood is assuming the full obligation placed upon it by the Lord which does not sufficiently extend temporal need. Each member should dedicate himself and use his talent to advance the cause of Zion. He must be loyal and faithful to the Church, to the quorum, to the priesthood in general, to his family and to every divine principle of eternal truth.

#### RESPONSIBILITY OF PRESIDENT OF QUORUM

The responsibility of the quorum president is, as stated in this revelation, to sit in counsel, to advise and instruct and teach those who are under his direction. The Lord has placed the responsibility for the training and the conduct of the members of the quorum upon the shoulders of the president of the quorum. He has given him two counselors to assist him in that work. This direction and care of the quorum may not be transferred to the shoulders of some other. Men who are the most capable for these positions of presidency should be sought. Too frequently it is thought that the supervision of a quorum, especially of elders, is not of great importance, but the Lord thinks otherwise. There should be, however, a division of responsibility among the presidency. The presidency should see that the quorum is fully organized, and that every man is performing his duty. If there are delinquent or wayward members, these should be labored with until brought to repentance and full fellowship.

The stake presidency and the high council have supervision over the quorums of the Melchizedek Priesthood. It is their duty to see that the quorums are fully organized and properly functioning. The stake Melchizedek Priesthood committee is to act as an aid to the stake presidency. It is recommended that such a committee be maintained. It must be understood, however, that the stake Melchizedek Priesthood committee does not preside, but is to supervise and counsel quo-

rum members, under the direction of the stake presidency. It is proposed that a member of the stake presidency be the chairman of this committee. He may have as many members of the high council on that committee as it is deemed wise, but not less than three. It is further understood that this committee has authority in the supervision of the elders, seventies and high priests within the stake, under the direction of the stake president.

The presidency of a quorum of priesthood should hold weekly council meetings. They must not wait for something to arise which they deem important to be considered. If they will meet, many things will arise for their consideration which were previously not thought of.

There are three great needs of a quorum. We believe that the work falls naturally into three divisions: first, the need to help every bearer of the Melchizedek Priesthood to attain to the degree of economic independence and material well-being that will assure adequate food, clothing, fuel, housing, and other needs, physical and educational, for himself and family as well as spiritual; second, the need to establish a feeling of true brotherhood should characterize the work of priesthood quorums. There should be the endeavor to provide through the quorum activities, including socials and outings, the feeling of fellowship, faith, and love that shall meet all the needs of the membership; third, a need to search out the facts and make available all the information and statistics concerning the quorum and its members.

#### DIVISION OF RESPONSIBILITY

We suggest that the responsibility having to do with personal welfare be assigned to the quorum president. It would naturally follow that the other divisions would be assumed by the counselors, one taking the quorum activity and Church service, the other fact-finding and statistical responsibility. These responsibilities must not be shifted to the shoulders of others, but it is very proper that help be obtained from standing committees as the presidency of the quorum may determine. It is suggested that these responsibilities may be designated as follows: one, personal welfare; two, quorum activity and Church service; three, fact finding and statistics.

In the past we have had four standing committees but our observation and the information coming from stake priesthood committees lead us to conclude that these three committees may be all that are required. However, the presidency, if they desire, may call task committees whenever the occasion seems to warrant it.

#### MONTHLY LEADERSHIP MEETING

There should be in each stake a monthly Melchizedek leadership meeting at which the stake presidency and the stake Melchizedek priesthood committee shall meet with the officers and leaders of quorums and groups, including quorum presidencies, quorum secretaries,

group leaders, committee members, and class instructors. It is suggested that the secretaries meet with the fact finding and statistical group of counselors. It is also recommended that a special department to take care of instructors be conducted under the leadership, or at least the direction of a member of the stake Melchizedek Priesthood committee. In this department teacher-training helps and assistance should be given, lesson material enlarged and developed. It should be borne in mind that class instruction and related problems are the responsibility of the member of the quorum presidency assigned.

On the day of the monthly priesthood leadership meeting, the stake committee should hold a preliminary meeting with the presidencies of the Melchizedek quorums. We recommend that separation be had on a department, not quorum, basis. At the time of separation, brief opening exercises should be held. In the matter of reports, it is to be hoped that attention will be given to the instructions which are sent to the quorums. More detailed information and an outline of procedure and instruction will, within a short time, be furnished each stake president and quorum president.

### THE COURSE OF STUDY

The course of study that will be considered by the priesthood quorums for the year 1946 was prepared by Elder Milton R. Hunter of the First Council of the Seventy. The title is, *The Gospel Through the Ages*. I have read this manuscript and some of the other brethren have read it, and I can assure you brethren that we are going to have a very profitable time in considering a subject of this nature.

Now, if I may spend a little time, after giving these details and stating that more information will soon be furnished, I would like to say a few things about our responsibilities as men holding the priesthood. On the one hundred and twenty-first section of the Doctrine and Covenants, the quotation that we have heard so many times from the lips of President Heber J. Grant, I would like to make a comment.

### THE WORD OF THE LORD

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. (D. & C. 121:34-36.)

Now who are those who are called? I take it that every man who is ordained to an office in the priesthood has been called. The Lord is willing that any man should serve him.

In the early revelations given to some of the brethren who came asking of the Lord what he would have them do, he told them to bring

forth the cause of Zion, to thrust in their sickles with their might that they might lay up in store.

I think a great deal of this short section, section four, for two good reasons: first, it was given to my great-grandfather, but it wasn't given to him alone, and I have said many times it was also given to me; and second, it was given to you, each one of you, and in this revelation the Lord says:

Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. (D. & C. 4:2.)

Then it follows that if we don't serve him with all our heart, might, mind, and strength, if we're not loyal to this calling which we have received, we are not going to be blameless when we stand before that judgment seat. It is a very serious thing to hold the priesthood. I wish when our young men were called and ordained, that is, recommended to be ordained to the office of elder in the Church, they could be impressed before they were ordained with the importance of the calling which they are about to receive.

In section eighty-four of the Doctrine and Covenants, the Lord has this to say:

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies; They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God; And also all they who receive this priesthood receive me, saith the Lord. (D. & C. 84:33-35.)

And if we receive the Lord, then, surely the Lord receives us, and we are in fellowship with him.

For he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father. (D. & C. 84:36.)

Now, here is the great blessing, which I think many of us have overlooked, and especially these young men when they are called and sustained to be ordained to the office of elder:

"And he that receiveth my Father—" and of course we receive the Father through our faithfulness and our obedience, "receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D. & C. 84:38.)

Can you think of a greater blessing the Lord could offer to any man holding the priesthood? But this is based upon faithfulness and the magnifying of the calling.

In other revelations, you know, the Lord says:

And [they] who overcome by faith, and are sealed by the Holy Spirit of promise, . . . They are they into whose hands the Father has given all things . . . they are gods, even the sons of God. (D. & C. 76: 53, 55, 58.)

And this according to the oath and covenant which belongeth to the

priesthood. Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. (D. & C. 84:39-40.)

Here is a definite, positive statement that every man who receives the priesthood, receives it with an oath and covenant that he will magnify his calling, that he will be faithful and true, and his reward will be to become a son of God and a joint heir with Jesus Christ in having the fulness of the Father's kingdom. No greater blessing could be offered. And then the Lord has said:

Therefore all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. (*idem.*)

Now, these promises were not made to high priests alone, but to all who receive the priesthood. And then the Lord is promising us everything that he has if we will be faithful. Isn't it only fair, that the punishment for violation of that covenant and the trampling of that priesthood under our feet should bring a punishment, on one hand, as severe, as glorious will be the reward on the other? And so the Lord says:

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (D. & C. 84:41.)

Oh, if we could only impress that upon the mind of every man when he is called to receive the priesthood! Now, only those who magnify their callings will be chosen.

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

## ELDER JOSEPH L. WIRTHLIN

### *Second Counselor in the Presiding Bishopric*

I sincerely trust, my brethren, that I might enjoy the spirit of the Lord the few minutes that I stand before this magnificent body of the priesthood of the Lord Jesus Christ. As I listened to the opening prayer of this session of our conference tonight, there was one thought expressed that made a deep impression upon me, and that was the thought that we should put our arms around those who have become inactive and indifferent in the Church. Our responsibility to those who become indifferent brings to mind the scripture presented by Elder Mark E. Petersen in his most inspirational address. It is found in Ephesians 4:11-13.

### ASSIGNMENTS FOR THE PRIESTHOOD

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man.

As I analyze these words of Paul, they seem to fall into two distinct parts. The first part has to do with those who are the designated servants of the Lord. The second part outlines the assignments to these servants; first, the assignment of perfecting the Saints; second, the work of the ministry; third, the edifying of the body of Christ until we all come to a unity of the faith; and fourth, a knowledge of the Son of God unto a perfect man.

### THE TEACHER'S DUTIES

We are all familiar with the responsibility of each group of these servants of the Lord, but I should like to make particular reference to the group that Paul calls the teachers. Considering the office of teacher in the Church first, and secondly the assignment of perfecting the Saints, establishing faith in their hearts, and giving them a complete knowledge of the mission, the sacrifice and resurrection of the Lord Jesus Christ, it would seem that in the scriptures there should be a plan or formula whereby these teachers might accomplish the objectives outlined in the declaration of Paul. The formula or plan is found in a revelation given to the Prophet Joseph Smith in section 20, verse 53 of the Doctrine and Covenants wherein the Lord said:

The teacher's duty is to watch over the church always, and be with and strengthen them; And see that there is no iniquity in the church, neither hardness with each other, neither lying, backbiting, nor evil speaking; And see that the church meet together often, and also see that all members do their duty.

This is the Lord's plan, and in it there are found five distinct steps: first, the teacher's duty is to watch over the Church always, which indicates that the assignment of teaching the people isn't an assignment for any specified period of time but one that might be a life's mission, for the Lord used the word "always." The second step involves the teacher being with and strengthening them. The third step is to see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; fourth, to see that the Church meet together often; fifth, and also see that all the members do their duty.

In analyzing this great priesthood assignment of perfecting the Saints, it will require constant motivation, teaching, and particularly in guarding the Saints against those who come as wolves in sheep's clothing, teaching the doctrines of men which are always false doctrines. The untiring effort, prayers, and presence of the teacher, the guardian of the flock, are necessary in order to strengthen the Saints in knowledge, in their faith, and in their testimonies, to the end that they will know of a surety that the restored gospel of Christ is being taught by the teacher of the Lord, and to enjoy a testimony that whispers constantly to them that the gospel as restored to the



Prophet Joseph Smith is the Lord's plan wherein they can enjoy salvation and exaltation in the kingdom of our Heavenly Father.

It logically follows that if the Saints are to be perfected, of necessity iniquity, hardness with each other, lying, backbiting, and evil speaking must be eliminated from their daily lives. If you will think of iniquity, think of hardness, think of lying, backbiting, and evil speaking, inevitably you think of Satan, who is the source of these sins which have caused and do cause sorrow and death. The emotions of hate, criticism, and backbiting that he inculcates into the hearts of men are the causes for apostasy, for whenever a man in this Church finds fault, practices backbiting and evil speaking, he becomes hardened in his heart, and the spirit of God departs from him. Unless there is a change, this course leads to apostasy and degradation. The teachers of the Church being the watchmen on the towers of Zion should have as one of their objectives so to teach the Saints that they will have the strength to overcome these vices and evils to the end that the perfection spoken of by Paul will ultimately be their achievement and blessing.

The duty of the teacher to see that the Church meet together often is of utmost importance, for in meeting together often, the Lord has promised that his spirit will be present in rich abundance; and where his spirit is found, truth, love, and light will be the blessings of those who are in attendance. The teacher should encourage the Saints to meet together on the Lord's day, to rest from their labors, and, most important of all, to partake of the emblems of the Last Supper to the end that the body of the crucified Redeemer will become so edified that the people will know that the broken body that hung on the cross and the spilled blood brought about the atonement and made the resurrection possible. Furthermore, through the edification of the body of the Savior as represented in the sacrament, the Saints will have a testimony of his divine calling and always be willing to remember him and keep his commandments.

The teacher should so inspire the Saints that all of them will do their duty as the Lord commanded, for out of duty is personal development and spiritual progress possible, for "faith without works is dead." Personal development and spiritual progress go for perfection in character, in noble deeds, and in doing the will of our Heavenly Father, and the reward, therefore, is one which is divinely given in the form of a testimony, a testimony of the divine mission of the Savior, a testimony of the mission of Joseph Smith, a testimony of the fact that those who now guide and direct the destiny of this work do it under the inspiration of our Heavenly Father's holy spirit and with the mantle of authority upon their shoulders which was restored through the instrumentality of John the Baptist, Peter, James, and John. Activity is the strongest bulwark against the temptations and snares of the evil one. Activity is the lifeblood of this great organization. It is the foundation for an enduring testi-

mony which can be lost when an individual does not do his duty and becomes inactive and indifferent.

The servants of the Lord, these teachers, were assigned to watch over the Church always and to be with and strengthen its membership and are selected by the Lord's representative, the bishop. But who are to be chosen to this great priesthood assignment? This question is not difficult to answer, for the bishop and his counselors have the right to call on every high priest, every seventy, every elder, every priest, and every teacher, who is worthy of this great and holy calling.

Ofttimes the remark is heard, "I have been teaching for ten or fifteen years and feel that because of this long tenure in office, I have graduated from this field of activity." I want to say emphatically, brethren, that any man who makes such a declaration might as well add, "I have graduated from the priesthood that I hold." The man who holds the priesthood of God is expected to render service as long as he lives, for his priesthood is endless. Furthermore, he is expected to respond to any and all calls that are made of him by the proper authority. Anything short of this is comparable to renouncing one's priesthood.

There is no honor with more distinction attached to it than the honor of teaching the people. The Savior set the proper example. His whole ministry was devoted to the welfare of the people and particularly to teaching them the doctrines of the kingdom. Surely, no one holding the priesthood will forego the privilege of following the example of the great Teacher. The Lord commanded Joseph Smith that we should teach one another the doctrines of the kingdom, and there is no better way than visiting among the people and teaching them the doctrines of the restored gospel. There are those who feel that they should be excused from teaching the people because of other duties, but it is felt that although members of the priesthood are engaged in other activities such as the auxiliaries, the assignment of teaching the people should take precedence for it is a priesthood activity, and the priesthood comes first. There is only one exception to this rule, and this exception is made by the First Presidency and the Council of the Twelve: in the case of stake presidencies and high councils, they are exempt from teaching because they constitute a court of the Church, and it is felt to be necessary that their minds be free of bias or prejudice. If they were to visit among the people as teachers or arbitrators, these men who constitute the high council court might find themselves in situations where their minds might become prejudiced because of contacts with those who are engaged in controversy. But the stake presidency and high council are responsible for the ward teaching in their stake, to see that it is done in all the wards and that the commandment of the Lord as revealed to the Prophet Joseph is carried out fully.

## QUALIFICATIONS OF TEACHERS

What are the qualifications of a teacher? A teacher should be a man who teaches by example and lives every doctrine and principle that he advocates. I am not hesitant in saying to you that when a man goes forth to teach the principles of the gospel, having a clear conscience and knowing in his own heart that he is obeying and abiding by the principles of the gospel to the best of his ability, he can with certainty know that he will teach the Saints with the inspiration of God's spirit resting mightily upon him. He can teach in the spirit of sincerity, and the impression that he will make upon those who listen to him will be lasting and will sow the seeds of faith and obedience. A teacher should always be prepared. My observations indicate that many times teaching is done without proper preparation and that the monthly ward teachers' message prepared by the Presiding Bishop's Office is the crutch upon which many of our brethren lean. The message may be read before visiting the people, but there are many instances where it is read for the first time in the home of some Latter-day Saint, which is a confession that the teachers have come unprepared, and the impression made under such circumstances is very unfavorable. Proper preparation is of utmost importance, for upon it success depends.

Teachers should know the families which constitute their flock. More important, they should know each individual to the end that they can provide the bread of life that is needed, not only collectively but individually, rendering such counsel as will encourage and stimulate greater activity. Teaching on this basis will preclude the use of a printed message, the teachers being prepared and inspired to give such message as is needed in each particular home. I am sure the time is coming, and it isn't too far distant, when the printed message, which has been placed in your hands and is known as the monthly ward teaching message, may be eliminated entirely, and we shall go back to teaching the people, relying upon the Lord's spirit and making careful, prayerful preparation in order to be fully qualified to carry out the mandate of perfecting the Saints, of bringing them to a unity of the faith through the elimination of iniquity, backbiting, evil speaking, and hardness with each other. Servants of the Lord should be in constant communication with him in the performance of duty to be done. Nothing is of more importance than getting down upon one's knees with a junior companion, a teacher or a priest, and supplicating the Lord for his blessings and assistance in this great assignment. I do not hesitate to promise any pair of teachers who kneel down and ask God for his help, after having made proper preparation, that they will be impressed to do those things which will be most efficacious in the lives of their flock.

Teaching the people requires regularity. In other words, we should establish in the Church the practice of teaching the people on the first and second Thursday of each month. Thereby it would

be only a short time until the people would become accustomed to having the teachers visit on a definite night, that over the Church generally, these two nights will be known as ward teaching nights, and most people will set them aside in anticipation of the teachers' visit.

It must always be remembered that the teachers visit the people with definite objectives in mind, to strengthen them to see that they do their duty. Therefore, all material foreign to this important assignment should be deleted from the conversation. Much of our time and the time of the people is spent in discussing such topics as the weather, politics, and the war, and in so doing we are wasting our time, the people's time, and most important of all, the Lord's time, because teachers are in his service and he expects us to devote the time involved to the welfare and good of the people.

#### TRAINING OF AARONIC PRIESTHOOD MEMBERS

I should like to draw to the attention of you older men the responsibility that you have and the privilege you enjoy in the companionship of a member of the Aaronic Priesthood. This young man looks to you for leadership and rightfully, too, and if you disappoint him in keeping the appointments made, if you fail to assume responsibility of leadership in teaching, if you fail to give him the opportunity of expression, it logically follows that the young man will look upon teaching as something of small consequence. On the other hand, with the right kind of leadership, this young man receives a training and an experience that will qualify him for the mission field and, most important of all, burn into his heart a testimony that he is a servant of the Lord. I recall my experience as a teacher. My first companion was an old Scandinavian brother who could hardly speak the English language distinctly and correctly. When the bishop assigned me to go with him, I had many reservations and rather reluctantly consented. This grand man came to me and said, "I am happy to have you as my companion. You come to my home on such and such a night that we might make proper preparation." I went to his home on the designated night with some misgivings. I was invited to kneel down with him in his humble home and ask for the blessings of the Lord, and, brethren, I testify that although this Scandinavian brother spoke broken English, he enjoyed the spirit of God in rich abundance, and I soon discovered in the thirteen families we visited, among whom were the rich and the humble, that this good man was received with the highest degree of respect.

I ask you older brethren to manifest a keen interest in the priests and the teachers of the Church to the end that they will come not only to know but to feel in their hearts that they are in the service of the Master, the service of perfecting his Saints and bringing them to a unity of the faith.

## WATCHING OVER THE CHURCH

The Lord's declaration to watch over the Church always entails the responsibility of being willing to visit and be with the Saints whenever necessary, which should eliminate from our thinking that teaching the people requires but one night a month. It might require two nights; it may require three nights; it may require as many nights as are necessary to complete the assignment and to be ever on guard against any influences that are detrimental to the spiritual and temporal welfare of the people. It is essential that the ward teacher should attend all of his meetings for two reasons: first, for his personal benefit; and secondly, to perform his duty of watching over the Church always, which implies that he will take a mental roll of all his little flock that are present. Those who are absent should be contacted with the thought in mind of stimulating them to activity and to carry out the mandate of the Lord to see that the Church meet together often.

There may be those who are in temporal difficulties. If you are watching over the Church always, you will be able and be sufficiently qualified to report the temporal circumstances of such families to the bishop. If you are watching over the Church always, you will be available to render assistance to those who are ill and to the home of death. Surely, the heartfelt interest of the true shepherd of the flock will return to him the rich blessings of appreciation, gratitude, and love for his thoughtful and kindly administrations to those in difficulty.

## RECEIVING THE TEACHERS IN THE HOME

I have drawn to your attention a few of the responsibilities of the teacher, but there are other responsibilities. There is another phase of this great and important assignment that has to do directly with you and me who are being and who are to be taught by these servants of the Lord. I ask the question, "Do I receive these men, do you receive these men, with the highest degree of respect and hospitality, or do we merely tolerate them out of superficial courtesy?" It is my feeling, brethren, that we assume an attitude of indifference. Many times we fail to lay aside the evening paper, turn off the radio, call in the family to receive the message of the Lord's servants. If we expect to be built up in our faith, to achieve perfection in our lives as Paul said, these men should be received with all the courtesy and respect at our command. Certainly, if the President of the Church were to come to our door or the president of the stake or the bishop of the ward, we would feel highly honored to do all within our power to show him proper deference. The teacher comes to our door, holding the same priesthood as the President of the Church or the president of the stake, or the bishop of the ward and, being the representative of the Lord, should receive a wholehearted welcome. If we will open our hearts and minds, these men as the instruments

of the Lord will feed us the bread of life, and if there ever was a time when we need divine direction and the bread of life, it is in this day of distraction and difficulty. Furthermore, the visit of the teachers extends an excellent opportunity for our sons and daughters to come into the family circle in the presence of the Lord's servants, feeling free to ask any questions they might have. I feel convinced that the youth of Israel have many questions that go unanswered because there was no opportunity nor the right place to answer them, but in the presence of father and mother and the teachers, the shepherds of the flock, these questions can be discussed freely and openly to the end that these young people will be built up in their faith and testimonies.

#### SAVING THOSE WEAK IN FAITH

It is my duty in the Presiding Bishopric's Office to consider the names of those who request their names to be deleted from the records of the Church. Only yesterday six such names came to my attention, the names of individuals who requested that they be relieved of Church membership because some of them had joined other faiths and felt that they had found the truth. There can be no greater fallacy than believing that one has found the church of the Lord when he has already been in it and leaves it for the organization of some man, but it is my conviction that some of these people leave the fold, some of them are excommunicated, because you and I, the watchmen on the towers, the shepherds of the flock, are not doing our full duty. I want to tell you that no man will give up his faith, will give up the restored gospel of the Lord Jesus Christ or will give up his membership in this Church for any other faith or any other organization if he has a full understanding and comprehension of the gospel as it has been restored in this day. The reasons they leave are that they do not fully understand it and that many of them become critical and disobedient, which necessitates, on our part, greater activity and more alertness, a greater willingness to watch over the Church always and be with them and strengthen them. Many of these people could be saved to the Church if the teacher were doing his full duty.

It is as the Savior said to Peter:

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he had said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. (John 21:15-17.)

Brethren, you have the great honor, yes, the great responsibility of feeding the sheep of the Lord Jesus Christ. If I were to

ask you, "Do you love Jesus Christ?" with one accord I am sure you would respond in the affirmative, and in response to such, I feel sure the words of the Christ would come down through the centuries, declaring again, "Feed my sheep; feed my lambs."

May God bless each and every one of us that we will feel highly honored in teaching the people to the end that we might have a part in the Lord's greatest plan and work, best declared in his words:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

which I humbly pray each and every one of us will endeavor to do, in the name of Jesus Christ. Amen.

### ELDER MILTON R. HUNTER

#### *Of the First Council of the Seventy*

It is indeed an inspiring sight to stand here and look into the faces of the thousands of holders of the priesthood in the Church of Jesus Christ of Latter-day Saints. I have been thinking while sitting here tonight that there is more divine authority, more right to use that divine authority in this building tonight than in all of the rest of the world combined. We have here the President of the Church, who holds the keys of the priesthood, the keys of the kingdom of God; we have here the General Authorities, who have been delegated certain rights, authority, and power of that priesthood, and we have many other holders of the priesthood in this audience. I trust and pray that we will carry on our work in this priesthood in a desirable way before our Heavenly Father. I trust that the few words that I say tonight will be inspired by the Spirit of God, because I do feel a weakness in standing before this great assembly.

#### THE CONDITIONS AT THE CLOSE OF THE WAR

We are all rejoicing during recent days in the fact that the terrible war has come to a close and that the ruthless killings and destruction have been replaced by peace. I, with all of you, hope and pray that all of God's children throughout the entire world will cooperate with our Heavenly Father and his Only Begotten Son in bringing about a permanent peace; but such will be the case only when we all accept and obey the pattern of life established by the Savior, which is conducive to peace.

For a number of years human life has been regarded by the leaders of many nations of the earth as being very cheap. Thousands, yes, millions, of men and women have been ruthlessly sacrificed on the fields of battle. The philosophy of some of the major races of people has completely disregarded the sacredness of human life. Instead of honoring the dignity and worth of mankind, these nations referred to have honored and practically worshipped the glory of the group—that is, the strength, power, and hope of world-

dominance by their nation or race. I believe that throughout the world, generally speaking, the philosophies of men have almost completely disregarded the sacredness and purpose of human life; therefore, I feel a definite need today to present a few ideas regarding the Mormons' concept of the sacredness and purpose of life.

### MAN'S EXALTED POSITION IN THE UNIVERSE

Human life is sacred to the Latter-day Saints—as sacred and precious as anything that exists—because of its divine nature. God has revealed to the Prophet Joseph Smith and to the other holy prophets that we are his children, the divine offspring of heavenly beings. Men and women in general are the greatest of God's creative work, being made in his own image, and endowed through inheritance from our heavenly parents with godly characteristics just as mortal children are endowed with the characteristics of their earthly parents. In other words, we are gods in embryo, for, as Paul, the apostle to the Gentiles, has said:

... [God] hath made of one blood all nations of men for to dwell on all the face of the earth, ... For in him we live, and move, and have our being; ... For we are also his offspring. (Acts 17:26-28.)

All the prophets of the Church from Joseph Smith's day to the present time have confirmed the teachings of Paul. The following statement was made by President Joseph F. Smith:

Man, as a spirit, was begotten and born of heavenly parents, and reared to maturity in the eternal mansions of the Father prior to coming upon the earth in a temporal body to undergo an experience in mortality.

This beautiful doctrine of the divinity of man does not detract in the least from the glory and great exaltation of God the Eternal Father. It merely dignifies and exalts man and makes human life more sacred and purposeful. It fills the universe with meaning, with design, and attaches to life a goal; and an understanding of this doctrine should fill man's heart with love, charity, and good will toward all of the human family.

If one accepts that he is a son of God, in contrast to the concept that he is the offspring of an animal, he becomes impressed with the unlimited potential possibilities which are his. His eyes are turned heavenward instead of toward the ground. His hope is to become glorified—exalted—even like unto his heavenly parents.

Because of the closeness of the relationship between God and man and because of the great value and sacredness of human life, the Eternal Creator has always shown a special interest in the human family. He revealed to Father Adam the gospel plan of salvation, and has continued to reveal to his children from that day forward eternal truths to the full amount and extent that they were capable of receiving. He has established several gospel dispensations upon the earth; and throughout the entire course of human history he has earnestly pleaded with men to live in peace, in love, and in harmony



with each other, as advocated in that divine plan. But ruthless and ungodly men from time to time have disregarded the sacredness of human life, and have brought wars, suffering, disease, and shame upon the human family.

#### HUMAN LIFE PRECIOUS IN THE SIGHT OF GOD

In spite of the actions of his children, God has continuously retained his interest in them. He sent his Only Begotten Son into the world to teach us that we should love the Lord our God with all our hearts and that we should love our neighbors as ourselves. This divine teacher—the Man of Galilee—attached a sacredness to human life that has never been fully appreciated nor comprehended by mortals. It is true that chosen Israel had known the perennial law of "Thou shalt not kill"; but the magnificent doctrine declared by the Son of God was that "... there is joy in the presence of the angels of God over the sinner that repenteth." (Luke 15:10.) In words of tenderness and power the Master of life and death told his eager listeners the beautiful parables of "The Lost Sheep," of "The Lost Coin," and that the well need no physician, but he who is ill. With open arms he cried, "All ye who are sick and weary come unto me, and I will give you rest." Never before had the downtrodden, the outcast, and the discouraged of the human family received such a powerful ray of light to heal them of their afflictions and to turn them unto God and unto a better life as when they felt the power of the message of the Master. Even the sinner learned that he and life were important, and that there was hope for him to receive something more beautiful, more joyous, and more godly than he had hitherto experienced.

After delivering a message of peace and hope to a troubled world, Jesus Christ gave his life as a voluntary sacrifice in order that we might live. Human life is so sacred and so valuable to the Eternal Father "that he gave his Only Begotten Son in order that we might gain eternal life." Even in our day Jesus has again emphasized the importance of a human soul in the following declaration:

... if it is so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (D. & C. 18:15-16.)

It is no wonder that the angels of heaven rejoice when God's children repent and seek after eternal life.

#### THE RELIGION OF THE LATTER-DAY SAINTS A PRACTICAL ONE

Another reason why Mormons maintain that life is sacred is that God has revealed to them that life is eternal. We believe that we build our own characters through the actions we commit—whether

they be evil or good; and the type of characters we mould for ourselves will be ours throughout the eternities.

Thus, thinking upon the sacredness and eternal nature of life leads us into the doctrine of the purpose of life. One of the most clear-cut statements given in the scriptures on the purposes of life was a remark made by Father Lehi to his children. In his own words: "Men are that they might have joy." That concept is basic in the philosophy of Mormonism. We maintain that life and religion are the same thing; that religion is a seven-day-a-week concern of our people, and that it concerns itself with the temporal as well as the spiritual phases of life. To the Mormons the bread-and-butter problem is as much religion and of interest to our Church as is attending meetings or taking care of the other spiritual duties. If men have joy in sufficient abundance, they must have a proper amount of economic prosperity. Therefore, one of the purposes of life is to arrange, distribute, and equalize wealth in such a manner as to bring joy to the largest number of people. If the gospel of Jesus Christ were lived as the Master intends that it should be, all of God's children throughout the world, would enjoy the blessings derived from economic security.

A life of joy is a life free from sin. In the words of another Nephite prophet: "Sin never was happiness." It should be said, then, that one of the main purposes of life is to have opportunities to learn the will of God and choose for ourselves the amount of obedience which we desire to render. In fact, Mormonism teaches that one of the main purposes of mortal existence is to give us the opportunity to partake of all the good experiences of mortality, and through the great principle of faith follow the road of progression and righteousness which will eventually bring us back into the presence of our Eternal Father and his Only Begotten Son.

In other words, the Mormon concept of the purpose of life is growth—growth intellectually, growth physically, growth morally, and growth spiritually. We call that principle of growth, eternal progression. Mortality marks one short span in the process, but to us today it is the most important period, because God has declared that if we keep this estate in righteousness we shall have glory added upon our heads forever and ever.

The immortal beings in the unseen world and the children of men upon the earth are working in cooperation to bring about this perpetual growth of human personality. The greatest revelation ever given on this subject was when God informed Moses as follows:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

If we add to this statement the following pertinent remarks made by the Master of life, wherein he said:

I am come that they [men] might have life, and that they might have it more abundantly. (John 10:10.)

And again,

... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, (John 17:3.)

then we see more clearly God's purpose of our mortal and eternal existence.

### THE WAY TO KNOW GOD

The only way we can know God is to live as he lives, to think as he thinks, and to experience what he experiences. Interpreted in this light, we are brought face to face with the powerful Mormon doctrine which declares that "As man is God once was, and as God is man may be." It is positively true that the growth, the eternal progression, for which life offers opportunities reach their culminating point in a life patterned after that of Jesus; therefore, it is the purpose of life to live as the Savior taught us to live and as he himself lived.

I trust in faith to our Heavenly Father that he will help us that we may live that type of life. Before closing I wish to bear testimony that I am sure that we are all engaged in the work of God. I feel thankful to him for the opportunity that I have and that you have in the priesthood, in helping in his great cause. I know that the prophets of the Lord from Joseph Smith's time, to and including the present President of the Church, are divinely inspired and called of God our Eternal Father, and I wish to sustain the President of the Church with all my heart in the name of Jesus Christ. Amen.

The Tabernacle Choir Men's Chorus sang the hymn, "I Need Thee Every Hour."

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

Truly, as sung so impressively by the male chorus, we "Need Thee Every Hour"—especially the men who lead this Church, not only the General Authorities, but those in stakes and wards, in quorums, in organizations, and in the missions—all who in any way have the responsibility of guiding the people.

#### SOURCE OF POWER IN PRIESTHOOD

Jesus the Christ is the source of the power of the priesthood. Yesterday morning when the quorums voted as groups, there radiated a power which I am sure was felt by everyone. We felt it tonight when the thousands here assembled sang: "Do What Is Right." You sang with a force which indicated your intention to do just that thing.

As long as the priesthood merits the guidance of Christ by honest and conscientious dealing with their fellow men, by resisting evil in any of its forms, by the faithful performance of duty, there is no opposing power in this world which can stay the progress of the

Church of Christ. I am happy to be numbered with you. I am grateful to have the privilege of laboring with this group of men and thousands of fathers in the promulgation of the principles of the gospel of Jesus Christ.

I've been instructed and gratified by the instructions of the brethren who have spoken here tonight.

### WARD TEACHING

Without further comment I wish to mention one phase of ward teaching discussed so eloquently and impressively by Bishop Wirthlin. You noted that he mentioned *two* teachers, each accompanying the other in the performance of their duty. There is a growing tendency for teachers to go alone. We decry this practice. We commend those men who, when they fail to have a partner, are willing to assume the responsibility of visiting the Saints without a companion, but for seventy-five years, and probably longer, it has been the practice of the Church that teachers should go two by two. And Bishop Wirthlin very eloquently told us why. It is not sufficient for a teacher to say, "I cannot get anybody to go with me." There are too many young men in the Aaronic Priesthood who hold the office of teacher or priest, and who will accept an appointment as ward teacher to justify any teacher's going alone. Call a young man to go with you. Kneel down with him, as we have been instructed, and then go two by two.

Do this for three reasons: first, because we are instructed so to do; second, because it's for your own protection. You think about that. And third, because you need mutual strength, mutual guidance in giving correction, where it is necessary, and in teaching the doctrines of the Church.

### INSTRUCTIONS REGARDING CALLING OF MISSIONARIES

I wish to say a word also about the calling of missionaries.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. (Matt. 28:19-20.)

That commission given by the Savior to the ancient apostles is applicable today. I need not elaborate upon the magnitude of missionary work. That has been done most eloquently today by Elder Stephen L. Richards and others of the General Authorities who have emphasized this theme. I have just two thoughts to express tonight. I have just two further suggestions regarding it. To the question whether returning soldiers or others, who because of some physical defect, have been excused from military service, could be called as missionaries, the answer is yes. The presidents of missions are calling for young men. Missions in Europe, in South America, and the Islands are waiting for messengers to come to them,

so please recommend these young men who are worthy of a call to service. Presidents of missions are pleading for young men capable of assisting in office work. If presidents of stakes and bishops of wards can find a dozen such within the next month we shall appreciate it greatly.

In making your selection, however, please choose only young men and young women, who are worthy to represent the Church. The missionary field is *not* a reform school. True, it does bring about a reformation in those who need reforming. Missionary experience develops character, and brings the sincere laborer into spiritual contact with his Father in heaven, but no young man and no young woman should be sent out to be reformed. Stake and ward organizations of the Church are established for that purpose. We have been rather embarrassed even within the last few months, because of the insistence on the part of parents or, as in one case, of a bishop, that a young girl should go on a mission when she did not want to go; and, in another case, a young man who was unworthy.

Margaret Johnston Graflin, in a poem entitled "To My Son," said:

Remember the world will be quick with its blame.  
If shadow or stain ever darken your name,  
"Like mother like son" is a saying so true  
The world will judge largely of Mother by you.

I should like to apply that thought to the sons and daughters of the Church, particularly to the representatives who go into the missionary field. The Church will be judged largely by your actions and by what you say. "Remember the world will be quick with its blame. If shadow or stain ever darken your name. . . ." It is a great responsibility to represent this Church, and every missionary is a representative. You men in business would not think of choosing a representative unless you could trust him or her. Make that your ideal, bishop, ask yourself, "Can this man be trusted as a representative of this Church? Will this young lady reflect credit upon this great organization?"

Call young men, yes; but see to it that they are worthy of the trust thus placed in them. These boys who have been out in conditions and in environments that have upset their whole nature—God bless them—they have been true, many of them, but they have been under a strain, they are changed. Now as they come home, put them in an environment where they will become normal, where, above all things, they can render the service of love instead of hate, of salvation instead of death. Many of them have been missionaries while they have been out fighting, but see to it that they are worthy. Talk to them, be kind to them, and when they are worthy, give them the opportunity to go out and preach the gospel.

The world is hungry to hear the truth as never before in its history. We have it. Are we equal to the task—to the responsibility

God has placed upon us? I am sure with the power we have seen in this priesthood meeting we can answer "yes."

God qualify our youth and our men in the priesthood everywhere to supply the present crying need of the nations for the truth of the restored gospel, I pray, in the name of Jesus Christ. Amen

## PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

### A TRIBUTE TO PRESIDENT GRANT

My brethren, as I look into the faces of this great congregation, my mind inevitably goes back to the time when President Grant sat here with us, for this was the meeting that he dearly loved. Out of it, he got inspiration, and to it he gave inspiration and revelation. President Grant has finished his work and gone, and President Smith has come to take his place. And the loyalty which we gave to President Grant we give to him in fullest measure. President Grant did as President Smith will do, command the love and respect of all of us. President Grant was a great man, great in his integrity, in his honesty, in his straightforwardness. He never lied and never deceived. He had the good opinion of all men who knew him. The Church owes him much. He has left it so that it comes into the hands of President Smith in the best financial condition in its whole history.

President Grant rarely preached doctrinal sermons but his whole teaching and his whole life was an exhibit of the righteousness and the righteous way of living which should come to all Latter-day Saints. We, all of us, thank God for President Grant and for his work. And I repeat, all that we gave to him we shall bestow, not only fully but willingly and gladly, upon President Smith.

### THE TRUE MEANING OF LOYALTY

I want to say a word or two about this question of loyalty and of sustaining the Authorities. I think every time I have spoken to you for two or three years I have talked about unity, and I come back to it again,

. . . and if ye are not one ye are not mine. (D. & C. 38:27.)

I say again, unless we are one we cannot do the things which God expects of us. Loyalty and sustaining do not consist, merely, in raising our hands when we are called upon to vote to sustain. Sustaining consists in carrying out the things which we are asked to do. That bishop does not sustain President Smith who does not do what President Smith asks him to do, in a church way. That president of a stake does not sustain President Smith when he ignores direction and requests which come from President Smith. There are no two

ways in this, my brethren, there is only the straight course, right down the middle of the road.

At the beginning of this war, the First Presidency sent out to the bishops of the Church a request for certain information regarding men going into the service. There are several bishops who, up to this day, have never made any return upon that request even though it was repeated time after time. That is not sustaining the President of the Church.

Brethren, we have read enough about war and heard enough about it to know that an army to be successful must carry out the commands of the one who directs. We know enough and have read enough to know that when that is not done, disaster comes. As with an army, so with the Church, at least in the main. If we are to succeed, if we are to go forward in the way in which the Lord has directed, if we are to guide and direct those over whom we preside, then inevitably we must work according to one plan. Inevitably we must follow the lead of our commander-in-chief, him whom we have sustained as Prophet, Seer, Revelator, and President of the Church. There is no other way.

May God give us the power and the will and the humility to see where our duty lies, and the strength to go forward when we so see, I humbly pray in the name of Jesus. Amen.

### PRESIDENT GEORGE ALBERT SMITH

My brethren, you have been very patient for the last two days; you have been in meeting very much of the time. Ordinarily, one would become exceedingly weary, but if we enjoy the spirit of the Lord, it relieves us of that weariness and we are happy.

### INCIDENTS FROM MISSIONARY LIFE

I remember as a young man and missionary in the Southern States, the first conference I attended. It was out in the woods on a farm in Mississippi. We didn't have comfortable seats to sit on. The brethren had been permitted to cut down a few trees and lay the trunks of those trees across the stumps which were left. We balanced ourselves on those or else sat on the ground.

Our meeting started right after breakfast time, and we didn't even think it was necessary to have anything more to eat until evening. We stayed and enjoyed the inspiration of the Almighty, and we certainly were blessed, notwithstanding the inconveniences and discomforts which surrounded us. At that time there was considerable hostility manifested in Mississippi and other states in the South, but we just felt as if we had walked into the presence of our Heavenly Father, and all fear and anxiety left. That was my first experience in the mission field attending a conference, and from that time until now I have appreciated the fact that the companionship of the spirit of the

Lord is an antidote for weariness, for hunger, for fear, and all those things that sometimes overtake us in life.

I have enjoyed the addresses of my brethren. There were several others that we had hoped to reach today, men who have filled missions in foreign lands and who never have had an opportunity to report. I think that on the morrow we will try to give them time enough to say at least that they are glad they were permitted to come home.

We sang, "Do What Is Right." When I was in the mission field first, I went into a section of country where that hymn was known to the community, apparently. Two humble missionaries after walking until late in the afternoon in the sun, in the heat of summer, came to a small house that was at the bottom of a hill. When the missionaries arrived, they found friends who invited them in to partake of their meager refreshment. And then they were asked to go outside in the cool of the afternoon shade, on one of those comfortable, open southern porches between two rooms and sing some hymns. The people were not members of the Church, but they enjoyed Latter-day Saint hymns.

The missionaries had been threatened in that section. One of the men who had threatened them had kept watch of the road and in that way learned when they arrived. He sent word to his associates, who saddled their horses and took their guns, and rode to the top of the hill overlooking the little house. The missionaries knew nothing about it; they did not know that right over their heads, not very far away, were a considerable number of armed horsemen. But they had the spirit of the Lord, and as they sat there in the cool of the afternoon and sang hymns, the one hymn that seemed to have been prepared for the occasion was, "Do What Is Right." They happened to be good singers, and their voices went out into the quiet air. They had only sung one verse when the leader of the mob took off his hat. They sang another verse, and he got off his horse, and the others got off their horses, and by the time the last verse had been sung, those men were repentant. Upon the advice of their leader, they rode away without making their presence known. The leader was so impressed with what he heard the missionaries sing that he said to his associates: "We made a mistake. These are not the kind of men we thought they were. Wicked men can't sing like angels, and these men sing like angels. They must be servants of the Lord."

The result was that this man became converted to the Church and later was baptized. And I never hear that hymn sung but I think of that very unusual experience when two missionaries, under the influence of the spirit of God, turned the arms of the adversary away from them and brought repentance into the minds of those who had come to destroy them.



## EVENTS OF LAST DAYS PROPHESED

While the brethren were speaking today, I was reminded of a scripture, and I would like to read a portion of it because it seems to me that we are living in the particular time referred to. I have in mind the third chapter of Second Timothy as follows:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, . . . unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, . . . having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. . . .

But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (II Tim. 3.)

And so, my brethren, we are living in the latter days; we are approaching a time, if we are not already in that time, when ". . . peace shall be taken from the earth, and the devil shall have power over his own dominion." (D. & C. 1:35.) Fortunate are we who have been gathered from the nations of the earth into the Church. Fortunate is this great body of men tonight, perhaps the largest group of priesthood that has ever assembled in this house at one time, each one a representative of the Lord.

## EXHORTATION TO FAITHFULNESS

I am grateful to see so many of you here tonight, leaving aside other things that might have been done. You have been busy in many cases all day, and yet when the priesthood is called together you come as if to say, "Here Lord, am I." If we in our homes shall so live that the spirit of the Lord abides with us, we will always be prepared to say when the call comes, "Here, Lord, am I."

Tonight, I congratulate myself with you, that in the peaceful quiet of these everlasting hills, in the comfort of this great house of God, we are permitted to assemble ourselves together, not to plan our financial uplift, our social uplift, but to plan how we may find our place in the kingdom of heaven, to dwell there eternally with Jesus Christ, our Lord. We will all be tempted; no man is free from temptation. The adversary will use every means possible to deceive us; he tried to do that with the Savior of the world without success. He has tried it on many other men who have possessed divine authority, and sometimes he finds a weak spot and the individual loses what might have been a great blessing if he had been faithful. So I want to plead with you, my brethren, be as anchors in the com-

munity in which you live that others may be drawn to you and feel secure. Let your light so shine that others seeing your good works will have a desire in their hearts to be like you. Wherever you go, keep in mind the fact that you represent him who is the author of our being. The priesthood that you hold is not the priesthood of Joseph Smith, or Brigham Young, or any other men who have been called to leadership of the Church at home or abroad. The priesthood that you hold is the power of God, conferred upon you from on high. Holy beings had to be sent to earth a little over a hundred years ago in order to restore that glorious blessing that had been lost to the earth for hundreds of years. Surely we ought to be grateful for our blessings.

Remember that as long as we seek the Lord, and keep his commandments as best we know, the adversary will have no power over us to lead us into transgression that may forfeit for us our place in the celestial kingdom.

#### THE LINE OF DEMARCATION BETWEEN GOOD AND EVIL

I think I would like to repeat something I have told many times as a guide to some of these younger men. It was an expression of advice of my grandfather for whom I was named. He said: "There is a line of demarcation well defined between the Lord's territory and the devil's territory. If you will remain on the Lord's side of the line, the adversary cannot come there to tempt you. You are perfectly safe as long as you stay on the Lord's side of the line. But," he said, "if you cross onto the devil's side of the line, you are in his territory, and you are in his power, and he will work on you to get you just as far from that line as he possibly can, knowing that he can only succeed in destroying you by keeping you away from the place where there is safety."

All safety, all righteousness, all happiness are on the Lord's side of the line. If you are keeping the commandments of God by observing the Sabbath day, you are on the Lord's side of the line. If you attend to your secret prayers and your family prayers, you are on the Lord's side of the line. If you are grateful for food and express that gratitude to God, you are on the Lord's side of the line. If you love your neighbor as yourself, you are on the Lord's side of the line. If you are honest in your dealing with your fellow men, you are on the Lord's side of the line. If you observe the Word of Wisdom, you are on the Lord's side of the line. And so I might go on through the Ten Commandments and the other commandments that God has given for our guidance and say again, all that enriches our lives and makes us happy and prepares us for eternal joy is on the Lord's side of the line. Finding fault with the things that God has given to us for our guidance is not on the Lord's side of the line. Setting one's self up as a receiver of dreams and visions to guide the human family is not on the Lord's side of the line; and when men, as they have sometimes done in order to win their

success along some line or another, have come to an individual or individuals and said, "I have had this dream and this is what the Lord wants us to do," you may know that they are not on the Lord's side of the line. The dreams and visions and revelations of God to the children of men have always come through his regularly appointed servant. You may have dreams and manifestations for your own comfort and for your own satisfaction, but you will not have them for the Church unless God appoints you to take the place that he gave to his prophets of old and in our day, and unless you have been divinely commissioned to do the thing he wants you to do.

So, brethren, we need not be deceived—it will be easy to be deceived—but we need not be deceived if we will honor God by honoring ourselves and our families and loved ones and our associates in the places which they occupy in righteousness.

#### THE GOSPEL TO BE PREACHED

It is a wonderful day and age in which we live. It will not be long until the servants of the Lord will go again to the nations of the earth in great numbers. I have been asked within the last few hours, "Are we going to open the European Mission?" I may say to you the European Mission has never been closed. We had to call home many of those who were there, but we left men holding divine authority. By appointment they have been ministering to the faithful, and the work of the Lord is still anchored in those lands. It will not be long before there will go forth from the headquarters of the Church, leadership to set in order everything that needs to be set in order, in power and might and faith, giving to those people over there another opportunity, in many cases opportunities they had neglected in the past, and in some cases opportunities they have never yet enjoyed.

We must preach the gospel to the South American countries which we have scarcely touched. We must preach the gospel to every African section that we haven't been in yet. We must preach the gospel to Asia. And I might go on and say in all parts of the world where we have not yet been permitted to go. I look upon Russia as one of the most fruitful fields for the teaching of the gospel of Jesus Christ. And if I am not mistaken, it will not be long before the people who are there will desire to know something about this work which has reformed the lives of so many people. We have some few from that land, who belong to the Church, fine, capable individuals who may be called to go, when the time comes, back to the homeland of their parents, and deliver the message that is so necessary to all mankind. Our most important obligation, my brethren, is to divide with our Father's children all those fundamental truths, all his rules and regulations which prepare us for eternal life, known as the gospel of Jesus Christ. Until we have done that to the full limit of our power, we will not receive all the blessings which we might otherwise have. So let us set our own homes in order, prepare our boys and our girls,

and ourselves, so that if we are called to go to the various parts of the earth, we will be prepared to go. This will be our great mission.

### JOY IN WORK IN THE CHURCH

I want to thank you again for the joy I have had in your companionship during my long ministry. I have been laboring many years. My first ordination to an office in the Aaronic Priesthood was to that of a deacon, within two blocks of where I now stand. I was baptized in City Creek within one block from here. I was confirmed a member of the Church within two blocks from here. But since that time and since I received that gift from my Heavenly Father, for which I have no words to express my gratitude, he has called me to go to many parts of the earth, and more than a million miles have been traversed since I was called into the ministry. I have traveled in many lands and climes, and wherever I have gone I have found good people, sons and daughters of the living God who are waiting for the gospel of Jesus Christ, and there are thousands, hundreds of thousands, millions of them, who would be accepting the truth if they only knew what we know.

Brethren, let us be humble, let us be prayerful, let us be generous with our means, let us be unselfish in our attitude towards our fellows. Let our lives be such that our homes will always be the abiding place of prayer and thanksgiving, and the spirit of the Lord will always be there.

### PROMISES MADE TO THE FAITHFUL

In conclusion, let me say, wherever we are, let us remember that there has been conferred upon us a portion of divine authority, and therefore we represent the Master of heaven and earth. And so far as we honor that fine and wonderful blessing we will continue to grow in grace before the Lord; our lives will continue to be enriched; and in the end, eternal happiness in the celestial kingdom will be our reward. That's what the gospel is for. Let us live to be worthy of it every day of our lives, and I pray that when the time comes for us to go, we will not feel as though we have neglected any of our own dear ones, any of our neighbors and friends, by failing to divide with them that which is more precious than anything that the world can give, because it is the gift of God himself.

I pray that peace and love and happiness may abide in your hearts and in your homes, and that we may go forward with renewed determination to be worthy of peace because it can only dwell with us when we ourselves are living the commandments of our Heavenly Father and honoring him.

May peace abide with you and with your loved ones, and brethren, surround your families by the arms of your love and unite them together in that bond of affection which will insure eternal happiness.

I invoke upon you the favor of our Heavenly Father in the name of Jesus Christ. Amen.

President George Albert Smith:

The Tabernacle Choir Men's Chorus will now sing "Discovery," by Grieg.

I would like to announce, however, that we will meet in the Tabernacle tomorrow morning. Everyone should be in his seat fifteen minutes before 10 o'clock, and if you want a seat, you had better be here before that time.

Again God bless you and peace be with you, in the name of Jesus Christ, Amen.

There have been 8,639 souls counted here in this meeting tonight, every one of them precious, and on your way from here we hope you will be more careful than you have ever been before, because of the traffic and perhaps the darkness in some places. It is your privilege and your duty to be careful of one of those 8,639 souls.

The Tabernacle Choir Men's Chorus sang "Discovery," by Grieg.

President Archie Johnson of the Uintah Stake offered the closing prayer.

Conference adjourned until Sunday, October 7, 10:00 a.m.

## THIRD DAY

### CHURCH OF THE AIR

The *Church of the Air* program was presented Sunday morning, October 7, at 8:00 a.m., over Radio Station KSL and the Columbia Broadcasting System. Elder Spencer W. Kimball delivered the address, which address appears below:

#### ELDER SPENCER W. KIMBALL

##### *Of the Council of the Twelve Apostles*

The storm has passed, the clouds are lifting, the sun will shine again. Hope is reborn and a vision of a new world is in the making. For the most destructive war of history is ended. Countless millions dream and hope again.

#### THE PRICE OF PEACE

What is this for which they pray? The hope of humanity, peace. Peace is obtainable, but what is the price of peace? Let the Lord himself answer:

If ye walk in my statutes, and keep my commandments, and do them; . . . I will give peace in the land, and ye shall lie down, and none shall make you afraid. . . . And I will walk among you, and will be your God, and ye shall be my people. (Lev. 26:3-12.)

In a word, then, the foundation for peace is righteousness.

The efforts of peace conferences, and the prayers of suffering humanity, may bring an armistice of uncertain length, but peace with totality and permanence can come only when men repent and turn to the Lord.

What have we learned by this war? We have learned nothing if hatred, bigotry, and intolerance have not diminished; if covetousness, selfishness, and adultery are unabated; if parents are less dear and the Sabbath of the Lord less holy. In short, if righteousness has not increased, then is our fighting vain, the sacrifices of our sons to no avail, and our tears wasted.

### THE HISTORY OF THE RISE AND FALL OF NATIONS

We have come far in material progress in these centuries. But the sins of the ancients still afflict the hearts of men.

Can we not learn by the experiences of others? Must we also defile our bodies, corrupt our souls, and reap destruction as have peoples and nations before us?

Both sacred scripture and profane history give us the tragic stories of young nations rising in power, then in the luxurious and degenerate years of their glory being replaced by vigorous peoples yet unspoiled by the decay of self-indulgence, political intrigue, and immoral shamelessness.

Long centuries ago the Lord commanded the Prophet Jonah:

Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. (Jonah 1:2.)

That "great city" was the envy of the ancient world in its magnificence and power. Historians describe it as surrounded by walls one hundred feet high and broad enough that three chariots could drive abreast. Fifteen hundred towers held watchmen to note the approach of enemies.

Jonah arrived, and so powerfully preached repentance that the people reformed their lives, and the promised destruction was averted. But Nineveh turned again to sin.

Through the Prophet Nahum, the Lord calls them again to repentance. He indicts them for their debauchery and gives them an ultimatum: repentance or destruction, saying:

... while they are drunken as drunkards, they shall be devoured as stubble fully dry. (Nahum 1:10.)

The gates of the rivers shall be opened, and the palace shall be dissolved. (Nahum 2:6.)

In fulfilment, the river overflowed, inundated the walls for miles, the gates were burned, the king and his concubines and his wealth were consumed with the palaces, and the unconquerable city, now made vulnerable by flood and fire, was taken by the invaders while its boasted defenders lay in drunken stupor and lolled in licentiousness. Today the canals of Nineveh are gone, leaving the country a desolate

waste. Sheep and cattle seek scanty pasture among the mounds of the once greatest city.

God cannot be mocked! His laws are immutable. True repentance is rewarded by forgiveness but sin brings the sting of death.

Nineveh is not the only instance. Historians are still puzzled regarding the annihilation of the infamous cities of Sodom and Gomorrah. Whatever happened to these peoples, this we know, that swift destruction came to them. Perhaps the Japanese of Hiroshima were no more completely nor quickly destroyed. At least students agree that there was a devastating holocaust which enveloped the cities, leaving the monuments and the people in utter desolation, never to be rediscovered nor rebuilt.

Why were these ancient cities destroyed? The scriptures make it clear:

And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now. . . . And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city. . . . And the Lord said, if I find in Sodom fifty righteous, . . . then I will spare all the place for their sakes. (Gen. 18:20-26.)

And Abraham continued to plead with the Lord for a few faithful whom he hoped to find in the city. He asked if it could be spared for forty, then thirty, and twenty, and finally ten. But when ten righteous were not found, Lot and his daughters alone escaped.

Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire. . . . And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. . . . And Abraham gat up early in the morning . . . and he looked toward Sodom and Gomorrah, . . . and, beheld, and, lo, the smoke of the country went up as the smoke of a furnace. (Gen. 19:24-28.)

Historians say the area has remained in "deathlike solitude and unmitigated and supreme desolation."

In the famed city of Babylon we find again unrestrained wickedness of a dissolute people. We hear the prophets calling to repentance, and in the end, dire threats. Again we see a people disappear into oblivion as they fail to follow the commands of God.

Babylon the Great is fallen! Its temple of Bel and the royal palace were magnificent structures, sumptuously adorned. Its hanging gardens were regarded anciently as one of the seven wonders of the world. The river Euphrates ran through the center of the city. The defense walls rose to three hundred feet in height. The gates, a hundred in number, were of brass.

But King Nebuchadnezzar forgot the foundations for peace. His people sank in sensuous indulgence.

The prophets pleaded for repentance. But why should Babylon worry? Was not Babylon the ruler of nations? Was not Nebuchadnezzar king of kings?

. . . all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. (Dan. 5:19.)

Was not this city impregnable? Who could scale its walls? Who could crash its gates? But the monster of sin came. Though impenetrable the walls, and numerous the armed defenders, yet all must fall and crumble as sin makes impotent, weak, and fat the people who become slaves to it.

Some years ago we visited Rome, the Eternal City, but what we saw was not the Rome which ruled the world, but a nation long since relegated to an inferior place. We found its imposing monuments in ruins, its extravagant arches obelisks, and gateways grim reminders of glorious days. The Colosseum skeleton bore witness of beasts torn, human blood spilt, Christians martyred in the arenas, while lecherous humans betrayed their sadistic depravity. Imperial Rome adorned with masterpieces of art, and priceless treasures stolen from the courts of the conquered was now in ruins. The fountains of Rome, its theaters and sumptuous villas all brought to our minds the magnificence of that Rome of world supremacy.

We saw the picture of Roman profligacy in excavated Pompeii, the Mediterranean resort, where the idle rich of Rome reveled in riotous living. The eruption of Vesuvius buried the city with its vomit of dust and stones and ashes.

We walked the streets of Pompeii where chariots had worn tracks in the stone. We saw the homes of the people, their bakeries, hospitals, and circuses. We saw their laundries, drugstores, and baths; their liquor houses and brothels. The latter were padlocked, too revolting to open to general public gaze, as the walls carried pictures in colors, still preserved, depicting the depth of their degradation.

Will history repeat itself again? What of our world of today? Are we not forgetting in our own great America the high and lofty principles which can preserve the nation? It is refreshing to note that our military men too sense the spiritual needs of the hour. The following are the words of General Douglas MacArthur on the occasion of the Japanese surrender:

Military alliance, balances of power, League of Nations all in turn failed, . . . we have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves . . . improvement of human character. It must be of the spirit if we are to save the flesh. (Gen. Douglas MacArthur, "Last Chance," under "Religion," Sept 10, 1945, *Time*.)

#### CONDITIONS IN OUR OWN NATION

How can we save the flesh when our nation is drinking one hundred sixty-five million gallons of liquor a year; when we spend seven billion dollars in a year for intoxicants, or more than twice our education budget ( *World Almanac*, New York *World Telegram*; *The Foundation Says*, Dec. 1944, Jan. 1945); and when our films present drink-



ing as the smart and proper thing for youth and adults? Are we not aping the fallen empires with the disintegration of homes, desecration of marriage, making divorce too common. The unbelievable increase in divorces of five hundred percent since the Civil War and the prediction that in twenty years, half of all marriages will be legally dissolved, certainly should arrest our attention. (*Life Magazine*, Sept. 3, 1945.) God will not tolerate an unvirtuous people. A current magazine indicates that ninety percent of all the mounting divorces are caused by the sin of adultery.

Are we not inviting eventual destruction as we desecrate all things holy and sacred, even to the common and irreverent use in our daily talk of the names of Deity and making his holy day, the Sabbath, a day of work and of pleasure?

How then can we hope for peace? The answer came thundering down from Mt. Sinai and remains the answer today:

Thou shalt have no other gods before me.  
Thou shalt not take the name of the Lord thy God in vain. . . .  
Remember the sabbath day to keep it holy. . . .  
Honour thy father and thy mother. . . .  
Thou shalt not kill.  
Thou shalt not commit adultery.  
Thou shalt not steal.  
Thou shalt not bear false witness. . . .  
Thou shalt not covet. . . . (Ex. 20.)

The impregnable wall of wicked Nineveh was unconquerable till God reached the limit of his endurance and permitted the elements to undermine the wall and fire to consume the gates so that swift destruction followed.

The three-hundred-foot wall of drunken Babylon, impenetrable as it was by ladder or battering ram, was violated when the dissolute inhabitants stupefied in sin, permitted the river to be diverted and the nation perished.

Israel suffered captivity for its adultery, the loss of its treasures for its idolatry, and was scattered to the four winds for its corruption. God's laws cannot be broken with impunity!

Profligate and sensual Rome decayed and died as it ignored the foundations of peace and set at naught the principles of righteousness.

And now in the year of our Lord 1945, there are among us those same vices which we have seen wreck empires, and we see them becoming flagrant in our own beloved nation. Shall we, like Belshazzar, sow the wind and reap the whirlwind? Shall we permit the home to deteriorate, and marriage to become a mockery? Shall we continue to curse God, hate our enemies and defile our bodies in adulterous practices? And when the patience of the Lord with us is exhausted shall we stand trembling while destruction comes upon us? Or shall we wisely see the handwriting on the wall and profit by the sad experience of the past and return unto the Lord and serve him?

## THE WORD OF THE LORD

To our own land, the Americas, the land of Zion, the burial ground of decadent empires, there is a divine promise. Would that all Americans knew of it! It was spoken by the Lord to the ancient inhabitants of this country and brought forth by Joseph Smith, the prophet of the latter days. This is the promise:

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . . (Book of Mormon, Ether 2:12.)

I testify that he is the God of this land and I know that we can achieve our destiny and build enduring peace only upon the foundation of his righteousness.

We call upon the nations and our fellow men everywhere to repent, to cleanse their lives, and to place themselves in harmony with the Lord our God.

May our hearts go out in praise and thanksgiving that the earth which did tremble is now still. May the precious blood of our young sons, their agonies and sacrifices and the deep sorrow of all of us commend us to the Father and may he help us as we strive to live his laws and to achieve a permanent peace on earth, I pray in the name of Jesus Christ. Amen.

THIRD DAY  
MORNING MEETING

Sunday morning, October 7.

President George Albert Smith called the assembly to order a few minutes before ten o'clock, preparatory to the opening of the sixth session of the Conference.

**President George Albert Smith:**

The Tabernacle is crowded almost to suffocation, and the Assembly Hall and the grounds outside are still unable to hold the people. Two or three minutes ago many were packed at the gates trying to get in. I do not mean that the block won't hold them, but as Zion continues to grow, I doubt that the grounds will hold them.

We have had a lovely Conference. The people have responded in such a kind, sweet way, and now, on His holy day, as we begin our services, we will commit ourselves into His keeping.

The invocation will be offered by President George F. Christensen of the Nebo Stake. Every sound is carried in this building and causes confusion, so let us feel that during the organ recital during the prayer preceding it, and during the entire morning we are waiting upon the Lord as His guests, and we will observe decorum and quiet such as He would like to have.

The opening prayer was offered by President George F. Christensen of the Emigration Stake.

*President Smith:* This meeting now will be turned over to the Choir for their Broadcast. Richard L. Evans will be in charge at the radio.

## TABERNACLE CHOIR AND ORGAN BROADCAST

During the period from 10:00 to 10:30 a.m., the regular Sunday morning nationwide broadcast of choral and organ music and brief spoken comment was presented as part of the General Conference proceedings. The program was presented by the Tabernacle Choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City, and was presented as follows:

(Organ began playing "As the Dew," and then the choir and organ broke into "Gently Raise," singing words to end of second line of that hymn, from which point choir hummed for announcer's background to end of verse.)

*Announcer:* Again, with music and the spoken word, we welcome you to the valleys of the mountains, at the Crossroads of the West, as another week of life begins for all men.

At this hour the Columbia Broadcasting System and its affiliated stations bring you the 847th presentation of this traditional broadcast from Temple Square in Salt Lake City.

J. Spencer Cornwall conducts the singing of the Tabernacle choir. Alexander Schreiner is at the organ. The spoken word by Richard Evans.

We begin this day with the reassuring message of the 23rd Psalm—but in a setting different in character from the musical mood in which it is usually sung. To the tune known as Brother James Air, the Tabernacle Choir sings: "The Lord is My Shepherd, I Shall Not Want."

(Choir sang—"23rd Psalm")

*Announcer:* "And Jesus made as though he would have gone . . . but they constrained him, saying, abide with us; for it is toward evening, and the day is far spent." (Luke 24:28-29.) The relentless passing of time and the unknown events toward which it ever moves us has been musically portrayed by Louis Vierne in a sounding symbol of reminder—"For all things must come to pass in their time." (Doctrine and Covenants 64:32.) "The day or the hour no man knoweth—but it shall surely come." (Doctrine and Covenants 39:21.) "Therefore, be ye also ready." (Matthew 24:44.) We are urgently moved along with the drama of the hours—with the breathless sweep of the days and the years—as Alexander Schreiner presents "Westminster Chimes."

(Organ presented "Westminster Chimes"—Vierne)

*Announcer:* Many composers have turned their hands to the blessed theme of peace; and many have turned their thoughts to the scripture which now follows, in the musical setting given it by F. Flaxington Harker, as sung by the Tabernacle Choir: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that sayeth unto Zion, thy God reigneth!"

(Choir sang "How Beautiful Upon the Mountains"—Harker)

*Announcer:* There is an old Scotch proverb which reads: "If the devil find a man idle, he'll set him to work." It was by no mere whim that the Lord God gave man his work to do and commanded him to do it. Yet men often suppose that they would enjoy themselves everlastingly in idleness. But let them be forced to idleness, and it would quickly become more irksome than work had ever done. In fact, he who supposes a heaven without work supposes no heaven at all, but a place of boredom—a place of restless, discontented souls. Of course there are extremes of work, as there are extremes of idleness. Some work becomes burdensome soon; all work may become burdensome if continued without respite, but so does all leisure. Sometimes we hear of those who suppose that we have a surplus of hands or brains—those who seem to fear that one class of men, or all men, are going to run out of things to do, and who would restrict, therefore, how much a man may do. As to this, we need but ask a few self-answered questions: Was there ever a time when even the meager and modest wants of men were fully satisfied? Was there ever a time when everything was made that should be made—or when everything was built that needed building? Were all things ever beautified that needed beautifying? Were all the children ever taught that needed teaching? Were all the souls ever saved that needed saving? We might even ask if all the worlds were ever made that could be made? Who under heaven is ever going to run out of work! Or in heaven, either—for that matter. To withhold labor contributes but to impoverishment, because the world is enriched only by the total effort of all, and the less there is for all of us, ultimately the less there is for each of us. Progress has been the gift of those who were fearful that they couldn't do enough—and not of those who were afraid they were doing too much. Progress comes by letting good men do their best—and we assume much when we assume the power and privilege of wasting human energies, of making needed things scarce, or of retarding the progress of men. Either men are free to work, or they are not free at all; for work, even for its own sake, is essential to happiness, as well as for what it creates. Of course, free men must also have their freedom not to work—but it is written: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (Doc. & Cov. 42:42.) "Blessed is he who has found his work" (Thomas Carlyle)—and who pursues it with all his mind and strength.

(Organ selection: "How Great the Wisdom and the Love.")

**Announcer:** "And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father." (Doc. & Cov. 76:22.)

In closing now from Temple Square we have time yet to sing the glorious tribute by George Frederic Handel to Jesus the Christ. We hear the "Hallelujah Chorus" from the *Messiah*.

(Choir sang—"Hallelujah Chorus"—Handel)

**Announcer:** Until we beckon your thoughts again unto the hills, may peace be with you, this day, and always.

This concludes another presentation in the 17th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City, at the Crossroads of the West.

With the passing of another seven days, those voices which now fade within these echoing walls will return once more, at this same hour, with music and the spoken word, over your Columbia station.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

#### **President George Albert Smith:**

As I have listened this morning and yesterday, I have asked myself this question: Were any of the children of our Heavenly Father in any age of the world blessed as we have been blessed?

The national broadcast by the Tabernacle Choir, to which you have just listened, has been the opening devotional music and comment of this, the sixth session of the 116th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. The opening prayer was offered before the beginning of the broadcast by President George F. Christensen of the Nebo Stake.

Elder Spencer W. Kimball of the Council of the Twelve was the speaker on the *Church of the Air* program which was given at 8 o'clock this morning.

The regular session of this Conference will now continue, and our first speaker will be President David O. McKay, Second Counselor in the First Presidency of the Church.

#### **PRESIDENT DAVID O. MCKAY**

##### *Second Counselor in the First Presidency*

And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. (Micah 4:3-4.)

## THE TRAGEDY OF WAR

So wrote the Prophet Micah, probably quoting Isaiah, seven hundred fifty years before Christ. Nearly twenty-seven hundred years have passed since the eye of prophecy visioned a time when "war shall be no more." During the intervening centuries, many nations have lifted up sword against nations; and war has continued to be one of mankind's greatest evils. Truly it seems that human beings are more prone to war than to peace.

The latest (I wish we could say confidently the last) was one of the most devastating in the history of the world. What destruction, sorrow, and suffering it has caused. According to reliable estimates, its direct cost is over one trillion thirty billion dollars, not counting the destruction and damage of property. There have been over a million casualties in the United States. Another million and a half in Britain, making a combined loss in these two countries alone of killed, wounded, missing, and prisoners, of two and a half million. Flying bombs cost British civilians a hundred and forty-seven thousand seven hundred and sixty casualties. Of these, fifteen thousand three hundred fifty-nine were children under sixteen. (A half thousand bodies never have been identified.) The Russian and Chinese losses exceed those numbers by millions. Add the millions of dead, wounded, and missing by the Germans, the Japanese, and those of the crushed countries of Europe, and the cost in wealth and in human life becomes staggering. We are close enough to the tragedy to realize that war is "the greatest curse that can be entailed upon mankind." "Under its standards gather violence, malignity, rage, fraud, perfidy, rapacity, and lust."

We wonder how many more years will pass before "they shall sit every man under his vine and under his fig tree; and none shall make them afraid," when, in Alfred Lord Tennyson's words:

The war-drums shall throb no longer, and the battle-flags be furled,  
In the Parliament of man, the Federation of the world.

FUTURE SAFETY OF THE WORLD DEPENDS UPON  
CHANGE OF HUMAN HEARTS

Restrictions incident to the great conflict have largely been abrogated, and once again we meet in a general conference of the Church without fear of molestation from a murderous enemy. We join the Allied Nations in giving thanks that gangsters who, through evil manipulations and clever strategies, seized control of nations, have been defeated; that their attempt to set up dictatorial government has been frustrated; that freedom has been preserved, and liberty kept within the grasp of those who cherish the right of self-government.

In the outcome of this great conflict God's overruling power has been manifest. Let the nations not forget him in the hour of victory.

Because of terrible forces, newly discovered, scientists and military experts are now saying that all present means of defense are inadequate, are in fact already antiquated, and must be changed if the world is to be protected from future devastation.

I would that these men of reputed wisdom and foresight would lay equal emphasis on the fact that the future safety of the world depends not so much upon the changing of defenses as upon the changing of men's way of thinking, and acting. Men and nations must have a change of heart. Hate and envy, suspicion and greed must be supplanted by sympathy, forbearance, tolerance, and justice before the hoped-for time comes that "nation shall not lift up sword against nation, neither shall they learn war any more."

Now that another terrible war is over, the paramount question is—are human minds equal to the problems they must face; are hearts sufficiently filled with virtues needed in the present crisis? I echo the cry of one who pleads—

O human hearts, beating through fear, through jealousy, through pride, through avarice, through bitterness, through agony, through death; beating shame and forgiveness, bewilderment and love.

O my own country, my new world, prepare, prepare—not to avenge wrong, but to exalt right. Not to display honor, but to prove humility. Not to bring wrath, but vision; not to win war, but a people. And not people only, but all peoples. Not to exact justice from your enemies only, and not from your friends only, but from yourselves!

Truly,

The world is in the Valley of Decision.

And out of it there is but one sure road;

Eyes unsealed can still foresee the mighty vision

Of a world in travail turning unto God.

Yes, World War II is ended, but old battles are yet to be fought; new victories yet to be won before the peace for which we pray can be realized.

One is man's suspicion and lack of trust in his fellow man.

Man's suspicion and lack of trust is one of the greatest enemies of peace. Nations are distrustful of one another. Russia is afraid that Britain will scheme to win Germany as an ally. Great Britain and the United States look with suspicion upon Russia and fear her possible alliance with China or Japan. Argentina impugns the motives of the United States, and the United States is suspicious of Argentina. Thus the seeds of envy and enmity are sown.

This lack of confidence in one's fellow man is even more of an individual than a national vice. We are prone to magnify weaknesses and to imagine vices in others that do not exist. We chew the cud of slander with satisfaction—slander, "whose whisper over the world's diameter, as level as the cannon to its blank, transports his poisoned shot." Talk about battles yet to be fought! Backbiting and evil speaking head the list!

If any man among you seem to be religious, and bridleth not his tongue. . . . this man's religion is vain. (James 1:26.)

### THE GOSPEL TAUGHT BY THE SAVIOR A SURE GUIDE

The battle against godlessness must still be fought. Nietzsche even before the first World War denounced Christianity as a cunningly devised system that has "debauched and undermined and sapped the vigor of the modern European world, and is the most powerful instrument of racial degeneration ever devised by common herd."

Nietzsche is dead, but the poisonous seeds that he and others like him have sown in blindness and bitterness still produce fruit of skepticism and unbelief. In charity we can say that the Christianity Nietzsche condemns is not the gospel of Jesus Christ as taught by the Redeemer of man. But egotists and misled people who cannot discriminate between truth and error still find themselves wavering with respect to the divine mission of Jesus Christ. Every true Christian, and especially every faithful member of the Church of Christ should be militant in defending the principles of the gospel as given by our Lord and Savior, for, in the words of Mark Hopkins, true Christianity "promotes industry, honesty, truth, purity, kindness. It humbles the proud, exalts the lowly, upholds law, favors liberty, is essential to it, and would unite men in one great brotherhood. It is the breath of life to social and civil well-being here, and spreads the azure of that heaven into whose unfathomed depth the eye of faith loves to look."

There has been but one perfect character in this world—the peerless personality of Jesus of Nazareth, the Son of God, the Redeemer of the world. No man can do better than to accept Christ as the great Exemplar and the safest Guide.

It is not an easy thing in this old world to make God the center of our being. To do so we must determine to keep his commandments. Spiritual attainment, not physical possessions, not the indulgence and the gratification of the body, must become the chief goal.

Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. We should seek first the kingdom of God and his righteousness. What the spirit is to the body, God is to the spirit. As the body dies when the spirit leaves it, so the spirit dies when we exclude God from it. I cannot imagine peace in a world from which God and religion are banished.

### SELFISHNESS THE CAUSE OF THE WORLD'S ILLS

Another old battle still raging, and one we must win before permanent peace is established on earth is the battle against selfishness.

Selfishness is the root from which spring most human ills and suffering. Selfishness promises satisfaction, but its fruit is disappointing, and produces only ill will and unhappiness. Selfishness and en-



mity caused the first recorded murder and the first implied rejection of the great truth that man is his brother's keeper.

It was selfishness that caused the violation of the Munich Pact, which led, in September, 1939, to the murderous invasion of Poland, and the subsequent destruction of European nations with all its attendant horrors and human suffering. It was selfishness and inordinate ambition that caused the Pearl Harbor tragedy.

Unless the battle against selfishness is won at the peace table, our hopes for a permanent peace may be shattered, and the world again stricken in warfare.

Nature's law demands us to do everything with self in view. Self-preservation is the first law of mortal life. But Jesus says:

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. (Matt. 10:39.)

Jesus on the Mount of Temptation triumphed over all appeals to selfishness, and thereby set an example to all men who would strive for spiritual attainment. As Jesus resisted the tempter, so selfishness must be overcome by subjugation and resistance. There is no development of character without resistance; there is no growth of spirituality without overcoming.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. (Rev. 2:26.)

#### INTEMPERANCE AN ENEMY TO PEACE

A fourth battle still raging, and in which the opposition seems to be gaining ground, is the battle against intemperance. The attitude of the Church of Jesus Christ towards temperance is unmistakable. February 27, 1833, the Prophet Joseph Smith received what is known as the Word of Wisdom for the benefit of the council of the high priests assembled in Kirtland, and the Church, and also the Saints in Zion, given by revelation which sets forth the order and will of God in the temporal salvation of all Saints in the last days. Wine and "strong drinks" are condemned as beverages, and the use of them discountenanced in all cases except in the use of wine for sacramental purposes, and even this should be "pure wine of the grape of the vine, of your own make."

Tobacco is condemned also as being "not good for man."

At the time the Church took this decided stand against whisky and tobacco, no state in the Union had passed any law against the liquor traffic. It is true that temperance societies had been organized, and the cause of temperance was gaining impetus, but it was not until 1851—eighteen years after the revelation on the Word of Wisdom—that the first permanent prohibition law was passed in Maine. Later religious denominations began to organize temperance societies. It appears, therefore, that the Mormon Church was among the very first organizations, if not the first organization or church in the United

States to legislate as an organized body against the use of alcoholic drinks and tobacco.

In 1908, President Joseph F. Smith in his opening address at the seventy-eighth annual conference said:

There is a general movement throughout the land looking toward local option of temperance among the people of our state and adjoining states. I sincerely hope that every Latter-day Saint will cooperate with this movement in order that we may curtail the monstrous evils that exist especially in our cities. I wish to say that I am in sympathy with this movement, and I know my brethren are united with me, and in harmony with the efforts that are being made to establish temperance throughout the land.

Many of you will remember how President Grant pleaded with the people of Utah to retain the Eighteenth Amendment. To the day of his death he regretted that Utah was in the column of states that repealed the prohibition law.

Statistics today seem to indicate that our fight for temperance is making little progress. For example, there was spent in Utah during the fiscal year ending June 30, 1945, for

Cigarets .....	\$ 4,978,196
Beer .....	11,197,806
Liquor .....	10,862,677
Total .....	\$27,038,679

Intemperance goes hand in hand with lawlessness, and lawlessness is an enemy of peace.

#### TRUE RELIGION ALONE BRINGS PEACE

I know of no force so potent in eradicating these and all other enemies of peace from the human heart as the gospel of Jesus Christ. True religion is today the world's greatest need—in a sense by the individual of a relationship with God—that indefinable something which enters into the soul of man and which unites him with his Creator.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (John 3:8.)

A celebrated British statesman, Edmund Burke, in the latter half of the eighteenth century wrote: "True religion is the foundation of society. When that is once shaken by contempt the whole fabric cannot be stable nor lasting."

"I have now disposed of all property to my children," said Patrick Henry; "there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one cent, they would be rich. If they have not that, and I had given them all the world, they would be poor."

Only through the application of righteous principles by indi-

viduals and by governments, can nations learn war no more, and establish a permanent peace.

O Brother Man! fold to thy heart thy brother;  
Where pity dwells, the peace of God is there;  
To worship rightly is to love each other,  
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example  
Of him whose holy work was "doing good";  
So shall the wide earth seem our Father's temple,  
Each loving life a psalm of gratitude.

Then shall all shackles fall; the stormy clangor  
Of wild war music o'er the earth shall cease;  
Love shall tread out the baleful fire of anger,  
And in its ashes plant the tree of peace.

After the passing of centuries God has given mankind another opportunity to end war. The most momentous decision of all time must now be made by the peoples of the world.

God grant that they will never again revert to the law of the jungle but will "beat their swords into plowshares, and their spears into pruninghooks, neither shall they learn war any more," I earnestly pray with you in the name of the Prince of Peace, our Lord and Savior, Jesus Christ.

### ELDER JOSEPH F. MERRILL

#### *Of the Council of the Twelve Apostles*

Brethren and Sisters:

Conferences of this kind are primarily for members of the Church, but nonmembers are welcome to attend the public sessions and of course to listen to the broadcast proceedings. However, it is to members that most of us who speak direct our remarks. This I shall do during the few minutes I occupy.

#### A PRACTICAL RELIGION

We teach that our religion is a very practical one and, being a way of life, touches every phase of our daily living. We believe with the Apostle James that faith without works is dead. We also believe with the Apostle Paul that "... by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." Some readers seem to stop here, but let us read the next verse which says:

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Eph. 2:8-10.)

This statement of Paul's is in harmony with that made by Jesus in his great Sermon on the Mount, when he said:

Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. (Matt. 7:20-21.)

The Apostle Paul also wrote, as you also know, these words:

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are. (1 Cor. 3:16-17.)

### A LAW OF HEALTH

As a means of preserving our bodies from certain types of defilement (destruction) the Lord gave to the Church in its very beginning, and to the human family generally, what has been properly called a law of health, better known among us as the Word of Wisdom. Qualified specialists in the field of science and medicine have said that food and drinks are the things that have more to do with bodily health than any other ordinary factor. So in recent years the science of dietetics—the science and art of feeding—has come into prominence and is based upon an immense amount of experimentation and research. The health of the individual and the health of the people in mass are extremely important, not only to the individuals themselves but also to the public. Hence civil governments, private humanitarian organizations, the Church, etc., are vitally concerned with problems of health.

It is my purpose now, however, to make some remarks relative to only one of the many problems in the big field of things that affect human health. In section eighty-nine of the Doctrine and Covenants we find a revelation given to the Prophet Joseph Smith in February 1833, less than three years after the organization of the Church, in which abstinence from wine, strong drinks, tobacco, and hot drinks is enjoined, because they are not good for man. By hot drinks was meant primarily tea and coffee, though subsequent researches found that any drinks at high temperatures, such as hot water and soups, are harmful. The ideas voiced in the Word of Wisdom were expressed in words having the meaning current at the time. In those days hot drinks were commonly understood to be tea and coffee. The Church now interprets the words, wine and strong drinks, as meaning all alcoholic beverages, of which there are many varieties.

In passing, it may be well to remark that the revelation on the Word of Wisdom was given at a time when scientific men knew but little, if anything, about basic facts of the science of dietetics. Since those days, and within the last fifty years, a vast amount of research has been done, and that pertinent to matters spoken of in the Word of Wisdom is confirmatory of the truths therein revealed. This fact should give joy and satisfaction to all Saints, for it is irrefutable testimony of the divinity of that great document. Time will not permit

me now to go into detail concerning this testimony. I repeat, however, that a multitude of scientifically discovered facts support the Word of Wisdom, and, so far as I know, none refute it.

#### MISLEADING ADVERTISEMENTS

Among these is the irrefutable fact that liquor and tobacco are not good for man. Science, experience, and revelation are in agreement on this statement. Then, why do people continue to use liquor and tobacco? Ask Satan, he knows. Satan is a deceiver, the father of lies, the inspiration of avaricious men engaged in promoting evils and cunning designs calculated to mislead the people, particularly the youth, into habits of drinking and smoking. To this end huge sums of money are continually spent in advertising propaganda material, much of it honeycombed with misleading and partially or wholly falsifying statements. A few years before the great global war began, an able investigator found that more than sixty million dollars was spent annually in the United States for advertising cigarets and alcoholic beverages. Since all of us have some idea of the power of money, is it any wonder that publicity agencies that accept liquor and tobacco advertisements, such as newspapers, magazines, and radios, are opposed to prohibition?

Let me say here that smoking and drinking in this country have become so general that the enormous sum of ten and one-half billion dollars was spent during 1944 for liquor and tobacco, so it was authoritatively reported.

I have just said that science, experience, and revelation agree that liquor and tobacco are not good for man. Let me specify a little.

#### INJURIOUS EFFECTS OF TOBACCO

Concerning the use of tobacco, it affects injuriously the heart and circulatory system, the lungs and respiratory system, the brain and mental powers, the nervous system, the kidneys and elimination organs, the muscular system, etc., thus weakening the body with the result that it is less resistant to diseases of various kinds. Recently there came from the press a new book relative to tobacco and its effects written by Dr. Frank Leighton Wood, entitled *What You Should Know About Tobacco*. Dr. Irving Fisher of Yale University wrote a foreword for the book in which he said:

The tobacco problem has for years engaged my attention, both as to its economic and hygienic aspects. As treasurer of the Committee for the Scientific Study of the Tobacco Problem and as chairman of the Hygienic Reference Board of the Life Extension Institute, which has contributed more perhaps than any other agency toward solving the basic problem of tobacco, I have had unusual opportunities to become familiar with this many-sided problem. . . . The evidence now exists sufficient to show that no one who smokes can achieve the best of which he or she is capable, whether this be a foot race, a prize fight, a golf game, tight-rope walking, a rifle score, bombing the Reich, writing, speaking, singing,

acting, performing on a violin, piano, or typewriter, attainment of health, strength, endurance, working power, beauty, glamor, or any other excellence on which men and women set their hearts. Prize fighters and acrobats know this. It is time that those ambitious in all other lines of work should learn it.

Relative to the effect on the muscular system I give this illustration found in the 1938 edition of the standard book *How to Live* by Fisher and Emerson:

Some years ago Dr. W. P. Lombard, professor of physiology in the University of Michigan, conducted a series of observations for the purpose of determining the influence of smoking upon muscular work. He reported: "The record of these successive observations shows that the effects of one cigar of moderate strength was to lessen the work of which the subject was capable from seventy-five foot-pounds to fifteen foot-pounds, the number of times that the weight could be lifted being reduced from eighty-six to twelve—over eighty percent. These figures indicate how seriously tobacco cuts down one's strength and endurance!"

In his book, after pointing out many deleterious effects of the use of tobacco, Dr. Wood says:

There is an aspect of the tobacco habit which, to some, is more important than its effect on life itself. A large number of people, including many doctors, are quite indifferent concerning their health or the possibility of dying prematurely. When confronted with facts concerning the life-shortening effects of tobacco or other habit-forming drugs, they may accept them but, in a spirit of bravado, may add that they would rather live their fifty years than exist for one hundred. In saying this they assume that the smoker lives a more happy, contented, and useful life than the nonsmoker. But does he? In the following chapters we shall show that, on the average, not only does the smoker die at a much earlier age than the nonsmoker but that he is more often afflicted with painful and disabling diseases of long duration and that in addition to this, he experiences various minor ills, such as annoying coughs, hoarseness, rawness of the throat, heartburn, shortness of breath, and many other disagreeable symptoms or diseases which are peculiar to those who use tobacco in any form. We shall show that he cannot excel in sports, as most people already know; that he will be handicapped in acquiring an education and for this reason may be likewise handicapped in satisfying his other aspirations in life. We shall show that even his character may be unfavorably affected. . . . We shall show that girls and boys and men and women who begin to smoke with the avowed intention of smoking in moderation and quitting the habit when they find that it is becoming harmful to them, nearly always smoke to a great excess and seldom quit the habit. No one can be at his best if he uses tobacco any more than the boxer, the runner, or the ball player can, for the use of this drug interferes with the blood supply, not only of the heart muscles but of every organ and part of the body, including the brain, the liver, the stomach, and the reproductive organs, as we shall show.

The use of tobacco shortens life. This fact was demonstrated satisfactorily to the whole scientific world on the appearance of a report by Dr. Raymond Pearl of Johns Hopkins University, published in the journal *Science*, March 4, 1938. Dr. Pearl and his associates made complete life tables on 6,813 white men between the ages of

thirty to seventy. He divided this group into three—2,095 nonusers of tobacco; 2,814 moderate smokers; 1,905 heavy smokers. He found that between the ages of thirty and seventy the heavy smoker died, on an average, ten years younger than nonsmokers; that moderate smokers, on an average, also died from one to five years sooner. And as I have already quoted, smokers are less free from bodily ailments than are nonsmokers. So I repeat, the fact is that smokers die earlier than nonsmokers.

May I quote a few words from the late Dr. A. L. Warner, who devoted a long life to the study of the evil effects upon the mind, body, and character of tobacco and was widely known for his writings on the subject? He wrote:

A large majority of the young men of the United States have used tobacco. We are breeding a race of tobacco degenerates. The children inherit the narcotic craving from tobacco-using ancestors, making them as they grow older, easy addicts to tobacco, liquor, and other dope. Juvenile crime, vice, and degeneracy, steadily increase with the increased use of tobacco. The average age of crime in the United States has come down in sixteen years from age twenty-eight to nineteen.

Extremely regrettable as it is, young women in the last few years have taken up smoking and the habit is rapidly growing among them. From an article written by Alonzo L. Baker, associate editor of the magazine *Good Health*, and entitled "Should Women Smoke?" I make a few quotations as follows:

Here are two facts that should be borne in mind by every girl and woman in America:

1. Tobacco harms women more physically than it does men.
2. Tobacco does more damage to the race through mothers than through fathers.

Naming some bad effects, he continues:

A vital question is the effect of tobacco in pregnancy. These two facts are indisputable: (1) Nicotine is one of the few substances that passes through the placenta to the fetus; (2) Nicotine passes to the infant in its mother's milk. In view of the virulence of the poison that nicotine is, damage both to the unborn child and to the nursing child is inevitable when he is nicotineized before and after birth. . . . The smoking habit has become widespread among women of recent years only in America. Preliminary reports . . . thus far made indicate that the number of stillbirths and premature children born to habitually smoking mothers is markedly higher than for mothers who are abstainers from tobacco. . . . Just cause for alarm is the rapidly growing number of girls who form the tobacco habit before they have come to physical maturity. Smoking on the part of girls during their teen years is nothing less than a tragedy, for those are the years when nicotine does its greatest damage to the growing nerve and glandular systems of the female body.

Dr. D. H. Kress, another well-known objector to smoking, wrote on this particular point saying:

For both man and wife to be addicted to smoke inhalation is destructive of everything that is good. Children born to such a pair had better

never been born; . . . anything that is injurious to the child after its birth is equally injurious to it before its birth when indulged in by the pregnant mother.

United States Surgeon General Hugh S. Cummings once wrote:

When women generally contract the smoking habit (as they are now doing) the entire nation will suffer. The physical tone of the whole nation will be lowered. This is one of the most evil influences in American life today. The habit harms a woman more than it does a man.

President Charles W. Eliot of Harvard University once in talking to his freshman class on the subject of tobacco gave the following advice:

My dear freshmen, I want you to remember that tobacco in any form destroys the brain, and you have none to spare.

### ALCOHOL A CURSE

Time will not permit my saying much relative to liquor. It is perhaps unnecessary to do so since the effects of drinking are more or less widely known. However, I ask your indulgence while I give two or three quotations from keen observers. *The Journal of the American Medical Association* said:

Alcohol is a poison inherently, absolutely, essentially; in a drop or in a gallon, in all quantities and in every quantity, it is a poison. Plainly the quantity cannot effect its chemical constitution.

And from the eloquent pen of the late keen-minded Robert G. Ingersoll, who knew how to describe alcohol in all its hellish effects on humanity, I give the following:

Alcohol is the blood of the gambler, the inspiration of the burglar, the stimulus of the highwayman, and the support of the midnight incendiary. It suggests the lie and countenances the liar, condones the thief, and esteems the blasphemer. It violates obligation, reverences fraud, turns love to hate, scorns virtue and innocence. It incites the father to butcher his helpless offspring, and the child to sharpen the patricidal ax.

Alcohol burns up men, consumes women, destroys life, curses God, and despises heaven. It suborns witnesses, nurses perversity, defiles the jury box, and stains the judicial ermine. It bribes voters, disqualifies votes, corrupts elections, pollutes our institutions, endangers the government, degrades the citizen, debases the legislature, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and, with the malevolence of a fiend, calmly surveys the frightful desolation, and reveling in havoc, poisons felicity, destroys peace and ruins morals, wipes out national honor, curses the world, and laughs at the ruin it has wrought. It does that and more. It murders the soul; it is the sum of all villainy, the father of all crime, the mother of all abominations, the devil's best friend, and God's worst enemy.

And from the inspired voice of the Church—that of the First Presidency—the following was said three years ago in this conference:



Drink brings cruelty into the home; it walks arm in arm with poverty; its companions are disease and plague; it puts chastity to flight; it knows neither honesty nor fair dealing; it is a total stranger to truth; it drowns consciousness, it is the bodyguard of evil; it curses all who touch it.

Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins than all the wars the world has suffered.

Yes, in accordance with the divine will, the Church stands absolutely and continuously opposed to smoking and to the consumption of all kinds of alcoholic beverages. It persistently calls to its members and to all others to abstain from the use of these body, mind, and soul destroying poisons. May the Lord give us all the desire and the strength to do so, I pray in the name of Jesus Christ. Amen.

### ELDER JOHN A. WIDTSOE

#### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I pray that while I stand before you I may be guided by the Holy Spirit in all that I say.

#### A SOLEMN ASSEMBLY

Two days ago, at the first session of this conference, the people present were organized into a sacred, solemn assembly. The men holding the priesthood were placed in groups, according to their offices in the priesthood. The women and those not holding the priesthood were placed in another group. Then, before the people assembled, were presented the Authorities of the Church, the General Authorities. The President of the Church, his two Counselors, the president of the Council of the Twelve, and the Patriarch to the Church were voted on successively by these different groups, and the Council of the Twelve as a group was voted on likewise.

It was an impressive hour, such as seldom comes to the Church. It was only the second time that I had been at such a gathering. This method of voting, this procedure, was known by our fathers in this dispensation. It was known by those of other dispensations, and undoubtedly is patterned after the order in the courts of heaven. It has profound meaning, much more than we can begin to discuss this morning when there is much to be done.

Among other things, at that meeting, we sustained George Albert Smith as prophet, seer, and revelator, and President of the Church of Jesus Christ of Latter-day Saints. That word, "revelator," has remained in my mind as I am sure it has in the minds of many who were here on that occasion. It implies many things. It implies, as we know, we Latter-day Saints, that God is still speaking to his children, and that revelation, continuous revelation, is a vitalizing, life-giving element of the gospel of Jesus Christ. It is the principle which distinguishes us from many other groups of believers; it is the principle that gives us the strength and power to accomplish the work which may

be placed upon us from time to time. It means that God, our Father in heaven, is still watchful over his children placed here upon earth; that in this changing day, he has not closed the Book of Revelation. His voice is still heard, and as new problems arise, he speaks, as we may need his help.

#### REVELATION THE FOUNDATION OF THE CHURCH

This Church was founded in revelation. It was born in revelation. Upon his knees, the Prophet Joseph Smith, just a lad, lay in the grove and prayed for light, and light came. In that light stood the Father and the Son who gave him information and commissioned him with respect to the work he was to do. Later on, through the process of revelation, by the operation of that principle, the Book of Mormon came into existence, and revelation followed revelation until we have a sound foundation on which to build throughout the ages to come. We believe in revelation, in continuous revelation. That, as a people, we must never forget.

When the Church was organized, on April 6, 1830, Joseph Smith was chosen President, the first President of this Church. On that day, before the day was over, the Lord gave a revelation that relates to what we did two days ago. I believe the words of God, then spoken, may be applied from generation to generation for our good. If he has given us a man to stand as the mouthpiece of God, a revelator, there must be some obligation resting upon us as members of the Church of Christ. This is in part what the Lord said on that day:

Behold, there shall be a record kept among you; and in it thou shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the grace of your Lord Jesus Christ. (D. & C. 21:1.)

And then comes the admonition to us, our own obligation:

Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

For his word, [the word of the president of the Church], ye shall receive, as if from mine own mouth, in all patience and faith. D. & C. 21:4-5.)

Now, we covenanted two days ago to sustain George Albert Smith as President of the Church. Let us not forget the obligation placed upon us by the Lord with respect to him and our own covenant.

Not only did the Lord say this, in this very interesting and important revelation, but he pointed out the common cause for apostasy, the common cause for falling away from the truth. He said:

For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory. (D. & C. 21:6.)

In other words, if we violate our covenant and fail to recognize the leadership of him who is called to be the President of the Church and God's prophet, the gates of hell may prevail against us. Too often, I am sorry to say, they have done so.

But he will give us strength, if we seek it, for later on the Lord says:

For, behold, I will bless all those who labor in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world, yea, for the remission of sins unto the contrite heart.

This is found in section twenty-one of the Doctrine and Covenants.

Some would say, reading these words, "Why this is just plain autocracy." They would say that it takes away from us our free agency if by sustaining a man we accept his words as if they were from God. That is not quite so, the gift of free agency is never taken from man. Moreover, the doctrine of this Church is that every man and woman, in his or her respective field, may receive revelation from Almighty God. This is a Church of revelation and revelation is not limited to one man alone. One man is called to speak for the Church. I have my problems from day to day, and I have equal right with him to call upon God for help in the problems of my day. By the spirit of revelation we accept the guidance of the revelator. That is always understood. The principle of revelation, that God still speaks, that he has not forgotten us, gives full freedom to act intelligently. If that were understood by the world, the peace spoken of here this morning would soon come. But, men depend upon themselves. They fail to call upon God. They fail to listen to his words, and floods of hate and discontent and evil stalk the world. We have had the experience of war the last few years; we know what it means when men try to depend upon themselves and their own power.

Every person may receive inspiration or revelation. The stake presidents have the right, in their positions, to ask for revelations from God, the bishops, in their positions; the housewives, in their daily tasks can claim real help from God, provided, of course, that they are sensitive to such help, provided that they are able to hear the voice of God.

When God speaks, some of us fail so to live as to understand the message that comes from eternity. I know some people say, "Well, how can I so conduct my life as to be responsive to the messages from the unseen world?"

There is an old illustration, a high school illustration, that bears on this subject. We may take a rod of soft iron, and place it with some iron filings, without apparently causing any change; the rod is not magnetic; but if we wrap that rod of iron with a wire carrying an electric current, it becomes a magnet. Though the rod has not changed, in shape and width and length, it has undergone a deep change. It

has become changed so that it attracts iron filings or whatever else is subject to magnetic action. Just so, if we, men and women, could wrap ourselves in obedience to God's law, live as we should live, a wonderful change is effected in us, and we, too, can then hear the messages of the unseen world. The principle of revelation and fitness for revelation, should be remembered by all of our people, by you, by me, and by all of us.

### A SURE GUIDE

There is another thing to be remembered. How can I, a poor human being, distinguish between an impression from God and an impression from an evil source. The devil is always ready to deceive us. You heard Brother Petersen's remarks yesterday recounting a dozen or so of the devices the devil uses in this day to mislead humanity. The test of truth, given us is very simple, easily understood. When an impression comes, call it inspiration or revelation, compare it with the words that issue from the mouth of the prophet who stands at the head of the Church. Then, if your impression is in harmony with his expressed words, it is from God. If it runs counter to the prophet's teachings, your impression is from an evil source.

The Lord wants to speak to us; he wants to guide us. He wants us to hear. His Holy Spirit permeates the universe, touches every heart, and if it is permitted, will carry messages to us from the throne of God. The manner of our lives will help us to receive such messages and to distinguish between those that may come from God and those that come from the evil one.

This Church lives and moves and has its being in revelation—continuous revelation. May we remember our relationship to the living prophet, as we recall the great events of two days ago. God bless us and be with us, and magnify us in our labors, that we may stand as a light before the nations, I pray, in the name of Jesus Christ. Amen.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

What a comfort it would have been if I had known last Saturday that I was not going to have any more time than has been allotted to me.

### SUSTAINING THE PRESIDENT OF THE CHURCH

I have climbed this stairway for fourteen years, and I find it gets no shorter. I used to look into the sympathetic eyes of my father and gain support, and then into the eyes of my uncle, the President of the Church, where I found it. I still look into the eyes of the men who occupy these seats and feel a sympathy, a strength, and a support. My testimony is that it comes from the Spirit of God.

For the first time I have witnessed the inauguration of a Presi-

dent of the Church, and have pledged him my support. I pray that God will make me equal to that pledge. I do not expect him to do his work in exactly the same way as his predecessors have, and I hope that I will not judge him by the yardsticks which they left behind. I grant him the privilege to move in his office as he is inspired by the Spirit of God, and hope that I may have the strength always to support and sustain him, that I may see in the policies which he initiates the advance of the kingdom of God.

I once asked one of my friends what would happen if the President of the Church should die unexpectedly, and he said, "Nothing. It will go right forward." And contrary to the expectations of many people in the Church, this transition has been made with absolute smoothness and without friction so far as I have been able to observe. It is a great and lasting testimony to me.

#### THE CHURCH GIVEN STRENGTH TO CARRY ON

The gospel of Jesus Christ is the plan of life and salvation. It applies while we are here as well as after we shall leave this sphere. It is based on the correct principles that should govern the lives of men. It is the statement of those principles. The Church of God is the vehicle destined to carry into the lives of the people those principles and develop the people to eternal joy and happiness. It would be a sad commentary if this Church should not be so constructed that it could carry on from age to age and meet its opportunity. It has done so in the past. I have seen it work, myself, over a number of years.

There came a time when it moved the people into a desolate region without any opportunity whatsoever, so far as the world thought, and we saw it develop an organization which conquered an arid land, which established principles of right living, and which developed the country and brought distinction to its people. The Church is properly formed; it meets its opportunity.

It teaches us to till the soil. It teaches us cooperative effort. It teaches us the value of education, and sends us on to unlimited efforts in that direction. It meets all the exigencies of life. The Church is a virile, strong, true organization. My worry is not as to the Church so much as to how I shall serve it. If I can serve it faithfully and well, I shall be fortunate.

I pray that God may give me the strength and the power to do it, to hold up the hands of these men who stand at its head, and as I go throughout the Church ministering to the people, that I may be able to carry to them the gospel of love, and sympathy, and true fellowship; in other words, that I may be true to the charge that has been given to me, and if God will give me that power, then I shall be happy. And what I pray for myself, I pray for all of you who are here, evidencing by your presence that you desire to do the same thing. God bless us all, I ask, in the name of Jesus. Amen.

**President George Albert Smith:**

Brother Richard E. Folland or William W. Seegmiller, if either one is here, will please come forward. I would like to explain to you, my brethren and sisters, that these men have given years of their lives in the missionary field, but we are so crowded for time at this Conference, it is not always possible to hear from them. Brother Seegmiller has filled a long term in the missionary field. His last mission was in Brazil. Brother Seegmiller will now address us.

**ELDER WM. W. SEEGMILLER***Former President of the Brazilian Mission*

I am one of the derelict to whom Elder Thomas E. McKay referred when he inferred that some of the mission presidents in reporting their labors to the Quorum of the Twelve, did not pay due recognition and homage to the services of their wives. In a spirit of penitence I now undertake to make proper restitution.

The other day I was seeking the home of a returned Brazilian missionary. I found the number and rang the bell. A lady came to the door with that indifferent expression on her face—you know what I mean. (laughter) I said: "I am President Seegmiller of the Brazilian Mission." She said: "Oh, President Seegmiller, our son loves you so much, especially Sister Seegmiller." (laughter) There are parents of 500 missionaries who feel the same way. So it seems to me that my puny efforts at expressing my appreciation of my missionary companion are all unnecessary.

Brazil is a great country, an undeveloped country, resources everywhere untouched, the greatest iron deposit in all the world, a mountain of iron such as the Wasatch Mountains, rich from top to bottom in iron. It can be hauled to the smelter without mining, just pick up the rocks, blast them down and take them, but it is undeveloped. The deepest gold mine in the world,—So I will not be misunderstood again, not the richest—is in Brazil. The great Doce River Valley which furnishes quantities of water for irrigation and hydro-electric power where five million people could make their homes and be prosperous, lies untouched. American engineers have surveyed it. It seems that the day of its development approaches.

The Brazilian people are kind; they are friendly to the United States. When I was ready to go to Brazil a friend of mine said: "Don't forget that the people of Brazil hate North Americans." I testify that that is not true. People of Brazil love to refer to Uncle Sam as Santa Claus, and maybe it is a good thing for us to be Santa Claus to that great people.

When I was set apart for my mission, President Clark said: "Now, Brother Seegmiller, cultivate patience." And in a few moments he said again: "Do not forget to be patient." And after a line or two he said: "Please remember, Brother Seegmiller, with all

your kindly disposition, you must cultivate patience." I did not realize fully what that meant until I became better acquainted with Latin America, and oh how I needed patience! I have now come from the "land of tomorrow" I hope with more patience, because every time I tried to get anybody to do anything they said *amanha*, and so now that I have come back to the country of today, I hope I have not so much patience that I shall always say *amanha*.

When President McKay told me that I was to evacuate the missionaries from the Brazilian Mission, I said: "What will we do then?" He said: "Just do your best." I said: "I do not know the Portuguese language." He said: "That isn't what we are sending you down there for." After a few more questions I realized again, as I have many times, that I was expected to assume my own responsibility, as you are, and to do the best I could. Well, of course we profess to do our best.

The day came when all the missionaries were evacuated and we went with our son and the last missionary to Rio de Janeiro to bid them good-bye. Sunday before they left, they baptized some people, and among them a man named Claudio and his wife Mary. In that last meeting before we took them to Rio de Janeiro, I could hear the members whispering in Portuguese and German, "Well, it is too bad we cannot hold services any more. President Seegmiller cannot stay here all the time." So I told them: "Services will be held as usual every Sunday." After I had said that I just wondered how, and I had already written to the First Presidency and told them that there was no prospect for presidency in the Brazilian Mission, there was no prospect for priesthood.

But we came back from Rio the next Sunday and I asked the Saints: "Will you sustain Brother Claudio, who was baptized last Sunday, to be ordained as an elder?" They did. I said: "Now, will you sustain him as president of the Sao Paulo Branch?"—the most important branch in the Brazilian Mission. They sustained him.

I ordained him an elder and set him apart as president of the Sao Paulo Branch and said: "Now, Claudio, select your counselors; that is your privilege." He said: "I select Jorge Vasaliedes for my first counselor," who had been baptized just a few weeks. And then he said: "I select Reuben Pellegrine for my second counselor." He had been baptized longer. So I ordained them elders and set them apart to their respective positions, and the branch was organized.

We did this throughout the Brazilian Mission. After this was done I felt justly ashamed of myself for having written to the First Presidency and said: "There is no opportunity for presidency and priesthood in Brazil. We have no men. The few we have are not worthy." I forgot, as you forget, that God is at the helm, that all things under his direction are possible, and this work has been set up never again to be torn down or given to another people. I hope I shall remember that so that if ever again I shall be called to a position of presidency, I will remember that I am never alone. Sister

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Seegmiller and I were more than eighteen months alone in the Brazilian Mission—I mean no members of our family and no regular missionaries. But we were not at all alone in the true sense of the word. We would have remained there indefinitely and been happy had we not been called home by the same authority that called us there. But after the shock of reading that letter of release had cooled off, we paraphrased the song of Brother Ballard and said in our hearts: "We'll come where you want us to come."

Notwithstanding the many friends we have in Brazil, and notwithstanding the great love we have for them and they for us, Brigham was right when he said: "This is the Place!" This is our home. There is no place like our own dear home. I wonder if we fully appreciate this fact. I read in magazines where young men are encouraged to go to Latin America. I have read in magazines where the wonders and opportunities of Brazil have been extolled and young men advised to go there. Now, my brethren, you younger brethren of mine, I advise you quite to the contrary unless you are called there, and then go with a heart full of love and patience. But in the organization of the Church of Jesus Christ among our people in this country is the best place for my boys, and I know it. There are good people everywhere. I love the Latin Americans. I remember when President McKay called me down to his office soon after we returned from Denver and he said: "President Seegmiller, have you any prejudice against the Latin American people?" I said, "No, I do not know anything about them." I did not even know that Portuguese was the language of Brazil. Did you? I do not know much about Brazil yet. I was almost totally ignorant about our Latin American friends, but I know something about them now, and I know that there in Brazil, with all the immorality, with all the sexual degradation, there are men and women who have resisted, they are pure and true, they are honorable and worthy, and we are sent out to find them, and not only to find them but to warn all others, and we have found many of them.

We have only 417 members in that great nation of over forty million people, and that was our mission, all of Brazil. I remember when we arrived in Rio de Janeiro my predecessor was expected by the First Presidency to be there, and Brother Murdock had advised him to be there with money when we arrived, because we did not have any. We were in Miami so long our hotel bill was \$350, and we three got on the plane with \$20 in our pockets, and they advised the president to be there with money. He was not. The missionaries there were detained, and the president's wife, and I said: "Have all of you together got the equivalent of \$9.00?" They did not have. I said: "I have a legal paper in my office written in English, which was given me by the court that says if I enter Brazil without paying \$9.00 in school tax, I will be incarcerated. Now you had better rustle me \$9.00." They could not. I said: "Well, we will go through the gates and see what happens." Nothing happened; it never has hap-



pened. So we went on about our business. I said: "Now I would like to stay here tonight with these missionaries." But the good sister said, "No, we have your reservations for Sao Paulo, and we must go." We got on the train, and oh, what a train! We rode all night. The next day when we arrived at the mission home, we said: "We will have a bath and a rest." And she said, "No, we have your reservations for Porto Alegre, the last city before the border of Argentina and Brazil."

We were on that train—or was it a train?—for three days and four nights without getting off. And then we took a bus up the Atlantic coast for three days and nights with the waves of the Atlantic going through the wheels of the old shattered bus, and it was packed so firmly in the aisle and everywhere else with people that there was no chance to fall out, we just sat there. (laughter)

When we got to the mission home, I said to my predecessor: "That is the last time."

He said: "What do you mean?"

I said: "I will never take a train or a bus on this trip again."

"He said: "How will you do it?"

"The Pan-American World Airways, I notice, have airports all along the line. That is how I will travel."

He said: "Just wait and see what the First Presidency says to you about that."

I said: "I have been working under their direction for many years and they have never reprimanded me very seriously yet."

So we traveled by air for three years and a half and came home the same way. God was with us and we were safe always.

I know that the Gospel of Jesus Christ is true. I doubt it not. I hope that we shall have strength of character to serve him all our days because I know that if we do, he will be with us even to the end of the earth, in the name of Jesus Christ. Amen.

#### **President George Albert Smith:**

You have just listened to President William W. Seegmiller, former president of the Brazilian Mission, who has represented both himself and his wife before this great audience. I would like to have the privilege of telling Brother Seegmiller that the missionaries are not the only ones who think he has a fine wife. I would like to say of them that they do the finest team work in the missionary field that anybody can find. They do great missionary work.

We will now conclude this morning's session by listening to the incomparable choir and organ rendering, "The Heavens Are Telling." Brother J. Spencer Cornwall is the director and Alexander Schreiner is the organist.

The closing prayer will be offered by President Harold B. Morris of the Deseret Stake, after which this Conference will be adjourned until 2 o'clock this afternoon. The afternoon session will be broadcast over KSL at Salt Lake City and KSUB at Cedar City.

Again, let us caution you when you go out into the streets, be careful and do not run over one of those automobiles.

The Choir sang an anthem, "The Heavens are Telling," after which the closing prayer was offered by President Harold R. Morris of the Deseret Stake.

Conference adjourned until 2 o'clock p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference was held Sunday afternoon at 2 o'clock p.m.

**President George Albert Smith:**

This is the seventh and closing session of the 116th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. There is an overflow meeting in the Assembly Hall and there are many people on the grounds outside unable to find seats in either building. This building is packed again to suffocation.

There are on the stand this afternoon all the General Authorities of the Church.

The proceedings this afternoon will be broadcast over KSL, Salt Lake City, and KSUB, Cedar City.

The singing will be by the Tabernacle Choir. Elder J. Spencer Cornwall is the director, and Frank W. Asper is the organist.

The first hymn will be, "Lend Thine Ear To My Prayer," by Archangelsky.

The opening prayer will be offered by President Paul R. Wynn of the Oneida Stake.

The Tabernacle Choir sang, "Lend Thine Ear to My Prayer," by Archangelsky.

President Paul R. Wynn of the Oneida Stake offered the opening prayer.

An anthem, "O Praise Ye God," by Tschaikowsky, was sung by the Choir.

**ELDER SPENCER W. KIMBALL**

*of the Council of the Twelve Apostles*

Thus saith the Lord:

And it is my purpose to provide for my saints, for all things are

mine. But it must needs be done in mine own way. . . . Thus saith the Lord. (D. & C. 104:15-16.)

Two years ago today I began my official work in this capacity. They have been two years of great joy and happiness for me. It has been my privilege to go throughout the Church and to have that incomparable opportunity of entering the homes and lives of the people.

### "IN MINE OWN WAY"

In these two years I have seen a great drama played before my eyes. The title of the drama is: "In Mine Own Way." The stage is the earth; the scenery consists of the mountains and plains, the streams and oceans, the forests and deserts; its actors are the people, the sons and daughters of God.

### A TYPICAL "HOME NIGHT"

The curtain rises on the first act, showing a world of night life with its theaters, banquets, and night clubs. Throngs of people have left homes and firesides seeking diversion in commercial amusement and riotous living, but off in one corner of this huge stage I see a modest home in which a family is assembled. It is a family of five. They are having a typical Latter-day Saint home evening. Little Grace is taking her turn tonight. She has arranged the program and is conducting. All of the family sing the song "Love At Home." The father tells a story from the Bible; then little Jimmy, just starting out with his violin, plays a simple little tune. Little Grace sings: "Jesus Wants Me for a Sunbeam." And then the little three-year-old, unable to do anything else, turns somersaults to entertain the group. Some games are played and the mother serves the refreshments, which tonight happens to be popcorn. I see them now at the close of a perfect home evening, kneeling all together in prayer as they retire. And I seem to hear the voice of God saying:

And parents . . . shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:28.)

### BLESSINGS THROUGH FAITHFULNESS

The scene is changed. The setting this time is a world of selfishness, of overspending, of debt, of grasping humans accumulating the things of the world. There is one spot on this huge stage that arrests my attention. I see a young family, the father of which is still in his twenties. The lovely home is bright and resounds with children's voices and beyond the walls of its loveliness, I see prosperous mercantile establishments owned by him. His conference visitor is talking to him, commending him for his faithfulness in the payment of his tithing which he has paid on his prosperity. And then I hear this young, devout Latter-day Saint say: "I deserve no

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commendation. I am doing only my duty and my privilege. When I came home from my mission, wholly without funds or program, I knelt and asked for the blessings of the Lord, and I promised him that I would give him not only the tenth of my increase, but all that I possessed and accumulated would be his for his work and at the call of his servants, the Authorities of his Church."

As that scene closes I reflect again upon the title of the drama, "But it must needs be done in mine own way."

#### MISSIONARY WORK GOING FORWARD

The curtain is parted again and I see a discordant world, full of hate and envy, insincerity and frustration. Some are seeking righteousness but great numbers are satisfied to "eat, drink, and be merry" and let the world go merrily on in its sin. Then at one side of the great stage, I see the membership of the Church of Jesus Christ of Latter-day Saints in all its activities, including its missionary work. I see, going forth from the wards, great numbers of messengers of peace, giving the gospel to a world freely. An old couple, arranging their affairs, are gathering together the funds which they have earned and saved from their poultry farm throughout a period of years. They are leaving their home for the mission field. In another part of the stage is a group of missionaries coming into the rooms of the General Authorities to be set apart for their missions. In one room is a father with his young daughter. He is a patriarch and though many are his years, light is his heart. And after the girl has been set apart, her proud father whispers to the General Authority as they go out of the room, "Maybe you would be interested to know that this is my eleventh missionary to go into the mission field. It isn't a sacrifice," he quickly adds, "Every one of those missionaries has brought a blessing to our home. And I have three more children yet to go." The gospel preached in the Lord's own way without price or compensation! And I seem to hear the Lord's comment:

... freely ye have received, freely give. As my Father hath sent me even so send I you. (Matthew 10:8, John 20:21.)

#### A STRONG CONTRAST

Another curtain. The scene this time is of the workers of the world, cursing in their labor; youth who use irreverently the name of Deity in their games and sports, and socialites indulging in vulgar and obscene stories in their parties. In contrast is presented a group of fourteen men on the Weber River. They are stake authorities spending a night and a day in the canyon. They are hiking, pitching horseshoes, playing volley ball, "swapping" stories through the afternoon, and in the evening they gather together to eat, and then to spend hours exchanging experiences and in solemn worship around the fireplace. As the men retire one of the number

whispers to a companion, "Do you realize that through this long day and evening fourteen prominent men were together but never once was the name of Deity used improperly, nor a single story related that had even a shady background?" And as that scene closes I find myself thinking: "What a sweet and abundant life a Latter-day Saint may have," and I remember the words of Paul:

Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; . . . (Titus 1:15.)

### HELP IN TIME OF NEED

Another scene: I see a world of people confused with social problems, "each for himself and the devil take the hindmost." There is evidence of riches and poverty, luxury and want; and then within this world of selfishness there is presented a scene of devastation where floods in their fury had played havoc with many homes, and here are fifteen hundred members of the priesthood of the Church with their sleeves rolled up, with their boots on, digging filth and debris from mud-filled basements resulting from a terrible storm that damaged homes and destroyed valuable possessions of the people. I see other floods where crops were washed away, animals drowned, farms gutted, and adobe homes melted by a raging river. I see the people from neighboring wards and stakes come to the rescue—with food, bedding, clothing for the needy; scores of truckloads of hay and grain for livestock; wire and posts for fencing; cash for leveling the farms, and building materials for dwellings for the homeless.

And I see priesthood quorums with saw and hammer, building homes for members in distress.

And I thank the Lord for a people who follow the injunction: "Love thy neighbor as thyself," and, the family enters the newly constructed home, I seem to hear the Master say:

. . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew 25:40.)

### TWO WAYS OF SPENDING THE SABBATH

The curtain rises again on a Sabbath day—church bells are ringing. The populace, however, seems motivated by the spirit of "holiday" rather than "Holy Day." All over this great stage on the Lord's day people are picnicking in the canyon, men are in the fields doing their work; hunters and fishermen are in the mountains; men and women and children are in long queues before picture houses, ball games and rodeos. But off in another little corner in this great stage there is a sacrament meeting in progress. The meetinghouse is filled with worshiping people keeping holy the Sabbath day. The bishop is conducting, and down in the congregation, in one side pew is a family of six—a young couple with four children under

twelve. And then at the conclusion of the meeting it seems the bishop is commending the young parents for their faithfulness, and the father of this little brood says: "We are happy to come to sacrament meeting each Sabbath. It is a privilege to worship. We always like to come together as a family. Our life would not be complete if our play, our work, and our worship were not all together." And I was grateful for the many who worship on the Lord's day, and I seem to see Moses coming down from Mount Sinai with the plates on which was engraved:

Remember the sabbath day, to keep it holy. (Exodus 20:8.)

### THE LAW OF CHASTITY

And then the scene changes again, and I see a world of sin. Here are displayed the hellholes of vice and crime. Here are the divorce courts and people filing in and out, notables many times divorced but unashamed. Homes are broken and children divided, and I hear someone say that ninety percent of all the divorces that break up these homes are caused by the sin of adultery, and that a staggering percentage of the people on this stage are immoral and unrepentant. Backstage is a small picture in contrast. Here is a community of about four hundred Latter-day Saints far away in the southland. A physician-surgeon, not a member of the Church, is telling his friend: "Now I've finished five years of practice in this little community of Mormons. Oh, the Mormons are not perfect but a pretty good sort though. I have attended them in their child-births, in their operations, and in all of their ailments, and after five years I have yet to find the first case of social disease among them." And I seem to hear the warning of Paul, heeded by these Latter-day Saints:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (1 Cor. 3:16-17.)

Here is the law of chastity lived "in mine own way."

### TWO MARRIAGE SCENES

Another scene is presented. It is a world parading in pomp and show, in display and pretense. Upstage I see a minister standing before a young couple, all elegantly dressed. And I see the best man, ladies in waiting, the ring bearer, many actors with parts prepared and gowns that are gorgeous. Large groups of people are on either side of the aisle with curious expectant faces. And then it seems that I see in another small corner of this huge stage, a young girl and her mother talking quietly together in their home. I hear the daughter saying: "You have been a sweet mother to me. I am grateful for your teaching me the beauty and importance of a temple

marriage. I saw Betty's spectacular wedding with all of its flowers, costly gowns, and expensive appointments. I felt the labored formality of it all, the gasps of the curious onlookers. Mother, I desire a sweet, simple temple marriage; I want no rice, no old shoes, no wild demonstration. I want no pageantry no matter how colorful—marriage to me is a holy ordinance. What I would like would be for John and me to go through the sweet holy rites of the temple with just my folks and his, and a few intimate friends, where all is white and calm and beautiful and serene. Mother, I want no one unsympathetic to be present and nothing to be done which, in any sense, will mar the solemnity of that sacred occasion. This is a time when I want no hilarity, no crude or vulgar jokes. And as we walk out together, united for time and eternity, I want us to face the world with our minds and hearts still on that same high plane we found in the sealing room of the temple. I want us always to retain that sweet spirit of prayer and worship and peace. Thank you, Mother, I want to be married in the Lord's own way."

And as the curtain closes I stand in contemplation — grateful and happy that in the drama of life on the great world stage there are here and there episodes of contrasting brilliance and beauty which show the way to live the commandments of God in his own way.

My brothers and sisters, let us be true devoted Latter-day Saints. Let us love the Lord and our fellow men and live the commandments of God that we may have a full and abundant life leading to exaltation, I pray, in the name of Jesus Christ. Amen.

### ELDER MARION G. ROMNEY

#### *Assistant to the Council of the Twelve Apostles*

In harmony with what has been said in this conference, about supporting the new President of the Church, I want to pledge to President George Albert Smith here before all of you, that I have every intention of rendering to him the same kind of loyalty that I gave our late departed great President, Heber J. Grant, whom I loved as I have loved few men.

In speaking of President Grant, I want to express my regret also for the loss which the Church has sustained since last conference in the passing of his son-in-law, Robert L. Judd, who rendered such yeoman service in the welfare work.

#### TESTIMONY COMES THROUGH SERVICE

The welfare program of the Church is very dear to me, and with the help of the spirit of the Lord, for which I pray, I want to say a word about it.

You are witnesses that when, with all your hearts, you work at a Church assignment, the Lord gives you a testimony that it is of him, and you have joy and satisfaction therein. That is the way it is

with me in the welfare work, which now for four years has been one of my major assignments.

During the weeks following April conference, 1941, while I was wondering what I would be asked to do as an Assistant to the Council of the Twelve, my wife said that she believed she could guess, and of course, she did guess, many times. Once she said, "I think they will ask you to help Brother Lee in the welfare work." and I replied, "Oh, my goodness, I hope not! There is nothing for which I am less qualified."

Well, in a few days I received a letter from the First Presidency, appointing me assistant managing director of the Church welfare plan, "to labor under the advice and direction of Elder Lee and the General Committee." Within sixty days I closed up my personal affairs, and went to work in earnest on this new assignment. I read and studied everything the brethren had said about it. I asked members of the General Committee and office staff hundreds of questions. I fasted often over an extended period, and prayed humbly for an understanding of the welfare plan. Twice I traveled through the Church into practically every stake and saw the welfare projects in operation.

I believe I have heard almost all the objections which have been raised against it, and also the labored arguments in justification for not living it. As I have listened to these objections and arguments, I have been painfully aware of the dull spirit in which they have been urged. All over the Church, on the other hand, and this is the thing which has encouraged me, I have seen the sparkle in the eyes, the spring in the steps, and felt the joy in the spirits of those who have tested the plan by the Savior's formula:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

I believe I have made a rather complete study, and I now testify to you that I do know beyond any doubt, by the same power that Peter knew that Jesus was the Christ, that the Church welfare plan in its inception was and now is inspired of the Lord; and that the great principles implemented by it are eternal truths, which the Saints of God must abide if they are to purify and perfect themselves as the Lord has commanded.

Very often in welfare meetings bishops and others are asked what results they expect from the plan. Almost invariably one of the answers is that through it they expect the members of the Church to be fed, housed and clothed, when present sources of supply fail. This is a good answer, and I believe that the truth of it will yet be a demonstrated fact.

#### SPIRITUAL MEANING IN THE CHURCH WELFARE PLAN

To me, however, Church welfare is more than just a plan to provide for the physical needs of the Saints. I am convinced that in



addition to being a way of economic salvation in the days of necessity, it has deep spiritual significance; and that should other means always be available with which to supply the physical needs of the people, still the welfare plan, or some similar plan sponsored by the Church under the inspiration of the Lord, requiring us to serve and minister to one another in temporal affairs, would be necessary in order to bring us to that oneness, equality, and

... union required by the law of the celestial kingdom. (D. & C. 105:4.)

Unity, above all else, is the one thing characteristic of the Church of Christ. The burden of the Master's great prayer

... in the hour of his approaching death was, that the oneness subsisting between himself and the Father should also subsist between himself and his apostles, and ... between them and all those who should receive the gospel through their teachings. (B. H. Roberts, *The Falling Away*, pp. 1-2.)

The way to this oneness and unity has always been mutual consideration and helpfulness to one another. This the Lord declared to ancient Israel when he said, "thou shalt love thy neighbor as thyself" (Lev. 19:18), and during his earthly ministry he reaffirmed this command as one of the two great requirements upon which hang all the law and the prophets. (Matt. 22:37-39; Mark 12:29-31; Luke 10:27.)

In this dispensation, the Lord has made it clear that loving one's neighbor as oneself includes administering to his temporal needs. He said to the members of the Church before it was a year old:

... be one; and if ye are not one ye are not mine. (D. & C. 38:27.)

And he prefaced this command by calling to their attention the inequality among them in worldly goods. Among other things he said:

... the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. ... Wherefore, hear my voice and follow me, and you shall be a free people ... let every man esteem his brother as himself. ... And again I say unto you, let every man esteem his brother as himself. (D. & C. 38:16, 22, 24-25.)

And then he illustrated the meaning of esteeming one's brother as oneself by a parable in which he disapproved of having one of his sons clothed in robes and given a seat of honor, while another son of equal faithfulness is clothed in rags and given a lesser place. (D. & C. 38:26.) It was against this background of instructions that the Lord gave the command,

... be one; and if ye are not one ye are not mine.

Fourteen months later, he said:

... the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating

and establishing the affairs of the storehouse for the poor of my people, . . . for a permanent and everlasting establishment and order unto my church. (D. & C. 78:3-4.)

Through this organization a certain equality in earthly things was to be obtained in order that the Saints might be equal in the bonds of heavenly things (D. & C. 78:5), and the Church was to be enabled to stand independent above all other creatures beneath the celestial world. (D. & C. 78:14.)

Keep in mind that this organization was to be built around a storehouse from which the needs of the poor among the Lord's people were to be supplied. Some folk regard this as a menial temporal activity; but the Lord said its purpose was to advance the cause which the saints had espoused for the salvation of men and to the glory of their Father in heaven. (D. & C. 78:4.) He thus associated it with his loftiest endeavor, that of bringing to pass the immortality and the eternal life of man, which he has declared to be his work and his glory. (Moses 1:39.)

Who but the Lord himself could devise a way by which the members of his Church, rich and poor alike, can be so motivated that by the exercise of their own free agency they will administer to each other's needs in such a spirit of love as to move toward these great objectives? No one. And the Lord intended to direct the way, for said he:

I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine. And it is my purpose to provide for my saints, for all things are mine. But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low. For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. (D. & C. 104:14-17.)

#### UNITY REQUIRED OF THE SAINTS

In another revelation the Lord prescribed loyalty to his way as a prerequisite to obtaining a place in the celestial world. (D. & C. 78:7.) Now, my brethren and sisters, when members of the Church, our own fathers, and mothers, brothers and sisters, and children, are provided life's necessities from sources other than those approved by the Lord, it is not being done in his way and does not fulfil the law.

The way prescribed for the Church, when these revelations were given in the early 1830's, was the United Order. The Saints, however, did not prove obedient to the things required at their hands in connection with this order (among other things they did "not impart of their substance, as becometh saints, to the poor and afflicted among them" [D. & C. 105:3]), and were therefore not successful in becoming "united according to the union required by the law of the celestial kingdom." (D. & C. 105:4.) As a consequence, the requirement to practice the United Order was withdrawn from the Church. The

Saints were driven and afflicted, and the redemption of Zion is yet delayed.

To us and for our day, the Lord has given the welfare plan whereby we may demonstrate to him through mutual consideration and helpfulness to one another in temporal things, that we do love our neighbors as ourselves, rich and poor alike, and thereby move toward the equality, oneness, and unity which the Lord requires of us. This plan is not meant for any one class alone. We all need the training it affords. The day for the ushering in of the great millennium approaches, and for that day we must be prepared to live as one in perfect unity. We cannot come suddenly to that happy state. It will take training. By putting the welfare plan fully into operation, we can move forward toward this high objective, and also to the perfection of the welfare program itself, "until it becomes perfect in all respects to the care and blessing of" the Lord's "people," as prayed for by President George Albert Smith in the dedicatory prayer at the Idaho Falls Temple.

May the Lord help us, my brethren and sisters, to understand the great principles underlying the welfare plan and comprehend the full purposes for which it has been given to us, that through living it we may move toward that "union required by the law of the celestial kingdom," I humbly pray in the name of Jesus Christ. Amen.

### ELDER EZRA TAFT BENSON

#### *Of the Council of the Twelve Apostles*

I have felt confident that this time would come. This is a sobering experience, my brothers and sisters. Our great benefactor and leader said at one time regarding this great responsibility: "You cannot hide the heart when the mouth is open. If you want to keep your heart secret, keep your mouth shut." But he also added that when it becomes our duty to talk, we ought to be willing to talk.

#### QUESTIONS BEING ASKED

I desire to repeat one sentence from the revelation which Brother Romney indicated has already been quoted two or three times in this conference:

And it is my purpose to provide for my saints, for all things are mine. (D. & C. 104:15.)

During recent weeks it has been my pleasure to visit with many young men and some older men, during which time they have asked several questions regarding some of the temporal matters pertaining to the Latter-day Saints. They have asked questions regarding the Church's interest in agriculture and farming. They have commented that they do not hear as much now about these things as was once spoken in the Church. Some of them have suggested that they would like to know whether or not the Church looks with favor on young

men going abroad to various parts of the country to establish themselves in farming and in business, or whether they should remain close to Church headquarters. Others have asked regarding co-operative business enterprises, and other cooperative activities.

I realize, my brethren and sisters, that in discussing temporal matters, the Lord has said:

... all things unto me are spiritual, and not at any time have I given unto you a law which was temporal. . . . (D. & C. 29:34.)

#### MAN'S PLACE IMPORTANT IN THE WORLD

The objective, of course, is spiritual. We live, however, in a material, physical, temporal world. Man is the center in Mormon philosophy.

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

The earth upon which we live was established for man. The Church is for man, not man for the Church.

We are blind until we see that in the human plan  
Nothing is worth the making if it does not make the man.  
Why build these cities glorious if man unbuilted go;  
In vain we build the world unless the builder also grow.

But to us man is a dual being, temporal and spiritual, and in the early revelations to this people, the Lord took occasion, many times, to give direction and commandment regarding temporal matters. He directed the Saints and the leaders of the Church in the purchase of land and other property; in the construction of temples; even in the establishment of a printing press, and a store, and in the building of a boardinghouse for the "weary traveler." In the great revelation known as the Word of Wisdom, he not only indicated what is good and what is not good for man, but he outlined a plan for the feeding of livestock, which, through more than a hundred years, has gradually been sustained through the scientific investigation of man. Whatever affects human welfare has always been and ever will be the concern of the Church. Our people have always been counseled in temporal affairs.

#### COOPERATION IMPORTANT IN TEMPORAL MATTERS

I read again recently some of the early discourses of President Brigham Young and other Church leaders as the Saints came into these valleys. The people were truly counseled in temporal affairs. Various types of projects were inaugurated under their direction. They were taught to conserve ranges and forests and to conserve water. They were taught also to conserve food and feed and other materials. They were encouraged in the production of more profitable crops and in more efficient methods of production. They were taught to work together, to cooperate, to sustain each other. Listen to the words of President Young:

Any people who will cooperate on correct principles will increase in material wealth and prosperity. . . . If the people called Latter-day Saints do not become one in temporal things, as they are in spiritual things, they will not redeem and build up the Zion of God upon the earth. This cooperative movement is a stepping stone. We say to the people, take advantage of it, it is your privilege. (*Journal of Discourses* 13:3.)

Later he gave cooperative support to private enterprise and encouraged men to enter private business. Should not the counsel given by President Brigham Young in the early days of the settlement of these valleys be heeded today? The principles of cooperation and working together were used to develop the resources of these valleys and permit people to survive. We need to adopt these same principles, which have been tried and tested by the experience of the last hundred years, to preserve and conserve these resources and to raise our economic standards. I do not mean by this that our people should go out and in every priesthood quorum and in every ward organize cooperative business organizations. A warning has been given, and wisely so, that cooperative enterprises, business cooperatives, require efficient business management and direction. At the same time it is recognized that there is a place for cooperative endeavor, among our agricultural and rural groups particularly, as there is also an opportunity and a place for private enterprise.

#### ZION EMBRACES ALL OF AMERICA

We live in an area, my brothers and sisters, where we face rather peculiar problems, and to some extent, some limitations. Water is our most limited factor in the agriculture of the area in which the Latter-day Saints are concentrated. The topography of our country presents other serious problems. We have, in many areas where the Latter-day Saints live, a very serious pressure of population on the land. There is a tendency for our farms and farming units to be divided and redivided until many times they have become somewhat uneconomic because of their limited size. Because of this pressure there has been a tendency for many of our young people to go out into other areas where land seems to be more abundant and probably where the opportunities are greater. This is not a thing to be discouraged if they act wisely. All of America is the land of Zion.

I was pleased in visiting the Northwestern States Mission recently to find that many of our young people have gone into that fertile area, have established themselves in agriculture and in business, and are sinking their roots deep, becoming a part of the community life and a support to the branches of which they are loyal members. To me this is a condition that will likely increase as the years pass. As the Church grows and increases in numbers, no one state or area will be able to contain the Latter-day Saints.

#### ADVICE IN MATTER OF DEBT

There are some things, my brethren and sisters, those who live

in the rural communities particularly, that I would like to call to your attention which I think might be helpful in aiding us to improve the efficiency of our operations. One of them was referred to by Brother Clifford Young in his excellent address yesterday: the matter of debt. We face at the present time a great adjustment period. If history repeats itself, we may expect a declining price level in the case of agricultural products particularly. That will mean that more bushels of wheat, more tons of sugar beets and more farm products generally will be required to pay off a given amount of debt. It is well for Latter-day Saints to make a special effort during this period when prices are relatively high, to reduce our debts to the very minimum in order that we might be prepared to meet the adjustment period as it comes without losing our farms and without making undue sacrifices.

### WAYS OF MORE EFFECTIVE FARMING

There are many things that we could do to enlarge our farming units, not only by the acquisition of land, but by the more effective use of irrigation water, much of which is wasted through seepage and excessive irrigation. More acres on given farms can often be brought under irrigation through a wiser and more efficient use of water. We can add intensive units to our farming program without enlarging the area with such units as poultry, livestock feeding, production of truck crops, seed production, new crops, and other things. On many of our farms I believe we could reduce waste areas, corners, fence lines, ditch banks, and yard space.

There is a need to increase forage production to supplement our ranges, which, in many areas, are becoming seriously depleted. We need to use the information which has been developed by the United States Forest Service, by our agricultural colleges, and tested by leading ranchers, to plant improved grasses on our ranges, and thereby increase the number of livestock that can be carried. Many of our communities are built largely on a livestock economy.

Ofttimes the rearrangement of fields and the enlargement of fields, permits the more efficient use of power and heavy, horse-drawn farm machinery, which is a common need on many farms. The use of better breeding stock and better feed and seed will all tend towards a more efficient type of agriculture, a more profitable farming enterprise, and a more satisfactory community life.

We need to work together more than we do. In the joint ownership of heavy equipment such as combines, balers, tractors, drills, and in the cooperative ownership of breeding sires, and in many other ways, we can join together as farmers in our communities in order to make our farming operations more efficient and more effective.

In many areas our system of marketing and distributing our farm products and purchasing farm production supplies needs to be improved. Farmers need to improve their bargaining power. There

is a tendency among many of our people, and not confined alone to our people, to sell their products in rather large quantities at wholesale, and to buy back in small dabs, here and there, their needed supplies at retail prices. As one of our distinguished financiers, Bernard M. Baruch, has said:

The farmer selling in unlimited competition with himself, has been buying at more or less controlled prices from industries which have organized their production and marketing.

We need to improve the distribution of our farm products. That does not mean that in every area we need to organize cooperative associations. There are limitations on these organizations. The need should be determined. Possibly the work is being done efficiently through private channels. We should determine whether or not there is a need for improvement in the marketing and distribution of our products in a given area.

The farm is largely a manufacturing plant where land, labor, fertilizer, supplies, seed, and feed are combined to produce a product for market. It is no easy matter to become an efficient farm operator today.

It is important that we keep our thinking straight, my brothers and sisters. Let us ever keep in mind that all material things are but a means to an end, that the end is spiritual, although the Lord is anxious and willing to bless his people temporally. He has so indicated in many of the revelations. He has pointed out, time and time again, that we should pray over our crops, over our livestock, over our households, our homes, and invoke the Lord's blessings upon our material affairs. And he has promised that he will be there and ready and willing to bless us.

#### THE SOUNDNESS OF PRINCIPLES OF SELF-HELP

Let us stand together on our own feet. Let us cooperate to accomplish these so-called material objectives. A sound agriculture is vital to the national economy. I like the words of that great Irish pioneer in cooperative effort, Horace Plunket, who labored for many years among the poor, down-ridden farmers of Ireland, when he said:

For the longer I live, the more certain do I become that what the best of governments can do for farmers is of insignificant importance compared with what, by carefully thought out and loyal cooperation, they can do for themselves.

Let us as Latter-day Saints stand on our own feet. Let us not be inclined to run to a paternalistic government for help when every problem arises, but to attack our problems jointly, and through effective cooperative effort, solve our problems at home.

To me one of the greatest bulwarks we have in this country against all the foreign isms, "crackpot" theories, and the unsound social reforms is the people who live on the land, close to the soil.

Dr. Widtsoe emphasized a year ago at our conference the important part which the rural people of America play in the safety and security of this great land. Certainly no group of people in all the world know so well that, "As ye sow, so shall ye reap." And as Brother Widtsoe said in that excellent address, which I commend to you, "A strong rural membership brings safety to the Church, not otherwise obtainable. It is so in the nation."

The principles of self-help are economically, socially, and spiritually sound. The Lord will not do for us what we can and should do for ourselves. But it is his purpose to take care of his Saints. Everything that concerns the economic, social, and spiritual welfare of the human family is and ever will be the concern of the Church of Jesus Christ of Latter-day Saints.

May the Lord bless us with inspiration to guide us in all of our material affairs that we might be successful. And may we ever keep in mind the great objective of life and the purposes of God in establishing us here in the earth, namely, to bring to pass our immortality and eternal life in the celestial kingdom, I pray, in the name of Jesus Christ. Amen.

The ladies of the Tabernacle Choir sang "O Divine Redeemer," by Gounod.

### **PRESIDENT J. REUBEN CLARK, JR.**

#### *First Counselor in the First Presidency*

My brothers and sisters, I trust that the few moments that I stand before you, I may have an interest in your faith and prayers, that what I say may be helpful, at least to some of us.

The wide range of subjects which have been talked about at this conference shows the scope of the gospel of Jesus Christ and shows us how in that gospel and in the gospel plan the Lord has provided for all of our needs. There is no phase of life, that we have to live, that is not fully covered by the principles of the gospel.

#### **CONFIDENCE EXPRESSED IN CHURCH LEADERSHIP**

As has been repeatedly observed, and I myself have mentioned, we are beginning a new era in the history of the Church. We have had great leaders in the past: President Smith, President Young, President Taylor, President Woodruff, President Snow, President Smith, President Grant, and now President George Albert Smith. Each of those brethren in the past had the love, confidence, and respect of every Latter-day Saint who was living as he should live. Those only have spoken ill who were not serving the Lord. As in the past, so it is today.

May I say, we miss today and through this conference, not only the presence, but the admonitions of President Grant—a great man, so esteemed by all who knew him in the Church and out, a man of



steadfast principle, a man who lived as he preached, a man who knew no guile, a man who was honest and truthful, a man respected and loved, to whom I gave all the loyalty I had. The world will not soon forget President Grant.

Now we come to President Smith, and again I say that to him I give all of the loyalty, all the respect, and I shall give to him all the love that I gave to President Grant. If I did not do so, I would not be worthy of the choice he has made. May God help me to do my duty.

#### CONTINUAL INSPIRATION NECESSARY TO GROWTH OF CHURCH

Brother Stephen L Richards yesterday said a few words, along with others, in connection with the growth of this Church. There has been a marvelous growth. You will remember that after the Savior died, Paul tells us some five hundred assembled together and he appeared before them. We may assume, I think, that that number was more or less the total of the congregation he had been able to bring together. A few days after Pentecost, Peter, preaching in the temple, talked to five thousand, many of whom seemed to be believers. But the growth of the church from then on, while great, seems not ever to have approached our growth in the matter of numbers. I dimly remember having read somewhere, that there were perhaps a hundred thousand members at the end of the first hundred years. We number almost a million. That one hundred thousand, or whatever number it was, went forward, but the records show that after the apostolic age, after the apostles died, people began to wander away from the truth. Some writers affirm that inspiration ceased. Perhaps that is why they did not grow more rapidly and certainly we have grown so rapidly because inspiration and revelation, of which Brother Widtsoe spoke, have continued with us during all these years. But even during the time of the apostles there began to be a falling away, as is clear from the Epistles of Paul, of Peter, John, James, and Jude. People began to wander off, and that wandering was increased in the succeeding centuries, accumulating speed, it seems, as it went on.

They began to gather into church teachings things to make Christianity a little more palatable to the philosophers of the time. They brought in something of Plato's doctrines, something from the philosophies of the Orient, they brought in dualism, and they mixed up with it a little Christianity and in reaction created the cult and the beliefs known as Montanism. Imperceptibly they went away. Why did they go? Because they were trying to satisfy the thought and the philosophy and the reasoning of men, in order that they might have their support and probably their praise. Thus came Gnosticism. Montanism was an attempted return to the early principles of the gospel. Out of the two, with other doctrines of philosophy and thought which came in, were developed the Christian beliefs and practices that were finally established with headquarters at Rome.

## WARNING AGAINST CHANGES IN ESTABLISHED ORDER OF CHURCH

There is a deep lesson in all of that for us today. Already there are coming in amongst us doctrines that have no part or place in the pure doctrines of the restored gospel. These heresies are creeping in insidiously. They come to us from the philosophies of men, in no small part from the philosophies of the Christian scholars of the day. They make our doctrines, as they made the early Christian beliefs, more palatable to our philosophers, but so surely as they destroyed the Christian church in the early days, just so surely will they destroy us if we do not stop them where they are.

It is easy to see, too, how the early Christian church got away from the simple practices that the Lord established and that his apostles followed with.

I want to say a word particularly to you brethren and sisters who come from long distances, you who are in the outlying areas of the Church, surrounded as you are by the mass of the people who do not believe as you believe; you are subject to their influences, their social contacts, their habits, and their customs. You find inevitably that they try to lead you away, and you, being human, must struggle not to be led. Preserve, I say to you, brethren and sisters, the simplicity of our rites, few as they are, and our ceremonies. Do not begin to introduce elaborate dress and pageantry in connection with the administration of the sacrament. I would amaze you if I should tell you how far it is reported some have gone.

Please do not say to us: "You do not understand, you are up here, and we are away in these great, metropolitan areas, and you do not know our problems." Well, some of us do. Some of us have lived in great metropolitan areas. There is no area in which, for example, the sacrament may not be simply administered. Yours is not a peculiar situation, unknown.

Again: you do sometimes have long distances to go to reach your meetings, but so have the people in many, many rural areas in this state, the state to the south, and the state to the north. They get along, and so can you. Do not try to get into the position where you can get through with all of your worship in a couple of hours on Sunday morning. Do not do that. The point I hope you are getting is: do not try to change the established order of the Church to suit what seems to you to be a peculiar situation of your own. You are not dissimilar, you are the same, and if you change and someone else changes to suit his convenience and his peculiar situation, and then someone else, somewhere else, and so on, we shall come to a time when our unity not only of observance, but of faith, will cease.

I plead with you, my brethren and sisters, hold fast to the iron rod.

You will never make a mistake by following the instructions and the counsel of him who stands at the head as God's mouthpiece on earth.

May the Lord give us faith and strength, may he give us determination, may we be valiant, may we have courage, may we live always simply, may we worship God in our hearts, not merely ceremony; may we be in truth his people, I humbly pray in the name of Jesus Christ. Amen.

### PRESIDENT GEORGE ALBERT SMITH

President J. Reuben Clark, of the First Presidency of the Church, has just spoken to you and it now falls to my lot as your presiding officer to say a few closing words as we finish this conference.

Nobody could stand where I am and look into the eager, upturned faces of a congregation such as this and not be impressed with the responsibility that attaches to counseling and advising such a remarkable group of people.

### BLESSINGS ENJOYED BY THE SAINTS

The world is in a ferment. The conditions of the world in many places are anything but desirable, and yet we are permitted to meet together today, in peace, in this glorious weather, on this block that is so delightfully beautified. We are permitted to live here in the fresh air of these grand valleys and mountains, unafraid of any impending danger. What a grateful people we ought to be! When I think of the comforts and the blessings and opportunities, that have come into my life, because my forebears accepted the gospel of Jesus Christ and went through all kinds of undesirable and uncomfortable experiences in order that they might be permitted to worship God according to the dictates of their conscience, I am most grateful to my Heavenly Father.

No other country in the world is as blessed as this country. The Lord himself raised up the men to prepare the Constitution under which we live. Free opportunity to serve God, untrammled, has been vouchsafed to us by that Constitution, and the people of the United States of America, who have continued to honor God and keep his commandments, have retained an understanding of the purpose of life and a faith that is worth more than all of the wealth of the world.

### THE CHURCH OF JESUS CHRIST

We in this Church, are only a handful of people. There are many churches in the world, many in the United States, which bear the names of the men who organized them, such as the Wesleyan Methodist Church, and others. Great and good men have come forward and sought to improve the conditions of the people, and the country in which they lived. We have the peculiar distinction of belonging to a Church that does not have the name of any man, because it was not organized by the wisdom of any man. It was named by the Father of us all in honor of his Beloved Son, Jesus Christ.

I would like to suggest to you, my brothers and sisters, that we honor the name of the Church. It is not the church of James and John, it is not the church of Moroni, nor is it the church of Mormon. It is the Church of Jesus Christ. And while all these men were wonderful and notable characters, we have been directed to worship God in a church that bears the name of his Beloved Son. I wish that our young people as they grow up would keep that fact in mind. We have become so accustomed to being called the Mormon Church by all our friends and neighbors throughout the world, that many people do not know the proper name of the Church, and I think the Lord would expect us to let them know that.

In all these churches there are good men and good women. It is the good that is in these various denominations that holds them together. It has been my privilege to be with people in many parts of the world and to be in the homes of many people of the various denominations of the world, both Christian and Jew. I have been with the Mohammedans; I have been with those who believe in Confucius; and I might mention a good many others. I have found wonderful people in all these organizations, and I have the tremendous responsibility wherever I go among them, that I shall not offend them, not hurt their feelings, not criticize them, because they do not understand the truth.

As representatives of the Church we have the responsibility to go among them with love, as servants of the Lord, as representatives of the Master of heaven and earth. They may not altogether appreciate that; they may resent that as being egotistical and unfair, but that would not change my attitude. I am not going to make them unhappy if I can help it. I would like to make them happy, especially when I think of the marvelous opportunities that have come to me because of membership in this blessed Church.

#### THE SAVIOR'S MINISTRY

Today, in many parts of the world, people are worshipping God in the way that they have been trained to worship. The people of the great nation of China worship, as they believe, in a way that will be pleasing to the Creator, if they understand that we had a Creator. And so do many others. That was also true in the days of Jesus of Nazareth. When he came into the world, there were many denominations. There were people scattered in different parts of the world that did not believe in the God of Abraham, Isaac, and Jacob. When Christ came to instruct the people, he told them that there must be faith in God and righteousness in life or they would not please our Heavenly Father. And so the Savior of the world came with kindness and love. He went among the people healing the sick, unstopping the ears of the deaf, and restoring sight to those who were blind. They saw these things done by the power of God. Comparatively few of them could understand or believe that he was the Son of God, but

what he did was in kindness and patience and love and forbearance. Yet his experience was such that upon one occasion he said:

. . . Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. (Matt. 8:20.)

That was your Savior and mine, in his own world, if you will, in the world belonging to his Father. All that was here belonged to God and yet his only Begotten Son in the flesh had to call the attention of his associates to the fact that with all his majesty and his royalty, he still must live like other men. And when the time came for him to die, and be hung upon the cross, and cruelly tortured by those of his own people, his own race, he did not become angry, he did not resent the unkindness.

When the one thief on the cross railed against him, the other thief called attention to the fact that they were only receiving their just deserts, while here was a righteous man being unjustly punished. The one thief prayed, as best he knew how to pray, and the Savior of the world said to this man who was suspended alongside him on another cross:

. . . To day shalt thou be with me in paradise. (Luke 23:43.)

The people of the world do not understand some of these things, and particularly, many men can not understand how the Savior felt when in the agony of his soul, he cried to his Heavenly Father, not to condemn and destroy these who were taking his mortal life, but he said:

. . . Father, forgive them; for they know not what they do. (Luke 23:34.)

That should be the attitude of all of the members of the Church of Jesus Christ of Latter-day Saints. That should be the attitude of all the sons and daughters of God and would be, it seems to me, if they fully understood the plan of salvation. But it has remained for a little group, the group to which you and I belong, to call the attention of our Father's other children, day by day, to the fact that anger and hatred in our hearts will not bring us peace and happiness. So it is our privilege, possessing divine authority that has been conferred again in our day, to go into the world and teach men the message of the Savior that would have redeemed the world if people had accepted it.

This world might have been free from its distresses long ago if the children of men had accepted the advice of him who gave his all, as far as mortal life is concerned, that we might live again.

Christ answered those who asked him which was the greatest of all the commandments:

. . . Thou shalt love the Lord thy God with all thy heart. . . .  
And the second is like unto it, Thou shalt love thy neighbour as thyself.  
(Matt. 22:37, 39.)

That is the spirit of the Redeemer and that is the spirit all Latter-day Saints should seek to possess if they hope some day to stand in his presence and receive at his hands a glorious welcome home.

### THE TRUTH TO BE PREACHED

When I think of the opportunities that the Lord has offered to us! One of the most difficult problems that we have had has been to carry this gospel to the nations of the earth. Hundreds, yes, thousands of our fellows have gone, in many cases without purse and without scrip, to the islands of the sea and to the nations of the earth, and to what end? To say unto our Father's other children: "The gospel has been restored again." The scriptures indicated that a true knowledge of the gospel would be lost; that the time was to come when men would run to and fro in the earth, seeking the word of God and not find it. It is our privilege and has been that of our forebears to say to mankind: "The time has come when the truth may be found. Surely you can see that the manner and form of worship that the people have been following all through the ages has not succeeded in bringing peace and happiness. Now, why not listen to the Lord."

Our missionaries have gone out and have said to the children of men:

"A humble boy, believing the Bible after he had read it, believing that there was a God who could hear and answer prayers, went out and knelt down in the woods near his home in the state of New York, and prayed unto the Lord, asking guidance. This boy had read in the scriptures where the Lord had said:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

And so this boy, not yet fifteen years of age, because of his implicit faith in the promises of our Heavenly Father, had the heavens opened to him and God the Father and God the Son appeared and instructed him as to what he should do. Although a youth, he was older than the Savior of the world when His parents lost Him. When they found Jesus in the temple, they chided him because they had been delayed. It was at twelve years of age that Jesus said to his parents:

... wist ye not that I must be about my Father's business. (Luke 2:49.)

So, it is not surprising that a boy fifteen years of age, if he were inspired by the Lord, should desire to know what he should do.

Joseph Smith was able, notwithstanding the opposition of the adversary of all righteousness and all his emissaries, to face the contumely and hatred of a wicked world and finally he gave his life as a testimony of the truth of the gospel of our Lord that had been restored in its fulness to the earth.

The Church began with only six members. It has grown day by

day in spite of the opposition of the adversary. But for the powerful arm of righteousness, but for the watchcare of our Heavenly Father, this Church would have been crushed like a shell long ago. However, the Lord has said that he would safeguard us, and has promised us protection if we will honor him and keep his commandments. The Church in its early existence moved from place to place, and finally was driven through the wilderness and came out into this western land and established itself here, by the blessing of God, in a land then so undesirable that other people did not think they could live here and develop a satisfactory community. We can now see the results. Our forebears had the same faith that led the children of Israel out of Egypt and into the Promised Land, the same faith that led the Pilgrim Fathers across the mighty deep to the land choice above all other lands, the same faith that inspired the men who wrote the Constitution of the United States, the same faith that characterized the lives of the Hebrew prophets, who one by one were willing to give their lives in order that they might maintain their standards and continue the teaching of the gospel that the Lord had given to them. When we think of some of the prophets and the experiences through which they passed, it is marvelous.

#### ELIJAH AND THE PROPHETS OF BAAL

I have in mind now, the prophet Elijah who said to the people: Build two altars and let one be for God and the other for Baal. Then let us put the offering that is customary on each altar.

And call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. . . .  
(1 Kings 18:24.)

The priests of Baal were challenged by the true prophet of God, and so they called to Baal to send down fire from heaven, and they continued to cry. Elijah said: Cry aloud, perhaps he is asleep, or he may have gone on a journey. And when these men, these priests of Baal, who had been leading Israel astray, discovered their helplessness, it is said they jumped upon the altar, and they gashed themselves with knives. Then, Elijah, the true prophet of God, said: Father in Heaven, in order that the people may know that thou art God, wilt thou send fire down from heaven and consume the offering that is on the altar that has been built to thee. And not only were the altar and the offering consumed, but the water that had been poured over the offering to prevent its being easily burned was licked up, and the people stood there to find that of the hundreds of men claiming divine authority, there was only one man that God would recognize.

#### TEACHINGS OF JOSEPH SMITH

Now, when Joseph Smith, just a youth, announced that he had

seen the Father and the Son, it appeared ridiculous to many people. They had been taught that it was not possible for the Lord to appear to the children of men, that such manifestations were past and that the Bible contained all the information that was necessary. But the boy prophet knew because he had seen the Father and the Son. Knowing that it was not some imaginary thing, he continued his work, and under the direction of the Lord, organized the Church. Then our Heavenly Father sent holy beings to confer upon him divine authority, which had been lost to the world, as we read in the scriptures that it was to be lost to the world. There came John the Baptist who conferred the Aaronic Priesthood, and there came Peter, James, and John who conferred the Melchizedek Priesthood. These four men had lived upon the earth and offered their lives in testimony of the divine mission of Jesus Christ. When the time came for them to come and bring back the authority of the priesthood, they were not maimed and bruised as a result of the handling they had received by wicked men, but they were immortal, glorified, resurrected beings, who came to the earth and thereby established in the mind of the boy prophet, Joseph Smith, the truth that there was in reality a literal resurrection from the dead.

And may I say that there are comparatively few people in all the world who understand that there will be a resurrection. The Lord has again revealed this in our day. He has impressed it upon us and has given us to understand that when the time comes for that resurrection, if we are worthy that we will be quickened celestial bodies, and from then on, we will dwell in the celestial kingdom, the highest of all kingdoms. But he has taught us also that there are other places where we may go. If we don't want to go to the celestial kingdom, by being less careful and particular about keeping the commandments of God, we may go into the terrestrial kingdom, and if we are still more careless, we may find our way into the telestial kingdom, which is the least of the kingdoms of glory.

There are some people who have supposed that if we are quickened telestial bodies that eventually, throughout the ages of eternity, we will continue to progress until we will find our place in the celestial kingdom, but the scriptures and revelations of God have said that those who are quickened telestial bodies cannot come where God and Christ dwell, worlds without end.

The gospel of Jesus Christ was given to the world to prepare us for a kingdom that we would not be prepared for with any other gospel. And so the truth has come in our day. How thankful we ought to be to our Heavenly Father for that truth, how patient we ought to be with one another. How grateful we ought to be to those who have been willing to teach us the truth, and how willing we ought to be to keep our bodies clean and undefiled by the wicked things of life, knowing that we have been created in the image of God and that he expects us to take care of these bodies and keep them pure.



## A HAPPY HOME LIFE

These are some of the thoughts that have come into my mind this afternoon as I have looked into the faces of this wonderful audience. I am grateful for the association and companionship of such as are here today.

I thank my Heavenly Father that I was born in this day and age of the world, and that I was blessed with goodly parentage that I might begin my earth life under favorable circumstances, for I want to say to you that I never knew anything wrong to happen in my father's home. There were always peace, happiness, and love; the rules of the Church were observed, and family prayers were as regular as our meals. While we did not have very much sometimes, we thanked God for what we had and it was sweet to the taste and sufficient to take care of us. When my father passed away, he left two families of children, and two mothers of those children. His life had been such that if there had been any problem among us, any question as to what should be done with reference to his affairs, all that was necessary for us was to say, as we united together, we will do whatever father would have done. We knew how fair and just and honorable he was, and so our problems were never difficult of solution, and we have lived together in the bonds of love, just as all the people of the Church should live. The gospel teaches us to love our neighbor as ourselves, and if we will do that, we will not be distressed, we will not have our feelings wounded, part of us will not be well-to-do while others are living in poverty. If we love our neighbor as ourselves, we will all do our full part, and our Heavenly Father has promised us his blessings in return.

## RESPONSIBILITY TOWARDS OTHERS

Let me say I realize the great responsibility that is upon my shoulders. I know that without the help of our Heavenly Father, the organization with which we are identified cannot be successful. No man or group of men can make it successful, but if the members of this Church will continue to keep the commandments of God, live their religion, set an example to the world, love their neighbor as themselves, we will go forward, and increasing happiness will flow to us.

Today as I stand here I realize that in this city, in the Catholic Church, the Presbyterian Church, the Methodist, the Baptist, the Episcopalian, and the other churches, I have brothers and sisters that I love. They are all my Father's children. He loves them and he expects me and he expects you to let our light so shine that these other sons and daughters of his, seeing our good works, will be constrained to accept all the truth, not a little part of it, but accept all the truth of the gospel of Jesus Christ our Lord. Think what a marvelous opportunity we have! Think what a blessing it will be if we do our part here, as we stand on the other side of the Great

Divide, when our Father shall summon his great family together as he shall, to have these wonderful men and women, hundreds and thousands of them who have been our neighbors, and who have watched our lives, stand there and say: "Father in Heaven, we owe it to these thy children of the humble organization that bears the name of thy Son, we owe it to them that we have understood the truth and that we are here at the supper of the Lamb." That is our privilege, and our blessing.

Let us not complain at our friends and our neighbors, because they do not do what we want them to do. Rather let us love them into doing the things that our Heavenly Father would have them do. We can do that, and we cannot win their confidence or their love in any other way.

#### PRAYERS FOR LEADERS OF OUR COUNTRY

Fortunate are we to live in this great land of America. Fortunate are we to have had raised up from time to time great men to preside over the nation. I want to tell you that we can influence them, and we can help them, if from the depths of our hearts we will pray to the Lord to give them wisdom to carry on and not be swayed by the foolishness and avarice and wickedness of many of those who dwell in this land. It is your duty and mine to remember in our prayers the President of the United States of America, to remember the men who represent us in the Congress of the United States, to remember the executives of the states of the nation, and to pray for them that they may have divine aid. They are God's sons, every one of them, and he wants them saved and exalted. It will be our responsibility, with the added information that has been bestowed upon us, to carry the message to them in love, not in criticism and faultfinding, but with love in our hearts. And I want to say to you, I am sure we will win many of them to an understanding of the truth, and they will bless us forever.

#### HUMILITY EXPRESSED

I know that there are many problems and there will be greater problems as the days come and go, but the same Father in heaven that led the Children of Israel, that saved Daniel and the three Hebrew children from destruction, the same Heavenly Father that preserved our forebears that came into this western land and established them here, and blessed them and made it possible in the poverty of the people to have this great temple and other great temples, and houses of worship like this, that same Father, your Father and mine, is ready to pour out his blessings upon us today.

Let us evidence our faith; let us evidence our belief; let us set the example day by day, that no one shall be kept out of the Church because of any conduct of ours.

I thank you for the confidence that has been manifested, my

brothers and my sisters, in hoping that I may succeed, and promising as some of you have, that you will help me to succeed, because I am only a man, one of the humblest among you, but I have been called to this service—and I would not be here if I did not know I had been called—by the authority of our Heavenly Father. I will need the help of every man and every woman and every child, not for my blessing, but for your blessing, and for the blessing of the children of men wherever they may be. That is not *my* responsibility, that is *our* responsibility.

#### A FERVENT TESTIMONY

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a prophet of the living God, as I know that I stand here and talk to you. I realize, however, when I make that statement, that it would be a serious thing if it were not true, and there are those who will question its truth, but I have no question in my mind. If I did not know it were true, I would not dare to make that kind of statement to you or to anybody else, for in the not-far-distant future, in the natural course of events, we will all stand before the bar of God, and this man who is talking to you will stand there to answer for the things that he has said and done in life. Knowing that, and realizing the seriousness of saying that which is not true, and that if I have falsified I would lose my blessings, in love and kindness, I want to bear this testimony to you, my brethren and sisters who are here, to those who may be listening in, and to those whom I may meet from time to time, that I know these things are true, and I know that the Church of Jesus Christ of Latter-day Saints possesses divine authority and is guided by the Father of us all, and knowing that, in love and in humility, I bear you my witness that these things are true, in the name of Jesus Christ, our Lord. Amen.

#### President George Albert Smith:

The Tabernacle Choir will now sing "Hosanna," by Stephens.

The closing prayer will be offered by President Thomas M. Wheeler of the Sugarhouse Stake of Zion, after which this Conference will be adjourned.

Again let us suggest to you that in the crowded condition of our city you drive carefully, not too fast, and walk carefully, and be watchful as you cross the streets.

The Tabernacle Choir sang "Hosanna," by Stephens.

The benediction was offered by President Thomas M. Wheeler of the Sugar House Stake.

Conference adjourned.

The congregational singing was directed by J. Spencer Cornwall.

*Sunday, October 7**Third Day*

Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Tabernacle Choir was in attendance at the Saturday afternoon and Sunday morning and afternoon sessions and presented musical numbers at those meetings. The Tabernacle Choir male chorus was present at the Priesthood meeting and rendered musical numbers on that occasion. The Relief Society Singing Mothers of the Salt Lake stakes, Florence J. Madsen, Director, were present at the Friday morning and afternoon meetings and rendered musical numbers for those sessions. The Wasatch Ward Choir (Sugar House Stake) rendered special numbers at the Saturday morning meeting.

The music of the *Tabernacle Choir and Organ broadcast* was directed by J. Spencer Cornwall, Alexander Schreiner was at the Organ, and the Spoken Word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,  
Clerk of the Conference.

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Salt Lake City, Utah

*April 5, 6 and 7, 1946*

With Report of Discourses



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# The One Hundred Sixteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Sixteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the great Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday April 5, 6, and 7, 1946.

General sessions of the Conference were held at 10 a.m. and 2 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting convened Saturday evening at 7:00.

Through the courtesy of Radio Station KSL of Salt Lake City and also Station KSUB of Cedar City and Station KID of Idaho Falls, the proceedings of the Conference, including the General Priesthood meeting, were broadcast for the benefit of the general public. The two o'clock Saturday afternoon service was also broadcast over Station KFXD of Nampa, Idaho.

President George Albert Smith was present and presided at each of the sessions. He also conducted the services at each of the meetings, with the exception of the Sunday morning meeting, which services, at the request of President Smith, were conducted by President J. Reuben Clark, Jr., First Counselor in the First Presidency.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

*Of the Council of the Twelve Apostles:* George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball,\* Mark E. Petersen.\*\*

*Patriarch to the Church:* Joseph F. Smith.

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, and Alma Sonne.\*\*\*

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, John H. Taylor, Richard L. Evans, Oscar A. Kirkham, Seymour Dilworth Young and Milton R. Hunter.

*The Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

## OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, assistant.

\*Elder Ezra Taft Benson was in Europe, presiding over the European Mission.

\*\*Elder Matthew Cowley was absent because of illness.

\*\*\*Elder Nicholas G. Smith, an assistant to the Council of the Twelve Apostles, passed away October 27, 1945.

*Members of the General Committee, Church Welfare Program.*

*Members of the Church Board of Education, Commissioner of Education, and Seminary Supervisor.*

*Presidents of Stakes and their counselors, Bishops of Wards and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General Stake and Ward officers of Auxiliary Associations from all parts of the Church.*

*Mission Presidents:* David A. Smith, Temple Square, Salt Lake City, Utah; Roy W. Doxey, Eastern States; William H. Reeder, Jr., New England; Creed Haymond, Northern States; William L. Killpack, North Central States; Graham H. Doxey, East Central States; Thomas C. Romney, Central States; Heber Meeks, Southern States; Glenn G. Smith, Texas-Louisiana; Francis A. Child, Western States; Oscar W. McConkie, California; German E. Ellsworth, Northern California; Samuel E. Bringham, Northwestern States; Octave W. Ursenbach, Canada; Joseph Y. Card, Western Canada; Arwell L. Pierce, Mexico; Ralph William Evans, Navajo-Zuni; Lorin F. Jones, Spanish-American.

## FIRST DAY

### MORNING MEETING

Conference commenced Friday morning, April 5, with President George Albert Smith presiding and conducting the exercises.

Every available seat in the Tabernacle was occupied.

#### PRESIDENT GEORGE ALBERT SMITH

This is the opening session of the 116th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. There are on the stand this morning all the General Authorities of the Church except Elder Ezra Taft Benson of the Council of the Twelve, who is in Europe in charge of the European Mission, and Elder Matthew Cowley, also of the Council of the Twelve, who is at home in obedience to his physician.

Elder Joseph Anderson is the clerk of the Conference.

This full service will be broadcast over Station KSL, Salt Lake City, as also the service this afternoon beginning at 2:00 p.m. The services tomorrow, Saturday, at 10:00 a.m. and 2:00 p.m. and 7:00 p.m., will also be likewise broadcast over KSL, also the two services on Sunday at 10:00 a.m. and 2:00 p.m. These same services will be broadcast over KSUB at Cedar City and KID at Idaho Falls. The session on Saturday at 2:00 p.m. will also be broadcast over KXFD at Nampa, Idaho.

The singing will be by the Relief Society Singing Mothers of the Salt Lake Region. Sister Florence Jepperson Madsen is the conductor, and Elder Frank W. Asper is the organist.

The first song will be "Come, Thou Glorious Day of Promise."

The opening prayer will be offered by President Virgil Smith of the Liberty Stake, Salt Lake City.

The Relief Society Singing Mothers sang the hymn, "Come, Thou Glorious Day of Promise."

Elder Virgil Smith, President of the Liberty Stake, offered the invocation.

Selection by the Relief Society Singing Mothers, "O Savior of the World."

### PRESIDENT GEORGE ALBERT SMITH

This audience this morning would be an inspiration to any thoughtful person in the world. As I stand and look at your faces and realize that the house is filled to capacity, (at least there are people standing in various parts of the building who have not yet obtained seats) and this on a busy weekday when so many people are occupied with other affairs and unable to leave their homes, I know that this fine attendance indicates a faith that is commendable.

### THE UPLIFT OF MUSIC

I am sure we have been uplifted by the glorious music of our Singing Mothers this morning, representing the greatest women's organization in all the world given to the work of charity and uplifting womankind. This group this morning who have just sung to us represent this particular region; and if you were to travel in different parts of the world, even into the South Seas, you would find a group of Singing Mothers in the various missions of the Church, who sing the same music that we sing here, but the hymns have been translated into their own languages, and they rejoice in singing praises to our Heavenly Father.

I wonder if there are any people in all the world who have as great reason to be thankful as this group assembled here this morning. Coming from various parts of the world, various mission fields are represented by those who have gathered for conference; many of you have come a long way to be present this morning.

### SAFETY OF HAWAIIAN MISSIONARIES

For the comfort of those who are here or who may be listening in who have missionary representatives in the Hawaiian Islands, we are pleased to inform you that this morning we received a cablegram from Hawaii to the effect that while there has been considerable damage wrought by the recent tidal wave, much destruction of property,

and some loss of life among our members all the missionaries are reported safe.

### THE WAY FOR PEACE

With the confusion and uncertainty that exist everywhere, surely we are blessed who are permitted to assemble under this spacious roof this morning in worship. What a privilege it is to live in an age of the world when we know that God lives, when we know that Jesus Christ is the Savior of the world and our Redeemer, and when we know that the Lord continues to manifest himself to his children who have prepared themselves to receive his blessings! I am looking into the faces of a great audience this morning, most of whom enjoy the inspiration of the Almighty, and when they pray, they pray to their Father in heaven knowing that their prayers will be answered in blessings upon their heads. We live in a day when the scripture is being fulfilled among the nations wherein the Lord said through one of his prophets, that in the latter-day, "... the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isaiah 29:14.) With all the wisdom of the world, no group thus far has been able to point the way for peace with the certainty that it is the way. We who are assembled here this morning are fortunate to know that there is a way for peace that alone will produce results, and that way is to keep the commandments of God as revealed to the children of men anciently and in our day. If that way were followed, all the problems that are so serious in the world could be solved, and peace would come to this unhappy earth.

### DIVINE WATCHCARE

So, this morning, under the influence of prayer, coming as we have come to wait upon the Lord, surely his promise will be fulfilled to us that when even two or three shall meet together in his name, he will be there to bless them. What a comfort it is to realize that there is no mistake about it, that we are the children of our Heavenly Father, that he does love us, and because of his anxiety for our peace and welfare, in our day, sent another prophet to restore the gospel of Jesus Christ and to place in the Church divine authority, that men, as of ancient times, may hold the priesthood and officiate in the ordinances of the gospel of our Lord. No other people have that assurance as we have it. I do not say boastfully, but gratefully, that we know there is a God in heaven, that he is our Father, that he does interest himself in our affairs, and he has done that ever since the world began, when his first children were placed upon the earth.

One of his prophets long ago made the statement, and it has been fulfilled literally, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." All the important things that have happened in the world up to now have been foretold by the servants of the Lord, and the things that are oc-



curing and that will occur that are important will be revealed, if they have not already been, before those things occur. I think it is marvelous to know how close we are to our Heavenly Father, and I also think it is deplorable that some of us do not appreciate how near he is, for the reason that we have failed to measure up in many cases to his wise counsels.

### A CHOICE LAND

We live in the most wonderful land in all the world, "... a land which is choice above all other lands," ((Ether 2:10) so stated by a prophet. Advantages are enjoyed by the people in this great western hemisphere, and particularly in the United States of America and Canada—opportunities and blessings that are not known in many parts of the world. We are permitted to worship God according to the dictates of our consciences. We can make our adjustments according to his rules and regulations and not be interfered with by those who are godless and who are anti-Christ in their attitude toward the human family. So this morning I feel that I am talking to a great family. We are all brothers and sisters. We are here to worship. This is not merely a convention. This is a conference of the representatives of the Church of Jesus Christ of Latter-day Saints, who have come from their homes into this edifice which has been rendered sacred by those who have spoken from this very pulpit and who have assembled here ever since this building was constructed. It was erected in the poverty of the people, and no other place like it may be found in all the world. Often when it is vacant there is a spirit here that you will find in few places in the world. Many people have come here on a busy weekday as tourists, and as they have come under the shadow of this roof and looked through the building and have seen this great organ, with everything quiet, many of them have been moved to tears by the inspiration and influence that they have found here.

### THE BLESSING OF LIFE

We are here as sons and daughters of the Living God, trying to work our way through life until we shall be worthy of an exaltation in the celestial kingdom. What a privilege it is! Oh, how I hope we appreciate it this morning and will continue to appreciate it as long as we live upon the earth! I hope that during the sessions of conference we may all come prepared to be fed the bread of life. I hope that we will come with a prayer in our hearts that those who address us may be inspired, that they may draw the inspiration necessary from our Heavenly Father to feed his flock. If we shall do that, when conference has been concluded, and the last prayer has been offered, there will return to our homes in the valleys of these everlasting hills and in the other states and territories and missions represented here, men and women who have realized fully and completely that we waited upon our Heavenly Father and he did not disappoint us.

## PRAYER AND BLESSING

It is not my purpose to talk long this morning. I greet you and welcome you on behalf of the Church and say to you, it is a joy to look into your faces and be with you to worship and wait upon the Lord, with the assurance that he will hear and answer the prayers that have already been offered and that will continue to be offered, not only by those who speak audibly but by those who come here with a prayer in their hearts. I pray that the Spirit of the Lord may be in our homes and abiding places, that there may go out from this great conference influences that shall enrich the lives of those present and absent, that day by day we may let our light so shine that others seeing our good works will be constrained to glorify the name of our Heavenly Father.

I pray that his Spirit may be here in rich abundance this day that we many partake of its influence and be instructed and informed under that power that will enrich our lives and give us a feeling of gratitude that we are able to be here this morning, and that the Lord may add his blessing and his peace to be upon you and our Father's sons and daughters everywhere.

How I pray in my soul this morning in your hearing that the President of the United States and those who are working with him may live in such a way that the power of the Lord will be with them, that they may not be misled but that they may so adjust affairs at the seat of government that the people of this nation will be blessed because of their desire to honor God and keep his commandments, and that these and all other blessings may be ours.

I am thinking this morning of our poor people in the various war-torn countries. We hear almost daily from some source from people who have not enough food to nourish their bodies as they should be nourished, people who are wearing the same clothing they wore when the war broke out and have no way of replacing it, people whose homes have been blown to bits by bombs and destroyed by the great war. Those people this morning, many of them, knowing where we are, are praying that they too may be inspired. We are blessed, brethren and sisters, and I pray that we may appreciate our blessings and live to be worthy of them, in the name of Jesus Christ. Amen.

**President George Albert Smith:**

It has been customary to read the financial statement here in this meeting, and President J. Rueben Clark, Jr. will now read that statement to you and make such explanation as he may see fit.

**President J. Reuben Clark Jr.:**

My brothers and sisters: Figures are never very interesting, though I am bound to say they are more interesting when they indi-

cate prosperity, the use of funds in a proper way, for proper purposes, than they are at other times. I might say to begin with that so far as the expenditure of the tithing is concerned, this has been under a budget which is set up and passed upon by a Committee on the Disposition of Tithes consisting of the First Presidency, the Quorum of the Twelve, and the Presiding Bishopric. This is in accordance with the revelations of the Lord, as you will find it in Section 120 which was given at Farr West on July 8, 1838.

After that Committee has passed a budget, then the expenditure under the budget is directed and approved by a Committee on Expenditures made up of the First Presidency, a committee from the Twelve, and the Presiding Bishopric. They pass upon every cent that is covered by the budget. The budget also covers the expenditure of some funds, as you will see, which do not come from the tithes but come from other resources. All of our accounts are audited, and to the glory of this people may it be said that the misappropriation of funds is microscopic in amount and effects. I should suppose, one-tenth perhaps of 1%, perhaps not so much as that, of all the peoples who handle the funds in this Church.

### CHURCH DISBURSEMENTS, 1945

#### Part 1—CHURCH BUDGET CASH EXPENDITURES FROM GENERAL CHURCH FUNDS, BOTH TITHING AND NON-TITHING INCOMES:

Total Cash Budget Appropriations for 1945 .....	\$5,492,552.00
Total Cash Budget Expenditure for 1945 .....	5,083,109.00

Excess of Appropriations over Expenditures for 1945 ..... \$ 409,443.00

#### NON-TITHING BUDGET EXPENDITURES

	Budget Appropriation for 1945	Budget Expenditures for 1945	1945 Expenditures Under or in excess of Appropriation
<i>Office of the Corporation of the President:</i> Including salaries of 52 Employees; expenses of offices; equipment; maintenance of the Administration Building; and the living allowances and traveling expenses of the General Authorities, all of which are covered by non-tithing income .....	\$ 299,550.00	\$ 293,602.00	\$ 5,948.00
<i>Office of the Corporation of the Presiding Bishop:</i> Including the salaries of 235 employees; office expenses and equipment; expenses of the Aaronic Priesthood program; traveling expenses of the Presiding Bishopric; taxes, special printing; the maintenance of the Purchasing Department and the Motor Avenue supply storehouse, all of which are covered by non-tithing income .....	177,300.00	171,826.00	5,474.00
Total Non-tithing Budget Expenditures \$	476,850.00	\$ 465,428.00	\$ 11,422.00

Friday, April 5

First Day

*Tithing Budget Expenditures, Temples:*

For the operating expenses, including the salaries of 191 employees, and building maintenance, repairs, and renovation of the Alberta, Arizona, Hawaiian, Idaho Falls, Logan, Manti, St. George, and Salt Lake Temples .....

Budget Ap-  
propriation  
for 1945Budget Ex-  
penditures  
for 19451945 Expend-  
itures Under  
or in excess of  
Appropriation

238,650.00      327,161.00      88,511.00

*Missions and Missionary Work:*

For the maintenance and operation of missions in the United States, Canada, Mexico, Hawaiian Islands, and South America; living and traveling expenses of the mission presidents; return fares of missionaries; free literature; service men's welfare; the erection, purchase, remodeling, maintenance and renting of buildings; the expenses of the Bureaus of Information in Salt Lake City, Washington, D. C., Carthage Jail (Illinois), Cumorah (Palmyra) and Joseph Smith Farm (South Royalton, Vermont), and the Mission Home in Salt Lake City ....

531,640.00      721,106.00      189,466.00

*Stake and Ward Expenses:*

Allowances to 153 stakes and 1295 wards and independent branches, including janitorial service, heat, light and water costs of 1470 stake, ward and branch buildings; expenses and mileage allowances to stake presidents and bishops; furnishings for stake and ward offices; stake and ward taxes; and stake and ward printing .....

1,148,500.00      1,167,749.00      19,249.00

*Church Welfare:*

For the purchase of canning and other equipment and commodity purchases; for the operating expenses of the General Committee storehouses, the Deseret Industries, and the Deseret Clothing Factory; for land and building purchases, and General Committee administrative expenses .....

379,500.00      291,696.00      87,804.00

*Church Schools:*

For the operating expenses of the Brigham Young University, Ricks College, L. D. S. Business College, Juarez Academy, 12 institutes and 99 seminaries; for the operating expenses of the Department of Education, including the salaries of 327 teachers and 7 administrative officers and office employees; and for maintenance, repairs, and improvements to buildings .....

943,897.00      954,814.00      10,917.00

## FINANCIAL STATEMENT

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	Budget Ap- propriation for 1945	Budget Ex- penditures for 1945	1945 Expend- itures Under or in excess of Appropriation
<i>Educational Institutions (other than Church Schools, Institutes and Sem- inaries):</i> Consisting of the McCune School of Music and Art, Lund Home for Boys, Deseret Gymnasium, and the Society for the Aid of the Sightless .....	73,248.00	15,032.00	58,216.00
<i>Building Operations:</i> For the Maintenance of the buildings and grounds, Temple Block; repairs to Tabernacle organ; for the maintenance of other Church properties situated im- mediately adjacent to the Temple Block; for the erection and repairing of ward buildings; and \$46,541.59 for the construction of hospital buildings....	1,187,200.00	750,045.00	437,155.00
<i>Historic Monuments and Properties:</i> For the repair and maintenance of prop- erties at Palmyra, New York, South Royalton, Vermont; Carthage Jail; and memorial cemeteries .....	23,614.00	13,833.00	9,781.00
<i>Indian Projects:</i> In the Papago Ward .....	10,000.00	10,314.00	314.00
<i>Church Committee on Radio and Pub- licity:</i> For publicity and mission literature .....	24,366.00	11,038.00	13,328.00
<i>Genealogical Society of the Church of Jesus Christ of Latter-day Saints and Index Bureau:</i> For the maintenance of the Church Genealogical Library, Record Archives, Temple Index Bureau and allied de- partments, and for the recording, in- dexing, photographing and filing of genealogical and temple ordinance data, including the names of 398,837 persons forwarded to the 8 temples for bap- tisms and endowments; also for the sal- aries of 130 full-time employees .....	211,887.00	210,588.00	1,299.00
<i>Other Expenses:</i> Consisting of contributing to civic or- ganizations, such as the Red Cross, Community Chest, etc.; salaries of Tabernacle Choir conductors and or- ganists; taxes; legal expenses; welfare assistance by the general Church Of- fice; public liability and other insur- ance, etc. ....	243,200.00	144,305.00	98,895.00
<b>Total Tithing Budget and Expenditures</b> \$	5,015,702.00	\$4,617,681.00	\$ 398,021.00
<b>Total Budget and Expenditures</b>	\$ 5,492,552.00	\$5,083,109.00	\$ 409,443.00

**Part II.—NON-BUDGET AND NON-TITHING EXPENDITURES FROM CONTRIBUTIONS BY THE MEMBERS OF THE CHURCH FOR THE YEAR 1945**

The expenditures budgeted from general Church funds and paid principally from the tithes are detailed above. The following expenditures were made from further contributions by members of the Church:

Paid for stake and ward building purposes .....	\$ 460,749.00
Expended for stake, ward and mission maintenance purposes, expenses of auxiliary organizations, and for recreation .....	1,794,002.00
Expended from ward and mission fast offerings .....	637,558.00
Expended from welfare contributions .....	303,500.00
Assistance rendered missionaries .....	31,328.00
Expended from General Board dues, children's contributions to the Primary Hospital and donations to temples. (Y. M. M. I. A. and Y. W. M. I. A. general fund is for 19 months, June 1, 1944, to December 31, 1945. On January 1, 1945, these Boards made the calendar year their fiscal year.) .....	180,909.00
Expended by Church schools, in addition to amount listed under budget expenditures, from funds derived from tuitions and other sources .....	265,593.00
Total non-budget cash expenditures, 1945 from contributions other than tithing, donated by the Church Membership .....	\$ 3,673,639.00
Expended by the hospitals for the care of the sick in addition to the amount paid from the tithes and included in Part I.....	14,452.00
Cash value of commodities distributed from bishop's storehouses; European packages forwarded to Europe; and bulk shipments of merchandise to Europe .....	625,835.00
Or a total of .....	640,287.00
Total non-tithing and non-budget expenditures (not including the Offices of the Corporation of the President and of the Presiding Bishopric) .....	4,313,926.00
Total budget cash expenditures by General Church offices brought forward from above .....	5,083,109.00
Total cash expenditures, budget and non-budget of the Church for 1945 .....	\$ 9,397,035.00

**Part III—THE CHURCH WELFARE PROGRAM**

**Fast Offering Data:**

Number of Church members who paid voluntary fast offerings and welfare contributions

In the wards .....	140,962
In the missions .....	25,883
Total .....	166,845
Per cent of Church membership who paid fast offerings .....	20.3%
Average fast offerings per capita in wards .....	86c
Average fast offering per capita in missions (based on membership of missions reporting) .....	39c
Average fast offerings per capita, wards and missions .....	79c
Amount of voluntary fast offerings and welfare contributions:	
In the wards:	
Fast offerings .....	\$ 593,504.00
Welfare contributions .....	328,951.00

# FINANCIAL STATEMENT

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## In the Missions:

Fast offerings ..... 45,483.00

Total fast offerings and welfare contributions ..... \$ 967,938.00

## Welfare Program Cash Expenditures:

Expended from ward and mission fast offerings and welfare contributions for the care of the needy, consisting of food, clothing, rents, light, heat, hospitalization, burials, etc., and for the operation of bishops' and regional storehouses and the purchase of commodities for storehouses ..... 941,058.00

Disbursed by the General Welfare Committee for direct assistance and welfare purposes; for the overhead expenses of the General Committee; and for shipments of food and supplies to European missions ..... 129,636.00

Disbursed by the Corporation of the President for direct assistance; for contributions to civic, denominational and school projects; and for donations to charitable institutions, such as the American Red Cross, War and Community Chests, health foundations and youth organizations ..... 96,093.00

Expended by the hospitals for the care of the sick ..... 14,452.00

Total Relief Cash Expenditures for the year, all included in above grand total of budget and non-budget cash expenditures.. \$ 1,181,239.00

This is an increase over the year 1944 of ..... \$ 171,841.00

In addition to the cash expenditure of \$1,181,239.00 for welfare purposes, the General Church Welfare Committee makes the following further financial report, with a statement indicating the production and distribution of commodities for bishops' storehouses and inventory of commodities December 31, 1945:

## Summary of the Annual Report of the Church Welfare Plan:

December 31, 1945

## FINANCIAL REPORT

### Present Net Cash Value:

Current Assets (Net) ..... \$ 1,118,522.03

Inventories (Principally Commodities) ..... 623,920.55

Fixed Assets (Land, Building, etc.) ..... 1,674,410.46

TOTAL ..... \$ 3,416,853.04

### Fixed Assets Include:

Deseret Industries, Deseret Mills and Elevators, Deseret Clothing Factory, Emery Coal Mine.

One hundred and three bishops' storehouses having a total floor area of 425,738 square feet. This is eleven times the area covered by the Tabernacle; and about the same as the area of the Temple Block. There are sixty-seven canneries included in the bishop's storehouses.

Farms, ranches, dairies, and other regional and stake properties, made up of 6,287 acres of land, together with buildings, improvements, equipment and livestock.

### The Fixed Assets were acquired with:

\$ 594,036.99 Cash from General Church funds, through the General Committee.

796,798.00 Cash from wards, stakes, regions and Priesthood quorums.

283,575.00 Donations, labor and property.

\$ 1,674,410.46

Friday, April 5

First Day

The Fixed Assets consist of:

\$ 499,882.00	Land
969,064.00	Buildings
135,103.46	Equipment
39,298.00	Furniture and Fixtures
31,063.00	Livestock

\$ 1,674,410.46 This total is not included in the grand totals covering expenditures, it being a capital investment statement.

*Production, Distribution, Inventory, and Budget Assignment of Commodities for Bishops' Storehouses*

Items	Unit	1945 Production	1945 Purchases	1945 Distribution Inventory	Dec. 31, 1945
Canned Produce (Milk, Vegetables, Fruits, Jams and Spreads) .....	quarts	557,904	984	614,831	1,432,244
Animal Products (Butter, Eggs, and Meat) .....	pounds	334,082	76,089	448,369	52,120
Vegetables, Fruits and Sugar (Not canned) .....	pounds	1,570,000	119,550	1,327,000	425,484
Grains and Grain Products ..	pounds	2,420,500	242,914	2,684,800	2,774,700
Other Food (51 Different Items) .....	pounds	15,423	107,984	129,773	50,430
Various Drugs and Household Supplies and Soaps ..	items	61,101	97,233	161,716	95,777
Cotton .....	500 lb. bales	18	.....	25	31
Fuel (Mostly Coal) .....	tons	204	439	1,126	618
Clothing and Dry Goods (329 Different Items) .....	articles	51,423	50,907	110,665	100,171
Furniture .....	articles	21	502	1,014	504

NOTE: This December 31, 1945, inventory is not included in the grand totals of expenditures already given; the amounts distributed during the year are included.

*Activities of the Program during 1945. Canning and Processing for Storehouse Program:*

Vegetables, Fruits, Jams and Spreads .....	375,822 quarts (494,457 cans)
Meat, Fish, and Fowl .....	20,286 pounds ( 21,076 cans)
Milk, canned (each can equivalent to one quart of fresh milk) .....	57,120 cans
Miscellaneous Food (Spices, Flavoring, etc.) ....	10,439 pounds
Flour, Cereals and Livestock Feeds .....	1,630,600 pounds

NOTE: Of these quantities, there remained on hand December 31, 1945, the inventory of that date given above; the balance was distributed.

*Group Canning:*

The following canning was done at Welfare canneries for their own use by 497 groups, consisting of 35,556 people:

Fruits and Vegetables .....	377,516 quarts (565,309 cans)
Meat and Fish .....	17,294 pounds ( 20,315 cans)
	(585,624 cans)

NOTE: No account of this production is taken in any of the figures and totals given above.

At this point it might be stated that as careful an estimate as can be made indicates that the members of the Church in all parts of the country, covering 122,886 families, processed in their homes last year a minimum of 40,399,794 quarts of fruits and vegetables and 4,039,977 cans of meats and vegetables—this is in addition to the group canning done in our Welfare canneries in the amounts



just given (585,624 cans). The public stock piles were thus relieved of a great load. We urge our people everywhere to produce and process the maximum amounts possible during this canning season, both to provide for themselves as fully as may be, so relieving the public stock piles by just that much so that more can be sent to the suffering millions in Europe, and next so that they may have enough to share some of their own stocks with their brothers and sisters in Europe and elsewhere who may be in want.

#### *Field Activities:*

Field activities carried on in the production of the 1945 Welfare Budget include 682 crop projects, cultivating of 2,471 acres of land; 206 livestock projections, which produced 474 head of livestock, 8,735 chickens, 687 rabbits, and 91 stands of bees.

In addition to the work done on these projects, 12,168 man days of donated work were done in the storehouses and processing plants.

For purposes other than the production of the budget for the bishops' storehouse program, there were 113 crop projects, 13 livestock projects, and 90 manufacturing projects operated during 1945. These projects utilized 632 acres of land and produced 24 head of livestock.

#### *Assistance Rendered:*

There have been from 17,913 to 55,460 persons assisted through the bishops' storehouse program each year since 1938. In 1945 there were 30,937 persons so assisted.

During this period more than 952 families have been helped to become self-supporting; 7,059 persons have been assisted in other ways; and 1,629 construction projects have been completed in addition to the construction for the bishops' storehouse program.

#### *Welfare Meetings Being Held:*

Of the 145 stakes reporting, 111 hold Stake Welfare Committee meetings monthly or oftener; 23 hold them less frequently; and 11 are not holding any meetings. Of the 1,219 wards reported, 135 hold weekly Ward Welfare Committee meetings; 505 hold them less frequently; and 579 are not holding any meetings.

#### *Persons Taken from Government Relief Rolls:*

During 1943, 215 persons; during 1944, 492 persons; and during 1945, 633 persons (total 1,340 persons) have been removed from government relief rolls. Of this number 525 have been rehabilitated and are receiving no aid from the Church; 537 are receiving part of their support from the Church; and 278 are receiving all their needs from the Church.

#### *Clothing Collected and Food and Clothing Shipped to Saints in European Missions:*

From October 29, 1945, to March 20, 1946, 339,940 pounds of good used clothing were collected, sorted and boxed for shipment to Saints in European missions. In this same time 14,353 parcel post packages of clothing and bedding (143,530 pounds) were mailed for distribution to 6,872 Saints residing in the Belgian, Czechoslovakian, Danish, French, Netherlands, Norwegian and Swedish (Finnish section) Missions. This amounts to 21 pounds per person.

Between February 15 and March 20, 1946, 5 freight carloads of food and 3 of clothing have been shipped to the Netherlands and Norwegian Missions. The 5 cars of food contain 144,696 cans of fruits and vegetables, 10,750 pounds of cracked wheat, and 12,816 pounds of beans. The value of the contents of the 8 cars is \$83,225.00. The cost of all parcel post and bulk shipments (including cost of packing boxes) is \$33,087.00.

#### *Emergency Activity:*

During the year the Welfare Program successfully met one major individual problem, involving a catastrophe similar to the Arizona problem in 1942 when the Gila River had a great flood. On August 19, 1945, in the late evening a rain fall of cloudburst proportions fell on the foothills that lie to the northeast of Salt

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Lake City. A destructive flood resulted that ran through the Salt Lake Cemetery and then southward where it filled basements, covered lawns, destroyed gardens, and left a barren silt covering everything over which the water flowed. The area affected was in Emigration Stake. Four wards were involved. The Stake and Ward Welfare Committees assumed responsibility for the work of cleaning up the area. The homes of members and non-members were cared for. The Welfare organizations of neighboring stakes came to help. One hundred fifty yards and sixty basements were involved, in addition to street parkings and alleys. Before the work was finally completed several furnaces and water heating units were dismantled, cleaned, and rebuilt. The Salt Lake City Commissioners undertook the removal of the debris after it had been removed from the homes and gardens. Food, clothing, and furniture were provided where needed. Cash funds required were secured from Ward and Stake Fast and Welfare offerings. Assistance was extended to 38 non-members. The work group on the first evening had 100 men; one work group on one evening had 900 men; neighboring stakes sent 1,250 men, who furnished 2,500 hours of work. Three thousand more men than were needed volunteered to help. All told 8,000 man-hours were used in the project. The Relief Society of the stake and wards provided refreshments for the workers.

We feel this, like the Arizona flood of 1942, is a demonstration of what the Welfare Program can do in cases of dire emergency.

#### President George Albert Smith:

We have just heard the report of President Clark and if you have been able to absorb it, I think you will take a great deal of information home with you.

I think it would be interesting to recapitulate far enough to say that we have recently shipped a total of  $8\frac{1}{2}$  cars of bedding and clothing from the Welfare Organization and  $9\frac{1}{2}$  cars of food, including meat, and other carloads are going forward from day to day. That was all ready to go when the time came for it to be used, because the Latter-day Saints had been working to preserve the food and the bedding and clothing for those who were about to be in need, and they certainly have been in need now.

The singing Mothers and the congregation sang the hymn, "How Firm a Foundation," Hymn Book page 260, L. D. S. Hymns No. 329)

#### President George Albert Smith:

Brother Orval W. Adams, one of the Church Auditing Committee will now make the report for that group.

### CHURCH AUDITORS REPORT

April 2, 1946

President George Albert Smith and Counselors  
Salt Lake City

Dear Brethren:

Your committee reviewed the Annual Financial Report of the Church of Jesus Christ of Latter-day Saints for the year

ending December 31, 1945. The report shows the Church to be in strong financial position and free from debt.

Respectfully submitted

Orval W. Adams  
Alber E. Bowen  
George A. Spencer  
Harold H. Bennett

Church Auditing Committee

**President George Albert Smith:**

You have just heard the report of the Church Auditing Committee informing you that the Church is out of debt.

We will now hear the Clerk of the Conference, Brother Joseph Anderson, read the statistical report.

*(Statistical Report Read by Joseph Anderson)*

### CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST OCTOBER CONFERENCE—1945

#### *New Mission Presidents:*

Elder Ezra T. Benson, of the Quorum of the Twelve Apostles, appointed President of the European Missions succeeding Elder Thomas E. McKay, who has been released as acting President of the European Missions.

Selvoy J. Boyer, appointed President of the British Mission.

Oscar W. McConkie, appointed President of the California Mission.

Melvin A. Weenig, appointed President of the Central Pacific Mission.

Wallace Toronto, appointed President of the Czechoslovakian Mission.

James L. Barker, appointed President of the French Mission.

Cornelius Zappey, appointed President of the Netherlands Mission.

A. Richard Peterson, appointed President of the Norwegian Mission.

Eben R. T. Blomquist, appointed President of the Swedish Mission.

Francis A. Child, appointed President of Western States Mission.

Scott Taggart, appointed President of the Swiss Mission.

Glenn G. Smith, appointed President of the Texas-Louisiana Mission.

Evon W. Huntsman, appointed President of the Tongan Mission.

W. Creed Haymond, appointed President of the Northern States Mission.

*Stake Presidents Chosen:*

Robert J. Potter, chosen as President of the Bear River Stake, to succeed Clarence E. Smith.

Lewis R. Critchfield, chosen as President of the Cassia Stake, to succeed Charles S. Clark.

John Ephraim Wahlquist, chosen as President of the Cottonwood Stake to succeed William S. Erikson.

LeRoy H. Duncan, chosen as President of the newly organized Davis Stake.

Carl W. Buehner, chosen as President of the Granite Stake, to succeed Lorenzo H. Hatch.

Casper H. Parker, chosen as President of the newly organized Hillside Stake.

George McKay Anderson, chosen as President of the Moroni Stake, to succeed Dermont Madsen.

Henry Ray Hatch, chosen as President of the North Idaho Falls Stake, to succeed David Smith.

Orval P. Mortensen, chosen as President of the newly organized North Rexburg Stake.

Fred H. Peck, Jr., chosen as President of the Pioneer Stake, to succeed Paul C. Child.

Henry D. Taylor, chosen as President of the Sharon Stake, to succeed Arthur V. Watkins.

Thomas A. Briggs, chosen as President of the South Davis Stake, to succeed Wesley E. Tingey.

Adiel F. Stewart, chosen as President of the newly organized Temple Stake.

Victor J. Bird, chosen as President of the Utah Stake, to succeed Royal J. Murdock.

William J. Lewis, chosen as President of the Yellowstone Stake, to succeed Horace A. Hess.

*New Stakes Organized:*

Davis Stake, organized from North and South Davis Stakes, October 14, 1945, and consists of Farmington, North Farmington, Kaysville 1st, Kaysville 2nd, and Centerville 1st and Centerville 2nd Wards.

Hillside Stake, organized from Sugar House Stake, January 13, 1946, and consists of Wasatch, Mountain View, Laurelcrest, Mountaire and Edgehill Wards.

North Rexburg Stake, organized from Rexburg Stake, October 28, 1945, and consists of Hibbard, Newdale, Plano, Rexburg 1st Salem, Sugar and Teton Wards.

Temple Stake, organized from Wells and Pioneer Stakes, and consists of McKinley and Jefferson Wards (from Wells Stake), and

Fourth, Fifth, Six-Seventh, and Thirtieth Wards & Mexican Branch (from Pioneer Stake).

*Stakes Reorganized:*

Granite Stake—Hawthorne, Marlborough and Richards Wards transferred to Sugar House Stake, January 13, 1946, leaving Fairmont, Forest Dale, Lincoln, Nibley Park, Wells (formerly of Wells Stake) and Columbus (formerly of South Salt Lake Stake) Wards in the Granite Stake.

Pioneer Stake—Fourth, Fifth, Six-Seventh, Thirtieth Wards transferred to Temple Stake, January 13, 1946, leaving Twenty-fifth, Twenty-sixth Thirty-second Brighton, Cannon, Poplar Grove and Redwood Wards in Pioneer Stake.

South Salt Lake Stake—Columbus Ward transferred to Granite Stake January 13, 1946, leaving Burton, Central Park, Eldredge, Miller, Southgate and the newly organized Haven Wards in the South Salt Lake Stake.

Sugar House Stake—Edgehill, Wasatch, Mountain View Laurelcrescent, and Mountaire Wards transferred to Hillside Stake January 13, 1946, leaving Bryan, Emerson, Sugar House Wards in the Sugar House Stake, plus Hawthorne, Marlborough and Richards Wards, taken from Granite Stake.

Wells Stake—Jefferson and McKinley Wards transferred to Temple Stake; Wells Ward transferred to Granite Stake, leaving Belvedere, McKay, Waterloo, Ivins and Whittier Wards in the Wells Stake.

*New Wards Organized:*

American Fork 5th Ward, Alpine Stake, formed by division of 1st Ward.

American Fork 6th Ward, Alpine Stake, formed by division of 4th Ward.

Burley 4th Ward, Burley Stake, formed by a division of the Burley 2nd Ward.

West 11th Ward, Emigration Stake, formed by a division of 11th Ward.

North 21st Ward, Emigration Stake formed by a division of the 21st Ward.

East 27th Ward, Emigration Stake, formed by a division of the 27th Ward.

Mesa 6th Ward, Maricopa Stake, formed by a division of the Mesa 1st Ward.

Mesa 7th Ward, Maricopa Stake, formed by a division of the Mesa 5th Ward.

Brigham 8th Ward, North Box Elder Stake, formed by a division of the 4th Ward.

Idaho Falls 7th Ward, North Idaho Falls Stake, formed by a division of the Idaho Falls 4th Ward and includes the Highland Park Branch.

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Princeton Ward, Park Stake, formed by division of LeGrand Ward.

Edison Ward, Pioneer Stake, formed by portions of Poplar Grove and 32nd Wards, and all of Brighton Ward (which was disorganized).

Jordan Park Ward, Pioneer Stake, formed by a division of the Cannon Ward.

Provo 10th Ward, Provo Stake, formed by a division of Bonneville Ward.

Blanding North Ward, (temporary name), San Juan Stake, formed by division of Blanding Ward.

Bountiful 4th Ward, South Davis Stake, formed by a division of the Bountiful 2nd Ward.

Bountiful 5th Ward, South Davis Stake, formed by a division of the Bountiful 3rd Ward.

Haven Ward, South Salt Lake Stake, formed by a division of the Burton and Columbus Wards.

Park Ward, Utah Stake, formed by a division of the Provo 3rd and 4th Wards.

Provo 11th Ward, Utah Stake, formed by a division of the Provo 2nd and 6th Wards.

Rivergrove Ward, Utah Stake, formed by a division of the Pioneer Ward.

Sunset Ward, Utah Stake, formed by a division of the Pioneer and 2nd Wards.

University Ward, Utah Stake, formed by a division of the Provo 4th Ward.

Browning Ward, Wells Stake, formed by a division of the Whittier Ward.

#### *Branch made Ward:*

Lordsburg Ward, Mt. Graham Stake, formerly the Lordsburg Branch.

#### *New Branch Organized:*

New Plymouth Branch, Weiser Stake, formed by division of Ontario, Nyssa and Letha Wards.

#### *Mission Branch Transferred to Stake:*

Richmond Branch, Washington Stake—transferred from the East Central States Mission.

#### *Wards and Branches Disorganized:*

Topaz Branch, Deseret Stake, disorganized and made part of Abraham Branch.

Reynolds Branch, Malad Stake, disorganized and made part of Malad 1st, 2nd, and 3rd Wards.

Highland Park Branch, North Idaho Falls Stake, disorganized and made part of the new Idaho Falls 7th Ward.

Brighton Ward, Pioneer Stake, disorganized and made part of new Edison Ward.

Van Port Branch, Portland Stake, disorganized and made part of University Ward.

LaSal Branch, San Juan Stake, disorganized and made a branch dependent upon the Monticello Ward.

Shelton Branch, Seattle Stake, disorganized and made part of Olympia Ward.

*Ward Name Changed:*

Cove Ward, Benson Stake, formerly the Coveville Ward.

*Ward Transferred:*

Windsor Ward, Sharon Stake, formerly of the Timpanagos Stake.

*General Authorities Who Have Passed Away:*

Elder Nicholas G. Smith, Assistant to the Council of the Twelve Apostles, died October 27, 1945; was an assistant since April 6, 1941.

*Others:*

Joseph J. Canon, 1st Assistant Supt. in the Y.M.M.I.A., died October 28, 1945.

Burton K. Farnsworth, 2nd Assistant Supt. in the Y.M.M.I.A., died October 20, 1945.

James H. Moyle, formerly president of the Eastern States Mission, died Feb. 19, 1946.

Louise Y. Robison, formerly general president of the Relief Society, died March 30, 1946.

STATISTICAL REPORT

Number of Stakes of Zion	155
Number of Wards	1,174
Number of Independent Branches	121
Total Wards and Independent Branches	1,295
Number of Missions	38

*Church Membership*

Stakes	811,045
Missions	168,409

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Total	979,454
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*Church Growth*

Children blessed in stakes and missions	24,779
Children baptized in stakes and missions	16,106
Converts baptized in stakes and missions	4,957

Friday, April 5

First Day

*Social Statistics*

Birth rate per thousand	32.1
Marriage rate per thousand	13.7
Death rate per thousand	6.4
Service men from the stakes reported killed and missing in action in 1945	1,217

*Missionaries*

Number of missionaries in the missions of the Church	592
Number engaged in missionary work in the stakes	2,758
Total missionaries	3,350
Number of missionaries who received training in the Mission Home during 1945	362

## ELDER JOHN A. WIDTSOE

*Of the Council of the Twelve Apostles*

My brethren and sisters: So far, this has been a very impressive session of the conference. We have heard the voice of the prophet of God. It is a pity for any people not to have a prophet to lead them. For our possession of prophet-leadership we are deeply grateful. We must have felt also very grateful as we heard the statistics read concerning the progress of the Church.

## EVENTS OF A CENTURY AGO

My mind has been turned in comparison during this hour from the Church of today to the Church of yesterday. One hundred years ago the evacuation of Nauvoo began. John R. Young writes in his autobiography that one morning in February 1846—he was then about nine years of age—he awoke, dressed, and went down to the yard; there he saw people, some of his own and some strangers, loading the household furniture into two big wagons. He went to his mother and said: "Mother, what does all this mean?" She gathered him into her arms and said, "Son, we are going to leave our home, and we shall never see it again."

As I recall the date, it was about February 4 when the first two families crossed the Mississippi River among the ice floes. One of those families—unless I am very much mistaken—was headed by the great-grandfather of the present President of the Church, John Smith, famous in Church history. A little later, amidst a bitterly cold season, the water froze over the Mississippi; and the people were able then to take their wagons, their horses, and themselves on foot, across the ice on the way to the West. They began what in the history of the world is the greatest adventure of the kind ever known. Between fifteen and twenty thousand persons were moved bodily from a well-established city, in orderly fashion westward to an unknown destina-



tion. There were hardships on that trip; there was sickness; there was death; babies were born; but the procession moved onward. Contrast that with our happy surroundings here today: a great people, by the thousands, gathered together peacefully. This remarkable exodus—unique in the history of the world—makes us proud of our heritage. There are hundreds of descendants of the people who made that journey in this congregation today; and all of us are spiritual descendants of that group. We have all accepted the faith that they held. The achievements of these people, one hundred years ago, thrill us as we think back.

They knew in advance, some months before, that the evacuation had to be now. So, in Nauvoo all were busy. Wagons were being built; tires for the wheels were shaped; it was a busy season of preparation for the trip into the unknown West. Yet, in the midst of that labor and anxiety, my brethren and sisters, these people completed, as best they could, the building of the temple in Nauvoo. Eagerly and at any cost, at any sacrifice, the temple of God would have to be completed, sufficiently, at least, to enable these wanderers-to-be to receive their endowments in the holy temple of Almighty God. In fact, they were obliged first to dedicate that temple in part. The upper floor was dedicated first, in November, before the February of the exodus. There, then, many hundreds received their endowments. Later on, just before the presiding brethren left in April, they gathered quietly, privately, to the temple, and dedicated it to Almighty God. That having been done, they left it in the hands of Almighty God. But they brought with them to us, to these valleys of the mountains, and to all the Church thenceforth, as fruits of their labors, all the blessings from the temple, in which we are participants today.

These are thoughts that came to my mind as we heard the splendid address of our President, and the great report of the present condition of the Church.

#### PROPHECY OF JOSEPH SMITH FULFILLED

At least one prophecy of the Prophet Joseph Smith has been literally fulfilled. When he was not much more than a boy, in the early years of his manhood, before the Church was organized, the Lord said to him:

A great and marvelous work is about to come forth unto the children of men. (D. & C. 6:1.)

Unknown, untaught, with no reputation, he should have been forgotten in the small hamlet, almost nameless, in the backwoods of a great state; but he dared to say that the work that he was doing, under God's instruction, was to become a marvel and a wonder in the world. We know, my brethren and sisters, that whether it be friend or enemy who speaks of us, if he is a sober-thinking, honest man, he will declare that whatever in his opinion the foundations of this work may be—we know the foundations—it is a marvelous work and a

wonder, none like it in the long history of the world. The truths set loose by the Prophet Joseph Smith have touched every man of faith throughout the whole civilized world, and measurably changed their beliefs for good.

So they wandered on, these people from Nauvoo. Finally they reached this place. Their settlement here is not our story today.

### PIONEERS CERTAIN OF THEIR BELIEFS

One cannot help wondering why amidst all manner of difficulties they undertook the perilous journey over deserts and plains. It would have been so easy to have said, as some few did: "This is paying too big a price. We will remain here. We will say to these enemies: 'Good-bye to Joseph Smith, good-bye to the Church. Why face this extraordinary request made upon us, that we move from civilization into the wilderness?'"

There must have been a good reason for the decision to go on. We know what the reason was. They dared to do what they did, to meet persecution, to meet difficulties, to face death if need be, because they were certain of their belief. There was no doubt about it in their minds. Certainty had removed all hesitation. They knew where they were going—not the identical place, to the Great Salt Lake Valley, where Salt Lake City was to be built—but they knew that God was at the head, that he was leading them to the right place. There was no doubt in their minds about that. They knew that God lives, a God who is anxious to help his children on this earth. They knew the reality of the mission, origin, and ancestry of Jesus Christ. There was no doubt in their minds about the divine mission of the Prophet Joseph Smith. Doubt and fear had fled. They who had doubts remained behind, but they who lived in the spirit of certainty came along.

### WORLD NEEDS CERTAINTY TODAY

I wonder, if I may draw my conclusion in a few words, if certainty is not the world's great need today. Read the papers of today, conveying the news of the world to us. Read the articles on philosophy or religion or proposals to set things right in this world today. In them there is no certainty. Men say, "This will do," and other men say, "That will do." There is no unity of understanding, no certainty.

President Smith spoke today of the way to peace. He said: "We know the way to peace." They were the greatest words uttered at this session of the conference or that could be uttered—that we *know* the way to peace. Latter-day Saints who have sought the light, who have sought to find the truth, who have given themselves to the study and practice of the restored gospel of Jesus Christ, know the proper way of life. There is no doubt or hesitation about the issues of life. Those things have fled. Certainty is the world's great need. From congressional or parliamentary halls, from the halls of leadership everywhere in the world, the great cry issues: "Teach us how to be certain

that what we do is right, and for the good of the cause we represent."

The voice of certainty, perhaps the greatest need of the world, is the great message of Mormonism to all people. In the gospel of Jesus Christ are a few simple fundamentals, eternal truths, which, if accepted, may serve as foundation stones of every structure that lead to man's permanent and eternal good.

#### FAITH OF PIONEERS

These people who crossed Iowa, moving towards Winter Quarters, had lost a prophet. They had been robbed of the man they loved, who had conversed with God, who had been instrumental in organizing the Church, through whom they had been guided. It was a terrible loss; but did they fear? They knew the truth of the gospel of the Lord Jesus. They were certain of its origin. They were certain of the priesthood, with its power and authority. Here was another man, just a plain ordinary man, a painter, glazier, and woodworker, a man highly endowed by nature, but there were others likewise endowed. On this man had been conferred the authority of leadership, even as Joseph the Prophet had it. The followers did not hesitate a moment. God's work is continuous, eternal, and they followed the new leader as they followed Joseph in the days before, and as we will, I hope, follow our leaders today. May I here interject this thought: There has been no diminution of power and leadership in this Church since the days of the Prophet Joseph. The same authority is possessed today as then; and the men who possess that authority in our day are as capable as those of the past in carrying forward the work of the Lord.

Such are the lessons from the past. History is a dead thing unless used as lessons for us of a later day. We think of the events of a hundred years ago. Contrasted with conditions in the Church today, we read lessons in courage and faith to help us in our daily walk before the Lord and before our fellow men.

In conclusion, our great need is to learn how to be sure and certain of the things that pertain to the gospel of the Lord Jesus Christ and be courageous in following them. Certainty is but another name for a part of faith. Without faith we can do nothing; with faith anything may be accomplished. In this the great latter-day kingdom of the Lord, we live and move and have our very being in faith. Our forebears, one hundred years ago, trudged across the plains of Iowa, and beyond, knowing that they were destined, if they obeyed truth, to help build the kingdom of God upon the earth. Let us go forward today with the same faith and certainty. May we feel just as certain as they did that we in this day of many problems, have the same great destiny—to help build the kingdom of God on earth. Make us strong in our labors to complete our destiny. I pray in the name of the Lord Jesus Christ. Amen.

## ELDER ORLANDO C. WILLIAMS

*Former President of the Spanish American Mission*

My brethren and sisters: I was enjoying this Conference immensely and the wonderful spirit that is present here with us. I had no thought of being called to speak, and I can testify to you that this is not only a thrill but that it frightens me a little.

It has been several years since we left the mission, and we enjoyed our missionary experience, I think, more than any other experience that we had had up until that time. Since leaving the mission the Lord has blessed us very materially, very greatly in things spiritual and in things temporal, and we have been made to feel that his hand has been over us for good and our testimony has increased in the work of the Lord.

The reports we have from the Spanish-American mission now are most encouraging. Brother and Sister Jones are doing a very splendid work. The Saints are encouraged, and it is our hope that they may receive more missionaries now, that the work in that mission as well as all the rest of the missions of the Church can go forward with greater strength, and that the Gospel can be taken to many who have not yet received it.

I was greatly impressed by the reports that were given this morning, and when I heard the financial statement of the Church, I was made to remember the prophecy of old, that in the last days the silver and gold of the world would be brought to crown the fair head of Zion. The thought came to me that we have been tested in many things, as a Church, and now we have the added responsibility of the blessings of the Lord over his people in material things, and I wondered if we as a people, individually and collectively, would be able to stand that blessing and that responsibility and come through with flying colors as did our parents during the years of poverty. I pray that we may be able to do this, that we will use these material blessings to spread the Gospel and build up Zion in our stakes and missions, that we may be able to spread the Gospel to those who sit in darkness, and that the spirit of this Gospel may be in the hearts of many. I pray also that President Smith, with the leaders of this nation and of the world, may so live that they may have the blessings of the Lord upon them, because only through righteousness and the principles of righteousness will peace ever come to this earth. There is no other means that will bring security and peace and rid the world of turmoil and anxiety and worry.

I do not wish to take more of your time. I pray the blessings of the Lord upon our leadership in this Church and that we, as Latter-day Saints, may be quick to follow their counsel and their advice, and that we may be slow to take up the ways of the world; that the Gospel may spread and that we may be worthy of the blessings and of the heritage that are ours as Latter-day Saints. This is my prayer and I ask it humbly, in the name of the Lord Jesus Christ, Amen.

## ELDER DAVID I. STODDARD

*Former President of the Northern States Mission*

Although it has been nearly two months since I left the Northern States Mission, I feel that it is sufficiently recent that I may bring you the greetings of the missionaries and the splendid people residing in that Great Lakes area. There are probably only a few of our people who live in that section of the country that are permitted to attend this Conference, but I am sure the desire of all of them would be to meet with you here in this wonderful gathering.

These few minutes will not permit me to give much of an account of the activities of the Northern States Mission. There will be time, however, to tell you of one experience that has made a deep impression upon me. It is not a single experience but a recurring one as we have traveled about that territory in the United States. Within the boundaries of the Northern States Mission are many historical places of the early days of the Church, many landmarks that remind us of the courage and the faith of those who gave so much to the establishment of this work, and many of the landscapes bear evidence even to this day of the hardships and sufferings of these noble people. In that area are located Kirtland, Carthage, Nauvoo, Mt. Pisgah and Winter Quarters, and a little beyond the mission's eastern boundary lies the Hill Cumorah at Palmyra, and between these places are some vaguely discernible trails and roads where these faithful Saints with weary feet have trod. Each time Sister Stoddard and I traveled about the mission and our journeys have taken us to or through these places, they have become more sacred to us. Many of our trips have been made in winter-time, and as that is the season of the year when these people, in most cases, were required to leave their homes and go into the open country, we could picture to a degree the suffering which they endured. We asked ourselves the question, how much faith did it require to give up home in the winter and move out into a storm that defied survival of human life. This they did because of their love of the Gospel of Jesus Christ and because they were unwilling to compromise in any degree with those who were enemies of the truth.

One day while visiting Nauvoo, a typical midwestern blizzard was sweeping that area. On the trip from Carthage to Nauvoo it was difficult to keep warm in a closed automobile, and as we crossed the Mississippi bridge into Iowa, outside the car the weather was almost unbearable. It required little imagination to picture the early Saints crossing that river when no bridge existed and taking with them what provisions and household goods that they could move with the very limited equipment they possessed, and making this crossing with only the prospects ahead of building a winter home on the open prairies of Iowa. It now seems more miraculous to us than ever that these people were able to survive. Surely that section of the country

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is the cradle of the Church, and it continues to bear mute testimony of the price that was paid for the restoration of the Gospel of Jesus Christ to the earth in this dispensation.

During the brief period spent by the Savior in his ministry, he descended below all things that he might rise above all things. He demonstrated complete self-mastery and the power of overcoming evil forces. A similar experience of lesser degree has been required of his servants of any generation who have established his truths among men. With a feeling of sacredness, most of us direct our thoughts to these courageous, God-fearing people and say "my parents, my grand-parents, or my great-grandparents were among them." We are indeed grateful for the heritage which is ours. When Christ first addressed the multitude, he spoke of the virtues of humility, meekness and lowliness of heart. In his life he saw meekness grow into strength, humility grow into power, and lowliness into wisdom and understanding and intelligence. The early Saints demonstrated these same virtues, and through their faithfulness the restoration of the Gospel has been accomplished. From these humble beginnings a great Church has been established. It is a good tonic for discouragement for us to look to their accomplishments.

I am thankful above all else for a knowledge of the Gospel of Jesus Christ, for a testimony of its restoration to the earth in our day. It is a cherished privilege to have been called into his service and to enjoy the blessings that come from working in his ministry. May God bless us always to prove loyal to the knowledge and responsibility which are ours, I pray humbly in the name of Jesus Christ, Amen.

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The Relief Society Singing Mothers sang "The 23rd Psalm, The Lord Is My Shepherd," after which Elder John Child, President of the Lakeview Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

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### AFTERNOON MEETING

Conference reconvened at 2 o'clock p.m., April 5, with President George Albert Smith presiding and conducting the services.

#### President George Albert Smith:

This is the second session of the 116th Annual Conference of the Church of Jesus Christ of Latter-day Saints, which convenes on Temple Square in Salt Lake City, Utah. There are on the stand this afternoon all the General Authorities of the Church except Elder Ezra Taft Benson, who is in Europe in charge of the European Mis-

sion, and Elder Matthew Cowley, who is at home by direction of his physician.

The proceedings of this session will be broadcast over KSL of Salt Lake City, KSUB of Cedar City, and KID of Idaho Falls.

We will begin the service this afternoon by the Relief Society Singing Mothers of the Salt Lake Region singing, "Eye Hath Not Seen," from "The Holy City." Sister Florence Jepperson Madsen is conducting, and Elder Frank W. Asper is the organist.

The opening prayer will be offered by President Luther L. Fife of the Weiser Stake, Nyssa, Oregon.

The Relief Society Singing Mothers sang "Eye Hath Not Seen," from "The Holy City."

Elder Luther L. Fife, President of the Weiser Stake, offered the opening prayer.

Singing by the Relief Society Singing Mothers, "Hear My Prayer."

## ELDER JOSEPH F. MERRILL

### *Of the Council of the Twelve Apostles*

The conditions in the world today are such that every Latter-day Saint faces a challenge—a challenge of loyalty to the leadership of the Church and to its teachings and standards. The forces of evil were perhaps never more rampant and their influence never more widespread than now. Let us take a brief glance at the gloomy situation.

#### *The Prevalence of Evil*

To the eyes of a Latter-day Saint, and judged by his professed standards, the sinful ways of the world were never more largely indulged in by its people generally than they are today. Were sex moral standards ever lower? Were selfishness, greed, and crime ever more rampant? Was religious faith ever colder? Was the desire to get something for nothing ever stronger? Was the struggle for place and power ever keener? Were family ties ever looser? Were marriage vows ever more frequently violated? As for America, is not a negative answer to these questions the correct one? Was not Alexander Pope stating facts when he wrote:

Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.

Judged by Latter-day Saint teachings and standards, the moral conditions of the country are most deplorable. And yet, sad to say, our people are by no means quite justified in assuming a "holier-than-thou" attitude. Worldly sins of every type exist among us. It is

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folly to close our eyes and deny the presence of these things. Then I suggest we look the situation squarely in the face and do something about it. What, does one ask? I answer, sincerely repent and help our fellow men to do likewise. Investigation will show that smoking, drinking, gambling, juvenile delinquency, fornication, violation of marriage vows, broken homes, divorces—to name a few things only—are growing evils among us. To the worldly-minded, most of them are minor matters, devoid of sinful aspects. But to Latter-day Saints the case is wholly different. We cannot indulge in any of these things with a guiltless conscience because we have been differently taught. We have divine revelations relative to them, the Word of Wisdom, for example. Hence we know that indulgence in smoking and drinking is displeasing to the Lord. Gambling is adjudged a wrong by every moral code. Marriage is a holy estate requiring sacred vows and imposing binding obligations. If these are all faithfully kept then within the precincts of the home, there may be heaven on earth—a place where live innocent and joyous children, happy parents, and a united Christian family.

### *Juvenile Delinquency*

According to authentic reports, juvenile delinquency of both boys and girls has greatly increased during recent years until it has reached alarming proportions. Broken homes and absence of mothers from their homes are given as major causes. To Latter-day Saints, family life, home, and children are requisites for greatest happiness and glory, both in this life and in the life to come. Children are the brightest gems in any woman's diadem. This truth might well be indelibly impressed on the mind of every wife.

Respecting the duty of parents to the children, the Lord, through his Prophet Joseph Smith said:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. . . . And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:25, 28.)

Further in the Doctrine and Covenants, we read:

All children have claim upon their parents for their maintenance until they are of age. (D. & C. 83:4.)

Thus divine law, as well as civil law, makes the parents responsible for their children. No Latter-day Saint lives a worthy life in the eyes of the Lord who neglects to do everything feasible to bring up his children according to gospel standards. Let every parent take heed of these requirements. Wise Solomon declared:

Train up a child in the way he should go: and when he is old, he will not depart from it. (Proverbs 22:6.)



Yet there are parents who erroneously and foolishly say that they must let their children grow up without religious teaching and training in order that they can be free to choose for themselves when they are grown. This is a doctrine of Satan. It cannot in the least degree release parents from the responsibility to their children which the Lord places upon them—a truth that they will some day certainly learn and, if neglected, to their sorrow.

Let all Latter-day Saints be faithful to their parental duties that their children may be a joy to them and a credit to the community where they live.

### *Increase in Divorces*

A year ago from this pulpit President David O McKay discussed the divorce question and asserted that in the United States divorces had so increased that one marriage out of every six ended in the divorce court. Recently, it has been publicly said that about fifty percent of the war marriages of American boys in service are being terminated by divorce. The picture painted by these figures is a sad and deplorable one. It is indicative of unstable, sinful, and demoralizing conditions, ruinous to the ideals of marriage, family, and home, a distinctive blight upon the happy life that every wedded couple may achieve by being true to their marriage vows. Then is not a marriage failure necessarily an unfavorable reflection upon one or both of the parties to the marriage—the ones responsible for the failure? A grave delinquency is certainly indicated, for the conditions of a happy union have not been met.

What are these conditions, the novice may ask? Since I do not qualify as an expert in these matters I will not venture to answer the question except to say that if each party to the marriage contract will faithfully live the Golden Rule in all of his or her relations with the partner, then the marriage undoubtedly will be successful. A Latter-day Saint marriage is a union of two equal partners, obligated to build a home where mutual love, respect, trust, fidelity, tolerance, patience, and kindness are some of the essential operating factors. And in the home where these prevail the ugly specter of divorce will never enter.

. . . Men are, that they might have joy. (II Nephi 2:25.)

Wedlock is essential to a fulness of joy. Let every Latter-day Saint who enters the holy precincts of the marriage state do so with a firm determination to live so that all the joys and happiness obtainable therein may be his realization. Marriage was instituted by God himself. No one can violate its covenants with impunity.

### *Smoking and Drinking Decried*

And now a few words about smoking and drinking. I am speaking to Latter-day Saints—to people who accept the Word of

Wisdom as being a divine revelation. This being true, they cannot indulge in the consumption of liquor or tobacco without having to some extent at least, a feeling of guilt because the Lord has said liquor and tobacco are not good for man, and indulgence is therefore contrary to his will and to Church teachings. So when it comes to smoking and drinking, a Latter-day Saint and a nonbeliever are not on the same moral plane. The latter is not conscious of sinning; the former is. Why then do Latter-day Saints indulge? There is a variety of reasons, but perhaps the chief one is that other people do. We are more or less influenced by the actions of others. A woman wears short dresses because it is the fashion, not because it adds to the beauty of her appearance. But the Lord said:

... they that knew no law shall have part in the first resurrection; and it shall be tolerable for them. (D. & C. 45:54.)

Also:

For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. (D. & C. 82:3.)

Is this not a merciful and just standard by which to be judged? I repeat, Church members cannot justify themselves in violating the laws and commandments of the Lord because nonmembers do. Indeed, in any case, each person will be held accountable for what he does, for he is given his free agency. But I call attention to the fact that every person is accountable for the example he sets and the influence he has with others. Be he ever so humble, his words and acts will affect one or more of his fellows. Hence, for these words and acts he must give an account. That his example may be good, particularly for young people, is one reason why we are so persistent in trying to convert to abstinence all of our older people who indulge in the use of narcotics.

But let me warn you that smoking and drinking are on the increase among the people, as are other evils such as juvenile delinquency, gambling, Sabbath breaking, profanity, fornication, and other types of wickedness.

### *Movement to Increase Liquor Sales*

In view of the whole situation there is need for every Latter-day Saint to buckle on the armor of righteousness and go forward battling valiantly for the cause of right, Christian morality, justice, and truth according as the Lord has given us eyes to see and intellects to understand these things. Satan and his hosts are on the alert to extend his domain and increase his power. For instance, notwithstanding testimony and facts which prove that the consumption of alcoholic beverages results in physical, mental, moral, and spiritual evils of many types and kinds, and that the liquor business is always more or less lawless and corrupting, there is now a movement on foot in

Utah to extend this business, to multiply the avenues of liquor sales, and to increase the ease with which liquor may be obtained.

The official advocates of repeal in 1933 loudly proclaimed that the saloon would never be allowed to return. That disreputable joint was a stench in the nostrils of clean-minded people. Decent women never darkened its doors. But now the proposition is to multiply in Utah by many fold the places where liquor may be legally dispensed and turn myriads of dining places and food counters into liquor taverns. Further, we are asked to legalize the sale of liquor at social and night clubs. All of this would in effect turn every social club and public eating place into a saloon. Is there anyone who believes these night clubs would be clean, respectable, law-abiding places? Experienced people know that many of them would be dens of drunkenness, gambling, fornications, and other vile things.

### *Better Laws and Enforcement Needed*

Will the good people of Utah permit opening the gates of hell wider than they are now? On the other hand, should they not unite to secure better laws, better enforcement, more restrictions—all in the interest of a better and cleaner environment? Nineteen forty-seven is centennial year. Millions of tourists will come within the borders of this state. Shall they go away with the impression that Utah has copied Reno? Certainly not!

"Utah, We Love Thee" is the title of a song we joyously sing. Let us prove our love to the satisfaction of our centennial visitors by cleaning up, fixing up, and painting up, not only materially, but morally and spiritually as well. In preparation let us at once begin to live a more genuine Christian life by abstaining from doing evil, by more fully living the Golden Rule and by intensifying our efforts to be fair, honest, dependable, and just in all our dealings with our fellow men.

### *Facts on Use of Alcoholic Beverages*

And now a few more facts relative to alcoholic beverages. These are taken from an article published in *The Christian Advocate*, February 21, and written by M. E. Lazenby:

Fifty million people in the United States drink alcoholic beverages—half of all people over fifteen years of age. Three million of these are excessive drinkers, 750,000 being chronic alcoholics. Has drinking become public enemy Number One? In pre-prohibition days this country had 177,000 licensed liquor places; there are now 360,000—more than twice as many. In 1944 the American people spent more than seven billion dollars for alcoholic drinks, a sum about equal to that spent for all educational, religious, and charitable work combined in a similar period of time, as the following shows:

Add all the money spent in the United States during the school year 1941-42, for educational purposes, including that spent on all public and private schools, colleges and universities, professional and special schools of all types, including public libraries and reading rooms of all kinds.

To this sum, add all the expenditures, gifts and bequests to organized religion for 1942, then add all expenditures from American Red Cross funds by the national and local chapters from January 1942 to March 1945. To this add the total income of the National Foundation for Infantile Paralysis for the eight months' period ending May 1944; add the expenditures of the United States health service; add the expenditures by the forty-eight state governments for benefits in 1941, such as public safety, health, hospitals, institutions for the handicapped, public welfare, corrections, and recreation; add all the expenditures of the federal government during the fiscal year 1944 under the Social Security Act, including old-age assistance, aid to dependent children, aid to the blind, unemployment compensation administration; add the Department of Labor expenditures for maternal and child health service and crippled children; add, finally, the expenditures of the United States Veterans' Administration during the fiscal year 1944. The sum total of all these is \$7,039,914,950—about the same amount as that spent for alcoholic beverages during 1944. Can we believe it? The seven billion dollars spent in 1944 for alcoholic beverages drew that staggering amount from the cash registers of legitimate business. Further, in America four billion, one hundred forty-seven million pounds of grain and two hundred thirty-eight million, six hundred fifty-five thousand (238,655,000) pounds of sugar, syrup, and molasses were used in the manufacture of distilled and fermented liquors. Yet abroad millions of people are dying for food.

Statistics show that during 1942 there were 28,309 traffic accident deaths, in 25.1 percent of which the parties involved had been drinking. There are some significant facts relative to alcohol and crime that are illuminating. The F. B. I. reports for 1932 show that in 596 cities having a population of 21,660,000, there were 831 arrests for drunkenness per 100,000 population. In 1944 in these cities there were 1,726 arrests for drunkenness per 100,000,—more than double. The F. B. I. is quoted as saying that our crime bill is \$16,000,000,000 a year and that "twenty-three percent of this is caused by drink."

Further, an officer of the Distillers Produce Corporation, speaking before a Rotary Club, October 1945, said the liquor traffic industry is spending almost \$50,000,000 a year in advertising, the purpose of which, of course, is to get more men and women and young people to drink. Whither are we going?

Can Latter-day Saints, wherever they are, in Utah or elsewhere, favor any move that will make liquor more easy to get or more widely consumed? May the Lord forbid!

I pray that the Lord will give us all a greater desire and a stronger will to live righteously, and I do it in the name of Jesus Christ, Amen.

## PRESIDENT LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

Joseph Smith was a descendant of Robert Smith who emigrated to America from England in 1638. Robert Smith had lived in Boston, Lincolnshire, England, the ancestral home of Governor Bradford and the famous men of the Plymouth colony. It was also the ancestral home of President George Washington. That old stock was deeply religious, and there was wonderful strength in their forms of Christian belief. Robert Smith may have known John Winthrop, for when he

landed in Boston, Massachusetts, Winthrop was there, and had written to his people:

It will be a service to the church of great consequence to carry the gospel into these parts of the world to help on the coming of the fulness of the Gentiles.

Joseph Smith came of such ancestry.

### *Joseph Smith Restored Knowledge of Living God*

A new religious idea was launched that day when the Father and Son appeared to Joseph. The doctrine of "grace," the outgrowth of the Protestant Reformation from Luther's and John Calvin's day, was met by the divine truth again that man is in the image of God and is free to work out his salvation. The divinity of man was emphasized anew. A part of the greatness of any man, a sign of his worth, appears in the unbounded reverence wherewith he stands or kneels before his Maker. One great trouble today is the fact that man has not esteemed himself high enough. Man has forgotten the divine injunction of the Master when he said:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

Considering the gospel, the same energy and aspiration are needful today as in the days two thousand years ago. Whenever the followers of the Master have lived on the highest levels, they have struggled for one tremendous thing: The regeneration of the world in the light of the divine. When the knowledge of the Living God is lost, Christianity becomes merely a name. Joseph Smith was thrown back upon one thing and that was to ask. A spiritual world dawned within the content of his soul. From his youth up, he sought for an understanding of the will of God and the way to attain the kingdom of God. It meant to possess the priesthood, and to possess this light and power meant to live the life true to his God. Man never reaches after the divine unless the divine works and is acknowledged in his own life.

From his life, his writings, his revelations, the Prophet had but two main ideas at heart: first, to establish within the minds of men the spirit, the knowledge of God's holy word; second, the dream to preserve the government of the United States and its divine Constitution, that man might find life and peace in its laws. In other words, religion can come to birth in the soul of man only through a conquest of the ordinary, natural world which surrounds him.

### *The Divisions of Christendom*

The terrible persecutions which he had been called to withstand had made of him a man of God. He with his people had been driven

from place to place, their lands taken from them, and their families scattered and put to sorrow and want. There was no redress. An undying hope lay in his heart, and subsisted through all the adverse fortune and tragedy which he and his people endured. Their hope was founded on the new vision, and they were blessed with a forward outlook. His people clung to him. Not once did he utter a discouraging word, but kept his eye on the goal which would yet be attained. He had grown to manhood in a new age of the world's history. He had noted the divisions of Christendom. To him it was the most conspicuous reproach and its chief cause of inefficiency. How could the pure word of God be taught, for the different divisions were a denial of his spirit of love and fellowship. The whole Christian world was a dismembered condition of all groups and sects. Grotius, the Dutch historian, had said in the seventeenth century that the teachings of Christ were going from the world, and Leibnitz, the German scientist, declared that the teachings of Christ were lost in the varied teachings of such men as Luther, Calvin, and Erasmus. Today thinkers like Stanley Jones, Adolph Deissman, T. Z. Koo, Karl Barth, Ivan Lee Holt, and a host of other leaders in thought have been put to wonder just what the pure doctrines of Christ are. Herbert L. Willett, professor emeritus of Oriental languages at the University of Chicago, made this statement in 1939:

The church although weakened by divisions, has rendered important services to other generations, but today it is facing problems so serious that it is forced to realize the enormous liability which its divided condition involves.

Among these are the class hatreds which prevail, the exploitation of youth by commercialized amusements, the lure of vicious literature, and the yet unsolved drink problem. These are the present issues which the "dismembered church is unable to encounter with success." "Divide and conquer" were the words which Milton put into the mouth of Satan in the assembly of the rebel angels.

### *The Compensations of Hardship*

They stood their sufferings with a feeling that the compensation would be a divine sweep of God's message. Cheerful, they accepted the heavenly call without murmur, and they "made their suppers of songs." What astonishes us still more was their resignation, their respect for government. With meekness, patience, and goodness, they left their homes to give the glad tidings of a new day.

This is why our history has been tragic. It is illustrated in the famous march of the seventies of the Church from Kirtland to Missouri in 1838, when six hundred men, women, and children started out amid the storms of persecution, plodding on day by day in cloud and sunshine and camping together at night with their prayers to God for protection and rest that they might continue their march on the

morrow. As President Joseph Young said after the long weeks of weary travel were over.

The compensation of this journey into the West will be seen and realized by our children some day.

God was their sun and shield. As the Psalmist said, he was the health of their countenance, and his presence put gladness in their hearts.

### *Sublime Moral Teachings*

As one reads the Doctrine and Covenants, the revelations of God to the Prophet, one is overawed with the sublime teachings pertaining to the moral life of man. "The spirit and body are the soul of man," and the soul shall be purified by living the highest ethical laws that have been given to man: the Ten Commandments, the Sermon on the Mount, the Parables of Jesus, and the many examples of the way Jesus dealt with men. The fourth section of the Doctrine and Covenants tells of the characteristics of a pure soul. The spirit must be made clean; the body must be made clean. Wrong and sin must be overcome. To bring the teachings of the Prophet within the confines of a mere essay is impossible. There is a majesty to his teachings that requires faith in God, prayer, and a realization of the power of the Holy Priesthood which you and I here today realize in our very lives. The gospel to him were beauty, truth, and goodness. The farms and cities and homes which the Saints built on the frontier give testimony of their knowledge of the institutions of civilization. Around their temples, they planted their lawns and flowers; the homes were purified by their lives. Moral perfection was based on spiritual and bodily perfection. As they reached a juster appreciation of their human needs, the regard for a pure body and spirit took its place as one of the three requisites of human character, along with the love of truth and the love of goodness.

### *Civic Idealism of the Prophet*

The Prophet directed his people to build their temples, and in that grand old edifice—the Kirtland Temple, and later in that other majestic temple at Nauvoo—their hopes were realized. They were erected to God and required the human constants of the people who built; hunger, and labor, seedtime and harvest, love and death all operated to build those noble and sacred houses. Little wonder that they could say:

O God, in every temple, I see people who  
see Thee.  
And in every language I hear, they praise  
Thee.

The civic idealism of the Prophet of God is shown in the lovely

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old cities of Kirtland and Nauvoo, rising from town governments to civic centers. They exemplified the words of Isaiah of old:

... We have a strong city; salvation will God appoint for walls and bulwarks.

Open ye the gates, that the righteous nation which keepeth the truth may enter in. (Isaiah 26:1,2.)

In the study of their fields and gardens, one is reminded of the story of the beautiful garden found in the *Odyssey* of Homer, which some say, is a reflection of the tradition of the Garden of Eden. Certainly they illustrate what Goethe said in the last scene of *Faust*:

I found God in trying to make the earth beautiful.

### *The Kingdom of God a Concrete Reality*

And now to conclude. The Prophet established the Church of Christ as it was designed by the Master. As Jesus set forth the reality of the kingdom of God as spiritual and subjective—as “righteousness and peace and joy in the Holy Ghost,” it is also true that he set forth the establishment of this kingdom as a concrete, organic reality, small indeed at its beginning. So today is the Church separate from civic and political government and composed of the people who follow his teachings. This is a glorious part of my theme which time forbids my amplifying. We read in the gospel of Luke how Jesus chose twelve apostles who were willing to act as his heralds of the kingdom; and with the seventy, these were sent into the world to teach the gospel. So in this day, after the Church was organized, the Twelve and the seventy were sent forth to evangelize the world. The Church is a coherent organization, which can be coterminous with the nation or the whole world, but is not dependent upon, nor derived from existing forms of civilization. It is the organized concrete expression of the kingdom of God.

Paul the apostle made this point clear as recorded in the first chapter of Colossians:

And he is before all things, and by him all things consist.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (Colossians 1:17,18.)

### ELDER MARION G. ROMNEY

#### *Assistant to the Council of the Twelve Apostles*

This morning we listened to the prophet of the Lord say that we are living in the time when the prophecy,

... the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:14.)

is being fulfilled. This afternoon we heard Elder Joseph F. Merrill of the Council of the Twelve paint a word picture of some of the evil



things rampant in the world today. It is my firm conviction that if the Latter-day Saints are to go successfully through the crisis in which we now find the world, they must have in their hearts the certainty that the early pioneers had, to which Elder Widstoe referred this morning. We can have that certainty because we have the right to be taught by the same power which taught them.

*"We Have the Holy Ghost"*

On one occasion the Prophet Joseph Smith was in Washington talking to a President of the United States. I believe it was President Van Buren. The President of the United States said to the Prophet of the Living God, "What is the difference between you"—meaning the Church he had founded under the inspiration of God—"and the rest of the Christian world?" And the Prophet Joseph answered that question in one sentence, "We have the Holy Ghost."

The Saints who crossed the plains almost a hundred years ago obtained their certainty by the power that Joseph Smith referred to, the Holy Ghost. He teaches us direct from God.

Some people have said that Joseph Smith was an unlearned man. He was an unlearned man in the things of the world, but the day he came out of the grove, following the first vision, he was the most learned person in the world in the things that count. When he came out of that grove, he knew more than all the world put together about the great question of the resurrection, which had been argued from the time man began to think seriously, because he had seen standing before him, the resurrected Christ. When he came out of that grove, he knew more about the nature of God than all the world. There had been many books written; philosophers had spent their lives trying to find out the nature of God, but when God took Joseph in hand to teach him he cut through all material things and taught Joseph the truth about these and many other important things.

Now, every member of this Church has had hands laid upon his head and has listened to words about like this, "Receive the Holy Ghost." And every Latter-day Saint has the right to receive the Holy Ghost and be guided, through these perilous times in which we live, by that Spirit.

There are two sources, and as far as I know only two sources, from which we may expect to gain guidance that will safely bring us through. One source is through our righteous living, so that we can have the dictates of the Holy Spirit, and the other source is from the words spoken by the men whom we shall sustain as prophets, seers, and revelators here in this conference.

*Importance of Attending Sacrament Meetings*

There are two or three things that are very necessary for Latter-day Saints to do in order to have the Holy Spirit, and I want to talk this afternoon about one of them. It is partaking of the sacrament. In the fifty-ninth section of the Doctrine and Covenants, where the

Lord specifies certain commandments especially applicable to the land of Zion, he says among other things:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (D. & C. 59:9.)

The Melchizedek Priesthood quorum presidencies throughout the Church are requested to report to the general priesthood committee of the Council of the Twelve the performance of their quorum members with respect to various Church activities. One of the activities reported is attendance at sacrament meetings; another is keeping the Sabbath day holy.

In reviewing some of these reports, my interest has been challenged by the great number reported to be keeping the Sabbath day holy, who do not attend sacrament meetings. Now, of course, I realize that there are circumstances under which Church members may and do keep the Sabbath day holy without attending these meetings, but in the absence of compelling circumstances, I feel that proper observance of the Sabbath day requires attendance at sacrament meetings.

I wish that more of the members of the Church would regularly attend them. It would be to their own spiritual well-being, and I fervently seek the sustaining power of the Holy Spirit while I attempt to tell you why.

In the first place, we are under solemn obligation to attend sacrament meetings, for the Lord has required all who believe and are baptized in his name to do so. It is evident that he also instructed the original Twelve when he first instituted the sacrament, for we read that following Peter's great Pentecostal sermon,

... they that gladly received his word were baptized: ... And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. (Acts 2:41-42.)

We learn from the Book of Mormon, where the record is more complete, that the resurrected Lord gave specific instructions to his disciples among the Nephites that they should administer the sacrament unto all those who should believe and be baptized in his name, and "... this shall ye always observe to do," (III Nephi 18:6.), he admonished them. "... Behold, ye shall meet together oft" (III Nephi 18:22), he said unto the multitude, and it is recorded that "... they did meet together oft to partake of bread and wine in remembrance of the Lord Jesus." (Moroni 6:6.)

In this dispensation, in the revelation in which the Lord pointed out the day on which the Church was to be organized, he also said:

It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus. (D. & C. 20:75.)

A little later he fixed the time and frequency of such meetings with this instruction:

... thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (*Ibid.*, 59:9.)

### *Obedience to Commandments Brings Growth*

I believe that every time we act pursuant to a commandment of the Lord, we comply with some fundamental principles of growth, for he never requires us to do a useless thing. Rarely, however, are the purposes for which a commandment is given and the beneficial results which follow obedience thereto set forth with such clarity as they are with respect to this commandment.

In explanation of it, we are taught that the bread is to be eaten in remembrance of the body of the Savior, and that the water is to be drunk in remembrance of his blood which was shed for us. It follows, then, that this sacred ordinance is to direct our thoughts to the central and most important events of earth's history, the suffering, death and resurrection of the Lord Jesus.

It has always seemed significant to me that from the earliest times until today, there has been among all peoples who have believed and accepted the gospel, a frequently repeated ordinance pointing their minds to these great events. In the early morning of earth's temporal existence, at the Lord's command, Adam built an altar and offered sacrifice, although at the time he knew not why. As a consequence of his obedience and for his enlightenment, an angel appeared unto him and

... spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. (Pearl of Great Price, Moses 5:7.)

The sacrificing of the firstlings of their flocks by true believers in Christ, in contemplation of his great sacrifice, then future, continued until his death. The thoughts of his people were thus repeatedly pointed forward to his great atonement. Since his death, the minds of his followers have been turned back to that event by the sacrament.

### *Partaking of Sacrament a Spiritualizing Experience*

Now partaking of the sacrament is not to be a mere passive experience. We are not to remember the Lord's suffering and death only as we may remember some purely secular historical event. Participating in the sacrament service is meant to be a vital and a spiritualizing experience. Speaking of it, the Savior said:

... And it shall be a testimony unto the Father that ye do always remember me. (III Nephi 18:7.)

In order to testify, one's mind has to function, and it must be concentrated upon the thing to be testified. And we are not only to partake of the emblems of the sacrament in remembrance of the Redeemer, testifying that we do always remember him, but we are also thereby to witness unto the Father that we are willing to take upon us

the name of his Son and that we will keep his commandments. This amounts to a virtual renewal of the covenant of baptism, for you will recall that candidates for baptism are, among other things, to

... witness before the church that they ... are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end. (D. & C. 20:37.)

Now there is a doctrine abroad in the world today which teaches that the physical emblems of the sacrament are transformed into the flesh and blood of Jesus. We do not teach such a doctrine, for we know that any transformation which comes from the administration of the sacrament takes place in the souls of those who understandingly partake of it. It is the participating individuals who are affected, and they are affected in a most marvelous way, for they are given the Spirit of the Lord to be with them. This is promised in the sacrament prayers. The sacredness and importance of these prayers is evident from the fact that they have always been given to the Church verbatim. In this dispensation they were dictated to the Prophet Joseph Smith by direct revelation from heaven. In them, in addition to the promise, the whole purpose of the sacrament is set forth. Let me repeat to you the blessing on the bread:

O God, the Eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the Eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them; that they may always have his spirit to be with them. Amen. (D. & C. 20:77.)

### *Companionship of Holy Spirit Promised*

While instructing his Nephite disciples with respect to the sacrament, Jesus twice repeated to them the promise:

... And if ye do always remember me ye shall have my Spirit to be with you. (III Nephi 18:7, 11.)

It is the overwhelming importance of realizing this great promise that makes regular attendance at sacrament meetings so imperative, for if we can but have the companionship of his holy spirit, we shall be able, as the Lord admonishes, to keep ourselves more fully unspotted from the world, and furthermore we shall be neither deceived nor disturbed in our faith by the evil about us.

Now, my brethren and sisters, may the Lord shock us into an appreciation of what it means to attend regularly sacrament meetings and acceptably participate in the sacrament service. If we will increase our attendance from about twenty percent to forty percent, we shall double our spiritual power for righteousness in the world, which, may the Lord help us to do, I humbly pray in the name of Jesus Christ. Amen.

The Singing Mothers and the congregation joined in singing the hymn, "O Say, what Is Truth?" Hymn Book page 2, L. D. S. Hymns No. 191.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

My beloved bretheren and sisters, I crave an interest in your faith and prayers for the short time that I shall stand before you. I feel that without it and without the Spirit of God, it would be useless for me to attempt to say a word of comfort to any of us.

Thus far in this conference I have enjoyed very greatly what has been done and said. I likewise enjoy very much the privilege I have had of shaking hands with so many of the men and women whom I esteem to be my friends, and I wish it were possible to shake hands with all of you and know you well. We get a great deal of comfort in moving among you as we visit the stakes and attempt to deliver a message that will be helpful.

#### *The Two Great Commandments*

These are very trying times, trying to all of us, I presume, and it has already been said in this conference that no man seems to be smart enough to tell us just what to do to correct our troubles. I wish I knew the answer. I believe, however, the Savior told us about what we should do if we would live in peace and happiness and live successful lives. Last night we listened to a statement of the work that is being done by our welfare organization in the Church, an expression of unselfish devotion to an ideal. Christ said the great commandment is to love God, and the second is to love our fellows as we love ourselves. I see in that the simple statement that we should drive out of our hearts all selfishness, for until we get rid of selfishness we cannot well love our neighbors as we love ourselves.

#### *Spirit of God Needed in Affairs of Men*

As I study history, I believe I see that every great war of aggression the world has suffered has been prompted by avarice and greed and selfish desire, sometimes not on the part of all the people but at least on the part of the people who have the power to bring the others into aggressive action against their neighbors; and I believe the war that we have just had and the war that preceded it were precipitated on the world by nothing but greed and avarice and selfishness. I do not expect to live to see the time when people will not do those things, but some day may come when an arrangement can be reached such as will prevent the aggression of one nation upon another, of a strong nation upon a helpless one. If that time ever comes, it will come because the Spirit of God shall inspire men to draft policies to prevent it.

We not only have international troubles of that kind, but we also have interstate troubles that grow out of the same motives, and they trouble us sometimes very definitely and personally. I believe that they also would vanish if people could gain the Spirit of God and act under its inspiration. If our legislators could give themselves to the duties of their office, if they would never have a selfish motive in what they do, perhaps better laws could be drafted. If the men who control the big business of the nation should realize that their own welfare rests upon the welfare of the people that they employ, perhaps they could in that way be helpful. And then if the employee likewise could realize that his welfare depends upon that of his employer, perhaps they could get together in a more helpful spirit, and some of these evils could be eradicated.

### *Unselfishness Vital in Church Service*

Then if we in the stakes and wards could drive out of our hearts and our souls the spirit of selfishness, we could do our duty only with the thought of helping the great organization of which we are a part. We likewise could help to bring about that day; but we are human; we are intensely human; and self-preservation, we are told, is the first law of nature. There is selfishness in it, and it is because of the tremendous struggle that it will take to drive it out of our souls that the love of neighbor gained such prominence in the teachings of Christ. It is likely the greatest struggle we would have to make with ourselves to become absolutely unselfish. But the things we do, we expect to redound to our own honor and our own glory, and frequently we measure our willingness to perform them on that standard. It is not right.

I once heard a young man as he addressed a seventies' convention in Barratt Hall say, "There is no measure to the good that a man may do if he does not worry as to who gets the credit for it." That is a great and glorious principle of action. I think if nations would work for the welfare of the group, and if the governing elements within nations could work for the welfare of the group; if those who work could work for the welfare of the whole, the Spirit of God would have an opportunity to work upon their souls and make better men and better women of them, bringing peace and prosperity and the alleviation of all suffering. It is a wonderful task; it is perhaps the greatest task of all, and it will never be realized without the Spirit of God to prompt it. We will never get that Spirit until we weed out of our habits those vices of which Brother Merrill has spoken this afternoon. Perhaps if we could come to live chaste and upright lives, we would then have a right to claim from God his Spirit; and getting his Spirit would help us to become unselfish; and becoming unselfish we could love our neighbors as we love ourselves. I have a picture of this body of men and women going away from this building with a definite resolution to drive out from their hearts every vestige of

selfishness and to devote themselves with greater sacrifice to the well-being of their brothers and sisters, their fathers and mothers, their neighbors, and the nation at large. I wish that God would give us this Spirit. If all of us who are here and if all who are listening to the sound of the radio waves that go forth would devote themselves to that one purpose, then this conference would fill the measure for which it was called together. The world would be better, and God would reign in the hearts of men. That he may help us to do this, I pray in the name of Jesus Christ, Amen.

### ELDER SPENCER W. KIMBALL

#### *Of the Council of the Twelve Apostles*

My brothers and sisters: This is an inspiring experience. I have listened with great interest to the testimonies and the remarks of my brethren. I am sure that today there are many hundreds of thousands of Latter-day Saints throughout the world represented by you and who, with you and us, are today bearing testimony of the divinity of this great work.

Some of the bretheren have mentioned our great heritage and our ancestors who have left us that heritage. Brother Widstoe mentioned members running into the many thousands who crossed the plains at great personal sacrifice. There were thousands of that number who died between Nauvoo and the Salt Lake valley and sealed their testimonies with their blood. They were martyrs to a great cause, as was their prophet, seer and revelator.

#### *Martyrs for a Great Cause*

I wish to say a few words about martyrs. Webster says a martyr is one who voluntarily suffers death for refusing to renounce his religion.

About one hundred fifty years before the birth of Christ, there came among the descendants of Lehi, a prophet named Abinadi. Fearlessly he preached repentance to King Noah and his faithless people who were guilty of all the crimes known to men. He boldly denounced their immoralities, and called them to repentance. "... Away with this fellow," the king had commanded, "and slay him; for what have we to do with him, for he is mad." (Book of Mormon Mosiah 13:1.) They attempted to lay hands on him, but he warned that God would not let them harm him until his message was delivered.

And he spake with power and authority from God. (*Ibid.* 13:6.)

Then Abinadi prophesied the coming of the Messiah, his life, ministry, and death. The king commanded that he be bound, cast into prison, and threatened:

... thou shalt be put to death unless thou wilt recall all the words which thou hast spoken evil concerning me and my people. (*Ibid.* 17:8.)

Abinadi answered that he would recall nothing and, having been sent of God to deliver a message, he would continue until his mission was finished. When his testimony had been fully borne, they beat him and burned him at the stake, a martyr for a great cause.

Then there was Stephen, one of the seven men called by the apostles to look after the welfare work of the church. And he was "... full of faith and power, did great wonders and miracles among the people." (Acts 6:8.) But he was arrested. "And (they) set up false witnesses" who testified against him with all kinds of accusations. He spoke at length a warning, quoting scripture, calling to repentance and testifying of his Redeemer and Lord, reminding them of their part in his betrayal and crucifixion. Men cannot stand to be denounced for their sins. They cast him out of the city and stoned him.

There was Paul, who had given consent to the martyrdom of Stephen, who was also to seal his testimony with his blood for, tradition has it, that he was mobbed at Iconium; stoned at Lystra; dragged through the streets and left for dead; imprisoned and whipped at Philippi; abused at Thessalonica, arrested at Jerusalem and sent to Rome where he was in prison for two years. In the Mamertine prison he languished for nine months with Peter, and finally was beheaded with the sword, at the command of Nero.

Peter, who witnessed much of the Lord's ministry, his transfiguration, his death and resurrection, and became the leader of the church, was also to seal his testimony with his blood. Imprisoned many times and subjected to much physical abuse, writers say that he was crucified in Rome after nine months' imprisonment there and that he chose to be crucified with his head down since he felt he was unworthy to meet death in the same posture as did his Lord.

### *The Martyrdom of Jesus the Christ*

The martyrdom of Jesus the Christ is well established—it followed closely the pattern. His life was the perfect life. His enemies, failing to find any guilt in him, resorted to mobocracy to end his life. He answered their every question, performed miracles which astounded them, did good everywhere, but chastised and rebuked them for their adultery, insincerity, drunkenness. He threatened their vainglorious way of life; he called them hypocrites, vipers, and murderers of prophets. He had restored the gospel and established his kingdom. It was inevitable that he should die to witness eternally of its divinity. His every word was criticized; he was accused of being a deceiver, a glutton, a winebibber, a common person associating with publicans and sinners. They called him a Sabbath breaker, a usurper of authority, a tax evader. They charged him with heresy and sedition. He was said to be an ignoramus, a blasphemer, and accused of being born of fornication. He was arrested, spat upon, torn with thorns, mocked and beaten. He was seized by a vile mob led by one from his inner circle who had maliciously planned to betray him.



Chief priests and elders took "counsel against Jesus to put him to death." Magistrates found no fault. The governor examined the prisoner but washed his hands saying:

... I am innocent of the blood of this just person: see ye to it. (Matthew 27:24.)

And Judas had finally repented and cried:

... I have sinned in that I have betrayed the innocent blood. (*Ibid.*, 4.)

The Savior had told his followers of his approaching death. He must die for the sins of the world and to seal his testimony. This he knew. His hour had come. They crucified him, the Son of God, on Calvary.

### *Joseph Smith's Testimony Sealed with His Blood*

Another day dawns—a new dispensation; the heavens are opened. The Father and the Son bear witness again to earth. Other heavenly visitors restore priceless blessings to men, and another martyr gives his precious life to testify to a faithless, skeptical, and unbelieving world that a personal God lives; that Jesus his Son is the Redeemer; and that truth is again restored. The details of the life of Joseph Smith are familiar to us. He announced at once his glorious vision of the Father and the Son and was immediately oppressed and persecuted. Modern scribes and Pharisees have published libelous books and articles by the hundreds, imprisoned him some forty-odd times, tarred and feathered him, shot at him, and did everything in their power to destroy him. In spite of their every effort to take his life, he survived through more than a score of years of bitter and violent persecution to fill his mission, until his hour should come.

Twenty-four years of hell he suffered but also twenty-four years of ecstasy he enjoyed in converse with Gods and other immortals! His mission was finished—heaven and earth were linked again; the Church was organized; Brigham Young and other great leaders were trained to carry on; and he had conferred upon the heads of the Twelve every key and power belonging to the apostleship which he himself held, and he had said to them:

I have laid the foundations and you must build thereon, for upon your shoulders the kingdom rests.

And his hour had come to seal with his blood his testimony, so often borne to multitudes of friends and foes. His Judas came from his own circle—Governor Ford was his Pontius Pilate, Nauvoo was his Gethsemane, and Carthage his Calvary. There were also modern Pharisees to goad the mobs—and another martyr testified.

### *Martyrs Lived to Complete Their Work*

Someone has said, "Anyone can found a religion," and Talley-

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rand answered: "Yes. If he is willing to die for it." And the martyr is willing to do exactly that. But the powers of earth and hell cannot take him 'till "the hour is come."

Abinadi when threatened by Noah's soldiery, cried out:

Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver; . . . therefore, God will not suffer that I shall be destroyed at this time. (Book of Mormon, Mosiah 13:3.)

Ye see that ye *have not power to slay me*, therefore I finish my message . . . and then it matters not whither I go, if it so be that I am saved. (*Ibid.*, 13:7-9. Italics author's.)

Life had been pleasant, but even death was not bitter, for as God has said:

. . . those that die in me shall not taste of death, for it shall be sweet unto them. (D. & C. 42:46.)

It will be recalled that Peter was released from prison by an angel and protected in many ways 'till his work was finished. And Paul likewise. No violence could take his life until he had borne his testimony to Rome and Greece and other lands. But finally he made the prophetic statement to Timothy:

For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. (II Tim. 4:6,7.)

There was no fear in his approach to eternity—only assurance and calm resignation to the inevitable martyrdom which he faced. He did not want to die but was willing thus to seal his testimony of the Redeemer.

Though the Savior had numerous times been in most hazardous situations, it was clear that his life could not be taken until his work was finished. A large crowd of people had surrounded him, and there was much tumult in the temple.

. . . they sought to take him: but no man laid hands on him, because his hour was not come. (John 7:30.)

And again:

. . . Jesus walked into Galilee: for he would not walk in Jewry, because the Jews sought to kill him. (*Ibid.*, 7:1.)

His brethren dissuaded him and said:

. . . Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. . . If thou do these things, shew thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come. (*Ibid.*, 7:3-6.)

But when the work was established, the Church organized, the keys delivered, the apostles trained, he had said to his brethren:

. . . Go into the city to such a man, and say unto him, The Master

saith my time is at hand. I will keep the passover at thy house with my disciples. (Matthew 26:18.)

Then the Lord had gone into Gethsemane to pour out his heart to God. Here he had said again to his beloved Peter, James, and John who sleepily sat by while he had prayed:

... Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. (*Ibid.*, 26:45.)

Joseph Smith had also recognized the inability of his enemies to end his ministry prematurely. He said:

All the enemies upon the face of the earth may roar and exert all their power to bring about my death, and they can accomplish nothing, unless some who are among us, who have enjoyed our society—called us brother, saluted us with a kiss—and by falsehood and deceit, stir up the wrath and indignation against us—we have a Judas in our midst.

His hour had come, his ministry finished. Now his enemies might prevail.

### *Lives of Martyrs Given Voluntarily*

Into the pattern of martyrdom comes the voluntary phase. In every instance the martyr could have saved his life by renouncing his program. Abinadi had been told he would be put to death. But he answered:

... I will not recall the words which I have spoken ... for they are true; and that ye may know of their surety I have suffered myself that I have fallen into your hands. Yea, and I will suffer even until death, and I will not recall my words, and they shall stand as a testimony against you. And if ye slay me ye will shed innocent blood, and this shall also stand as a testimony against you at the last day. (Book of Mormon, Mosiah 17:9, 10.)

The Savior had said:

... I lay down my life for the sheep. ... No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. (John 10:15, 18.)

When Peter in the garden had smitten off the ear of one of the servants of the high priest, Jesus said to him:

... Put up again thy sword into his place. ... Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? (Matt. 26:52, 53.)

### *Closing Events in Life of Joseph Smith*

Joseph Smith did not want to die. He had so much to live for, with his family, his friends, with his interest in the expanding kingdom, and he was still a young man, but though he hoped and prayed that the cup could pass, he knew it was inevitable. He said:

I am going like a lamb to the slaughter. But I am as calm as a summer's morning; I have a conscience void of offense toward God and

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all men. I shall die innocent and it shall yet be said of me—"he was murdered in cold blood."

How he wanted to live! He lingered as he passed his farm and said plaintively:

If some of you had such a farm and knew you would not see it any more, would you not want to take a good look at it for the last time?

And as he left Nauvoo, his longing eyes surveyed the city beautiful.

This is the loveliest place and the best people under the heavens—little do they know the trials that await them.

His farewell to Brother Wells was full of pathos: "I wish you to cherish my memory." And while waiting the foul blow in Carthage jail he had said:

Lay your head on my arm for a pillow, Brother Fullmer— I *would* like to see my family again—I would to God that I might preach to the Saints in Nauvoo once more.

This was his Golgotha; he seemed to know. He had said:

Boys, if I don't come back, take care of yourselves. I am going like a lamb to the slaughter.

And a slaughterer it was! The shots rang out! And freely flowed the blood of martyrs, for Hyrum, his older brother, had chosen to remain with him. This precious blood soaked into the earth, sealing an undying and unanswerable testimony which continued to ring in minds and hearts.

He bore record:

I had actually seen a light, and in the midst of that light I saw two personages and they did in reality speak to me. . . . I have actually seen a vision, and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it and I could not deny it, neither dared I do it.

He approached and actually confronted his tragedy. His dying words were: "O Lord, my God!"

### *Testament Made Effective by Death of Testator*

In the final hours of the life of the martyr comes a calm serenity that baffles all human explanations. It is an unanswerable challenge to those who would rationalize and explain away.

Abinadi faced his enemies triumphantly:

. . . [they] durst not lay their hands on him, for the spirit of the Lord was upon him; and his face shone with exceeding luster, even as Moses' did while on the mount of Sinai, while speaking with the Lord. (op. cit. 13:5.)

They bound him and "scourged his skin with faggots" and when the flames began to scorch him he prophesied concerning them and cried:

"O God receive my soul!" He died and sealed the truth of his words by his death. (*Ibid.*, 17:13-20.)

And as the death sentence fell upon Stephen,

... all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. (*Acts* 6:15.)

As the bestial mob viciously hurled stones to take this guileless life, the young martyr looked up and saw the heavens opened and saw

... the glory of God, and Jesus standing on the right hand of God. (*Ibid.*, 7:55.)

and as his bruised and bleeding body had reached the limit of physical endurance he fell to his knees and cried with a loud voice: "Lord, lay not this sin to their charge!" and another soul had sealed his testimony with blood.

The Savior stood the humiliation, the mockery, the physical pain with patience and tolerance, but he did not want to die. He loved life in spite of his persecutions. He prayed,

... O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. (*Matt* 26:39.)

And then had come his betrayal, his trials, mockery though they were, and his execution.

Though his precious life was being taken by the unscrupulous degenerates yet,

... said Jesus, Father, forgive them; for they know not what they do. (*Luke* 23:34.)

As his life ebbed out he cried aloud:

Father, into thy hands I commend my spirit. (*Ibid.*, 23:46.)

Paul said later:

For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. (*Heb.* 9:16-18.)

But they had borne witness; truth was established; blood had been spilled; and the testimony would stand eternally against those who rejected the truth and were the villains in the tragedies.

### *Blood of Martyrs the Seed of the Church*

But martyrs do not die. They live on and on. When the Savior said, "It is finished," he referred to his mortal experience; for his crucifixion marked but a milepost in his ever-expanding power. Hundreds of millions have been influenced for good by this perfect life and martyr's death. He had said himself:

And whoso layeth down his life in my cause, for my name's sake, shall find it again. (*D. & C.* 98:13.)

His work continues to spread to this day.

The blood of martyrs is the seed of the Church.

Stephen *dead* is greater than Stephen *alive*. His sermons continue to inspire his readers.

When Nero sends the other Christians to the lions, it is said, he sent Paul the Roman citizen to the headsman and the block. Perhaps, but it is unimportant. Paul walks and talks in every house in Christendom. (Book of Courage.)

And Joseph Smith, our Prophet:

He could have yielded and perished, but standing resolute, he lives forever.

His work was not lost. His testimony goes steadily forward, on to infinity. As Alma had carried the torch for Abinadi, the apostles for the Savior, now came Brigham Young and the Twelve to continue the work of restoration.

Men do not give their lives to perpetuate falsehoods. Martyrdom dissipates all question as to the sincerity of the martyr. Personalities do not survive the ages. They rise like a shooting star, shine brilliantly for a moment and disappear from view, but a martyr for a living cause, like the sun, shines on forever. Great characters, students, businessmen, scientists, followed the youthful prophet to his death. They were not deceived. They lost him in martyrdom but inspired with the divinity of the Cause went forward without hesitancy. Thousands gave lives they could have saved, in Missouri, Illinois, and crossing the plains, and today a great people hailed for their education, practicability, and virtue, stand to bear witness that the martyrdom of Joseph Smith, like that of the martyrs before him, is another of the infallible proofs of the divinity of the gospel of Jesus Christ, restored in its fulness through that humble prophet.

I bear testimony, my brethren and sisters, that this is the gospel of Jesus Christ, that Joseph Smith is a prophet of God, and that he will continue to live on eternally. This testimony I bear in the name of Jesus Christ. Amen.

#### President George Albert Smith:

We have just heard from Elder Spencer W. Kimball of the Quorum of the Twelve. Elder Elbert R. Curtis, former President of the Western States Mission, will be our next speaker. While he is coming to the stand I want to call attention to one or two things.

I have a telegram here. This telegram is sent to Brother Harold B. Lee, who has been identified with the program of the Government in looking after our servicemen. It comes from a long distance—from Korea, and says:

"Greetings to all the Saints at home on this 116th anniversary of the restoration of the Church of Jesus Christ. We always shall think of being

there to attend General Conference to commemorate this great event. However, we are doing the next best thing here in Korea by holding a Korea-wide conference in Coon, April 7, to show our appreciation for the Lord's blessings. Sincerely your brethren in Korea.

Everywhere in the world is represented. I was just thinking as I sat here today: Where will you find a religious congregation such as this where are assembled prominent business men who have left their business and traveled hundreds, and some times thousands of miles, to be here, also mayors of cities, prominent men of affairs, the Governors of states and others? We have had with us the Governor of one of our largest states in Conference all day, sitting here like the humblest of our congregation. You will find here mothers, who have left their families and homes to come long distances to be in Conference. We have at this Conference representatives from nearly every state of the American Union, and the presidents of missions and their associates, who preside in various parts of the United States. Where will you find anything else like it? I would not be surprised if before the Conference is over, we will hear from other sections of the world. We have already heard from Hawaii this morning, and so we are connected very closely with the affairs of states and of nations and of the world.

We will now be pleased to hear from President Curtis, former president of the Western States Mission.

### ELDER ELBERT R. CURTIS

*Former President of Western States Mission*

This great sea of faces is not only inspiring, it is awe-inspiring. I am very sure there is nothing in all the wide world quite like Temple Square at conference time. It always leaves me grateful for my membership in this church and my association with this people and for the priesthood with which I have been blessed.

I am reminded that the Prophet of the Lord who announced me just now, was my mission president twenty-five years ago in Europe. It was my privilege to live under the same roof, to kneel in family prayers, and to eat at the same table with this grand man and his family. President Smith was succeeded by Elder Orson F. Whitney and President David O. McKay, with whom I also had the privilege of being associated. I am grateful that through the years my appreciation for them as servants of the Lord and as prophets, which I know them to be, has not diminished.

I shall never live long enough to express my appreciation for the privilege which has now been mine for nearly four years to preside in one of the great missions of the Church, for the privilege of laboring with your sons and your daughters,—there were nearly one hundred eighty of them at one time prior to the war.

In and of itself, I believe the growth and the development, the unfolding that comes to a clean young man or woman is evidence and

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testimony of the divinity of this great work. It was a privilege to meet with them in their report meetings where they bared their souls and testified in humility of the goodness of the Lord to them and of the power of the priesthood. At one such meeting, one of our missionaries testified that there were angels present in the room.

I believe that no greater work exists in the world than missionary work. I love it. I never tire of the story of Joseph Smith and the restoration, and the testimonies that are borne like Brother Kimball's. I had bread for my meal today at noon; I had it for my meals yesterday. If the Lord blesses me I hope to have it tomorrow. I love these testimonies; as they are the bread of life to me—I never tire of them. This is God's work. It is a wonderful privilege to preach it in the world and to assist those who do preach it.

The Western States Mission covers a large part of six states, extending from the southern extremity of the United States on into the Black Hills of South Dakota and from the Utah line into Iowa. It is peopled by a splendid people, many of whom have come from the Wards and Stakes of Zion, where they have been trained in the quorums and the organizations of the Church. They are giving a wonderful service in teaching and preaching the Gospel by their lives as well as helping in our organizations.

It would be impossible, I think, to properly evaluate the services that have been rendered by your young sons in uniform, and many of them have been accompanied by young wives. It has been a new experience to our people in the mission field to meet young men and women, other than missionaries, who come from the body of the Church. As we lost our missionaries, these young men have stepped into the harness, and carried responsibility in a wonderful way: their wives served likewise. We have been able to hold together our branches and organizations and continued to grow.

The Western States Mission, and I am thankful to report it, is ready for twelve new chapels, and for some remodeling in other branches. Our work has been limited in its growth only by lack of help. Some of our growth has been in finding our own people who have gone out from the body of the Church here.

I mentioned your young men in uniform. (We have had more military posts in our Mission than we have had Branches of the Church.) You have worried about your young people; you have prayed for them. It has been an inspiration to see them respond, to take part and to love and appreciate the Gospel more, I believe, sometimes than they were able to do at home. It has been an inspiration to visit with Chaplains, with Commanding Officers, to check on our boys' records, to help them to find themselves and to find the Lord—I believe after all that this is the most important thing.

One of our missionaries in reporting, completed what he had to say and sat down without having borne his testimony. I recalled him and said, "Elder, do you think that it is true?" He said: "President, I know it is true; it gives me goose pimples all up and down my spine."



I know that feeling; I have felt those pimples. It has been wonderful to help young men and women, and older ones, find the Lord.

One young man, just about to be released, bore his testimony and said: "I have found that in extremity I can get on my knees and talk to the Lord, and that testimony will go with me wherever I go in the world." And he has since been to the far corners of the world both as a soldier of the cross and as a soldier of his country, and has remained firm and true.

Another of our missionaries told of a difficulty he had been in, how he went around the corner and up the lane and talked to the Lord. As I have continued to correspond with them I find they are still "talking to the Lord" and that the testimony that He lives and is near us and that we are His children, as mentioned by President Smith this morning, will live with them as long as they live.

One of your sons who was called upon extemporaneously at one of our meetings said: "To the men of my company *I am the Mormon Church*. They may never know another member of our Church." And he is realizing that he is an Elder of the Church of Jesus Christ of Latter-day Saints and they must be different from other men and live differently and set an example.

Missionaries as soldiers—and that includes men and women in all branches of the service—are preaching the Gospel and have preached it and have prepared the ground, in our mission at least, for a glorious harvest. God speed the day now that they may change their uniforms and their calling and return to these spots to teach this wonderful message of the restored gospel of Jesus Christ.

I am thankful, my brethren and my sisters, for my testimony and the opportunity that has been mine to serve and for the way this work has gone forward with the blessings of the Lord. I pray that I may always be found worthy and that each of us may so be, to serve wherever called and in whatever capacity. I know that joy comes in the finding of souls for Jesus. God bless us, Amen.

#### **President George Albert Smith:**

I remarked that this is an unusual group. It occurs to me now that within the past few years men have given up business to go out into the world to preach the Gospel of Jesus Christ without compensation. I know of no other place in the world, no other community that produces such men and women. Ninety-nine years ago today Brigham Young and the Pioneers left Winter Quarters on their way to this land. They came across the plains ninety-nine years ago today. There was nothing but desolation in this valley; not even the Indians would live here; it was too dry and forbidding; but they came in obedience to the inspiration of the Almighty, believing that the Lord would open the way. We who sit here in this house today by the thousands, and who inhabit this section of the country today by the hundreds of thousands are enjoying the fruits of their faith and their devotion and their efforts.

Now today, at 5:00, on the brow of the hill up here at Emigration Canyon, ground will be broken for the monument that is to bring near to us these forebears of ours and those who came with them and before them. The mayor of our city, Mayor Glade, the Governor of our State, and a number of others—I shall not take time to read their names—will be there at the breaking of the ground, and the monument will be on its way. Granite is being placed, and it is remarkable to us how the way has been opened to complete this great monument that will be a part of the celebration that will occur next year, when we will all be grateful to our Heavenly Father and manifest it by coming together in goodly numbers. And so tonight all who have their conveyances, who can go up onto the hill, will be made welcome. And let us not go up there just out of curiosity. Let us go there with thanksgiving in our hearts to our Heavenly Father that we have lived to see the fruits of the lives of those who will be honored when that monument has been completed.

It is wonderful to belong to an organization that produces men and women such as have come out of this great Church under the inspiration of our Heavenly Father.

Now our session will be concluded this afternoon, and when we adjourn it will be until 10:00 tomorrow morning in this building.

The building has been filled and people standing all day long, in order that they might be present, not just to be with the crowd, but to feel the inspiration of our Heavenly Father as they assemble in his name to honor him and to worship him.

The Relief Society Singing Mothers of the Salt Lake Region will now sing "Song of the Redeemed," and the closing prayer will be offered by Paul E. Wrathall, President of the Grantsville Stake.

The Singing Mothers sang "The Song of the Redeemed," after which President Paul E. Wrathall of the Grantsville Stake offered the closing prayer.

Conference adjourned until Saturday morning, April 6, at 10 o'clock.

## SECOND DAY

### MORNING MEETING

Conference reconvened Saturday morning, April 6, at 10 o'clock, with President George Albert Smith presiding and conducting the services.

The music for this session of the Conference was furnished by the Manti Choirs, Elder Ellis E. Johnson, Conductor.

**President George Albert Smith:**

This is the third session of the 116th Annual Conference of the

Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City.

There are present on the stand this morning all the General Authorities of the Church, except Elder Ezra Taft Benson, who is absent in Europe, presiding over the European Mission, and Elder Matthew Cowley, who is detained at home on account of his physical condition.

The proceedings of this session will be broadcast over KSL of Salt Lake City, KSUB of Cedar City, and KID at Idaho Falls.

We will commence the morning services by the Manti Choir singing, "Who's On the Lord Side." Elder Ellis E. Johnson is the conductor, and Elder Alexander Schreiner is at the organ.

After the singing, the opening prayer will be offered by President Ernest A. Strong of the Kolob Stake, Springville, Utah.

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The Manti Choirs sang "Who's On the Lord's Side."

Elder Ernest A. Strong, President of the Kolob Stake, offered the opening prayer.

#### **President George Albert Smith:**

It is evident that we have more people in the building this morning than we had yesterday. We will appreciate it if those who are comfortably seated now will take a little less space, crowd toward the center of the benches, and I think we can probably make room for most of those who are now standing. There are probably 150 or 200 standing. We will ask the ushers to bring you to your places. I would like to suggest that there is room for twelve or fifteen people on the steps of the stand here, and for the information of those of you who are in the habit of sitting on the stand, I should like to suggest that that is where I sat a few years ago because there wasn't any place that I could see that somebody else did not have. I sat on the steps of the stand and before that Conference was finished, I was sustained as a member of the Quorum of the Twelve. (Laughter) We shall all be happier if everybody can be seated, and I am sure you are making good progress, and I thank you for it.

The music, as we have already been informed, for this session of the Conference, is by the Manti Choir, 120 voices strong. The hymns that are to be rendered by this choir have been sung by this organization for upwards of sixty years. Among them are the compositions and arrangements of Professor A. C. Smyth, the first leader of the choir. I remember Brother Smyth very well. He is one of the men who tried to teach me how to sing.

Their next number will be, "Lord, We Come Before Thee Now." after which President Oscar A. Kirkham of the First Council of the Seventy will speak to us.

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Singing by the Choirs, "Lord, We Come Before Thee Now."

## ELDER OSCAR A. KIRKHAM

*Of the First Council of the Seventy*

I trust that I may enjoy the blessings of the Spirit of the Lord. It is indeed a great inspiration to meet with the Saints at this General Conference. Only a few days ago I met with eleven hundred young people, and then it was a great delight to see them stand in a testimony meeting, not one at a time, but five at a time, seeking the opportunity to bear their testimonies. Their testimonies were thoughtful. They were the answers to prayer, that they might express themselves before their brothers and sisters in a way that might be acceptable and that might express their deepest emotion and thinking.

*Conference of Service Men in Korea*

I was delighted yesterday to know that from far-off Korea we received a cablegram that our young men were meeting there in conference. I feel personally that this spirit is abroad in the land; that people are hopeful. They want the truth. They want the word of God. The great challenge to us is that we might be humble servants, laboring under the influence of the Spirit of God, to bring to thousands—yea, to perhaps millions, the blessed testimony of the gospel of Jesus Christ.

*Answers to Vital Questions*

Recently, I was travelling with a group of eight men from Salt Lake City to San Francisco. They came from different parts of the United States. We had many things in common, and we agreed that each man might propound a question and talk for a half hour or so on each question. When my opportunity came, I asked the question of the group of men:

"Why is the church? Why the religious life?"

I want to read to you the answers these men gave which expressed what was really, seriously, their desire in relation to a religious life and in relation to a church. As I read these statements, which I copied down as best I could, exactly as they were given, you may in your meditation see how the gospel of Jesus Christ answers their desires. Said one man:

I want something beyond me, for strength—spiritual strength.

Said another:

I want a true moral code which I may live by.

Still another said:

I want an opportunity to give service on high levels.

Another said:

I want the company of people with like ideals.

I want something that will truly satisfy what I feel in my life as a definite basic urge.

I want an opportunity to study spiritual values. . . . I want to know God and put myself in harmony with his will. I want to give satisfying purpose to my life. I want it to give me a chance to develop my talents and to give expression to the best within me.

Another said:

I want a safe, continuous tie, an anchorage in the hour of need. I want help that I might have greater faith, to connect life with eternity; to practice a real brotherhood of man; an opportunity where I can truly repent, feel forgiveness, and make high resolve. To enjoy and feel the strength of prayer. To know God's will, and live in harmony with it.

If men and women, across our land and across the world, have these desires, then we may look for a glorious tomorrow.

I have faith that they have them. Some apparently, by reckless living, or by conditions which have been brought upon them, by the great things that have recently happened, may be disturbed. But I feel it is only disturbance—that the realities still abide. They are waiting for the word of God. They are waiting for you and for me to come in humility to give them the simple truths, the gospel of Jesus Christ as revealed by the Prophet Joseph Smith. They do not say it exactly that way, but in their heart of hearts they are seeking for it. Each one of these queries might be taken one by one to show how the gospel has answered them.

### *Complete Satisfaction in Gospel of Jesus Christ*

Let me just refer to one or two: This first great fundamental question that was asked: "Something beyond me for strength—spiritual strength." Well, we know the answer to that longing. When the Lord revealed himself to the Prophet Joseph Smith, and made known and declared again through the testimony of that great event, the truth of a personal God, a Father in heaven, one that could speak and understand the voice of a boy, then came new testimony that this is "something beyond man." We know how real and how helpful that glorious truth is, and what a great comfort it brings to all of us.

One said, "company of people with like ideals." One of my friends said recently that he had an opportunity to go to the University of London after he had graduated from one of our universities in the United States. But said he, "Oscar, I want to go back home; I want to go back and live with my people. I want to be with them, and enjoy with my children life with them." Where we, in our community life, are living in accordance to the gospel's teachings, there we have a lovely social order; there is a lovely neighborhood: there is that lovely companionship of friends, true friends, where they come to us and we go to them, in the hour of need.

Another one wanted "opportunity to develop his talents." I thought just a moment ago, when the Manti Choir was singing, and

I would not in any way disparage the fine talents and abilities of this choir, but just think, we could multiply this choir a hundred times throughout this Church. There is opportunity for men and women in many, many different ways, to develop the talents within them. It takes two hundred and fourteen people in leadership capacity of one type or another to run even a ward, *one ward*. Think how the Lord has provided in his plan a chance for men and women, if they take the opportunity and do their best, how it develops them.

### *An Illustration—The Lamplighter*

May I say just this word in closing. I stood one day in far-off France with a group of boys about me. The colorful old lamplighter came with his interesting cape and his stiff-brimmed hat. He started to light the lamps. He lit this one; then he crossed the way and lit another. Then again, and this one did not burn very easily; he had to go up the post and clean it out. He was patient, and finally, the light came on. We smiled, and he crossed the way again. By and by down the highway he went, and over into the city, and came again on the distant hilltop. We watched with great interest to see this great pathway of light—one man lighting the highway. And so it may be with us in our missionary service. It may be difficult here or there. The light may not come on very easily, but with patience, with constant striving and with prayer in our hearts the highway will be made light, a safe place to travel.

God help us with the great task before us in our missionary service, that we may go forward in humility and with devotion and with thanksgiving, with a prayerful heart. May we study the word of God, to be prepared, that joy and light may come again to a heartsick world, then into our own hearts will come more and more the strength to give and help.

I humbly pray for these blessings in the name of Jesus Christ, Amen.

### **President George Albert Smith:**

President Richard L. Evans will be our next speaker. While he is coming to the stand I shall read a message to you from Stockholm, Sweden, dated April 6:

"Saints assembled at conference today, Stockholm, Sweden, sustain their beloved Prophet and leaders. Rejoice in having missionaries from Zion. Greetings to all."

Eben Blomquist, President of the Mission."

President Evans will now address us.

## ELDER RICHARD L. EVANS

*Of the First Council of the Seventy*

First of all, I should like to express my gratitude to my Father in heaven for my membership in this Church, and for my fellowship with you who are here, and with those whom you represent, throughout the world.

There has been running through my mind a phrase from the Doctrine and Covenants, accentuated by some phases of the statistical report given here yesterday morning, which I shall refer to in a moment. This phrase appears in a number of places:

. . . trouble me no more concerning this matter.

And in one place it is followed by the further reminder:

But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. (D. & C. 59:22-23.)

This phrase "trouble me no more concerning this matter" which, as stated, appears in a number of places, would seem to have been an indication from the Lord to the Prophet Joseph Smith and his associates that when principles had been given, when the mind and the will of the Lord had been made known to the Prophet, he and his people should proceed in accordance with those principles without unnecessarily seeking further instruction, or further troubling the Lord concerning things which they already knew.

This thought ties in with another oft-quoted series of verses from the Doctrine and Covenants:

For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward. Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (D. & C. 58:26-29.)

*"Be Anxiously Engaged in a Good Cause"*

It is a great satisfaction to parents, it is a great satisfaction to men in places of leadership, when our children, or those who are working in some assignment for which we are responsible, do precisely what they are asked to do, in the manner in which they are asked to do it. But there is an even greater thrill than this that comes to parents and to those in positions of leadership, and that is, when our children or our associates do a good thing of their own free will—a thing which they haven't been asked to do, specifically, but which they undertake in accordance with the principles which have been

taught them, which they know to be true. That is one of the great thrills of being a parent—when a child who has been taught correct principles proceeds to act in his own behalf in accordance with those principles, and to bring to pass good works and righteousness.

I believe if we should ask the leaders of industry and of business and those who are responsible for the economic well-being and other activities of our nation, what is one of the most difficult things to find, that among those which would be high on the list, if not in highest place, would be the difficulty of finding young people, and old ones too, for that matter, who are willing to take leadership and responsibility, to make decisions, and to see things to their final conclusion and disposal with integrity, with ability, and in accordance with principles which have been pre-determined and agreed upon. And I believe further than any young man who will take leadership and responsibility with integrity and intelligence can have about what he wants.

### *Obligation to Govern Ourselves Under Correct Principles*

Now, as always, there are two forces at work in this world, as there were in the heavens before time began. There is that force which would condition men for servility and regimentation, which would discourage them from thinking and acting for themselves. And then there is that force which, having established sound principles of conduct, would make it possible and encourage men to be free agents, and to use their intelligence and their God-given energies in the accomplishment of good works and righteous purposes.

To bring this down to its application in the Church today, we heard in the statistical report yesterday that there are one hundred fifty-five stakes, thirty-eight missions, more than twelve hundred wards and independent branches, and nearly a million people, and we know that the time is already here (and has long been here) when men holding office in the wards and stakes must more than ever assume responsibility, make decisions, follow through with their assignments to a successful conclusion, proceeding with good works, and bringing to pass many things in righteousness of their own free will, in accordance with the plans which have been laid down, and without importuning too much concerning principles which have already been established and agreed upon.

As the Lord on a number of occasions instructed the Prophet to "trouble him no more" concerning certain matters, the Prophet likewise, even with the Church as small as it was in his day, did virtually that same thing to his associates. He advised that he taught his people correct principles and let them govern themselves. And frequently, as recorded in the *Documentary History of the Church*, when someone from another branch or from another part of the Church, distant somewhat from the place where the Prophet happened to be at that particular time, would write him and ask him



how to proceed with a certain problem or situation (and they had many grievous problems and difficult situations), he would often reply by reminding them of the principles by which they should be guided, answering some of their questions directly where he thought they needed answer and then advising them to proceed in accordance with their own best judgment and to handle the situation themselves.

### *Use of Free Agency*

This generation, in many places in the world, has been deliberately conditioned for regimentation, and I am sure that those forces which are committed to the principle of the free agency of man and his intelligent action and responsibility in his own behalf must be more vigorous than ever before in counteracting this contrary influence. I do not know anything, for example, that is more wasteful of time or more destructive of individuality, than making it necessary for people to wait long hours in long lines. I wouldn't say that it was always avoidable, but certainly it must not become our way of life. Certainly these things must not be permitted to be perpetuated beyond actual necessity, lest our lives become reduced to an inflexible pattern.

I would plead with you, my brethren and sisters, and pray our Father in heaven, that, as individuals and as people and as a nation, we may give our full energies to bringing to pass much righteousness; that we may not withhold our labor; that we may get in and do the job that needs to be done, and work and give our strength constructively for the creation and the production of those things which the world so badly needs; that we may proceed with full purpose of heart in accordance with the principles we know to be true; and that we may take responsibility and make decisions and bring to pass much righteousness of our own volition, not waiting to be commanded in all things, for the way is clear before us, and our duties and obligations and responsibilities are not hidden from us. May God help us so to proceed, I ask in the name of the Lord Jesus Christ. Amen.

### ELDER JOSEPH F. SMITH

#### *Patriarch to the Church*

My brethren and sisters, will you give me your faith, and will you join me in my prayer that I may be equal to this assignment?

Night before last in the welfare meeting the President of the Church called attention to the fact that we as a people had suffered relatively little during the war, and he suggested that we think on this. I have been thinking about it since he called it to our attention. This country has suffered relatively little. Grievous as have been our bereavements, the people in this country have not wanted for food;

they have not suffered deprivation. It is well that we think on these things, and think upon the reasons therefor.

### *The Key to True Education*

In the great revelation which contains that famous "Mormon" axiom, "The glory of God is intelligence," we read this:

The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth; And no man receiveth a fulness unless he keepeth his commandments. (D. & C. 93:26,27.)

That, it seems to me, is the key to true education. No man can receive a fulness of truth unless he keeps the commandments of our Father in heaven. Learning is not wisdom. We have been misled into thinking that learning is the ultimate in education. True education must result in wisdom. The learning in the world is great. We stand breathless before the myriad of marvels of science. The wisdom of the world is puny. Witness the devastation of war. May I take a moment to read a verse from II Nephi which I have often quoted regarding this matter of learning? We have had reference made in this conference to the foolishness of so-called wise men.

... O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. (II Nephi 9:28.)

Amidst the greatest learning that the world has ever seen, we have seen the greatest perishing the world has ever seen, and our greatest learning has been utilized for the destruction of God's children. "But to be learned is good if they hearken unto the counsels of God." (*Ibid.*, 29.) Again, no man receiveth the fulness of truth—no man may be truly educated—except he keep the commandments of our Father in heaven. This great revelation concludes with this statement:

And, verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen. (D. & C. 93:53.)

### *Historical Events*

I should like to take a few moments this morning to give consideration to some historical events. As I go about among young people I find, tragically, that among high school students, the two subjects most heartily disliked by the greatest number of persons, are, first, English, and second, history. Our educational system would do well to think upon that. If we would be wise, we should know how we got the way we are. Only a genuine study of real history

can bring that about. This country, a land choice above all other lands, and the people thereon have enjoyed tremendous blessings. This country was long in preparing. I can't outline the whole story. I'd like to touch just one or two important events.

Way back in 1215 when the barons wrung from King John the Magna Charta, we had the modern beginning of true democracy. Sometime later, in 1517, Luther nailed his famous theses to the door of his church in Wittenberg, and not a great time after that, in 1555, the famous Peace of Augsburg gave freedom of worship to Protestants—breaking the tyranny of Rome. Still later, a band of Puritans, finding themselves persecuted in England because of their religious beliefs, went to Holland, and after twelve years in a foreign land, amongst a foreign tongue, they decided to set out for the new world—for real religious freedom—and in 1620 headed westward across the Atlantic Ocean. The great governor, William Bradford, said of them:

So they left that goodly and pleasant city which had been their resting place for twelve years, but they knew that they were pilgrims, and looked not much on those things, but lifted up their eyes to the heavens, their dearest country, and quieted their spirits.

Their reliance upon the Lord was their greatest safeguard.

### *The Mayflower Compact*

After that memorable and tedious voyage across the ocean, as their little ship lay at anchor in Cape Cod Bay, they were faced with insurrection. They were faced with possible anarchy, because there were those among their number who were determined that there should be an anarchy. The wiser ones among them knew that anarchy must inevitably lead to chaos. But in the cabin aboard the ship they gathered together, and with reliance upon their Father in heaven, brought forth that famous document, the Mayflower Compact,—“the beginning of American democracy.” I would like to take just a minute to read it for you. Notice well the first words:

In ye name of God, Amen. We whose names are underwritten, the loyall subjects of our dread soveraigne Lord, King James, by ye grace of God, of Great Britaine, Franc & Ireland king, defender of ye faith, &c., haveing undertaken, for ye glorie of God, and advancement of ye Christian faith, and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutually in ye presence of God, and one of another, covenant & combine our selves together into a civill body politick, for our better ordering & preservation and furtherance of ye ends aforesaid; and by vertue hearof to enacte, constitute, and frame such just & equall lawes, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most meete & convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cap-Codd ye 11. of November, in ye year of ye raigne of our soveraigne lord, King James, of England, Franc, & Ireland ye eighteenth, and of Scotland ye fiftie fourth. Ano Dom. 1620

*Declaration of Independence*

There you have the beginnings of truly democratic government, people bound together to frame just laws for their own observance, under the guidance of the Lord. And later the Declaration of Independence was drafted. After setting forth the reasons for the separation, by setting forth their grievances, Jefferson, speaking for the colonies, concludes thus:

We, therefore, the representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name and by authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be free and independent states; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britian, is and ought to be totally dissolved; and that as free and independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which independent States may of right do. And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, We mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

*"God Governs in the Affairs of Men"*

This country has enjoyed the blessings that it does, because of reliance upon the Lord. Only a year later—1787—our great Constitution was drafted. I wonder how many in this congregation have read the Constitution in the last ten years? I want to tell you, brethren and sisters, it is the charter that stands between us and slavery, and it would be well for us to think upon that. May I read what Benjamin Franklin said about it. He said this at the time when debate was acrimonious, and there was dissension in the Congress:

I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth: that *God governs in the affairs of men*. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without his aid?

We have been assured, sir, in the sacred writings, that "except the Lord build the house they labor in vain that build it." I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest.

I, therefore, beg leave to move that henceforth prayers imploring the assistance of Heaven, and its blessings on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

*The Lord's Appraisal of the Constitution*

Now there are those in the country who are telling us and particularly our children, that the Constitution was very fine in its day but that it is old-fashioned. "We have passed 'the horse and

buggy days; it is time we were becoming modern." I would like to take a moment to read what the Lord has to say about the Constitution of the United States:

... again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you-

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment. (D. & C. 101:76-78.)

When the Prophet offered the dedicatory prayer in the temple at Kirtland, a prayer which was given to him by revelation, he said this:

Have mercy, O Lord, upon all the nations of the earth, have mercy upon the rulers of our land, may those principles which were so honorably and nobly defended, viz., the Constitution of our land, by our fathers, be established forever. (*History of the Church*, Vol. II, p. 424.)

And in the ninety-eighth section of the Doctrine and Covenants, the Lord has this to say about the Constitution:

And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

And as pertaining to the law of man, whatsoever is more or less than this cometh of evil. (D. & C. 98:5-7.)

### *Support Men Who Will Protect the Constitution*

Now, those are the Lord's words. There has been a tendency among some Latter-day Saints, even when the Constitution is mentioned, to say, "There he goes talking politics." I am not talking politics. I am quoting the words of the Lord. Certainly, it is not meet that we should bring politics into the Church of Jesus Christ of Latter-day Saints, but just as certainly, it is meet that every member of the Church of Jesus Christ of Latter-day Saints take the doctrine of Christ into his politics, and that he evaluate every candidate and every platform under any and every political banner in the terms of the gospel of Jesus Christ. If there be any one who would destroy or weaken the Constitution of the United States, oppose him to the limit of your constitutional rights! Obversely, we should support candidates and foster platforms of whatever parties who will protect the sacred Constitution of the United States—that just document of government which was divinely inspired.

In our various councils today I am wondering how often the Lord is asked for aid? I would like to know if there has been one single instance in the whole history of American labor-management

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disputes when industrialists and labor union leaders, coming together to solve their problems, have asked the Lord for guidance. I would like to know if there has been one single instance. Goodness knows, prayers are rare in civic and national conferences. It is time we learned that the wisdom of men is foolishness, when they think they know of themselves and refuse to rely upon the Lord.

May I turn to the second inaugural address of Abraham Lincoln? I read towards the end:

... "Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said "the judgments of the Lord are true and righteous altogether."

### *Rely Upon the Lord*

The Civil War was fought for the preservation of the Constitution, for the abandoning of slavery, and yet slavery is creeping upon us in this day—anno Domini 1946. Through the wars we did not want but now there is beginning in this country real want. I have heard a number of recitals in the past two or three days of persons destitute, without clothing and without food, because they are suffering economic slavery. Now, brethren and sisters, certainly as Latter-day Saints it is time that everyone of us in all his work: in his vocation, in his exercise of his civic rights, in his presiding at the head of his family, in all he does, that he rely upon the Lord. It is time that civic bodies, economic bodies, national bodies, start relying upon the Lord, even as did our forebears. May I conclude with those famous words of Abraham Lincoln, peculiarly appropriate at this moment:

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations. (Second Inaugural Address.)

I pray that certainly the Latter-day Saints at least shall do all in their power to preserve that kind of government, that kind of reliance in government upon providence which to this moment has assured us our blessings and which if we abandon, will bring us into ever increasing slavery, in the name of Jesus Christ. Amen.

The congregation and Choirs sang the hymn, "Come, Come Ye Saints," Hymn Book page 47, L. D. S. Hymns No. 194.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

I could ask for no preface more fitting for what I desire to say this morning, than the singing of that grand hymn, "Come, Come, Ye Saints." As I sit through the conferences from year to year, I contemplate the great effort and sacrifice that have gone into the efforts you have made in coming to these conferences and the seriousness with which you attend, regularly and faithfully, and in listening to all that is said and the actions taken. I have asked myself the question as to the purpose, after all, of a general conference, and I am reminded of the words of the Lord when he gave us, in a revelation, the pattern by which important matters pertaining to his Church should be presented to the people. This is what he said

... let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time. (D. & C. 58:56.)

#### *Will of the Lord Again Revealed*

As in olden times, so in our day, holy men of God speak as they are moved upon by the Holy Ghost, and whatsoever they speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the voice of the Lord, and the word of the Lord, and the power of God unto salvation. It should be a great comfort to the Latter-day Saints in this day of which the Lord foretold, when peace should be taken from the earth, and the devil would have power over his own dominion, to hear the Lord say in revelation that in that day he would reign in the midst of his people and would have power over his Saints. But in this day when the arm of the Lord shall be revealed, they who will not listen to the voice of the Lord, neither to the voice of his servants, neither give heed to the apostles and prophets, shall be cut off from among the people. Some of the most profound thinkers in our generation, other than Church members, have realized the need for revelations from the Lord in order to give vitality to the teachings of a church. It was Ralph Waldo Emerson who said:

The Hebrew and Greek scriptures contain immortal sentences that have been the bread of life to millions, but they do not have epical integrity, are fragmentary and are not shown in their order to the intellect. . . . Nor can the Bible be closed until the last great man is born. . . . Men have come to speak of revelation as somewhat long ago given and done, as if God were dead. That injury to faith throttles the preachers and the goodliest of institutions become an uncertain and inarticulate voice. The need was never greater for revelation than it is today.

### *The Purpose of Revelation*

In our day the Lord has given us the reason and the purpose for which revelations are given. He said to us in one of the earliest revelations in this day of the restored Church:

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., . . . and gave him commandments; And also gave commandments to others, that . . . The weak things of the world shall . . . break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—But that every man might speak in the name of God the Lord, . . . That faith also might increase in the earth; That mine everlasting covenant might be established; That the fulness of my gospel might be proclaimed. . . . Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding. And inasmuch as they erred, it might be made known; And inasmuch as they sought wisdom, they might be instructed; . . . And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time. (D. & C. 1:17-28.)

And so, obedient to that purpose, there have been in this day, our day, men commissioned of the Lord with power and authority, and he has given them the inspiration to teach and proclaim these things to the world for the purpose the Lord has set forth, and he has done it here in this conference and will continue to do so until the end of the conference, that the important things might be counseled by the elders of the Church to this people according to the inspiration and revelation they receive from time to time. As the Latter-day Saints go home from this conference, it would be well if they consider seriously the importance of taking with them the report of this conference and let it be the guide to their walk and talk during the next six months. These are the important matters the Lord sees fit to reveal to this people in this day in the year 1946.

### *Foresight of Church Leaders*

The divine nature of the activities of this Church was never more attested than in the developments of this last decade, when, under the inspiration of heaven, our leaders have been trying to prepare this people against the calamities which were shortly to come upon the inhabitants of the earth. At the time when the nations of the world were fomenting hate and racial prejudices, this, the Church of Jesus Christ, was sending missionaries to many of these nations, preaching the brotherhood of man and the fatherhood of God. We were exemplifying that brotherhood here at home by the teamwork of priesthood quorums and by ward and stake groups working on welfare projects and in missionary activities. When a false and inflated prosperity was abroad in the land, caused by the demands of the recent war, this people, largely by volunteer labor, were filling storehouses with surpluses that would otherwise have



gone to waste. They were building a grain elevator and storing grain at the time when wheat was being destroyed because it was not needed. They were, in obedience to the counsel of the leaders of the Church, filling their own cellars and their own basements with the commodities necessary to meet the needs that were foreseen in a day to come, and in order to reduce the drain on the public supply that would otherwise be needed for the prosecution of the purposes of this government. The things, it seems to me, that we need most in the world today, are, first, a recognition of the "modern Josephs" represented in the leadership of the Church today, because of the prophetic vision they have exercised in seeing this day of want and destruction; and second, we need "modern Pharaohs" in this and other nations, who will recognize the statements of these leaders of the Church as the mind of the Lord and the word of the Lord to the world in this day.

An unintentional testimony was given to us recently in the nation's capital by a high-placed government official when he said after we had explained to him the welfare activities of the Church "You have done the very thing in your Church that the government is now trying to do in its present program to provide food for the starving nations of Europe."

As the carloads of foodstuffs and clothing and bedding move down to the seaports to be transported overseas to feed our needy people, and as the truckloads in our country go to meet similar needs in that distressed area, I have felt in my heart that surely this is sufficient evidence of the hand of the Lord being laid bare in behalf of his people.

### *Tenth Anniversary of Church Welfare Program*

Today marks the tenth anniversary of the inauguration or the announcement of the churchwide activity known as the Church welfare program. I cannot come to this day without looking back over the days that have passed. I have remembered some of those who fathered this work, since its inception, who have been called to their eternal home: President Heber J. Grant, Melvin J. Ballard, Nicholas G. Smith, Campbell M. Brown, J. Frank Ward, Robert L. Judd, Elias S. Woodruff, Byron D. Anderson. As I think of their passing, I can't help contemplating what their interest is in the welfare program wherever they are today. I can't believe that it is less than it was here; and if the Lord gives them the opportunity to exercise that influence, I am certain they will be exercising it. What of us here? In paying due honor to what they attempted to build, I wonder if we have remembered their words. We have repeated often the statement that was given to us by President Grant when this program was launched. These were his words and you heard them repeated, time and again, when he said:

Our primary purpose is to set up, insofar as it might be possible, a

system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, and thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership. (*The Improvement Era*, April 1946, p. 209.)

### *Foundation Stones of Welfare Work*

I traveled over the Church by request of the First Presidency with Elder Melvin J. Ballard in the early days of the welfare program to discuss with local Church leaders the details essential to its beginning. There were three favorite passages of scripture that he frequently quoted to the people. One statement that he often repeated was this "We must take care of our own people, for the Lord has said that all this is to be done that:

. . . the church may stand independent above all other creatures beneath the celestial world." (D. & C. 78:14.)

And again he taught, after quoting from the one hundred fifteenth section of the Doctrine and Covenants:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations, (verse 5.)

this is the day of demonstration of the power of the Lord in behalf of his people. And again quoting the one hundred fourth section:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (v. 18.)

I read these quotations to you today to remind you of the foundation stones on which the welfare work of the Church has been laid.

### *Obligation to Care for Our Own*

As I have recalled the experiences of the last ten years, I have thought of the welfare work as a kind of temporal turning of the hearts of the fathers to the children and the children to the fathers.

You who may think that a far-fetched statement, may I remind you of one or two scriptures? To Timothy, the Apostle Paul said:

But if any [man] provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel. (1 Tim. 5:8.)

And again the commandment from Mt. Sinai, and interpreted by the Master, you will remember, to mean the taking care of aging parents by children:

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Ex. 20:12.)

From these two scriptures I make these two conclusions: In the

first place those who refuse to care for their own are subject to a judgment more severe than that which would be meted out to one who lost his faith and had become as an infidel; and second, that those who refuse to honor father and mother in the way the Master explained, are jeopardizing their tenure upon this land which the Lord has given us. I have thought a great deal about that. I wonder whether that tenure shall be jeopardized because of the burdensome taxation that shall increase and grow until we are virtually displaced in our ownership, if we don't take care of our own, or I am wondering whether the Lord will withdraw his blessings, as Amulek declared in the thirty-fourth chapter of Alma, if we refuse to succor those who stand in need of help.

And on the other hand, so far as children are concerned, I have remembered what the Apostle Paul said about that: He predicted a time that would come in the last days, a perilous time when men should be lovers of their own selves, covetous, disobedient, unthankful, unholy, without natural affection. That sounds strangely familiar to the language of the Lord in this day, when he declared:

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them. (D. & C. 68:31,32.)

I have asked myself if the failure of children to take care of their aging parents, when they come to a day of want and are in need of sustenance, is due to the failure of parents, in the day gone by, to teach those same children to avoid the curse of idleness, and to be responsible in righteousness before our Heavenly Father. Unless we teach our children today correct principles, they, like some children today, will be thankless and without the natural affection necessary to cement this society upon a firm, determined foundation. Yes, it seems to me that in very deed, the welfare plan has been a kind of turning of the hearts of the children to the fathers and the fathers to the children, that we might be prolonged upon this land which the Lord our God has given us.

### *The Lord's Plan for Security*

The Lord has given us in this day the greatest organization upon the face of the earth, with his power and his authority to direct it. He has given us sound principles; he has shown us the plan and the way by which want and distress may be done away among us. He has shown us the way to brotherly love. If the afflictions which have been predicted do come upon us, they will come upon us because we have not kept the faith and because we have been disobedient and have thrown away the opportunities that our Heavenly Father has given us to prepare for the day of calamity which he foretold, over one hundred years ago, would come in this generation.

I remember at the dedication of the grain elevator in 1940 hearing President McKay in an inspired and prophetic prayer utter these words:

May this be an edifice of service, a contribution of love, and as such we dedicate it unto thee and ask thy blessings to attend all who have contributed to its erection and all who may contribute to the keeping of these bins filled with the wheat which is considered necessary to be preserved preparatory to the judgments that await the nations of the earth.

My prayer is today that those who contribute, and those who receive as well, shall so live in the bonds of brotherhood and unity and oneness, that the Lord can reign in the midst of his Saints and be a power over them and a shield, as he promised in the ninety-seventh section of the Doctrine and Covenants he would be, if we his Saints would keep his commandments in the day when the judgments were about to descend upon the earth.

God help us so to live and to keep in harmony with his Spirit that these things may be with the Saints in our day, I pray humbly in the name of the Lord Jesus Christ. Amen.

### PRESIDENT J. REUBEN CLARK, Jr.

#### *First Counselor in the First Presidency*

My brothers and sisters, I sincerely trust that I may have your sustaining faith and prayers that what I shall say today will be uplifting, upbuilding, and encouraging. If I cannot achieve that, as an instrument in the hands of the Lord, then my time spent will be wasted.

### TESTIMONY OF JOB

These are troublous times, times that try the souls of all of us. We all need help, even the most happy of us. There is a pall of sorrow, apprehension, and anxiety that overshadows us, and there is only one way in which we can get relief therefrom. Job of old, replying to the cruel accusations of his three friends, said:

For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19: 25-27.)

In that great declaration Job gave us a complete picture of Jesus the Christ, the Messiah, the Redeemer, of his death, of his atonement thereby, of his resurrection, all of which were made fully operative upon Job, and even as upon Job, so upon all the rest of mankind. All shall die, all shall lie in the tomb; all shall be resurrected, save only those who may be "caught up" at his coming. That is the message; that knowledge of Job is the knowledge which

in these sorrowing days will give us peace and comfort. As the Savior said:

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

We may all have the knowledge which Job had. Indeed it is the right not only but the duty of Latter-day Saints to gain that knowledge. As we fail to gain that knowledge, we fail to reap the fruits, enjoy the blessings which the gospel has for us, and they will come to us, that blessing, those fruits, if we live as we should.

#### TESTIMONIES OF FORMER-DAY SAINTS

I have often thought of a number of instance which indicate the possession of that testimony of Job, instances connected with the life of the Savior in the Old World; instances where men and women knew who Jesus was and his mission. One of the earliest, after his birth, following the vision and visit of the shepherds, was that which occurred in the temple when Jesus was taken there to fulfil the requirements of the Mosaic law. There came into the temple, at that time, one Simeon, to whom the Holy Ghost had revealed that he should not see death before he had seen the Lord, Christ. And when he came into the temple and saw the infant Jesus, he took

... him up in his arms, and blessed God, and said,  
Lord, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation,  
Which thou hast prepared before the face of all people;  
A light to lighten the Gentiles, and the glory of thy people Israel.  
(Luke 2:28-32.)

Thus to him came a testimony like unto Job's.

Anna on the same occasion, that good woman who had dwelt in and about the temple for years, came in and declared that she saw the redemption that was to come to the world.

Shortly after Jesus began his mission, you remember, he chose certain of his apostles, and among them Simon, afterwards called Peter, and Andrew his brother. He had met them before he chose them. But on that day he came by them as they were casting their nets into the sea, for they were fishermen, and he said to them, as apparently they walked out into the water:

... Follow me, and I will make you fishers of men. (Matt. 4:19.)

And unquestioning, filled with the same testimony which Job had, they put aside their nets and followed Jesus, even until the day, after his death, when Peter and others, thinking the work was done, went fishing.

#### FAITH OF THE CENTURION

I think of the experience of the centurion whose servant was

Saturday, April 6

Second Day

ill. Apparently scarcely knowing the Savior, yet he sent to him, telling the Savior, through the Jews whom he sent to carry the message, that his servant was ill and he wanted him healed. Jesus started toward the home, but the centurion sent word to him:

... Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth, and to another come, and he cometh; and to my servant, Do this, and he doeth it.

and Jesus said to those about him:

I say unto you, I have not found so great faith, no, not in Israel. (Luke 7:6-9.)

The servant was healed. Another testimony having in it the elements of Job's!

I remember, too, the story of the Greek woman, the Syrophenician whose daughter was afflicted. The colloquy between the Savior and this woman constitutes, I think, the only instance where a question was put to the Savior to which he did not have some reply. She asked him to heal her daughter. At first he answered her not a word. Then she worshipped him, and he said:

... It is not meet to take the children's bread, and to cast it to dogs.

She replied:

... Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

And Jesus said:

... O woman, great is thy faith: be it unto thee even as thou wilt. (Matt. 15:26-28.)

She, too, had a testimony like unto Job's.

#### PETER'S TESTIMONY AT CAESAREA PHILIPPI

And then later comes the incident with Peter, the great Peter, as I estimate him, to whom the Savior gave the name Cephas. After Jesus and the apostles had been out in Galilee, visiting, they came to the coast of Caesarea Philippi, and, apparently stopping to rest. Jesus said to them, seemingly addressing Peter:

... Whom do men say that I the Son of man am?

And they said:

Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

Peter, apparently without hesitation or equivocation, answered, and said:

... Thou art the Christ, the Son of the living God.  
 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:13-17.)

### THE BLESSINGS OF A TESTIMONY

From that time until this, that message has rung down through the centuries, pointing out to us how we may get that comfort and that consolation to which each and every child of God is entitled, and without which we may not be happy or gain our exaltation. That was the testimony that was behind those who founded this Church, from the Prophet Joseph down, and to all that believe, even the last ordained among us. It is the testimony that buoyed up the Saints as they traveled through the wilderness to come to this desert — all through their trials, their tribulations and persecutions in Ohio, Illinois, Missouri; it is the testimony that is buoying up our Saints today in Europe under all their hardships and desolations, and these are as grievous as any that have come to any of the children of men, so far as physical suffering and woe are concerned. Our reports indicate that many, and most in some sections, are without homes. Many, indeed all in some sections, are hungry, and without clothes. Yet they have held to their testimonies, out of which have come cheerfulness and resignation, and faithfulness. They have worshiped the Lord; they have kept his commandments, even under the most dire circumstances.

### THINGS OF GOD KNOWN BY SPIRIT OF GOD

It is our right, as I have already said, it is indeed our duty to gain that testimony for ourselves. Some may scoff, some may doubt, some may declare that our principles are false, but truth is never made error because somebody denies it. I commend to you to read what I had intended myself to read, but there is not time, the eleventh and following verses in the second chapter of I Corinthians, in which Paul says:

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. (I Cor. 2:11.)

We must be prepared, as Paul there indicates to the Corinthians, to be considered as foolish, for he tells us that the things of God are foolishness to men. But we who have the testimony of the spirit, we know that foolishness to men may be the greatest wisdom to God; and we know we may enjoy that spiritual blessing and knowledge if we shall but so live that the Holy Ghost may reveal to us the Father and the Son, and the testimony thereof, and bring to us that peace to which I have already referred, which Jesus promised:

## KNOWLEDGE OF GOD BRINGS PEACE

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

That the Lord will give us this testimony, which I declare to you is my testimony, so that we may live in peace and happiness, that our hearts may be encouraged in this time of stress and trouble, that we may look with confidence to the future, serene and secure in the knowledge that God knows us, that we are his children, and that he will bless us if we keep his commandments, I humbly pray in the name of Jesus. Amen.

**President George Albert Smith:**

You have just listened to President J. Reuben Clark, Jr. of the First Presidency of the Church. He was our last speaker this morning.

We have had a wonderful time. There are still two or three hundred people standing who have not been able to get seats, and I am sure that all of us, even those who have been standing, have been edified by the services this morning. It is beautiful to be in the house of the Lord, filled by his sons and daughters seeking to know His will.

I have had a number ask question with reference to something that was done last evening on the hill east of us. A great monument is being prepared to be dedicated on the 24th of July one year hence, 1947. Yesterday the Governor, the Mayor of our City, President David O. McKay— and I might go on telling of a number of other people who were present up there, to see from that particular point what the view would be when the monument is completed. It will be a very wonderful structure, and the view from that point is as fine, I think, as any place you could go anywhere to see a view. Since the publication in the paper of items pertaining to the monument, quite a number of people have been complaining that they have had no opportunity to participate in the fund that has been and is being accumulated for the monument. It is true we have done no advertising with reference to it, but everybody will be given an opportunity in the near future to make that investment if desired. Every soul, even our children with their five and ten cents, will have their names inscribed on the record, the name of every person who makes that investment, will be deposited in a box that will be a part of the monument. Some people were afraid they were being left out, and that is the reason I am making this announcement today. Anybody who may desire to participate may do so and the word will go out in the not far distant future how that may be done. I thought you might wish that information.

Now our choir, the Manti Choir, that has sung to us so beautifully this morning will now sing our concluding number, "O Divine



Redeemer." The benediction will be pronounced by President C. Lloyd Walch of the Union Stake, LaGrande, Oregon, after which the Conference will stand adjourned until 2:00 this afternoon.

The proceedings this afternoon will be broadcast over KSL, KSUB, KID, and KFXD, the latter at Nampa, Idaho.

Brethren and sisters, be careful as you go from this building. Do not expose yourselves to unnecessary accident, and, after you have had a little relaxation and have refreshed yourselves, we will be glad to be with you here in the house of the Lord again to wait upon him.

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The Manti Choirs sang the anthem, "O Divine Redeemer."

Elder C. Lloyd Walch, President of the Union Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY

### AFTERNOON MEETING

The fourth session of the Conference was held Saturday afternoon, April 6, at 2 o'clock.

#### President George Albert Smith:

This is the fourth session of the 116th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the big Tabernacle on Temple Square, Salt Lake City. The house is packed and hundreds of people are standing.

There are present on the stand this afternoon, all the General Authorities of the Church, except Elder Ezra Taft Benson, who is absent in Europe, acting as President of the European Mission, and Elder Matthew Cowley, who is detained home by order of his doctor.

The proceedings of this session will be broadcast over KSL of Salt Lake City, KSUB of Cedar City, KID of Idaho Falls, and KFXD of Nampa, Idaho.

The first thirty minutes of this session will not be broadcast owing to the fact that all the networks of the nation are carrying an address by the President of the United States.

We will begin the afternoon service by the Manti Choir singing: "May We Know the Gospel Sound." Elder Ellis E. Johnson is the conductor, and Elder Alexander Schreiner is the organist.

The opening prayer will be offered by President J. Harold Mitchell of Mt. Graham Stake.

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The Manti Choirs sang "May We Who Know the Gospel

Sound," after which the opening prayer was offered by President J. Harold Mitchell of the Mt. Graham Stake.

Following the invocation, the Choirs sang the number, "Holy Lord God."

### President George Albert Smith:

For the comfort of those who are standing and who would like to be seated, there is still room in the Assembly Hall, and the loud speakers are operating there. If any of you desire to go over there, you may know that you will be able to get seats and also be able to hear the program. We hope, however, that those who have seats and are as comfortable as they know how to be, will make themselves just a little more comfortable by crowding up and making some other people comfortable who haven't seats. There are seats on the steps and other places, and we hope you will feel right at home. This is the Lord's house and we are His children.

President David O. McKay of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary Officers for the sustaining vote of this General Conference.

President McKay then presented the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present, as follows:

## GENERAL AUTHORITIES OF THE CHURCH

### FIRST PRESIDENCY

George Albert Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George F. Richards

### COUNCIL OF THE TWELVE APOSTLES

George F. Richards  
Joseph Fielding Smith  
Stephen L. Richards  
John A. Widstoe  
Joseph F. Merrill  
Charles A. Callis

Albert E. Bowen  
Harold B. Lee  
Spencer W. Kimball  
Ezra Taft Benson  
Mark E. Petersen  
Matthew Cowley

PATRIARCH TO THE CHURCH

Joseph F. Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers, and Revelators.

ASSISTANTS TO THE TWELVE

Marion G. Romney  
Thomas E. McKay

Clifford E. Young  
Alma Sonne

TRUSTEE-IN-TRUST

George Albert Smith

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young  
Antoine R. Ivins  
John H. Taylor  
Richard L. Evans

Oscar A. Kirkham  
Seymour Dilworth Young  
Milton R. Hunter

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop.  
Marvin O. Ashton, First Counselor  
Joseph L. Wirthlin, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

CHURCH BOARD OF EDUCATION

George Albert Smith  
J. Reuben Clark, Jr.  
David O. McKay  
Joseph Fielding Smith  
Stephen L. Richards  
John A. Widstoe

Adam S. Bennion  
Joseph F. Merrill  
Charles A. Callis  
Franklin L. West  
Albert E. Bowen

Frank Evans, Secretary and Treasurer.

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISOR

J. Karl Wood

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams  
Albert E. Bowen

George S. Spencer  
Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor,  
Richard P. Condie, Assistant Conductor.

All the members of the Choir as they are now listed.

## ORGANISTS

Alexander Schreiner

Frank W. Asper

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widstoe  
Albert E. Bowen  
Harold B. Lee  
Marion G. Romney  
Thomas E. McKay  
Clifford E. Young  
Alma Sonne

Antoine R. Ivins  
John H. Taylor  
Oscar A. Kirkham  
LeGrand Richards  
Marvin O. Ashton  
Joseph L. Wirthlin

## General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Mark Austin	Howard Barker
William E. Ryberg	Ezra C. Knowlton
Clyde C. Edmunds	Clyde J. Brown
Roscoe W. Eardley	Paul C. Child
Sterling H. Nelson	Lorenzo H. Hatch
Stringham A. Stevens	

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## NATIONAL WOMAN'S RELIEF SOCIETY

Belle Smith Spafford, President  
Marianne Clark Sharp, First Counselor  
Gertrude Ryberg Garff, Second Counselor

## DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent  
George R. Hill, First Assistant Superintendent

A. Hamer Reiser, Second Assistant Superintendent  
with all the members of the board as at present constituted

#### YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
John D. Giles, First Assistant Superintendent  
Lorenzo H. Hatch, Second Assistant Superintendent  
with all members of the board as at present constituted

#### YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President  
Verna W. Goddard, First Counselor  
Lucy T. Andersen, Second Counselor  
with all members of the board as at present constituted

#### PRIMARY ASSOCIATION

Adele Cannon Howells, President  
LaVern W. Parmley, First Counselor  
Dessie G. Boyle, Second Counselor  
with all the members of the board as at present constituted

*President McKay:* As far as I have been able to see the voting has been unanimous in the affirmative in each case.

### BISHOP LEGRAND RICHARDS

#### *Presiding Bishop of the Church*

I am very happy, my brothers and sisters, to have the privilege of attending this conference. I think we have been wonderfully blessed of the Lord in the outpouring of his Spirit, and, above all other things in this world, I thank the Lord for my membership in this Church, and fellowship with the Latter-day Saints.

#### JOY IN MISSIONARY WORK

It has been forty-one years this month since I left Salt Lake to fill my first mission in Holland, and I have been thinking while sitting here that from that time to this the gospel has meant everything in the world to me. I remember when I gave my report at the close of my first mission in the ward to which I then belonged. I made the statement that I hoped the Lord would send me on a mission often enough so that I could retain the spirit that I had enjoyed in the mission field. The gospel with all its teachings and its promises and its blessings has become a real thing in my life, and with all my heart I know it is true, and I hope to do all I can as long as I live to help to promote faith in the hearts of my fellow-men.

Jesus said in that marvelous Sermon on the Mount:

Blessed are they which do hunger and thirst after righteousness for they shall be filled. (Matt. 5:6.)

And I want to bear testimony to you that I know that promise is within the reach of every man and every woman who does hunger and thirst after righteousness.

#### EXCERPT FROM A LETTER

About ten years ago, while I was president of the Southern States Mission, I received a letter from a woman in the South telling of the number of books and pamphlets she had read regarding Mormonism, since the elders called at her door. (By the way, she is here in Salt Lake, the first time she has had an opportunity of visiting the headquarters of the Church, and I imagine is present in this meeting.) In this letter she said:

Since I have come to the conclusion that "Mormonism" is the most wonderful thing I have ever heard of (and I have always thought I could never be anything but a Baptist), I would like to know what the members of your Church read. I have read books on philosophy, psychology, psychiatry, Christian Science, etc., in search of answers to my own life's problems, and needless to say, the problems remained unanswered, but now I have hope.

And I am grateful to the Lord that in the gospel we teach there is an answer to life's problems. I have wondered just what one could really want to know that he cannot find an answer to in this glorious gospel, and I wonder if those of us who are here today feel that "Mormonism" is the most wonderful thing we have ever heard of. I wonder if we have the faith that the early members of the Church had when they made such sacrifices in order that the missionary cause of this Church might be carried on in the world. Their hearts were touched; they were led out of darkness; and they realized the glorious truths the Lord had revealed to the Prophet Joseph Smith.

#### ADAM TAUGHT BAPTISM

There was another in the earliest days of the history of the inhabitants of this earth who hungered and thirsted after righteousness. That was our Father Adam, and he went to the Lord. He wanted to know from the Lord why it was that men should be baptized in water and receive a remission of their sins. And I would like to read to you the statement of the Lord to Adam in answer to his question. He said:

... Inasmuch as ye were born into the world by water, and blood, and of the Spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water and of the spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even

immortal glory; . . . Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment. (Pearl of Great Price, Moses 6:59, 61.)

Now the Lord gave Adam to understand that it was by being born again of the water and the Spirit that it was given to abide in him the record of heaven. I wonder just what the Lord meant by the "record of heaven," and I thought that it meant that it reveals unto us who we are, where we come from, why we are here, where we are going, and that great eternal truth that we are in very deed sons and daughters of God, the Eternal Father. Is there any truth that men could acquire through their faith and their obedience that would mean more than to know that every man born into this world has the possibility to grow and develop and become like unto our Heavenly Father?

In our relationship to each other we are in very deed brothers and sisters, and Christ was the Firstborn, the Elder Brother, who offered himself as a ransom for sin of all the inhabitants of the earth. Then it tells us the purpose of our creation, that we are here to gain knowledge and intelligence and experience and prepare ourselves that we might go on and become as he is.

#### THE 76 SECTION OF THE DOCTRINE AND COVENANTS A GUIDE

I like to read the seventy-sixth section of the Doctrine and Covenants which we have been wont to refer to as "The Vision." To me that is one of the most marvelous scriptures that has ever been revealed to men, and as far as we know it never was revealed until this last dispensation, and when it was given to the Prophet Joseph he was told that it was a transcript of the record of the eternal world. Paul was privileged to see it, for he was caught up into the third heaven and the paradise of God, but he was not permitted to write the things that he beheld. This revelation indicates who are worthy or will be worthy to obtain a place in each of the three degrees of glory as described in that revelation, one like unto the sun, one like unto the moon, and one like unto the stars. Is there any man or woman in all Israel who loves the Lord and loves the truth and hungers and thirsts after righteousness who would not desire this information to guide him in his life and to indicate what his life must be in order to be worthy of the glory which we know as the celestial glory, likened unto the sun?

And then we are told in the song written by Eliza R. Snow, "O, My Father":

For a wise and glorious purpose  
Thou hast placed me here on earth  
And withheld the recollection  
Of my former friends and birth.

## BLESSINGS FOR THOSE WHO DESIRE THEM

When I think of the information that comes to us individually as Latter-day Saints through the patriarchs of this Church, when I think of what my blessing has meant to me that I received at the hands of my father when I was eight years old, I realize that in the sight of the Almighty we are in very deed individuals, each one with a destiny and a purpose and a mission in life to fill, and I can think of no greater disappointment that could come to one of our Father's children than to finish his life and then be told that he had failed to accomplish the things for which he was sent into this world.

Then Adam was told that it should be given to abide in him, the Comforter; the Comforter that makes known all things, things which are present, things which are past, and things which are to come. Jesus explained that it would be necessary that he should go away or the Comforter could not come, that he should teach us all things, bear witness of the Father and of the Son. President Clark this morning related the testimony of Peter which he received because of that witness.

Adam was told that it should be given to abide in him, the peaceable things of immortal glory, and I wonder if anybody can understand the peaceable things of immortal glory without understanding the glorious promise of the eternal duration of the marriage covenant and the family unit and our association with each other beyond the veil. Senator Beveridge said in his book, *The Young Man and the World*, in a chapter devoted to "The Young Man and the Pulpit," that a prominent railroad man in America said that to know that he would live again, with a conscious identity, knowing who he was and who other people were, would be worth more to him than all the wealth of the United States. This knowledge we gain through hungering and thirsting after righteousness; and also we learn that we will be resurrected and that we will lose nothing through our death, but that it will be a gain to us. In the words of Paul:

... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (I Cor. 2:9.)

Then he was told that it would be given to abide in him, the truth of all things.

We are not only to know that Joseph Smith was a prophet of God; not only to know that Jesus is the Christ, the Redeemer of the world, but to understand the truths of heaven, the principles by which we might live that will guide us in our thinking, guide us in our living, give us power among men because it is given to abide in us, the truth of all things.

"That which quickeneth all things, which maketh alive all things, that which knoweth all things," the understanding of scripture, to know the truth of the Book of Mormon, the truth of the Bible, to know the truth of the revelations that God has revealed in these



latter days. I tell you, brothers and sisters, it was well said when Jesus said:

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matt. 5:6.)

Adam received an answer to his inquiry from the Lord, and the woman from the South, through finding "Mormonism," was able to say that she now had hope of finding an answer to her own life's problems.

When you see these glorious temples, when you see this great assembly of the Saints of God, when you see the priesthood of God, when you see apostles and prophets such as the primitive church had, which God placed in the Church,

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Ephesians 4:14.)

I ask, is there anything more we could want to know? If we understood all these things, then we could understand why Isaiah, when he saw the temple of God builded in the tops of the mountains in the latter days, saw people all over the world, and heard them say:

... Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. ... (Isaiah 2:3.)

And may God help us to do it, I pray, in the name of Jesus Christ. Amen.

## ELDER CLIFFORD E. YOUNG

### *Assistant to the Council of the Twelve Apostles*

I feel the need of your faith and prayers, my brethren and sisters, as I stand before you this afternoon. I desire to add my testimony to the many forceful testimonies of this conference.

### *History of Nauvoo Period*

Recently I was reading a biography published during the year, covering the war years of Abraham Lincoln. This biography was written by J. G. Randall, professor of history at the University of Illinois, and in laying a background for the war period of Lincoln's life, he goes back into the Illinois period of the early forties, a period that was known to the Latter-day Saints of that time, and in it he makes one or two pointed observations:

In 1840 few towns of Illinois had more than two thousand people. It is a curious fact that the largest Illinois settlement by far in the middle forties was the Mormon city of Nauvoo, beautifully situated on the broad Mississippi about a hundred miles northwest of Springfield. Here in the 1840's, when Chicago was a stripling village of less than five thousand,

and Springfield a muddy little town recently planted on the prairie, stood the largest City in Illinois, a community of more than twenty thousand. . . . Center of Mormonism. Nauvoo possessed thousands of dwellings, and a great temple into the construction of which had been poured a million dollars. (*Lincoln the President*, J. G. Randall.)

He further describes some of the conditions that existed at that period, and says, quoting one of the historians of Illinois, that this was a lawless period in the history of our nation, and that Illinois partook of that lawlessness. Governor Ford in his *History of Illinois* (written in the forties) deals at length with the "mobocratic spirit" in Illinois, and Lincoln speaks of it and warns of its dangers in these words: "Let every man remember that to violate the law is to trample on the blood of his fathers and to tear the charter of his own and his children's liberty." (Randall, page 22.) As I read this I thought, surely our people knew what that meant. They, too, suffered because of these conditions.

Beveridge in his biography of Lincoln describes some other things that are interesting, showing that at that time the standards were not as they are today. He writes:

Quantities of whiskey were consumed, everybody, women and preachers included, indulging. Men were quick to fight, and combats were brutal. Profanity was general and emphatic; yet an innate love of justice and truthfulness and fair-dealing permeated many of the communities, and generous and ready hospitality was of the highest order. Notwithstanding these things, religion, too, was a vital part of their lives. Churches were organized as soon as there were settlers enough to form small congregations. Preaching was crude, direct and vociferous, but it was an effective force for good. Schools, although crude, were started almost as soon as churches. In fact church and school were companion influences for decency, knowledge, and morality in pioneer life. Many times, social relations were loose and undisciplined.

And then he goes on and speaks of the dialects of the time which were extremely crude. Beveridge makes reference to a charge that was made against Lincoln, as Lincoln carried on his debates on states' rights with Stephen A. Douglas, in which Lincoln was charged that he was advocating the marriage of whites with negroes. Lincoln, of course, resented this and in his reply said that because he sought the freedom of these people and advocated that they might eat the bread that they earned was no reason why his motives should be questioned.

### *Motives of Joseph Smith Misunderstood*

As I read this, my brethren and sisters, my mind went back to the Prophet Joseph. He, too, was the victim of motive questioning. It was a time when people questioned people's motives, when many times they were vicious in their imputations, and the Prophet and our people became the victims of that very thing; and as we look back today, it is no wonder that people misunderstood the Prophet Joseph. They failed to interpret truly his motives; they failed to

feel the impulse of his righteous living, and when he advocated practices and doctrines that were in contravention to the then known times, men questioned that which he advocated and particularly the motive back of it. And thus the Prophet Joseph became the victim of this impugning of motives, and much of this was a contributing factor to his martyrdom. Men did not know him then, and men and women have failed, in our day, to try to know him. That is unfortunate.

### *True Appraisal by Early Converts*

If I may be a bit personal, my grandfather with his four brothers and their father joined the Church in 1832. My great-grandfather was then nearly seventy. All of these five brothers, with the exception of Lorenzo Young, were older than Joseph Smith, and yet when they came into Kirtland they recognized in him a Prophet of the living God. They were men of intelligence; they were men capable of analyzing the Prophet Joseph Smith and appraising the things for which he stood. They believed implicitly in him, and when they accepted the truth as it had been taught to them by the early missionaries, to the day of their deaths they never wavered. All of them were true to the faith. That was typical of many. John Taylor stands out as a beacon light. He had come from England as a young man. It is true that he was younger than the Prophet for he was born in 1808. He had come from England in 1832 and settled in Canada. And in 1836, Parley P. Pratt found him and preached the gospel to him, and he subsequently embraced it. Later he came to Kirtland to visit the Prophet. It was a time of apostacy; it was a time of persecution, but he never wavered, because the Lord had borne witness to him that here was a Prophet of the Living God.

After this visit John Taylor returned to Canada and subsequently in company of others Joseph Smith visited him. Later in 1837, in the fall, John Taylor was asked and instructed to wind up his affairs and join with the body of the Saints. Coming to Kirtland he found the Prophet was in Far West and so continued his journey down into Missouri. You can well imagine what it would mean in that day, slow travel and no roads, under crude and primitive conditions, similar to the ones to which I referred in the beginning as described by Professor Randall. And yet, coming into Far West, where also there was apostacy, it made no difference with John Taylor. He knew, and that was all that was necessary, and from then on he consecrated his life to a life of devotion and service that is almost unequaled in this new dispensation. He was with the Prophet at his martyrdom and never wavered. His life reads like a romance, and yet it rings true because of his loyalty and his faith.

And so, my brethren and sisters, as I read of these primitive conditions, I thought how easy it was to question motives; how easy it is today when men do not know and feel the human soul to fail to respond to that soul as it breathes testimony of the divinity of this great work.

*Oliver Cowdery's Return to the Church*

Two more things I would like to mention before I close. I have always been impressed, as you have, in reading of Oliver Cowdery and David Whitmer. It was through the instrumentality of Phineas Young that Oliver Cowdery came back into the Church. They were brothers-in-law, Phineas having married Oliver's sister. Oliver Cowdery left the Church in 1838 and was cut off with David Whitmer. He drifted around and finally came back to Richmond, Missouri. Phineas Young wrote to Oliver pleading with him to come back to the Church. Oliver replied feelingly, that he had been wronged, that the brethren had misjudged his motives. Our people in Missouri had suffered persecution. They had lost their lands and in many instances their homes. One marvels as one reads about it that there was not more of a falling away, because that part of the Church was so far removed from the leaders of the Church, and it was easy for men to get off the track.

Well, Oliver Cowdery felt that his motives had been questioned, and so he wrote to Phineas Young that he felt that the Saints would not receive him. Phineas replied that Oliver should come back into the Church, that he knew it was true and that this was where he belonged. In 1848, while a conference was being held in Council Bluffs, Oliver came to the conference, and in the course of one of the meetings he asked to speak, and you know the story. He proclaimed again his witness of the Book of Mormon and his faith in the Prophet Joseph.

After the conference he appeared before the high council. "I do not ask to be restored to my former position," he said. He had been the second elder in the Church. "All I ask is that I may come back into the Church, because I know it is true." A vote was taken by the high council which had excommunicated him, and that was in the proper order, and it voted to receive him into the Church and he was subsequently baptized and ordained an elder. Preparations were made for him to come out to Utah, but before this could be accomplished he was taken seriously ill and passed away. But he passed away, as David Whitmer afterwards said, the happiest man he ever saw, because he was back in the Church where he belonged.

*David Whitmer True to His Testimony*

And so with David Whitmer. Among the announcements of deaths read here yesterday was that of the passing of James H. Moyle, the father of Henry Moyle, the chairman of the welfare committee. It was my good fortune as a boy to come under the influence of Brother Moyle, working in Mutual with him, and I have since that time had a love in my heart for him and an appreciation for his devotion to the Church. I recall his telling of his interview with David Whitmer, how he, just out of college, wanted to know—he was a young man and the challenge was before him—he wanted to know. His parents

had joined the Church in England and emigrated to Zion, but he, himself, wanted to know whether or not there was anything in this thing called "Mormonism." Learning that David Whitmer was still alive, he went down to Richmond to interview him, and Brother Moyle writes that he never in his life cross-examined anyone so vigorously as he did David Whitmer.

As Brother Moyle related it, it strengthened my faith, and as I have contemplated it since, I have thought how easy it would have been for David Whitmer to say: "My boy, that was fifty-two years ago. We were mistaken; we were young. Joseph Smith had an influence over us, and we were mistaken." But he did not say that. He could have said it because he had previously been quoted by the Encyclopedia Britannica as having denied his testimony. He did not say that, but he did say: "I want to say to you once and for all that the testimony that I bore then is as true today as it was the day we uttered it." That was in the eighties, over fifty years since the testimony of the three witnesses had been inscribed on the flyleaf of the Book of Mormon.

### *Joseph Smith a True Prophet*

My brethren and sisters, my time is up. The Prophet Joseph lives as real a living Prophet today as he ever did. His motives were misunderstood then; they are misunderstood now, but there is no question about his integrity or his divine calling. When men like John Taylor and the Youngs and the Kimballs and others came to him and associated with him, Oliver Cowdery and David Whitmer, who were cut off from the Church, who knew him and associated with him intimately—I repeat—when men such as these associated with him and recognized in him a Prophet of the Living God, then we may say that critics of the Prophet today need also to take cognizance of these testimonies as well as of men who questioned his motives and who vilified him and maligned him as did apostates of his time and as is done in our day by those who do not have the spirit of the gospel.

God bless us and help us to appreciate that he was a Prophet of the Living God, I pray in the name of Jesus Christ. Amen.

The congregation and the Choirs joined in singing the hymn, "Redeemer of Israel," Hymn Book page 194, L. D. S. Hymns No. 231.

### ELDER MARVIN O. ASHTON

#### *First Counselor in the Presiding Bishopric*

Some of you will never know what volumes of humility encompass some of us about twice a year. I sincerely trust that whatever I say will be in keeping with this conference and the spirit that is here. Someone has said something about "goose flesh". I have been so thrilled in this conference, that I think the above expression is a good

one. I wish to express my appreciation at this time to my Heavenly Father for the gospel and for the thrill that we get in its contemplation.

### SUGGESTIONS MADE BY BISHOPS

The last few conferences that I attended in the stakes, I have taken the liberty, if you please, of calling on each bishop in the leadership meeting and of putting the question to him this way: "If you were in our position, that is, we who are conducting this conference, what would you like discussed in the meetings that are to follow?"

One made one suggestion and one the other. One bishop said this: "Once in a while I think it is a good thing to remind members how much the Church appreciates what they are doing." Now, I suppose there is nothing new about that; but it is very, very timely.

### PRAISE FOR CHURCH MEMBERS

We have all come here to have our "batteries charged," as the common expression goes. I want you folks in the stakes and the wards to know that we who go out to see you get our batteries charged from you. Inspiration comes up the ladder, and it comes down the ladder. We get inspiration from you in your lives when we see the tithing you people pay, the meeting houses you build, the fast offerings you make, donations to the welfare, and whatnot and whatnot. It goes on and on. But may I say this: Don't ever worry about that. I was talking to a railroad man the other day. He said: "The most dangerous thing on the track is an engine and a coal car." What he meant by that was this—I suppose he was referring to the observation that has been made by Brother Callis—we sometimes run light and that is where our trouble is. An engine and a coal car trying to make the curve at fifty or sixty miles an hour can't do it, and they tip over.

Don't worry if you are loaded too heavily. It will do you good. That is what the world needs. You will always find those people that come up to you and sympathize with you, and a lot of people who do nothing themselves but go around with a chip on their shoulder. Someone has said:

You can bet your life when someone goes around with a chip on his shoulder, there is more wood farther up.

### MESSAGES FROM LEADERS

The meeting yesterday morning impressed me emphatically in two ways: first, the message of our dear President—that message which he generally gives. He is the embodiment of it. I am not trying to compliment him too highly—I do not believe in that stuff. I mean his message of good will—that this is one great big world, a great big stage, and all the people on it are God's people. If we could just eternally burn that into ourselves, we would all be better off. That is the spiritual side of things.

Second, as you heard President Clark read the financial statement, he read it as if he knew what he was talking about. And he does. His message to us breathed stability. It emphatically indicated watchdog care in the spending of Church funds. In the message of our two leaders we were reminded of a balance of the spirit and the temporal. When this Church thinks of nothing but money, it is a "goner." When this Church thinks of only spiritual things, and we haven't our feet on the ground and we won't hold water financially, we are on dangerous ground. Thank the Lord for that balanced condition of this Church, and may it always be that way.

#### PRACTICAL BALANCE NECESSARY

What is true of the Church is true of an individual. Are you balanced? Am I balanced? The man that thinks of nothing but the hereafter and stumbles over the practical things of life is really a picture. It is sad. I am not talking about the man that has his troubles financially—I am talking about the man who eternally looks over the horizon and never watches his feet below. That fellow, in an exaggerated case, is a leech. He is like the cuckoo bird that lays its eggs in another bird's nest. Yes, others have to hatch the eggs and raise these additional children. What gumption this impractical fellow lacks has to be furnished by someone else.

You know there has been nothing so interesting to me the last two months as this thing they call mistletoe. Mistletoe you find largely in Texas, New Mexico, and Arizona. I guess you find it up this way sometimes, too. But you see some trees festooned with the mistletoe; that mistletoe is a leech. I don't know why they ever connected the mistletoe with affection, because every time that mistletoe gives that tree a kiss, if enough mistletoes do the same, the tree is a "goner." Yes, in using mistletoe language you can kiss the tree goodbye. And that is going to be the trouble with our nation if we are not very careful. I saw some trees down in Texas that were just a mass of mistletoe. A tree so burdened is going to get the ten count. Those things are leeches. A man that is not practically balanced is like the mistletoe; he is like the cuckoo bird. A man, on the other hand, who thinks nothing but money, money, money, is also a "goner".

#### ADVICE AGAINST GREED FOR RICHES

The observation I would like to make here to you is that many people holding positions in our Church are getting this money bug. I take my hat off to the man who has insurance and provides for a rainy day. A man is a coward if he doesn't do that. I am talking about the man who has accumulated plenty and gets the disease or bug so that he eternally chases after more, more, more, and in that chasing he neglects his duties. Some men take the cream of their energy for making money, and when they come to the Lord's work, they've got nothing but skim milk, and some of it is awfully blue.

He who longs to be rich is like a man who drinks sea water; the more he drinks the more thirsty he becomes and never leaves off drinking until he perishes.

I remember a story in the scriptures. It was an observation of the Christ. A certain man built huge barns and jammed the barns with grain and the necessities of life. He had enough to last for years. He shut himself off from the world and sat down and chuckled to himself that he had so much. I think that it was then that God said this unto him:

Thou fool, this night thy soul shall be required of thee. (Luke 12:20.)

You know, I like a cartoon—it says so much without talking unmercifully. Down in Arizona I saw this cartoon:

It was of an elderly gentleman on his deathbed. I guess he had placed for his comfort his stocks and bonds and his money all around his bed. You can scarcely see him for his accumulations. The whole picture told the story that the end was near. The doctor with watch in hand held the old fellow's pulse, and the nurse from the expression on her face was ready for the ultimate. In that tense moment so vividly pictured, the old man, with his hands on his gold, tenaciously blurted out: "Doc, I'm not going to go until I can take these with me."

Now, when you go, you will leave everything. Some men get their minds so much on cattle, so much on stocks and bonds, so much on sheep that they crowd everything else out. Some of our leaders in our organizations get that disease. I once heard of a fellow that got so in love with sheep that he just kept grabbing, grabbing, grabbing, and finally a bishop's court was held to settle to whom a certain herd of sheep belonged. And the court decided against him. When the trial ended, he shook his fist and said: "Well, you've got the sheep, but I'll have those sheep in the next world." Well, now, I don't know too much about those things, but I'll bet that if he has those sheep in the next world he'll have to put some asbestos blankets on them so they will stand the heat..

Some people get this grabbing habit so intensified in their systems that it becomes second nature for them to grab, grab, grab. It so permeates their being that it works with them like reflex action. May I be pardoned for a little repetition? Let me illustrate what I mean:

A fellow of this grabbing disposition was working on a rip saw in a lumber mill. In the course of his ripping a two-by-four; "bingo," off came a finger. Instead of letting his companions in the mill rush him to first aid, he persistently dug into the sawdust to find the lost finger. But in his efforts to repossess the one finger, "zip," away went another. Notwithstanding the efforts of his companions to pull him away so that he wouldn't bleed to death, he now persisted more feverishly than ever to find the two lost fingers in the sawdust.

At this point in the story a workman came to the scene that knew of his grabbing friend's potentiality. He asked them what was the



matter. They told him. He said, "If that's all you are worried about, I can get that for you very easily." The newcomer to the scene put his hand in his pocket, pulled out a quarter, flipped it into the sawdust, and both lost fingers came up and grabbed the quarter. That's what I call reflex action.

Some organizations succeed in spite of the men at the head, in spite of what they do and what they don't do. I remember a cartoon of an old negro fishing. They sometimes say the operation of the gospel is like fishing. He was fishing, half asleep. The line jerked and the colored man was brought to his feet with a terrific pull. He felt the boat pulling in the direction of the large fish on the end of the line. The fish was so big that our colored fisherman was really being taken for a fast merry-go-round around that lake. In his bewilderment, he looked down at the splash the fish was making and cried out: "Am I fishin' or am you niggerin'?" Some of you people who hold high positions, you are not fishin', you are just niggerin'. Some of you want titles, the honor, but you go to sleep holding the line.

#### HELPFULNESS A DUTY

I want to come back to this thought again, the things that count in this world are written over the horizon. Let us be kind to one another and think of something besides money and ambition. That is the trouble with the world.

Ike Eisenhower, the beloved general, was giving a talk to the navy boys the other day, and he made this observation:

Cultivate mutual understanding of anyone you have to get along with.

Some good writer commenting on it—I wish I could recall his name so I could give him credit—told this little parable I leave with you. The parable is as follows:

A newspaper man interviewed a farmer who had won many blue ribbons in raising corn. The newspaper man said: "I understand you are the winner of some blue ribbons." "Yes." "But," he said, "what gets me is that when you win a blue ribbon you take your select corn and pass it on to your neighbors, and they are competing against you for the ribbons. What is the sense in it?" The old man replied: "These neighbors all around me have been raising corn, and if I don't give them select corn, their bad corn is going to pollinate my good corn."

I read a strange story of a man by the name of Pheister. While experimenting in the raising of a hybrid corn, when the corn was in the flower or tassel stage, he tied paper sacks around the tassels so he could govern the pollinating of it.

You can't do that in life. Your neighbors are there scattering their pollen, as it were, or influence, and so are you—you are living with them. As you help them they help you.

... give to the world the best you have, and the best will come back to you. (*Life's Mirror*.)

A month ago, going down towards the Mexican line, down where the lizards, as the boy puts it, lay on their backs and fan themselves, we stopped in a little food shop. We didn't get much bodily food, but we did come away with some food for the mind that was hanging on the walls. First:

What a wonderful world this would be if I loved others like I love me.

The one that went right with it read:

Some people think when they cast their bread upon the water it should return toasted and buttered.

Now wait a minute. You may think that is rather ridiculous. That man who sent his corn, his select corn to his neighbors, was casting bread upon the waters, but he got it back toasted and buttered.

May the Lord help us to be kind. Let us remember what is ahead of us. Let's not look gloomy these days. Let's face our problems. Our grandparents did it. Let's keep our chins to the sun and face whatever is ahead of us. We play our greatest tunes in time of trouble, and the challenge is there. You do your duty; let me do mine; and let's smile—smile if it kills you, and if some people smiled it would kill them.

May the Lord bless us. Amen.

## PRESIDENT GEORGE F. RICHARDS

### *Of the Council of the Twelve Apostles*

Last Sunday was fast day. I attended fast meeting in one of the wards in this city and heard some faithful testimonies borne. One young woman in her testimony intimated that she did not know so very much about the gospel but this one thing she did know, that the gospel brings peace to the soul. I thought that was a wonderful testimony, and I concluded that that woman is living her religion, for those Latter-day Saints who are living their religion do have peace to their souls, and those who are not living their religion I am afraid that their souls are frequently very much disturbed. This is one of the great blessings that the Lord has for the faithful of his children, peace to the soul.

As this congregation stood up to sing, I thought what an awe-inspiring sight this is. It is inspiring as we sit, but when we stood it seemed that there were more of us, and then I thought, "Why, we are only a sprinkling of the faithful members of the Church," and I thank the Lord for them, and I certainly do pray that he will bless them and reward them for their faithfulness. And there are some who are not faithful for which we are sorry. God bless them that they may see their mistakes; that they may take advantage of their opportunities of receiving the saving ordinances of the gospel they have not yet received; and that they may learn to know that the Lord

needs them in his service; and that an opportunity is afforded them if they will live so that they can be used, to pay in part the debt of gratitude they owe to him, which they will never be able fully to do.

Then if I am informed correctly, there are some members of the Church who are not only indifferent to their religion but who have committed sin, and violated the rules of chastity. I pity them. God bless them that they may understand their true situation and repent of their sins and make peace with the Lord while they have opportunity. The Spirit of God will not always strive with man.

#### ANNIVERSARY OF ORGANIZATION OF CHURCH

\* This is a wonderful work in which we are engaged. The annual general conference of the Church is of particular significance and deep interest to Latter-day Saints. The members of the Church, far and near, in great numbers are assembled in this general conference of the Church on the anniversary of its birth, a most suitable way in which to commemorate that exceedingly important event, affecting as it does the lives of many thousands of pure-minded, clean-living men and women for their good and their salvation. The organization of the Church and the restoration of the gospel spell "Mormonism," for which many faithful souls have suffered persecution and death, but the reward to all such, exceeds in glory any conception had by mortal man.

One hundred sixteen years ago today the Church of Jesus Christ of Latter-day Saints was organized, by direct command of God, in Fayette, Seneca County, New York, under the laws of that state. Since its organization, the Church has been the object of bitter opposition and persecutions. This has come at different periods, from different sources, and in various forms, but always instigated by Lucifer, the devil, through willing emissaries, with the object and intent to destroy the Church, and defeat the purpose of God in his planning for the salvation of the children of men.

#### PERSECUTION, A HERITAGE OF THE SAINTS

For the comfort of the Saints, let me quote to you from the sayings of our Savior:

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matt. 5:10-12)

Persecution is, and always has been, a heritage of the Saints of God. Men and women have gone about the country, in this and in other lands, lecturing against the Church and its leaders. Magazine articles and books by the score, of a venomous and libelous character, have been written, published, and circulated against us. Apos-

tates from the Church have opposed it in various ways, while the work of the Lord against which their fiery darts have been directed, goes steadily forward.

Mormonism has for more than a century, been thus pelted with vituperation, deceit, and falsehood, but by every attack it has become more widely known. The work of the Lord thrives under opposition and persecution. "Truth is mighty and will prevail."

We do not court opposition and persecution, but when it comes, we are not so greatly disturbed, for we know our ground, that this is the work of the Lord, and that God is at the helm, guiding the good ship into a safe harbor.

### TWO MAJOR POWERS IN OPERATION

There are two major powers operating upon the minds and hearts of the children of men—the one for good, and the other for evil.

#### Quoting from the Book of Mormon:

Wherefore, all things which are good cometh of God; and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. (Moroni 7:12.)

#### Quoting from the Doctrine and Covenants:

... for we beheld Satan, that old serpent, even the devil, who rebelled against God, and sought to take the kingdom of our God and his Christ—Wherefore, he maketh war with the saints of God. (D. & C. 76:28-29.)

The Holy Ghost is a member of the trinity of the Godhead, a personage of spirit non-tabernacled. Lucifer also is a non-tabernacled spirit. The Holy Ghost is an inspirer of good. The devil is an instigator of evil. Each is striving for the souls of men; the one to save and the other to destroy.

... choose you this day whom ye will serve. (Joshua 24:15.)

Man has his free agency and is responsible to God who gave it for the way he exercises it. The whispering of the Holy Ghost removes all doubt and fear, and brings conviction to the soul, so that we can say, conscientiously, that we know the truth of that which we have received.

#### Said the Savior:

... My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

### BORN OF WATER AND OF THE SPIRIT

Let us see how this works: Jesus taught the will of him who sent him, and did his will in all things. He said to Nicodemus:

... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

What happens when one is born of water and of the Spirit? Jesus has set us a worthy example in all things. Let us see what happened to him:

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matt. 3:16, 17.)

That is, he was immersed in the waters of Jordan by John the Baptist, and went up straightway out of the water, and thus he was born of the water. Then the heavens opened and the spirit of God, the Holy Ghost, lighted upon him as a dove, and thus he was born of the Spirit.

Now note what followed his having been born of water and of the Spirit:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (*Ibid.*, 3:17.)

That is the approval which the Father gave to his Son. Similar approval is received through the power of the Holy Ghost, by every worthy person who is baptized as was Jesus, by the same authority of priesthood, and who receives the Holy Ghost by the laying on of hands by the elders of the Church. In this way members of the Church have received a testimony of the truth.

... no man can say that Jesus is the Lord but by the Holy Ghost. (1 Cor. 12:3.)

After the individual has received the Holy Ghost by the laying on of hands, it is his right and privilege, through faithfulness, to have his constant companionship, the significance of which only the faithful know.

### HOLY GHOST OPERATES FOR SALVATION OF MAN

The Holy Ghost operates in many ways for the blessing and salvation of man. For example: when Jesus asked his disciples—

... But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:15-17.)

How did the Father reveal it to Peter? By the power of the Holy Ghost, through whom the Lord has contact and communication with man on the earth.

Hear what Moroni, a prophet of God of Book of Mormon days, has to say about the operation of the Holy Ghost:

And when ye shall receive these things [the records], I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things. (Book of Mormon, Moroni 10:4, 5.)

Many people have put this promise to the test and have received the witness of the spirit, that the things contained in the Book of Mormon are true.

This promise is true with respect to all the scriptures. As I read the account given by Joseph Smith of the visitation of the Father and the Son to him, while he was yet a boy fourteen years of age, the Holy Ghost bears record to my soul, that what he says is true, and I rejoice exceedingly in this testimony. I feel that I know by the revelations of God through the operations of the Holy Ghost, as well as did Peter, that Jesus is the Christ, the Son of the Living God, and by the same power, which is the power of God, I do know that Joseph Smith was and is a true prophet of God, as were all his successors in the presidency of the Church of Jesus Christ of Latter-day Saints, down to the present, including the present President of the Church, George Albert Smith. I also know that this work in which we are engaged is the work of God, and that it will endure forever

#### EFFECTIVENESS OF THE ATONEMENT

I here quote the words of the Savior:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

The burden of sin and remorse is something to be dreaded and to be avoided. The Savior has provided, however, a means by which the sins of deepest dye may be forgiven, and that, by repentance and obedience unto the laws and ordinances of the gospel, made effective through the atonement of our Lord and Savior, Jesus Christ.

The third article of our faith reads:

We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

In this way we rid ourselves of our sins and prepare ourselves for salvation.

Baptism is a natural sequence to faith and repentance. It is the door into the kingdom.

... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

... He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (*Ibid.*, 10:1.)

Baptism is also for the fulfillment of the law.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. (Matt. 3:13-15.)

which could not be fulfilled without baptism.

Baptism is for the forgiveness of sins which have been repented of.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38.)

### "GO ON UNTO PERFECTION"

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement.

And this will we do, if God permit. (Heb. 6:1-3.)

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (II Peter 1:5-8.)

to know whom is life eternal.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (Articles of Faith XIII.)

May the Lord help us to be orthodox in our thinking, in our teaching, and in our living, and be in the image and likeness of God in all things, in the name of Jesus Christ. Amen.

### ELDER RICHARD W. MADSEN, JR.

*Former President of the Western States Mission*

When any commandment or call comes to a member of the Church of Jesus Christ of Latter-day Saints, it at once becomes all-important, vital, and a great opportunity and blessing to him who is called. There is no service or call that may come to us that is mean or trivial or of little importance, because we realize that we serve the Lord Jesus Christ, and all of our activities are intended for the blessing and uplift of our fellowmen.

I have recently returned from a mission amongst the hospitable, kind and God-loving people of the Rocky Mountain western states, those states that lie east of us from almost Canada on the north to Mexico on the south, and far east beyond the Missouri river. A great many of those splendid people are here in this audience today. I have labored with a handful of very faithful young men and women and older men and women who have had that same call as a missionary, and as I return I have had many people, as every active member of the Church has had, ask me this question: "Why is it that the Latter-day Saints will leave their homes, their businesses, their professions, their farms, and go out all over the world without remuneration, without hope of earthly reward, to preach the Gospel, and sustain themselves for one, two or three years as the case might be?"

Well, I would like to answer that question for you as it appears to me today. The Church of Jesus Christ of Latter-day Saints is not a creed, is not a sect, is not a branch of any earthly organization, but this is the Church of Jesus Christ, the established kingdom of our Lord in the earth; and there are two great significant blessings in it that are obvious to any of us, in or out of the Church, who investigate this great Gospel of the Lord Jesus.

One of those things that I refer to is the priesthood of Almighty God, and the other is the Holy Spirit. We have felt that Spirit in this Conference, and all of you wherever you have gone in Europe, all over this country, South America and in the Islands of the Sea, wherever the Latter-day Saints have gathered they have felt the Spirit of the Lord. If this organization, no matter how perfect it may be, did not have the Spirit of God within it, it might be like a great tree whose branches reach to heaven and whose branches spread out over the whole earth and whose roots found themselves deep and broad throughout the earth, yet if that tree did not have the sap of life within it, it would be dead. Just so with this Church or any other organization, if it did not have the Spirit of God within it. If the membership of the Church did not have the Gift of the Holy Ghost to direct them, to lead them, and the leadership did not have that Spirit to guide the people of the Church, this Church would be dead as that tree would be dead.

It has been said by our Savior, that the promise was to last forever, that when there was faith in the earth, when the priesthood was on the earth, these great things should follow those who believe. In His name they were to heal the sick. In His name they were to cast out devils. In His name were they to speak in divers tongues and have the interpretation of those tongues. In His name were they to prophesy, and in His holy name would come the testimony that Jesus was the Son of God, the Head of the Church.

I want to testify to you, my brethren and sisters here assembled, and especially to my friends out on the radio air, who are many more thousands than are here, I have witnessed with mine own eyes



these very same promises following in this Church to those who believe. I have seen the sick raised by the power of the priesthood as a blessing from God. I have heard young men and women speak in tongues, and I have heard the interpretation. I have a testimony, as you have, and thousands of others, that I shall bear humbly this afternoon. God has made it known in answer to my humble, fervent prayer, that this truly is the kingdom of God on earth, that his holy priesthood has again been restored to the earth, and I know beyond any question of a doubt that these Brethren who sit before us today hold the holy priesthood, as do many of us, and that these blessings that are to follow the faithful, those who believe, are in the Church today. I testify to all of the people who know, our neighbors, and those who do not know, that this is the Truth, that is the kingdom of God. Investigate it. Read the Book of Mormon, and then after you have read it, humbly and sincerely, get down on your knees and ask God, as I have done and as thousands of others have done, whether this be his Church and kingdom. I testify that if you will do that, and really seek the Truth, God will make it known to you, and we will share with you the blessings that have come to us. A great and wonderful blessing will come to those who keep the commandments of God in this earth, while they live in this world. We do not have to wait for the other side to get our blessings. We will find here that peace that passeth all understanding. We will find here the love of the Lord. We will find here satisfaction in keeping the commandments, because we will be blessed of Him.

In closing I wish to bear my testimony to this fact again, that any man or woman who joins this Church, comes in at the gate after repentance, is born again of the water, will come into a newness of life that is far beyond all blessings that he has known before. And I humbly pray that we may all be clay in the Lord's hands, that He may make of us what He will, that we may truly be His servants and His children, and I ask it in the name of the Lord Jesus Christ, Amen.

#### **President George Albert Smith:**

We have just listened to Elder Richard W. Madsen, Jr., former President of the Western States Mission. We will now listen to the Manti Choir sing for us, "Now Thank We All Our God," after which, President Eldon G. Luke of the Emery Stake, with headquarters at Orangeville, will offer the closing prayer. The Conference will then stand adjourned until 7:00 this evening, when, in accordance with the custom of the Church, the general meeting of the priesthood of the Church will be held, the General Priesthood Meeting. Because of the general character of the service, we have arranged to broadcast it over Station KSL of Salt Lake City, KSUB of Cedar City, and KID of Idaho Falls. Because of the change of time in the Tabernacle Broadcast tomorrow morning, which now comes from 9:30 to 10:00,

those desiring to attend the broadcast must be in their seats by 9:15 tomorrow morning. As the Choir will be rehearsing during the time the audience is gathering, it is necessary that the audience come in and take their seats quietly and refrain from making any disturbing noise of any kind during the broadcast. We hope the brethren and sisters who desire to listen to this broadcast will be here in their seats at 9:15 a.m. The regular session of the Conference tomorrow will begin at 10:00 a.m. in this building.

The Manti Choirs sang "Now Thank We All Our God."

President Eldon G. Luke of the Emery Stake offered the closing prayer.

Conference adjourned until 7 p.m.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held Saturday evening, April 6, with President George Albert Smith presiding and conducting the exercises.

### President George Albert Smith:

This is a General Priesthood Meeting of the Church. Since this session is in its nature a general session of the Conference, we have arranged to broadcast it over Stations KSL, KSUB, and KID. There are present on the stand this evening all the General Authorities of the Church, except Elder Ezra Taft Benson and Elder Matthew Cowley, whose absence from the sessions of this Conference has already been explained.

The singing at this session will be by the men of the Tabernacle Choir, Elder J. Spencer Cornwall, director, and Alexander Schreiner, organist.

The opening song by the choir and congregation will be "Do What Is Right," hymn book 151, L. D. S. Hymns, 185.

The opening prayer will be offered by President Rodney S. Williams of the Humboldt Stake, Elko, Nevada.

The congregation and the men's chorus of the Tabernacle Choir sang the hymn, "Do What Is Right," Hymn Book page 151, L. D. S. Hymns No. 185.

Elder Rodney S. Williams, President of the Humboldt Stake, offered the invocation.

### President George Albert Smith:

This is a wonderful sight again, and I see before me now hundreds of people standing, and every seat apparently taken.

You have done such fine teamwork during the day, brethren, you have collapsed sufficiently two or three times, by moving closer

together so that many people who were standing could have seats. I am going to ask you if you will do that tonight, if you will all move to the center of the seats. And when I say move to the center, I do not mean just to go through the motion, I mean move. (Laughter) Now if those ushers who are seating our people tonight will point the way, I think we can seat another two or three hundred people in this building. I would like to suggest to you that you can sit on the steps leading to the stand here, and that will make a number of seats, and then if any of you become tired, those who have not obtained seats, you will find that the radio is working in the Assembly Hall. But we would like to have you all here if you can stay here. Vacant seats here in front are available now. I am not sure, but I think this may be as large as any priesthood meeting we have ever held in this building.

We will now have pleasure in listening to the Men's Chorus. They will sing: "Come, O Thou King of Kings," after which President S. Dilworth Young, of the First Council of Seventy, will address us.

The men's chorus of the Tabernacle Choir sang "Come, O Thou King of Kings."

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

As I look over this vast number of Latter-day Saints, I begin to understand and to have some comprehension of why it is that I do not know people when I go up the street during a conference. I have met so many of you during the past year, and have been so kindly entertained that I have made some effort, some struggle, to know you when I see you. It is almost a hopeless task. May I say thanks for your many kindnesses and express a hope that you will understand when I meet you on the street if I do not remember your name. If I look a little blank, I wish you would be like Earl J. Glade, who said that he never goes up to a man he has met without greeting him thus: "I know you. I met you at this place." So with me. If you will say: "I know you. This is where I saw you," then I think I can remember better.

I should like this evening to be articulate for some of the inarticulate; I should like to speak for the boys of twenty, twenty-one, twenty-two, and twenty-three. I should like to speak to them also, if I may, and if the Lord will give me wisdom, because they need speaking to as well as speaking for.

## AN INSPIRING SERMON

A good many years ago I read some things with a great uplift of spirit. I read in a book where a man by the name of Wilford Woodruff said that he was in a meeting once in which Parley P. Pratt was

present. Brother Pratt said that he had ridden for a long distance to reach the meeting place. His subject was: "Will you join us in Zion's Camp and go and rescue the Saints in Missouri?" When he asked for the privilege of speaking, he stated that he would speak for only a few minutes, as he was very tired. He started at early candlelight, as they called it in those days, and he spoke until after midnight. Brother Woodruff sat through the long sermon, thrilled and inspired. He said, in about these words:

I was so thrilled that all the gold in the world could not have kept me from going with that company.

I thought to myself I would like to have been thrilled that way too.

#### CONVERSION OF WILFORD WOODRUFF AND LORENZO SNOW

And I read again where a man by the name of Lorenzo Snow was going to Oberlin College in Ohio. He wrote to his sister and said:

If there is nothing better than is to be found here in Oberlin College, good-bye to all religions.

He told her that there was nothing at all for him there, but later, when he heard the elders speak, and recognized in their testimony the words of salvation, he was thrilled, and he could not join the Church rapidly enough.

As a boy I looked at the pictures of Wilford Woodruff and Lorenzo Snow, gray-bearded men in their last years, and I thought to myself: "That would be easy for them. They knew the gospel is true. It would be really easy for them to accept it." When I learned later that Wilford Woodruff was only twenty-six years of age when the experience with Parley P. Pratt happened to him, and that Lorenzo Snow was only twenty-two, then I could begin to see some hope for the young men.

Those men made their decisions when they were as young as you boys are. They did not wait and have a testimony come to them gradually. They had been investigating the words of Christ in the Bible for some years, as very young men, and when the time came for them to hear it, they were willing to accept it. They prayed earnestly for a testimony, for the Holy Ghost, and it came to them. To Lorenzo Snow it came with such a rush and power that for several nights he said he could hear the whisperings and the rustlings, and he seemed bathed in fire. His mind was uplifted, and he understood the scriptures as he never had before.

#### SEEKING FOR A TESTIMONY

I like that, and I say to you young men you can have the same experience if you want it. All you have to do is to want it badly enough because you can't "see-saw" around with it; either it is so

or it is not so. If you make up your minds it is so and ask the Lord to give you a testimony, if you ask in sincerity and truth, you will receive that testimony. Those men obeyed the prophet of God. You may obey the present-day prophet of God, and you may get the same thrill and happiness out of doing it. He needs courage to go on, the same as you do, and the men who have been sustained by this conference as prophets, seers, and revelators—sixteen in number—need it also. They have their discouraging moments, but the thing that gives them courage to go on is your faithfulness.

#### A TRIBUTE TO MARK AUSTIN

We have all respect for the aged. We young men know that they have been tried and not found wanting. They will stand and support the tabernacle as long as it shall need supporting.

I have learned one lesson in the past year, and I am going to pass it on to you: It has seemed to me, as President Smith moves about this Church, that there stand staunch men with their arms outstretched, holding the ropes of the tabernacle tight, so the winds cannot blow it away. All their lives they have shown by their works that they support the President and the Church. I have seen such a man, and I should like to point him out. I am going to be personal, and I hope the person about whom I am going to speak will forgive me if I embarrass him.

I have watched Brother Mark Austin go about in the welfare work. He is past eighty. For years and years he has been a bulwark to the brethren who preside over this Church. No matter what they told him to do, he did it. As I, a young man, have watched him, I have taken fresh courage that somehow I might measure up as faithfully as he has done and is doing. He does not let age interfere when Brother Romney assigns him to go on a mission over a week end to a conference. He is right there, no matter how far away it is, no matter how much discomfort he suffers. He is a true gentleman. He never interferes; he never gets in anybody's way; but he goes about quietly doing what he is assigned to do, for the glory of God and for the honor of the priesthood of the Church, in the name of the prophet of God.

We young men, and those of you who are twenty, twenty-one, and twenty-two, can learn to copy that kind of example. It does not come easy; it takes about sixty years to get there, but once arrived, you have a serenity of conscience and a happiness which cannot be equaled on earth.

These sixteen men that we sustain are honored. They are sustained as the prophets of the Living God. You men may also be honored just as much if you obey the words of the prophets of God. You see, a prophet cannot do very much prophesying without someone to whom he can direct his words, and he cannot ask for any help unless he has someone of whom to ask it. You are they. It is you who must hear the word and then go forth and obey it.

## EARLY DAY MISSIONARIES SET AN EXAMPLE

We mention Brigham Young a good deal of the time, and we mention Heber C. Kimball, two men who were as close to each other as brothers. We often speak of Parley P. Pratt, Orson Pratt, David W. Patten, the first great martyr, and others as examples of great men. But there are those among you who are also great.

Have you ever heard of Zera Pulsipher? Many of you have not; some of you may have. As I read in the *History of the Church*, I learn about many of the great ones who have risen and whose biographies have been written, but if one reads in the books carefully, he will see that a large proportion first heard the gospel through Zera Pulsipher, and, as likely as not, he was the one who baptized them. His name is mentioned repeatedly in the histories as a man who was out preaching the gospel. Do you know anything about him? Nobody does. It was not his job to become the president of the Church; it was not his prerogative to preside over any of the great councils of the Church, but as a young man, about twenty-two years of age, hearing the Prophet's voice, he obeyed and went out spreading the glad tidings to the children of men. Because he believed it, because he was sincere in it, the Lord blessed him, and he was the instrument by which many great ones came into the Church.

You have heard it said in this conference, and you will hear it, I suppose, a number of times that blessed is he, and how happy will be he who makes one convert in the kingdom of our Father. If I remember correctly, Heber C. Kimball and his companions converted about three thousand, the very first months they were in Preston, England. But do you know the names of the five young men who took the gospel to Brigham Young, and to Heber C. Kimball? One was named Eliot Strong. Another one was named Eleazer Miller. The other three were Alpheus Gifford, Enos Curtis, and Daniel Bowen. How much joy they will have in the kingdom of their Father with the great prophets of the Lord and the three thousand converts from Preston, and the many thousands more from England that these converts made in their turn. Such is the lot of every young man who faces me this evening, and every young man in the Church if he chooses to obey the call. He may have like pleasure in going forth, and if he never does become great in the Church as an organizer, he can become great in the Church by the people he converts to the gospel.

## CALLING YOUNG MEN ON MISSIONS

Blessed is the boy, who, believing, goes out into the world at the call of the prophet and seeks out the honest of the earth. There is hardly a man in this room but whose parents or grandparents are the result of such work. I should like to make a plea to the young men, backing up what I heard at the last conference. President Smith made a blanket plea that the young men of the Church respond

to missionary calls. A large number of those young men have been taught in the past by their parents and by their ward authorities that calls do not usually come by blanket request. I mean by that, that they believe that they ought to remain quietly at home and wait for the inspiration of the Lord to inspire the bishops to come over and call upon them. If I understand it correctly, I think that President Smith wants every young man to feel that he can go to his bishop, and volunteer, saying: "I am willing to go." I believe that is the way to interpret it. In any case any young man does not feel that way and thinks he ought to wait until the bishop comes, I think the bishop ought to go to every clean living, righteous young man in the ward who is home from war, no matter how long he has been home, and talk to him about it, counseling with him and his folks.

Every worthy young man in this Church has a right to be called upon a mission, every one. I think it is not the right of any man who has a presiding place in any ward or stake to neglect any boy for the reasons that we usually give and have given during this year. I have heard many say, in many places where I have been, "Well, our boys have been away for a long time; they ought to be home for a little while. Give them a rest. Let them have a few months at home before they are called out again." I say to you there won't be many boys left at home, no matter whether you call them or not. They are not going to stay home. They have left home forever. They will come back and visit at home, it is true, but they are going to school, or they are going to marry, or they are going to do any number of things. But they are not going to stay home. So that is no reason. If a boy is able to go on a mission, he ought to be given a chance. Let him turn it down if he wants to, but don't make his decision for him. Make certain that he does not want to go before you cease to call upon him.

Do you think there is no need? Do you think we can't use them? In the mission of which I was a member twenty-five years ago, a year after World War I, there were two hundred missionaries. That many had gone out to the mission field. In that same mission today, there are fewer than forty, one year after the end of this war. Many boys are responding, it is true, and some of our facilities are taxed right now to take care of them, but they are not responding fast enough, and they are not being asked fast enough. A great many of the boys are getting away without being invited to go on missions. They have it in their minds and hearts to go to school, and they should go to school. They can go to school, but I do believe there is not any school on earth but can wait two years while the Lord's word is sent over the earth. I don't know of any finer school for any boy than to go into the world seeking out the humble, defending his Church, learning how to get along with people, teaching the things of the kingdom of God to his heart and in other people's hearts. He will come back a stronger and a finer man. He can go on to his school then and get a great deal more out of it, knowing that he has done

the will of the Lord and has acted as his servant on the earth at the request of the prophet of God.

### THE DESIRE FOR MISSIONARY SERVICE

That is the lot of any young man who wants to do it. I don't care who he is. But I will give to you young men over this Church one sentence: You've got to *want* to do it. I repeat: You've got to *want* to do it. The Lord can put it into the hearts of the Presidency of the Church and of the Quorum of the Twelve to call you on missions if you will accept it, but you've got to *want* to accept it.

I have talked to any number of young men lately who want to accept the call. Wilford Woodruff wanted to accept. He wanted to join Zion's Camp; he was warned that he might die, that he would probably lose his life. He said: "I don't care. I want to go anyhow." Lorenzo Snow wanted to go on a mission. The moment he was baptized and confirmed and had the Aaronic Priesthood conferred upon him, he packed his grip and went on foot to the missionaries, you've got to want to go.

My young friends, if we get enough missionaries you've got to want to go, too. Not half-heartedly, no, not with the feeling that: "I'll go if I'm called; perhaps I'll enjoy it, perhaps I won't," but rather, "In the name of the Living God I'll take his word and with his power on my shoulders I'll go to the whole earth, wherever I am sent, and bear witness to the world that the gospel has been restored and that Joseph Smith was a prophet, and that President George Albert Smith is a prophet, and that this Church is the true kingdom of God." If you do that, you will never regret it as long as you live, and the Church will grow by leaps and bounds. Before you know it, it will fill the whole earth. God grant that may happen soon. I ask it in Christ's name. Amen.

### ELDER ALMA SONNE

#### *Assistant to the Council of the Twelve Apostles*

My brethren, no one can rise on an occasion like this without feeling a thrill of emotion. I was impressed yesterday when President Clark read the financial and statistical report of the Church. It was a calm recital of figures, but those figures told a story of growth and progress. I was deeply stirred a few minutes later when Elder Widstoe reminded us that just one hundred years ago the Latter-day Saints were leaving the beautiful city of Nauvoo. They were then scattered along the fringe of the great desert that extended westward to the slopes of California. By what combination of circumstances could these men and women hope to survive? It required a great faith and certainly a great courage to undertake the great task that lay ahead.



*Accomplishments of Church During Last Century*

During that century of time, the Church has asserted itself and carried forward the truth brought to earth by Joseph Smith the Prophet. Since that day the foundation of a great intermountain empire has been laid. Cities, towns, churches, temples, public buildings have been built. Deserts have been subdued; schools colleges, seminaries have been established. Missions have been opened in foreign lands and on the islands of the sea. Branches, wards, stakes have been organized, and missionary work at home and abroad has gone forward. The gospel has been explained, and the name of Joseph Smith the Prophet as a restorer of divine truth has been heralded to all the world. Surely a good beginning has been made in the "marvelous work and wonder" spoken of by ancient prophets, and surely the leaders of the past have made their names secure on the pages of history. These leaders, all of them, referred to by President S. Dilworth Young, were great in character and in good works. They were great in their foresight and in their achievement. They were great in their perseverance and mighty in their faith. "Mormonism," so-called, was not the outgrowth of fraud and deception. The Latter-day Saints have not been led astray by a wicked pretender or an unscrupulous imposter. We think of these things whenever the name and character of Joseph Smith are being assailed. It was Charles Francis Potter who said:

If we are to accept the dictum of Jesus, "By their fruits ye shall know them," we must rate Mormonism high.

*Faith in God Sustained Pioneers*

Reference has been made to the pioneers. How can we account for the constructive faith of the sturdy, dauntless, courageous pioneers of Utah and neighboring states and for the unconquerable spirit which possessed them? What motives, what urges actuated them as they left their homes in the East and moved westward over the trackless waste? These men and women in the solitudes of the desert had time to think and pray and to ponder and weigh carefully their responsibilities. What power sustained them in their hardships and in their difficulties? What prompted each one of them to cast his lot with a persecuted and driven people? Was it not his faith in God and his conviction that a new dispensation of the gospel had been committed to man through the divine calling of Joseph Smith? History will one day deal fairly and intelligently with these questions. The unprejudiced student, the searcher after truth will see in Mormonism the counterpart of primitive Christianity. His investigations will discover in it the same spirit, the same energies and fortitudes, the same type of leadership and the same far-reaching objectives. He will see in Joseph Smith the characteristics of a true prophet of God like the prophets whose names and deeds glorify the pages of Biblical history. He will find that Joseph Smith is not

easily dislodged from his position as a prophet of God. The Prophet's claims will never be nullified by the declarations of traitors and blasphemers.

I read from the Doctrine and Covenants:

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and authority, and blessings constantly from under thy hand.

And thy people shall never be turned against thee by the testimony of traitors. (D. & C. 122:1-3.)

### *A Good Tree Bears Good Fruit*

Those words were reassuring to the Prophet when they were given. They are reassuring to us today. There is no way to account for Joseph Smith outside of his own explanation. Someone has said: "Truth is harmonious." It is consistent with itself today and always. Jesus said:

... Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. (Matt. 7:16-19.)

Wicked and degraded men do not bring light and hope and joy to their fellow men. A mind darkened by evil could not attract God-fearing men and women of faith, integrity, and intelligence whose lives have reflected good work and worthy achievements. Would a church founded on fraud and falsehood go forth with eagerness and determination to uplift humanity? Would such a church array itself against evil in all of its manifestations? Would it teach faith in God and repentance of sin as preliminaries to church membership? Would it adopt doctrines and ordinances and standards established by Jesus Christ and his apostles? If so, for what purpose? We are told that evil begets evil, and good begets good.

### *Joseph Smith's Work to Stand Forever*

Finally, let it be remembered that Joseph Smith and Hyrum Smith, brothers and companions in the cause of truth, gave their lives as a testimony of their sincerity. Not only they, but others left a similar testimony, sealed and certified, and therefore binding upon the world. While he lived, Joseph Smith baffled his fellow men by his teachings, which were so profoundly creative. The keenest minds were perplexed and puzzled before his demonstration of power and leadership. But the fury of so many against him is proof even today that he is not dead in the hearts of men; that he is well-fortified and will continue to stand out boldly and clearly in the religious world. He will loom bigger and bigger on the human horizon as the years come and go. The correctness of his views and

the soundness of his principles and doctrines will be vindicated fully and completely. He cannot be removed or explained away by slander or vilification. He presented a plan which provides for the exaltation of the individual, the perpetuity and the coherence of the family, and the safety and security of the nation. He put divine approval upon the establishment of our republic and proclaimed freedom and equal rights as essential factors in man's progress and advancement. He declared that America was a land of promise, held in reserve by the Almighty for the fulfilment and the accomplishments of God's purposes. No one has sounded a higher note of patriotism than did Joseph Smith. In his veins flowed the blood of the Revolutionary Fathers, and to him the Constitution was an inspired instrument of government.

Joseph Smith gave to the world a foundation for intelligent faith, and he has also given to honest, sincere doubters a kindly light to lead them forward and upward to a higher goal and a more satisfying life. His testimony to the world still stands. God bless his memory. May his words and teachings be preserved to bless the human family forever, I pray in the name of Jesus Christ. Amen.

## PRESIDENT DAVID O. Mc KAY

### *Second Counselor in the First Presidency*

When, on one occasion, the Prophet Joseph Smith was asked the meaning of the strength of Zion, he replied:

The strength of Zion is to put on the power of the priesthood.

You, brethren, radiate that strength tonight. No one can be in your presence as the priesthood of the Church filling this building, and representing thousands of others, without feeling heartfelt gratitude for the privilege of being numbered with you. God bless you!

## THE SACRAMENT

I desire, tonight, to say a few words regarding the administering of the sacrament. In so doing it is not my purpose to repeat the excellent sermon delivered yesterday by Elder Marion G. Romney on that same subject, but if I may be blessed with the spirit of this gathering and the inspiration of the Lord, I desire to supplement that timely address.

The greatest comfort in this life is the assurance of having close relationship with God. I am speaking to men who know what that experience is. The sacrament period should be a factor in awakening this sense of relationship.

... the Lord Jesus the same night in which he was betrayed took bread:  
And when he had given thanks, he brake it, and said, Take eat:  
this is my body, which is broken for you: this do in remembrance of me.  
After the same manner also he took the cup, when he had supped,

saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread and drink of that cup. (I Cor. 11:23-28.)

No more sacred ordinance is administered in the Church of Christ than the administration of the sacrament. It was initiated just after Jesus and the Twelve had partaken of the last supper; and the Saints in the early days followed that custom. That is, they ate before they administered the sacrament, but that custom was later discontinued by instructions from Paul to the Saints to eat their meal at home so that when they met for worship they might meet as a body of brethren and sisters on the same level to partake of the sacrament in remembrance of the life and the death, particularly the death of their Lord.

### THE PURPOSE OF THE SACRAMENT

There are three things fundamentally important associated with the administration of the sacrament. The first is self-discernment. It is introspection. "This do in remembrance of me," but we should partake *worthily*, each one examining himself with respect to his worthiness.

Secondly, there is a covenant made; a *covenant* even more than a promise. You have held up your hand, some of you, or if in England when signing a document, put your hand on the Bible, signifying the value of your promise or of the oath that you took. All this indicates the sacredness of a covenant. There is nothing more important in life than that. Until the nations realize the value of a covenant and promises and conduct themselves accordingly, there will be little trust among them. Instead there will be suspicion, doubt, and signed agreements, "scraps of paper," because they do not value their word. A covenant, a promise, should be as sacred as life. That principle is involved every Sunday when we partake of the sacrament.

Thirdly, there is another blessing, and that is a sense of close relationship with the Lord. There is an opportunity to commune with oneself and to commune with the Lord. We meet in the house that is dedicated to him; we have turned it over to him; we call it his house. Well, you may rest assured that he will be there to inspire us if we come in proper attune to meet him. We are not prepared to meet him if we bring into that room our thoughts regarding our business affairs, and especially if we bring into the house of worship feelings of hatred toward our neighbor, or enmity and jealousy towards the Authorities of the Church. Most certainly no individual can hope to come into communion with the Father if that individual entertain any such feelings. They are so foreign to worship, and so foreign, particularly, to the partaking of the sacrament.

## THE VALUE OF MEDITATION

I think we pay too little attention to the value of meditation, a principle of devotion. In our worship there are two elements: One is spiritual communion arising from our own meditation; the other, instruction from others, particularly from those who have authority to guide and instruct us. Of the two, the more profitable introspectively is the meditation. Meditation is the language of the soul. It is defined as "a form of private devotion, or spiritual exercise, consisting in deep, continued reflection on some religious theme." Meditation is a form of prayer. We can say prayers without having any spiritual response. We can say prayers as the unrighteous king in *Hamlet* who said: "My words fly up, my thoughts remain below: Words without thoughts never to heaven go."

The poet, contrasting the outward form of worship, and the prayer of the soul, said:

The Power incensed, the pageant will desert,  
The pompous strain, the sacerdotal stole;  
But haply, in some cottage far apart,  
May hear, well-pleased, the language of the soul,  
And in His Book of Life the inmates poor enroll.  
(Burns, "The Cotter's Saturday Night.")

Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord. Jesus set the example for us. As soon as he was baptized and received the Father's approval, "This is my Beloved Son, in whom I am well pleased," Jesus repaired to what is now known as the mount of temptation. I like to think of it as the mount of meditation where, during the forty days of fasting, he communed with himself and his Father, and contemplated upon the responsibility of his great mission. One result of this spiritual communion was such strength as enabled him to say to the tempter:

. . . Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (Matt. 4:10.)

Before he gave to the Twelve the beautiful sermon on the mount, he was in solitude, in communion. He did the same thing after that busy Sabbath day, when he arose early in the morning, after having been the guest of Peter. Peter undoubtedly found the guest chamber empty, and when they sought him they found him alone. It was on that morning that Peter said:

. . . All men seek for thee. (Mark 1:37.)

Again, after Jesus had fed the five thousand he told the Twelve to dismiss the multitude, but Jesus went to the mountain for solitude. The historian says, "when the evening was come, he was there alone." (Matt. 14:23.) Meditation! Prayer!

I once read a book written by a very wise man, whose name I cannot now recall, which contained a significant chapter on prayer. The author was not a member of the Church, but evidently had a

desire to keep in close communion with God, and he wanted to find the truth. Among other things he said in substance:

In secret prayer go into the room, close the door, pull down the shades, and kneel in the center of the room. For a period of five minutes or so, say nothing. Just think of what God has done for you, of what are your greatest spiritual and temporal needs. When you sense that, and sense his presence, then pour out your soul to him in thanksgiving.

### SACRAMENT PERIOD FOR COMMUNION WITH GOD

I believe the short period of administering the sacrament is one of the best opportunities we have for such meditation, and there should be nothing during that sacred period to distract our attention from the purpose of that ordinance.

One of the most impressive services I have ever attended was in a group of over eight hundred people to whom the sacrament was administered, and during that administration not a sound could be heard excepting the ticking of the clock—eight hundred souls, each of whom at least had the opportunity of communion with the Lord. There was no distraction, no orchestra, no singing, no speaking. Each one had an opportunity to search himself introspectively and to consider his worthiness or unworthiness to partake of the sacrament. His was the privilege of getting closer to his Father in heaven. That is ideal!

Brethren, we recommend that we surround this sacred ordinance with more reverence, with perfect order, that each one who comes to the house of God may meditate upon his goodness and silently and prayerfully express appreciation for God's goodness. Let the sacrament hour be one experience of the day in which the worshiper tries at least to realize within himself that it is possible for him to commune with his God.

Great events have happened in this Church because of such communion, because of the responsiveness of the soul to the inspiration of the Almighty. I know it is real. President Wilford Woodruff had that gift to a great extent. He could respond; he knew the "still small voice" to which some are still strangers. You will find that when these most inspirational moments come to you that you are alone with yourself and your God. They come to you probably when you are facing a great trial, when the wall is across your pathway, and it seems that you are facing an insurmountable obstacle, or when your heart is heavy because of some tragedy in your life. I repeat, the greatest comfort that can come to us in this life is to sense the realization of communion with God.

### FATHER'S TESTIMONY

Great testimonies have come in those moments. It is just such an experience as that which came to my father in the north of Scotland when, as I have told some of you before, he prayed to God to remove

from him a spirit of gloom and despondency that overwhelmed him. After a night of worry and restlessness, he arose at daylight and repaired to a cave on the shore of the North Sea. He had been there before in prayer. There, just as the rays of the morning light began to come over the sea, he poured out his soul to God as a son would appeal to his father. The answer came: "Testify that Joseph Smith is a prophet of God!" The cause of his discouragement flashing upon his mind, he said aloud: "Lord, it is enough!"

There are those in this audience who knew my father and can testify to his integrity and his honesty. A testimony of that kind has one hundred percent value.

These secret prayers, these conscientious moments in meditation, these yearnings of the soul to reach out to feel the presence of God—such is the privilege of those who hold the Melchizedek Priesthood.

### ELIMINATION OF DISTRACTING THOUGHTS

Now I know that some of you are saying to yourselves, "music helps to intensify that feeling of communion." When you stop to consider the matter, you realize that there is nothing during the administration of the sacrament of an extraneous nature so important as *remembering* our Lord and Savior, nothing so worthy of attention as considering the value of the promise we are making. Why should anything distract us? Is there anything more sublime? We are witnessing there, in the presence of one another, and before him, our Father, that we are willing to take upon ourselves the name of Christ, that we will always remember him, *always*, that we will keep his commandments that he has given us. Can you, can anybody living, who thinks for a moment, place before us anything which is more sacred or more far-reaching in our lives? If we partake of it mechanically, we are not honest, or let us say, we are permitting our thoughts to be distracted from a very sacred ordinance.

I was speaking recently to one man about this. He said: "Oh, but the beautiful music of the choir helps us to concentrate." Concentrate on what? The more beautiful the music, the more your attention is attracted to it, to the player, or to the composer. If it is beautiful music poorly played, then the discord detracts your attention. Have that music in preparation up to the moment, yes, but when the prayer is said, and that young priest speaks for us, as he does, then remember that we are placing ourselves under covenant. It will be ideal if, during the fifteen minutes, every man, woman, and child will think as best as he or she can of the significance of that sacred ordinance.

There is one other point which might be associated with the passing of the sacrament. It is a beautiful, impressive thing to have our boys administer it. They are the servants; they are waiting upon us and waiting upon the Lord; and have come there because they are worthy to officiate if the bishop has spoken to them properly.

... be ye clean, that bear the vessels of the Lord. (Isaiah 52:11.)

If every boy could sense this, quietly and with dignity he would pass the sacrament to us. Sometimes they pass it first to the organist, as if no moment should be lost before she starts to distract our attention. The music starts at once. No matter how good it may be, the tones of the organ, if we are respectful to the organist, divert our attention from the prayer that has just been offered.

#### PRESIDING OFFICERS TO RECEIVE SACRAMENT FIRST

Rather should that young man carry the sacrament to the presiding officer, not to honor him, but the office, as you honored our President tonight. That presiding officer may be the bishop of the ward; if so, let the young man carry the sacrament first to the bishop. After that pass it to one after the other who sit either on the left or the right of the presiding officer; not going back to the first and second counselors and then to the superintendent. The lesson is taught when the sacrament is passed to the presiding officer. The next Sunday, the president of the stake may be there, who is then the highest ecclesiastical authority. Do you see what the responsibility of the deacons and the priests is? There is a lesson in government taught every day. It is their duty to know who is the presiding officer in that meeting that day. Next Sunday there may be one of the General Authorities. Those young men will have in mind the question, "Who is he today, and who is the presiding authority?"

#### COMPANIONSHIP OF HOLY SPIRIT

But the lesson I wish to leave tonight is: Let us make that sacrament hour one of the most impressive means of coming in contact with God's spirit. Let the Holy Ghost, to which we are entitled, lead us into his presence, and may we sense that nearness, and have a prayer offered in our hearts which he will hear.

My thought is partially expressed by Edwin Markham in the following lines:

The builder who first bridged Niagara's gorge,  
Before he swung his cable, shore to shore,  
Sent out across the gulf his venturing kite  
Bearing a slender cord for unseen hands  
To grasp upon the further cliff and draw  
A greater cord, and then a greater yet;  
Till at last across the chasm swung  
The cable—then the mighty bridge in air!

So may we send our little timid thought  
Across the void, out to God's reaching hands—  
Send our love and faith to thread the deep—  
Thought after thought until the little cord  
Has greatened to a chain no chance can break.  
And we are anchored to the infinite!



God help us, brethren, so to live that we may sense the reality, as I bear you my testimony tonight it is real, that we can commune with our Father in heaven, and if we so live to be worthy of the companionship of the Holy Spirit, he will guide us into all truth; he will show us things to come; he will bring all things to our remembrance; he will testify of the divinity of the Lord Jesus Christ, as I do tonight, and of the restoration of the gospel, in the name of the Lord Jesus Christ. Amen.

The Men's Chorus sang "Unfold Ye Portals Everlasting."

### PRESIDENT J. REUBEN CLARK, Jr.

#### *First Counselor in the First Presidency*

Brethren, I renew to you a sentiment that I think I have expressed every time I have met this great group of priesthood, since I have had the opportunity to address you. It is a great joy to be with you, to feel your spirit and to enjoy the inspiration which comes from your presence. I renew again the thought that I have so often expressed that if we could bring real unity, the unity of one man, into the priesthood of this Church, we would wield an influence that would affect the course of world affairs. We cannot do it and will not do it until we are so united. It is my belief that it is our opportunity, not only, but also our duty and responsibility to come, as the old expression went, "to a unity of the faith." I cannot believe that the Lord will hold us guiltless if we do not do this. It is the obligation of those who bear the Holy Priesthood of God.

#### NEGLECTIBLE PERCENTAGE OF FINANCIAL MISHAPS

Yesterday, in an aside comment I made, as I was reading the financial report, I did you brethren an injustice. I think that I said that our financial mishaps in carrying on all this tremendous expenditure and collection of funds would not exceed one tenth of one percent. In the last ten years there has been just a little over in mishap, eight ten-thousandths of one percent, and out of all those who handle these great funds there is not one man who is under bond. I dislike to boast about ourselves, but I think we may challenge the world on that record. I am grateful to you brethren for your integrity, your honesty, and your truthfulness which represents a long step toward the unit to which I have already referred.

#### SCRIPTURES REFERRING TO ONE TRUE GOSPEL

I thought tonight that I might read a little scripture to you and then refer to a matter to which I have referred before and which is very near to my heart. I am reading from Second Nephi, 26th chapter and 20th verse:

And the Gentiles are lifted up in the pride of their eyes, and have stumbled, because of the greatness of their stumbling block, that they have built up many churches; nevertheless, they put down the power and miracles of God, and preach up unto themselves their own wisdom and their own learning, that they may get gain and grind upon the face of the poor.

Paul, writing to the Galatians, said in verses oft quoted by us:

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. (Galatians 1:8-10.)

I will now read from Second John:

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

For he that biddeth him God speed is partaker of his evil deeds. (II John 7-11.)

When Paul wrote to the Corinthians in his First Epistle, he used these words:

For I determined not to know any thing among you, save Jesus Christ, and him crucified. . . .

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God. (I Corinthians 2:2, 4-5.)

Then going on to the eleventh verse, to which I briefly referred this morning:

For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God.

Now we have received, not the Spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

But he that is spiritual judgeth all things, yet he himself is judged of no man.

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. (I Corinthians 2: 11-16.)

Those scriptures are clear; they need, from me, no explanation.

#### DESTRUCTIVE DOCTRINES BEING TAUGHT

I have said on other occasions, and I repeat now that there are being taught amongst us, unfortunately, doctrines which are utterly destructive, not only of Jesus the Christ, but even of God himself, and we must be on our watch that neither we nor our children be influenced, debauched, or polluted by such doctrines.

Recently a man of education (he holds a high scholastic degree), a worthy member of the Church, sent to me a statement of some of the teachings that now are somewhat mooted amongst some of our Latter-day Saints—a few only, I trust. I am going to read this statement to you and make some comment upon the points as I proceed. There are some ten points.

I wish to say to you as earnestly as I may, that, as you will see when I have read them, if they shall attain credence amongst us, particularly amongst our young people, they will destroy our faith.

The first of these statements reads:

*"1. God is not an anthropomorphic being."*—

that is, he does not have hands, or eyes, or feet, or ears, or a voice—

*"and not a personal God, nor a Living God."*

I remember when Dr. Talmage used to say something not dissimilar from what I shall say, but he made an actual quote, as I recollect which I can only summarize after these many years. It went about this way:

"Thrust God out of the back door, and he comes in at the front door as the First Great Cause. Thrust the First Great Cause out of the back door, and God enters the front door as a Great Force. Push him out as a Great Force, and he comes back in as a Great Intelligence."

No sane man who can think at all can deny in his heart the existence of God, the God of the Bible, and of the New Testament, and of modern revelation.

The next point:

*"2. Man is a creature of the Universe and draws intelligence and ideas (inventions) from the Universe by being in harmony with it."*

This statement is not only indefinite, but meaningless. It does, however, seem to postulate a Universe Intelligence, and thus we are back to our great concept of God.

*"3. There is no such thing as supernatural experience among men—at any time in history. No revelation directly from God."*

This denies all scripture. It denies all divine manifestations

to man. It denies his goodness and his mercy and his love. It gives the lie to the commonest experience of man, recognized from the savage to the most highly civilized man; indeed, it gives the lie practically to our very existence.

*"4. Jesus Christ was a revolutionary leader—but not divine."*

This, of course, denies the divinity of Jesus. It falls squarely within the observation of John who declared, as I have already read:

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ. (II John 7.)

*"5. Joseph Smith did not see God nor really experience any supernatural phenomena. He wrote the Book of Mormon without divine assistance. He also gave revelations to suit his purpose and the situation without divine assistance."*

No man can honestly read the Book of Mormon and then say that this boy Prophet wrote it himself, and the most persistent search has failed to reveal that he stole the book. There is too much in the book to have been written by a boy whom his hostile critics brand as an ignoramus. And it should be said here, he had no opportunity for consulting either the little-known sources, which hostile critics have disinterred in trying to destroy him, or the more widely-known sources of which he probably had no knowledge whatever because they were inaccessible to him. No man of his age could have had in his mind, no matter how much he had studied, merely the allusions contained in the Book of Mormon to the holy scriptures, and all that we have of his that came from him when speaking or writing normally, gives not even a suggestion of his power to compose or to utter those great gems of majestic literature which are so plentifully found in the Book of Mormon and the Doctrine and Covenants.

*"6. The value of Mormonism is in its practice and in its system. Its origin need not be basic to one's belief in or acceptance of Mormonism for its value."*

Many of us have heard this heresy before. No shallower view of Mormonism can be taken than is thus expressed. The achievements of our people, the growth of the Church, the people's endurance of hardship, misery, penury, persecution, and even martyrdom itself, would have been wholly impossible without the spirituality which lay behind and vitalized their whole lives. This people of ours had the Spirit of God to direct them. Take away from us that Spirit, take away the divinity which lies behind the gospel, and there is nothing left. Had our work not been divinely fathered, we would not have outlived our first ten years of life.

*"7. The three-degrees-of-glory story is a myth."*

That is, Paul was mistaken, the Prophet Joseph was mistaken.

all who have thought and taught that glory might come to those who live righteously and die with a testimony, some of them as martyrs, were all mistaken and all they believed in was a myth. Such a concept destroys the teachings of the restored gospel. The words of Paul and the words of the Prophet Joseph were divinely inspired and are the eternal truth.

Here is another mean thrust:

*"8. Temple work may occupy old people in pleasant pastime but it is absurd and foolish in its objectives."*

Thus these antichrists would not only abandon the living but discard the dead, their ancestors and loved ones; nothing would be saved, indeed salvation would for no one be a reality. Every instinct of justice and mercy, every really rational concept of man and his being cries out against any concept such as this. Temple work is part of the restored gospel.

*"9. The belief that man might become as God is equally foolish."*

This doctrine would, of course, wipe out the great truth of eternal progression. It would thus cut off from man even the hope of advancement hereafter; it violates every concept of the future brought to us by the restored gospel.

*"10. Practically every theological idea advanced by Joseph Smith can be found in some ancient religion or in some current beliefs contemporary with his time."*

There is truth in the conception that the restored gospel does contain among its truths beliefs held by ancient religions and by modern ones. However, the Prophet Joseph never had the opportunity, never had the books, never had the time to search out from these sources all these various truths from the paganism and the Christianity of the past. It was not humanly possible for him to do so at his age and with the meager facilities at his command. But we know how it came to be that these partial truths were found in pagan teachings of pre-Christian eras: the gospel was on the earth from the time of Adam, and from then on down, there appeared here and there in the world, among this people and that, recollections of the doctrines and principles of the gospel as they were taught to Adam. Some of the truths of the gospel have always been on the earth.

#### ADMONITION TO TEACH THE TRUTH

Brethren, this whole brood of false propaganda is an insidious approach and attempt to destroy the gospel plan and to overturn the Church. We must be on the lookout for it. We must fight against it wherever we find it. Hunt out those who preach it, seek to win them to a knowledge of the truth, seek to bring them really into the Church, because as they now stand and as they teach and

believe they have no place among our membership; pretending membership they are worse than wolves in sheep's clothing; they are as it were, Satan trying to appear as an angel of light.

Let us care for our youth. Let us not be parties in any way to the paganism, the atheism that is abroad in the world and that is expressed in these statements that I have read, for they will destroy our civilization if they shall come to be the belief of the people and to direct their lives.

God give us the power and the strength to combat these evils. I humbly pray, in the name of Jesus. Amen.

### President George Albert Smith:

Is William L. Warner, former President of the Texas Mission, in the audience? We would like to hear from as many of our former mission presidents as possible, and will ask Brother Warner to come forward now and tell us how he feels, whether he likes it as well at home as he did in the mission field. He has not been home very long, and he performed a fine work in the Texas Mission. President William L. Warner will now speak to us.

### ELDER WILLIAM L. WARNER

#### *Former President of Texas-Louisiana Mission*

This has completely taken the breath out of me. I rejoice, my brethren, in having the privilege of attending this great conference.

Since the opening session of this conference, and listening to the wonderful report read by President Clark, and by Brother Anderson, and the report attested to by the Chairman or a member of the Auditing Committee, many thoughts have passed through my mind. There is one particular item, however, that I would like to make reference to, and that is, as I remember the figure, it was a little less than twenty-one percent of the membership of the Church who paid fast offerings. When I listened to that great report of the amount of money being expended and the provisions that the Church is sending to the war torn countries of Europe, I marveled at the integrity of the people, the response of the Saints in gathering this vast amount of food and clothing. I thought if we could and would accept the instructions given us at this conference, and could double that, how much more this food and the clothing would help those who are destitute in Europe.

To me that was fast offerings in action. All my life I have been taught to pay fast offerings. Today we see it in action.

I had the privilege of presiding over the Texas-Louisiana Mission for the past four and a half years. It is a great country. It was stated by someone, yesterday, in reporting his mission, that he covers the greater portion of six states. The Texas-Louisiana Mission

does likewise. If you don't believe that, I can only say that you have not been in Texas.

The Lord has blessed us wonderfully. We were able during this war period to dedicate nine houses of worship. We have the funds sufficient, waiting for the building ban to be raised, to start building fifteen more chapels. We have a membership of about eight thousand members in that fine mission.

Since coming home I have visited a number of our meeting houses, and I have enjoyed being in this historic building.

I call to mind and am going to tell you of one incident in that mission, because I have thought of it many, many times. A few years ago our missionaries, two of them, wrote me and wanted permission to set apart a young girl seventeen years of age as the Superintendent of a Sunday School. There were six children that she would like to teach. They would go out into the woods in Louisiana. I granted them permission. They still meet out in the open spaces in the woods, the canopy being the high heavens. This good girl, through her efforts, converted her friend, a member of the Catholic Church. Since that time they have both married and both of their husbands have been converted to the Church. The husbands were given the Aaronic Priesthood and before I left they were given the Melchizedek Priesthood. They have a membership in that little place now of some 68 members. They still hold their meetings and their Sunday School out in the open. They don't have the lovely meeting houses that we have here in the Rocky Mountains, but they do have the same spirit that we have here.

I rejoice, my brethren, that I have had this privilege of going into the mission field, and for the confidence that has been placed in me by the General Authorities of the Church. I can think of no finer work for any of us to be engaged in than that of missionary work. I am happy to be back. I stand ready to accept, if another call should be made of me.

May the Lord be with you and may we accept that call that President Smith gave us six months ago, that was referred to by President Young here this night, and encourage our young men to go on missions. From a high peak of 140 missionaries in that mission we went down to an all-time low of 10, but through the goodness and the testimonies of the Saints and the fine work of our service men, the work was carried on.

May the Lord bless us I pray, through Jesus Christ, Amen.

### PRESIDENT GEORGE ALBERT SMITH

I am sure, my brethren, this has been a joyous experience to all of us, to be here in the house of the Lord and rejoice in his blessings. I want to emphasize what President Clark has said to the effect that this is the gospel of Jesus Christ, that it is the power of God unto salvation, that Jesus Christ was our Elder Brother and lived upon the earth and died that we might live again, that he

brought about the resurrection and has appeared to the children of men since that time. I marvel how some of our people can lose their faith and go off on a sidetrack when the evidences are as great as they are as to the truth of the gospel.

### DIVINITY OF THE CHURCH

Among the strongest evidences of the divinity of the work in which we are engaged, and of the mission of the Prophet Joseph Smith are the facts that the Church exists today, more powerful than it ever was, and that the predictions that were made by Joseph Smith as a prophet have been fulfilled and are still in course of fulfilment. There are no people in the world anywhere, who enjoy the blessings that we enjoy, physically and spiritually. The majority of people do not know God; they do not understand the purpose of life. They have been sidetracked by some of the men whose philosophies have taken the place of the truth. That is the reason that the world is in the condition that it is.

### THE VALUE OF A TESTIMONY

I am grateful to be here. To look into your faces is a testimony to me of the divinity of this work. Go where you will, you will find no other group assembled, each of whom has faith in God; and if we were to ask all of you how many have a testimony, not a belief because somebody else has said so, but how many of you have an assurance that this is God's work, that Jesus is the Christ, that we are living eternal lives, that Joseph Smith as a prophet of the Living God, you would answer that you have this testimony that buoys you up and strengthens you and gives you satisfaction as you go forward in the world. And just to test my belief in regard to that, all of you who have this testimony, raise your right hands. Thank you. It is evident by this show of hands that most of you who are here tonight, have received a testimony and know that the truth is upon the earth. Of course the adversary will try to blind the human family. He will try to lead them into by-and forbidden paths; that is his business. However, if we will live the teachings of Jesus of Nazareth, if we will observe the advice and counsel of the prophets of God, if we will carry out the program that the Lord has given to the Church with which we are identified, we will lead all the world in knowledge and intelligence and in power, because we may have all that the world has, plus the inspiration of the Almighty.

I know that it will not be very long before my work will be finished, in the natural course of events. I have had many experiences and have traveled in the world and mingled with many wonderful men and women, and I would like to say that I learned when I was a boy that this is the work of the Lord. I learned that there were prophets living upon the earth. I learned that the inspiration of the Almighty would influence those who lived to enjoy it, so we are not



dependent upon one or two or a half dozen individuals. There are thousands of members of this Church who know—it is not a question of imagination at all—they know that God lives and that Jesus is the Christ and that we are the children of God. He is the Father of our spirits. We have not come from some lower form of life, but God is the Father of our spirits, and we belong to the royal family, because he is our Father.

#### ARISTOCRACY OF RIGHTEOUSNESS

We talk about the philosophies of men and hold them up sometimes as a pretty picture, but when they conflict with the teachings of our Heavenly Father as contained in Holy Writ, they are valueless. They will never lead anybody into eternal happiness, nor help him to find a place in the kingdom of our Heavenly Father. We cannot retain that testimony unless we keep the commandments of God. A knowledge of truth will not remain with us unless we live as our Heavenly Father desires and advises us to live.

We sometimes hear people speak of the aristocracies of the world, the royal families of the world. I want to say, the only true aristocracy in the world is the aristocracy of righteousness, and the only families that will persist are those who keep the commandments of our Heavenly Father.

#### OUR MISSIONARY OBLIGATIONS

So tonight, let me say, brethren, our missionary field is before us. Our Father's sons and daughters need us. We are grateful for the responses being made to the call that has gone out for missionaries. Some are anxious to go, but because they are not physically able or other conditions are unfavorable we cannot accept their offer. There are in this Church thousands of men and women who are capable of teaching the gospel and who can become more capable by doing their duty in the mission field. They will be blessed with means, sufficient to take them to perform the work that the Lord wants us to perform. I would like to say to the men who would retain their means in preference to laying up treasures in heaven, their wealth will decay in their hands, and their opportunity to gain eternal life in the celestial kingdom will pass them by.

#### PREPARATION FOR THE CELESTIAL KINGDOM

This is the Lord's work. It is his Church. It is his way of preparing us for eternal happiness in the celestial kingdom, and surely not any of those who have seen the result of the gospel of Jesus Christ in the world will question its divinity. Judge the tree by its fruits, and you will find no other tree in the whole world that compares with the gospel of Jesus Christ. There is no other plan in all the world that leads to the celestial kingdom of our Heavenly Father; knowing that, surely we will not be misled by the philosophies and the

sophistries of men who pretend to know that which they do not know.

In conclusion, let me say, I am grateful to be here. I want to thank you for your kindness to me, one of the weakest of all our Father's sons. I know my limitations. I don't stand here with the idea that I am more than an ordinary individual, but I thank you for your faith and your prayers for me and for my associates and the brethren who lead this Church. I thank you for the manner in which you stand for that which is righteous and put aside that which is not righteous. I hope that in the near future when another opportunity will be given to the people of this state to manifest their desire to observe the Word of Wisdom and keep the commandments of God, that this group of men here will not be afraid to stand for what our Heavenly Father has advised us to do, regardless of what the habits of the world may be.

#### DISOBEDIENCE DESTROYS FAITH

I would like to say that the loss of faith in this Church, in many cases, is traceable directly to a violation of the Sabbath day, failure to observe the Word of Wisdom, the advice of our Heavenly Father, failure to attend to our prayers and to thank him for the blessings we enjoy, refusal to give of our substance to those who are less fortunate than ourselves. All these things that are intended to uplift us, if we observe the teachings of our Heavenly Father, become a pitfall for us if we fail to keep his commandments.

God does live; Jesus is the Christ; Joseph Smith is a prophet of the Living God; and the authority of the priesthood is with this Church today and will continue to administer to those who are willing to be ministered unto under the inspiration of our Heavenly Father. I bear you this testimony tonight, knowing the seriousness, if it were not true, of saying it, and I bear it in love and kindness and gratitude to God, and say that I know these things are true, and I bear you that witness in the name of Jesus Christ our Lord. Amen.

#### President George Albert Smith:

Now brethren, the Men's Chorus will sing for us: "Sound An Alarm." The closing prayer will be offered by President Ephraim Stanley Miller of the Raft River Stake, after which the Conference will be adjourned until 10 o'clock tomorrow morning.

Because of the change of time in the Tabernacle Choir and Organ broadcast, which will be from 9:30 to 10:00 o'clock tomorrow morning, those desiring to attend the broadcast must be here in their seats by 9:15 a.m. As the Choir will be rehearsing during the time the audience is gathering, it is necessary to suggest that the audience come in and take their seats quietly and refrain from making any noise of any kind, talking, whispering, or scraping of feet, during the broadcast. The regular session of the Conference will begin at 10:00 a.m.

Selection by the Men's Chorus, "Sound An Alarm."

Elder Ephaim Stanley Miller, President of the Raft River Stake, offered the closing prayer.

### THIRD DAY CHURCH OF THE AIR

The *Church of the Air* program was presented Sunday morning, April 7, at 8:00, over Radio Station KSL and the Columbia Broadcasting System.

**Announcer** (Richard L. Evans): The Church of the Air was established by the Columbia network so that representatives of the major faiths might bring their messages to a nationwide congregation of worshippers. This series, which is broadcast on time reserved by Columbia and its affiliated stations, has presented two devotional programs each Sunday since its inauguration. Today, the network service of the Church of Jesus Christ of Latter-day Saints comes to you through the facilities of Station KSL in Salt Lake City. The speaker will be Dr. John A. Widtsoe of the Council of the Twelve Apostles of the Church. Dr. Widtsoe will speak today on: **FAITH UNDER-THE ATOMIC BOMB**. The Salt Lake Tabernacle Choir, under the direction of J. Spencer Cornwall, provides the music for the service. Alexander Schreiner is at the organ.

Selection by the Tabernacle Choir, "Prayer of Thanksgiving."

The Choir then sang the hymn, "I know that My Redeemer Lives."

### ELDER JOHN A. WIDTSOE

#### *of the Council of the Twelve Apostles*

A new age began when the atomic bomb was dropped upon the deserts of New Mexico. Thenceforth, man could set free the forces which, under the creative power of God, become our material world. For the first time the solid earth could be made "to fail beneath our feet." An apparently impossible dream had come true.

#### A POWER THAT BEWILDERS

This occurred in the midst of the madness of murder we call World War II. The hearts of men were already bleeding from the wounds of long years of warfare. Now, the new power seemed as an added unspeakable horror that promised a new type of destruction so awful that the hearts of men failed them. The rising ashes of Hiroshima and Nagasaki appeared as burnt offerings to the incarnation of the world's evil.

Before the possible consequences of this power, we stand bewildered. We imagine our cities, homes, and loved ones, laid low by an irresistible, merciless force. A helpless, hopeless gloom clouds the future. A fear never known before stalks the footsteps of thinking people. True, there is no danger of the whole world exploding into nothingness. So far only uranium 235 can be dissolved into imponderable forces, but the energy that may be released from the limited quantities available, is sufficient, if so directed, to destroy all mankind. In future wars, it is reasoned, since the secret of the atomic bomb will soon be common knowledge, the importance of armies and armaments will fade away. In all disputes, he will be victorious who reaches the enemy first. In view of the history of mankind, filled with contention and bloodshed, can such power be safely entrusted to the world of men? That is the lingering question that disturbs us today.

### FEARS ROOT IN DISTRUST OF MAN

Such a question and such fears root in a distrust of man. We are really afraid of ourselves. We have lost faith in humanity and look with suspicion upon every human act. We forget that man was made in the image of God—not merely in bodily form, but in his very nature. The sparks of divinity lie within every human soul, waiting to be kindled into flame. Remember the words of the Lord God, "... Behold, the man is become as one of us, to know good and evil." (Gen. 3:22.) And, in the depths of all of us, we prefer to live under the will and loving kindness of God. Could we recover faith in ourselves, the terror of the atomic bomb would vanish.

We have also been inclined to forget God or to give him lip service. Too many of us accept him as a mysterious force or figure, distant from us, who demands appeasement one day a week, in competition with our golf and baseball. We do not believe him to be concerned with our daily needs or the constant issues of our lives. If that be faith, it is spindly, bloodless, useless.

Yet there is nothing more certain than that God in heaven watches over his children on earth; and is concerned with our every act. He permits events to happen, but there are limits beyond which mankind in all its folly may not go. God remains the governor of the universe. His work on earth is not yet finished, and he will not allow his children, here, to perish, despite any discovery or invention of man. Full faith in God banishes all fear.

### THE NEED FOR RE-ESTABLISHING FAITH

Our problem then, mine and yours, is how, under the atomic bomb to re-establish faith in God and man; and how to re-educate, regenerate, if you prefer, the will of man, so that the fierce power of the shattered atomic nucleus may be used only in the constructive service of mankind.

We should really be glad that the atomic bomb has come; that we know how to loosen the energies of the universe, to compete with the lightnings of the sky. It should be as a challenge to us. If a new danger has come, then we must gird ourselves with the corresponding strength to meet it, and to compel it to serve us. Really, the coming of the atomic bomb merely calls with increased emphasis for a revision of human ideals, action, and faith.

Re-education or regeneration for faith, may not be easy. To turn a race of men from evil to good, from error to truth, from hate to love, means a battle with many an opposing force. The battle will often be against false but well-established, moss-covered traditions, hiding or obscuring eternal truth; and as often against unsound appetites of body or mind, catering to momentary pleasures, or temporary satisfactions, but leading away from spiritual realities.

### THE IMPORTANCE OF THE HOME

The work of world regeneration for faith must begin in the home. Every man lives out in spirit and in deed the teachings of his childhood. In the home, faith is born and made alive, or unbelief is sown. As the homes of a nation are, so the generations of men therein will be. For good or for evil, there is no efficient substitute for the home. Life and the safety of life in the age of atomic energy will depend upon the full acceptance by the home of its responsibilities and obligations. That homes may do so is the clamoring demand of a world starving for peace and the enjoyment of the earth's bounties.

Sadly, it must be admitted that in these restless times, the home has fallen upon evil days. Its purpose is too often forgotten. Parents look more and more to other instrumentalities to perform their natural duties. The family circle has shrunk, by limitation of children and the multiplicity of assumed activities, until it seems incapable of its natural functions. Especially under the threat of the atomic bomb, the careless assumption of home obligations becomes perilous.

Here we must face about. In the home must be taught the most important things of life; faith in God, faith in self, and our proper conduct toward others. There must be a daily outreaching to God. That will engender a trust in him and a desire to love him. By daily family prayer, every member upon his knees, there will be established the habit of communing with the powers of the unseen world, to which atomic energy and all other powers are subservient. To be in touch with the author of all things will do more than all the governments of earth to change the hearts of men from evil to good, and to protect weak humanity. He who thinks of God, and appeals to him daily, has no room for thoughts of destruction.

But one cannot love God without loving the children of God, and trusting them. Let a home make it a practice to speak well of others,

and to seek out their virtues. Soon, such a family will discover the virtues, and speak well, of other nations. Inevitably, were this done everywhere, the sun of goodwill would warm the hearts of men; and peace would cover the earth. By such people, and perhaps only by such methods, will the atomic bomb be tamed to useful ends.

### SCHOOLS TO TRAIN YOUTH FOR LARGER LIFE

The school, likewise, a close ally of the home, must turn its face toward the greater light. It must courageously train our children for the larger life. During the long years of childhood and youth, our children have been taught every kind of knowledge, from atoms to star clusters, from amoebas to monkeys. But their proper conduct among their fellows and before God is mentioned, if at all, casually, in occasional assemblies. Geography and arithmetic have been raised to the warmth and dignity of required disciplines of the mind, but ethics, not to speak of religion, which determine human behavior, and which always act as restraints upon evil, stand, unwelcomed, shivering before the closed schoolroom door. Such a dangerous taboo was not intended when it was agreed that, in our land, sectarian religion should not be taught in public schools. By the present method, our schools are sending out generations of men of little faith, who are unmindful of their eternal obligations.

The home and the school together could soon eliminate fear from the hearts of men, and in the face of any new power man could discover, establish the day of peace on earth.

### THE CHURCH SHARES RESPONSIBILITY

The church also carries blame. It could have given us more courage to meet times like these by teaching the true dignity of the human being as a very son of God, with a divine destiny. Pride of ancestry has saved many a soul from wandering away into forbidden paths.

What is our true relationship to God? We are told, somewhat glibly, that we are the children of God, of his image and of his nature. Divinity lies within every one of us. Then, says modern man, looking into his own soul for eternal answers, we must be more than figures moulded from clay; we must be of God's very substance. Our history must go back into times not understandable to the human mind, into the region of pre-existence. Our bodies may be of the dust, but the essence of us is of God. That conception explains man's divine nature. That changes the whole outlook upon life. As very sons and daughters of God, we feel new nearness to God, a new responsibility for our actions. Our works must be of godlike character, else we are untrue to our divine origin. Then, looking upon the atomic bomb, with clear eyes, we know what to do—it must be used as God would use it, for we are his very children.

We may also have failed to give to striving man, wrestling with

the deep questions of the soul, a clear comprehension of his destiny. We shall live after death. What then? In that other world we shall possess in a greater degree all the powers we have enjoyed on earth. They will be used actively in an endless, progressive existence. If used properly on earth and in the eternities of the hereafter, we shall by small steps, grace for grace, approach more and more the likeness of God, our very Father. To rise towards such heights, from the dim beginning, has ever been our destiny. Every righteous act has promoted that progress; every unrighteous act has retarded it. The knowledge of our divine destiny, and the conditions of it, would tend to regulate our course on earth. We are to be leaders against all evil, the final conquerors of earth. We dare not hinder our progressive, ascending destiny. Therefore, sober answers are found to the questions of life. Will this act help me in my eternal progressive existence? Then I will perform it. Does it hinder me? Then I will have none of it. I cannot use atomic energy to destroy or murder men, for that would set me back in my eternal advancement towards the likeness of God.

#### ACCEPTANCE OF THE WORD OF GOD VITAL

Perhaps it is all said in one sentence. The acceptance of the word of God as laid down in the Christian gospel will turn fear into joy, will make the atomic bomb our humble servant.

To that end, home, school, and church must cooperate.

But, it is protested, it cannot be done; it is an idle dream. That is the answer of those who will not accept and prove the truth. The earnest desire for good in every human heart may be covered with uncertainty and the indifference that follows uncertainty; but it is there. No matter how far we have strayed, in every one of us is a feeling of revulsion against evil. The very children of God cannot feel otherwise. If but a few will live the law, they will leaven the lump.

We have the right to believe that man, who learned to release atomic energy, and who made the atomic bomb, will use it for our benefit. It is our task to teach faith in God, ourselves, and our fellow men, in home and school and church. Then we shall remake the world for peace. Remember the subtle power of words. Ignore war in our speech. Raise our voices everywhere in faith for peace. Then the hearts that now fear the future will be at ease. In time the atomic bomb will become our servant to beautify the life of man on earth.

May it be so, I pray in the name of Jesus, the Christ. Amen.

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The Tabernacle Choir sang "Hallelujah Amen"—Handel.

## THIRD DAY

### MORNING MEETING

#### TABERNACLE CHOIR AND ORGAN BROADCAST

From 9:30 to 10:00 a.m. the regular Sunday morning nationwide broadcast of choral and organ music and brief spoken comment was presented by the Tabernacle choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City.

The great Tabernacle was crowded to capacity long before the hour had arrived when the broadcast was to commence, people from all over the Church having assembled to listen to the broadcast and the sessions of the General Conference.

The following program was presented:

(Organ began playing "As the Dew," and then on signal the organ and choir broke into "Gently Raise," singing words to end of second line of that hymn, from which point choir hummed the announcer's background to end of verse.)

**Announcer:** Again, with music and the spoken word, we welcome you to the Crossroads of the West, as another week of life begins for all men.

At this hour the Columbia Broadcasting System and its affiliated stations bring you the 873rd presentation of this traditional broadcast from Temple Square in Salt Lake City.

J. Spencer Cornwall conducts the singing of the Tabernacle choir. Alexander Schreiner is at the organ. The spoken word by Richard Evans.

(Choir sang "America"—arranged by J. Spencer Cornwall)

**Announcer:** In the Welsh tradition of stirring sacred music we hear the hymn "Cwm Rhondda" by John Hughes, with the words of Robert Robinson: "When the earth begins to tremble, bid our fearful thoughts be still; when Thy judgments spread destruction, keep us safe on Zion's hill." "Guide Us, O Thou Great Jehovah."

(Choir sang "Guide Us, O Thou Great Jehovah."—Hughes)

**Announcer:** With Alexander Schreiner at the Tabernacle Organ we recall now from Temple Square the devotional phrases of the "Adagio—from the C Major Fantasie" by Ceasar Franck.

(Organ presented "Adagio from C Major Fantasie"—Franck)

**Announcer:** One of many sacred songs of Hosanna comes from the pen of E. W. Leinbach, with antiphonal voices giving echoing answer to other voices: "Hosanna, blessed is He who cometh in the Name of the Lord."

(Choir sang "Hosanna"—Leinbach)

**Announcer:** The words of Eliza R. Snow are voiced with the



music of James McGranahan in a hymn which is known and sung on Temple Square as "O My Father." It is a searching hymn, flashing back to man's premortal past—and looking beyond to those scenes which we shall one day behold. It is a hymn of man's eternal journey.

(Men sang "O My Father"—McGranahan)

*Announcer:* It is not uncommon to hear an impatient parent deliver an ultimatum to a wilful child, perhaps with the familiar threat: "That's the last time I'm going to tell you." What is to follow may be specified or left to the imagination, but the note of finality is there. Weariness and impatience often drive us to do or to say things we don't fully mean, and it is highly probable that it isn't the last time the parent in question is going to tell the child in question. Children have a way of needing to be told often, and parents have a way of telling them often, far beyond that so-called "last time." From this common experience, it would not be difficult to imagine a justifiable impatience on the part of our Father in Heaven who has so long labored with His children and who has so often caused to be repeated the great truths of life, by His own voice and by the prophets He has raised up, and by the written record. And yet generation after generation His children are as heedless as some of ours sometimes seem to be. But the office of parenthood is not so much one of issuing ultimatums as it is one of long-suffering, striving and teaching, to the end not that children will be warned and disowned, but rather should be. It is relatively easy to say "Do this, or else"—but suppose they choose "or else?" Warning a man and letting him take the consequences is a grim though sometimes necessary way of doing one's duty, but persuading him to conduct himself so that he won't have to take such consequences is the real measure of success and satisfaction—with parents as to their children, and with men as to all other men. Conversion is a longer labor than mere warning—but the sweetness of its fruit is worth it. Indeed, the avowed purpose of God is to "bring to pass the immortality and eternal life of man." (Pearl of Great Price, Moses 1:39) And surely man himself can have no greater purpose with respect to himself, his children, and to all mankind. To warn is a solemn obligation, but to save is a God-like achievement.

(Organ selection: "High On the Mountain Top"—Beesley)

*Announcer:* We have heard from the Tabernacle organ a fantasia on the hymn by Ebenezer Beesley: "High On the Mountain Top a Banner is Unfurled."

And now we close this day from Temple Square with a chorus from the "Creation" by Haydn, which envisions the Lord God looking upon the world, His handiwork, and the angels of heaven singing: "Achieved is the glorious work; our song let be the praise of God; Glory to His name forever."

(Choir sang "Achieved Is the Glorious Work"—Haydn)

*Announcer:* Until we beckon your thoughts again unto the hills, may peace be with you, this day and always.

This concludes another presentation in the 17th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia Network and its affiliated stations, originating with Radio Station KSL in Salt Lake City, at the Crossroads of the West.

J. Spencer Cornwall conducted the singing of the Tabernacle choir. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

The Sunday morning session of the Conference convened at 10 o'clock. President George Albert Smith was present and presided; President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services at the request of President Smith.

The Tabernacle was crowded to capacity, the Assembly Hall immediately south of the Tabernacle was filled with people, and scores of others assembled on the Tabernacle grounds, loud-speaking equipment having been installed in the Assembly Hall and on the grounds, so that those who were unable to find accomodation in the Tabernacle could listen to the services as they were broadcast from the Tabernacle.

#### **President J. Reuben Clark, Jr.**

President Smith has asked me to conduct these services. This is the sixth session of the 116th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

There are present on the stand this morning, all the General Authorities of the Church as sustained yesterday, except Elder Ezra Taft Benson and Elder Matthew Cowley, whose absence has been already explained.

The proceedings of this session will be broadcast over KSL of Salt Lake City, KSUB of Cedar City, and KID of Idaho Falls.

We will begin the morning session by the Tabernacle Choir and congregation singing: "Praise to the Man Who Communed with Jehovah," Hymn Book p. L.D.S. Hymns No. 167. Elder J. Spencer Cornwall is the conductor, and Elder Alexander Schreiner is the organist.

The opening prayer will be offered by President Claude B. Peterson of the San Francisco Stake.

The congregation and the Tabernacle Choir sang the hymn. "Praise to the Man Who Communed with Jehovah," Hymn Book page 282, L. D. S. Hymns No. 167.

The opening prayer was offered by Elder Claude B. Petersen, President of the San Francisco Stake.

**President J. Reuben Clark, Jr.**

By special request the Tabernacle Choir will now sing, "The King of Glory," Elder Spencer Cornwall conducting. Sister Jessie Smith will sing the solo part. After the Choir has sung, President David O. McKay of the First Presidency will address us.

The Choir sang an anthem, "The King of Glory," Jessie Evans Smith, soloist.

**PRESIDENT DAVID O. McKAY***Second Counselor in the First Presidency*

My brethren and sisters, as there is now scarcely remaining a year in which to complete preparations for the Utah Centennial Celebration, it has been suggested that I take this occasion to make a few comments on that important event. In the month of August 1842, the Prophet Joseph Smith recorded the following:

I prophesied that the saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize; others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease; and some of you will live to go on and assist in making settlements and build cities and see the saints become a mighty people in the midst of the Rocky Mountains.

**THE MORMON EXODUS**

One hundred years ago February 4, in partial fulfilment of that prophecy, the Mormon exodus commenced from Nauvoo.

One hundred years ago today, the vanguard of the Camp of Israel camped at Garden Grove, one hundred and fifty miles from Nauvoo. Referring to conditions which brought about that exodus, President Brigham Young said:

Our homes, gardens, orchards, farms, streets, bridges, mills, public halls, magnificent temple, and other public improvements, we leave as a monument of our patriotism, industry, economy, uprightness of purpose and integrity of heart; and as a living testimony of the falsehood and the wickedness of those who charge us with disloyalty to the Constitution of our country, idleness, and dishonesty.

One hundred years ago July 20, the Mormon Battalion at Fort Leavenworth began their preparations for their historic two-thousand-mile march.

On July 24, 1947, it will have been one hundred years since President Brigham Young and his one hundred and forty-two fellow travelers entered Great Salt Lake valley.

Of the exodus from Nauvoo to Winter Quarters, the historian Bancroft says: "There is no parallel in the world's history to this migration from Nauvoo."

Of the two-thousand-mile trek of the Mormon Battalion, Lt.

Col. P. St. George Cooke says:

History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness, where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveler will enjoy. Without a guide who had traversed them, we have ventured into trackless tablelands where water was not found for several marches. With crowbar and pick and axe in hand, we have worked our way over mountains which seemed to defy aught save the wild goat, and hewed a pass through a chasm of living rock more narrow than our wagons. To bring these first wagons to the Pacific, we have preserved the strength of our mules by herding them over large tracts, which you have laboriously guarded without loss. The garrison of four presidios of Sonora concentrated within the walls of Tucson gave us no pause. We drove them out, with their artillery, but our intercourse with the citizens was unmarked by a single act of injustice. Thus marching, half-naked and half-fed, and living upon wild animals, we have discovered and made a road of great value to our country.

### WORTHINESS OF THE PIONEERS

I mention these few events in early Church history as illustrative of the spirit and achievements of the Utah pioneers.

No state in the union can look with greater pride upon the achievements of its pioneers than can the state of Utah. It is commendable and highly fitting, therefore, that the governor and state legislature have set apart the year 1947 as the Centennial year, in which to pay tribute to these great empire builders. In so doing we confer honor upon ourselves. In the light of what Thomas Carlyle says, "In this world there is one godlike virtue, the essence of all that ever was or ever will be of godlike in this world—the veneration done to human worth by the hearts of men."

### NATURE OF PREPARATIONS ALREADY UNDER WAY

Preparations are already under way for the presentation of historical pageants, musical, dramatic, educational programs, and athletic and sports attractions.

In a way this will be an unusual celebration. Under normal conditions a centennial exposition would be promoted with the view of inviting people of the world to behold the wonders of the state, to see the achievements of the people, and to participate in the various festivities and entertainments of the celebration.

Now, however, due to the housing shortage, and the inability of the commission to assure comfortable accommodations for the hundreds of thousands of tourists who could be induced to visit us next year, it has been thought advisable to approach our celebration from a different angle.

This will be a celebration by and for the people of Utah, and Utahns in nearby western states. Besides the best that home talent can produce, it is proposed to fetch to the state outstanding edu-

cational and entertainment features which normally could not be presented in communities of our state—symphony orchestras, stars of stage and screen, Metropolitan opera singers, sport events of the type that our community normally could not finance. It is hoped that we might have a national eisteddfod—these and other cultural entertainments will be offered not only in Salt Lake City, but in other cities where large crowds may be accommodated.

All towns and counties in the state are urged to unite in promoting this commemorative celebration.

#### ORIGINAL PLANS

When the legislature in 1939 passed, and the governor signed the bill, setting a part of the year 1947 for the Centennial, the commission thereby appointed conceived elaborate plans. An interstate committee was appointed to promote the cooperation of neighboring states. An intrastate committee was assigned the duty to organize groups and committees in counties, cities and towns, societies and organizations throughout our state. As a promotional event, for example, but part of the featured observance centering around July 24, it was contemplated that a wagon train of pioneers would start at the site of Winter Quarters on a suitable date and follow the original pioneers' trail into Salt Lake Valley, entering at the spot "This Is the Place" on July 24, 1947. It was planned also that there would be a reproduction of the march of the Mormon Battalion covering the southwestern states, including southern California and ending at Sutter's Mill, where, as you know, members of the battalion were present when gold was discovered. The commission conceived an eight-year program of preparation for the presentation of the natural resources, the dramatic history, and the state's incomparable facilities for delightful vacationing.

Then came the war!

All activities pointing toward the preparation of a celebration were suspended, and thoughts and activities centered upon the winning of that great conflict.

#### RESUMPTION OF ACTIVITIES

On November 10, 1944, Governor Herbert B. Maw recommended the resumption of activity, writing to the commission as follows: "Inasmuch as it appears that the war will probably be ended before 1947, rather definite plans should be worked out for the Centennial celebration to be presented to the next legislature, which must be relied on to provide whatever funds are needed. The Centennial Commission will, of course, have full charge of the celebration and the making plans for it."

Accordingly, a committee consisting of Honorable John M. Wallace, chairman of the finance committee, Mr. Ward C. Holbrook, Mr. John F. Fitzpatrick, Mr. Frederick P. Champ, Judge James A.

Howell and Mr. Gus P. Backman was appointed to prepare a new budget that work might be resumed as soon as hostilities ceased.

With the approval of the state departments directly concerned, Mr. Gus P. Backman was chosen and appointed director of the Centennial celebration. Without any remunerative compensation thus far, he has served with enthusiasm and marked ability.

#### ORIGINAL PLANS CIRCUMSCRIBED

Of necessity the original scope of the celebration has had to be circumscribed. The building of roads to scenic attractions, improvement of parks, etc., must be left for other state departments whose permanence will continue after 1947. You who were privileged to stand last Friday afternoon on the site chosen for the "This Is the Place" monument, heard Governor Maw refer to one of these forward-looking, permanent improvements—the new highway parked from Henefer to Salt Lake valley.

Instead of building and carrying out an independent exposition to continue throughout the tourist season, it now seems advisable to cooperate with the State Fair Board for an outstanding exposition during such period as may be determined upon.

Though it may not be feasible for every town to have an assignment for its presentation of special features, groups of towns may unite, and, as districts, contribute attractions that will draw the interest of all the state on the dates specially assigned to each district. For example (and these are but illustrative), it will be the duty of the commission to allocate dates to communities and groups, such as a Black and White celebration in Cache County, including the Fourth of July, at the request of the active members in that town a Peach Day celebration in Box Elder County; a Strawberry Day at Pleasant Grove; Veterans of the Black Hawk War celebration at Nephi; State High School athletic tournament; program at Zion's Canyon; Dinosaur Monument at Uintah, etc., etc.

The governor of the state and his associates in the executive department, in the state finance, state educational institutions and boards, civic clubs, county commissioners, mayors of cities; in fact, groups and individual citizens throughout the state seem to be animated with but one desire: to make the 1947 celebration an appropriate tribute to the noble lives and outstanding achievements of the Utah pioneers.

#### PERIOD OF CENTENNIAL

Officially, the celebration will begin May 15 and continue until October 15, 1947. Tribute will be paid to the first white men who entered this state—Fathers Escalante and Dominguez, also to explorers and trappers who followed the Catholic Fathers. However, there will be slated special events preceding the opening date. For example, national skiing events in the Salt Lake and Ogden areas

will of necessity be held possibly in February. Also, prior to May 15, it is anticipated that dramatic companies and musical organizations will be presented in practically all communities of the state. Already projects are under way to produce these features in the late winter of 1946 and early spring of 1947. There is one important feature of the celebration which was not discontinued during the war; that is, the duty of making the state more attractive. This may concern every man, woman and child in the state. On June 5, 1942, when, with the approval of Governor Maw, the work of the commission was suspended, Mr. John M. Wallace suggested that, though the activities of the commission may be in suspension, the efforts of all beautification groups should be continued and carefully guarded. He expressed the opinion that much of the work of beautification then being promoted by the Church, the Agricultural College, civic organizations, and women's clubs should be fostered to awaken a sense of the importance of the beautification of the state, and could go forward without any interference with the war efforts.

Accordingly, this activity has continued with most commendable results.

Now, under the direction of a large and able committee, of which Donald P. Lloyd is chairman, the beautification program has assumed statewide proportions, and every man, woman, and child should sense the responsibility to do something to make the state clean and attractive for the Centennial and for the years following.

It is surprising how some of us have accustomed ourselves to look upon our old barns and sheds for what they used to be without realizing that they are now dilapidated structures marring the landscape, and in some instances are a reflection on the community.

Let us all join in the campaign to stimulate home owners to paint houses, fences, barns and other buildings and to maintain a general atmosphere of tidiness and neatness about the homes, barns, and corrals.

Perhaps a few practical suggestions might not be out of place. Improve the appearance of churches, seminaries and other church buildings by suitable landscape plantings, by painting and by needed repairs. Let all public edifices reflect the pride of the people to which they belong by making them respectable in appearance. Make Utah a rose garden by planting this spring, where possible, extra bushes in every yard. Remove all dead trees from the landscape that stand as disgraceful monuments to our negligence. Clear vacant lots, particularly here in Salt Lake City, of weeds which are unsightly and which become later in the summer a fire hazard. Utilize these vacant lots this year for the growing of needed foodstuffs.

These are physical features. What about our uniting for a moral cleanup?

There is evidence of the presence of "bunco" men in the city who are preying upon unsuspecting travelers. Three of these, as you know, are already in prison. Another has jumped a \$3500 bond.

However, others have taken their places, lying in wait to fleece the gullible stranger. Is it possible that Salt Lake is looked upon by these crooks as a "fixed" city? Some of you know what that "fixed" signifies.

What about gambling, the slot machine racket, and race horse betting?

What about beer and whiskey joints, and the flaunting of immorality on the public streets? I am sure that the mayor and other municipal officers of Salt Lake City and of other cities will appreciate our uniting with them in efforts to reduce lawlessness and immorality to a minimum.

It will be a credit to the present citizenry, and contribute to the future happiness of the state, if our cities can be so morally clean that visitors who come to share in the historic, artistic, and devotional exercises of the celebration, may pay some such tribute to Salt Lake City and other important towns as was paid by Samuel A. Prior, a Methodist minister, who visited Nauvoo in the spring of 1843. He writes:

At length the city burst upon my sight. Instead of seeing a few miserable log cabins and mud hovels, which I had expected to find, I was surprised to see one of the most romantic places that I had visited in the West. The buildings, though many of them were small and of wood, yet bore the marks of neatness which I have not seen equaled in the country. The fair-spread plain at the bottom of the hill was dotted over with habitations of men with such majestic profusion that I was almost willing to believe myself mistaken and, instead of being in Nauvoo of Illinois, among Mormons, that I was in Italy at the city of Leghorn, which the location of Nauvoo resembles very much. I gazed for some time with fond admiration upon the plain below. Here and there arose a tall, majestic brick house, speaking loudly of the genius and untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity and wrested it from the bonds of disease; and in two or three short years, rescued it from dreary waste to transform it into one of the first cities in the West. The hill upon which I stood was covered over with the dwellings of men, and amid them was seen to rise the hewn stone and already accomplished work of the temple, which was now raised fifteen or twenty feet above the ground. . . . I passed on into the more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthy employment. The place was alive with business, much more so than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality, but was both astonished and highly pleased at my ill success. I could see no loungers about the streets nor any drunkards about the taverns. I did not meet with those distorted features of ruffians, or with the ill-bred and impudent. I heard not an oath in the place; I saw not a gloomy countenance; all were cheerful, polite, and industrious. (*Comprehensive History of the Church*, II p. 190.)

### CONCLUSION

That's the town from which our Mormon pioneers crossed the Mississippi in February and faced the desert west.

For the Centennial year, and for future years ahead, let us



think of Utah and our western states adjoining as Thomas Curtis Clark said of America:

In thoughts as wise as is her prairie sea;  
In deeds as splendid as her mountain piles,  
As noble as her mighty river tides,  
Let her be true, a land where right abides;  
Let her be clean, as sweet as summer isles;  
And let her sound the note of liberty  
For all the earth, till every man and child be free.

God guide us in accomplishing these hopes and aspirations, I pray in the name of Jesus Christ. Amen.

### **President J. Reuben Clark, Jr.**

We have just listened to President David O. McKay of the First Presidency, who is also Chairman of the Utah Commission for the 1947 Centennial Celebration. He has given us a very comprehensive view of the plans for this celebration, and he has exhorted us in matters both as to our physical and our spiritual condition as we face the 100th year of our residence in this area.

President Milton R. Hunter of the First Council of Seventy will now address us. He will be followed by Elder Charles A. Callis of the Council of the Twelve.

### **ELDER MILTON R. HUNTER**

#### *Of the First Council of the Seventy*

My dear brethren and sisters, it is indeed an inspiration to look into the faces of this vast audience of Latter-day Saints who have assembled here to worship God. I do humbly pray that the Spirit of our Heavenly Father will be with me in what I say this morning. I ask also for an interest in your faith and prayers.

#### *Expressions of Gratitude*

I wish to express, on this occasion, my gratitude to our Heavenly Father for the privilege I have of being a member of the Church of Jesus Christ of Latter-day Saints. I know that all the blessings I have received and do receive, and all that is good that comes to you and me, comes from our Heavenly Father. I do appreciate these things. I am especially grateful for the philosophy of life given to us by the gospel with its assurance of immortality, of the perpetuation of our family ties, and all the things which are near and dear to us as Latter-day Saints which we have received through the inspiration and revelation from God, through Joseph Smith and other prophets. I am grateful for the privilege I have of serving in this Church and do pray to God in humility that I will have strength to do my share in this great and mighty cause with which you and I have affiliated ourselves.

Sunday, April 7

Third Day

Last night in our priesthood meeting, President S. Dilworth Young gave an excellent talk on missionary work, and President George Albert Smith confirmed the fine things that were said. Since it is the duty of the Church of Jesus Christ of Latter-day Saints to preach the gospel to all the world, I desire this morning to say a few words on the great and important theme of missionary work.

### *Importance of Missionary Work*

God has informed us through his holy prophets that one of the most important assignments given to members of the Church of Jesus Christ is that of preaching the gospel. In fact, Joseph Smith declared that—

... the greatest and most important duty is to preach the gospel. (*Teachings of the Prophet Joseph Smith*, p. 113.)

Throughout history the most outstanding men who have lived, such as Adam, Enoch, Nephi, Alma, Paul and—greatest of all—Jesus Christ were missionaries. It was in that work that each of them contributed so greatly in altering the history of the world. We are told that the work and the glory of God the Eternal Father and his Only Begotten Son is—

... to bring to pass the immortality and eternal life of man. (Pearl of Great Price, Moses 1:39.)

Certainly that is missionary work. It is not surprising, therefore, to have the prophets inform us that to preach the gospel is our most important duty.

The final injunction that the Son of God gave to his apostles before his ascension was:

... Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:15-16.)

Yet the Savior fully understood that that would not be the last time before his second coming that it would become necessary for his missionaries to receive a divine commission from on high and be sent forth to teach the plan of salvation to the world. He definitely pointed out to his apostles that after they had preached the gospel a great apostacy from the divine plan would take place which would necessitate a restoration of the Holy Priesthood and of the gospel of Jesus Christ. (Read the twenty-fourth chapter of Matthew for an understanding of Jesus' description of the events which should take place before his second coming.) In the course of these instructions, the Son of Man pointed out to his apostles that as one of the final events preceding his advent—

... this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

*Apostacy from the Truth*

Students of history know that during the Middle Ages Christianity was adulterated with many false pagan beliefs and practices, fulfilling the words of Isaiah wherein he had said:

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24:5.)

It became necessary, therefore, for God to withdraw the Holy Priesthood from the Christian Church.

The Protestant Reformation, which resulted in the establishment of numerous Christian denominations—approximately two hundred and fifty of them existing in America today—bears unimpeachable evidence to the fact that a great apostacy did occur as the Master and the prophets of old had predicted it would. Martin Luther, John Calvin, the Wesley brothers, and the other protestors against the erroneous doctrines which had corrupted Catholicism did not claim divine restoration of the Holy Priesthood nor of the principles and ordinances of the gospel.

*The Restoration of the Gospel*

John the Revelator, however, had looked down through the stream of time and had beheld that a divine restoration from the heavens would take place. He declared what he had seen in vision as follows:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. (Rev. 14:6-7.)

This prediction was fulfilled on September 21 and 22, 1823, when the Angel Moroni appeared to the Prophet Joseph Smith and told him of a sacred record buried in a hill not far from the boy's home. This record, the angel said, contained the everlasting gospel as understood and practiced by the ancient inhabitants of America, the Nephites. In due time Joseph received from the angel this holy scripture, and acting under the power and inspiration of God, he translated and published its contents in a volume known as the Book of Mormon. No event in history fulfills John's prophecy as did the coming forth of that sacred book.

Yet, in addition to this heavenly manifestation, other angels came from the presence of God to restore to earth the particular gospel keys and blessings which they had held in their dispensations. For example, John the Baptist, and Peter, James, and John, bestowed upon the heads of Joseph Smith and Oliver Cowdery the Holy Priesthood without which neither missionary work nor the ordinances of the gospel could be officially performed. And finally on

April 3, 1836, Moses appeared to Joseph and Oliver in the Kirtland Temple and gave to them—

... the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. (D. & C. 110:11.)

### *Missionaries Divinely Appointed*

Thus every missionary that is called by the First Presidency of the Church of Jesus Christ and set apart by one duly authorized goes into the mission field to speak and act in the name of the God of Israel, and the actions performed are as valid as if Jesus Christ did the missionary work personally. Furthermore, these missionaries are the only servants of God in the entire world who have been divinely appointed, called, chosen, and set apart by the powers of heaven to preach the gospel to the world.

In due course of time after the Church was organized, the Lord placed upon the Twelve Apostles the responsibility of opening the doors of the gospel to all the nations of the earth, and the seventy were commissioned to build up the Church under the direction of the apostles. (*Ibid.*, 107:33-34; 112:14, 28-30, 21-22.) In speaking to the Twelve, the Lord said:

... purify your hearts before me; and then go ye into all the world, and preach my gospel unto every creature who has not received it; And he that believeth and is baptized shall be saved, and he that believeth not, and is not baptized, shall be damned. (*Ibid.*, 112:28, 29.)

### *Missionary Work Under Hardships*

History records no human experiences filled with greater love and acts of unselfish sacrifice than those connected with the story of the missionary work of the Latter-day Saint elders. During the past one hundred years, thousands and thousands of them have left their homes when called and have traveled over land and sea, paying their own expenses, to preach the restored gospel of Jesus Christ. Hunger and fatigue, and on certain occasions, even imprisonment and martyrdom have been experienced; yet each Latter-day Saint missionary declares that his services while preaching the gospel gave him the happiest experiences of his entire life.

Every time a crisis has arisen in the Church it has been met with a renewed and increased missionary campaign. For example, in 1837, the panic struck Church members just as it did the rest of the inhabitants of America. Many members apostatized. Conditions were critical. The Lord through the Prophet Joseph, however, met the situation by sending Heber C. Kimball and other elders to England to open a field where hundreds of souls were anxiously waiting to receive the gospel. Again, after the Saints had been driven from their homes in Illinois and had established themselves over a thousand miles west in the heart of the Utah desert, Brigham Young inaugurated a worldwide missionary campaign. During this period, thou-

sands of people were headed westward toward the gold fields of California, but the elders of Israel turned their backs upon gold and their hearts toward winning souls for the kingdom of God.

Today we have reached another vital point in the Savior's missionary program. The guns have ceased firing, and thousands of human hearts are yearning for peace, for rest, for truth, and for righteousness. Surely the field is white ready for harvest; and God is going to give us another chance to fulfill his commandment of taking the gospel to every nation, kindred, tongue, and people preparatory to the coming of the Son of Man to reign on the earth for one thousand years.

*Proclaiming the Gospel a Responsibility for All Latter-day Saints*

Brethren and sisters, it is our responsibility to preach the gospel to the world. God has given us the priesthood and the true gospel of Jesus Christ, and he will hold us responsible to teach the plan of salvation to all other peoples. Parents, send your children on missions. Instil in their hearts in their youth the desire to proclaim to the world the eternal principles of truth. If you love your children and desire to do good things for them, you could make no greater investment than to send them on missions. While they are bringing souls unto God, they will as a natural result of their missionary services increase their love, understanding, and testimony of the gospel. Therefore, by sending them on missions you are saving the souls of your children while they are working to save the souls of other people, demonstrating the Savior's statement that "it is more blessed to give than to receive."

Young men and young women, live clean lives, study the principles of the gospel, and carefully prepare yourselves to go on missions so that God can use you in performing his great work. In no other way can you gain more happiness and store up greater rewards of eternal joy in the mansions of your Heavenly Parents. The Son of God has declared:

Remember the worth of souls is great in the sight of God; For, behold, the Lord your Redeemer suffered death in the flesh: wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance. And how great is his joy in the soul that repenteth!

Wherefore, you are called to cry repentance unto this people. And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (*Ibid.*, 18:10-16.)

Remember, missionary work is not the work of any man. It is God's work, and we have been given the opportunity to help him accomplish his holy purposes. He is directing the missionary work of the Church of Jesus Christ today through his prophet, President

George Albert Smith, even as he has done whenever his Church has been on the earth. Thus missionaries are being sent into the world in increasing numbers. Last month one hundred and fifty of them were sent to various parts of the earth to carry good tidings to the honest in heart.

I humbly pray that God will touch the hearts of all Latter-day Saints that we may unite our efforts and means for the purpose of preaching the gospel to the entire world. The gospel must be preached, and it is our responsibility.

I bear testimony that God lives and that Joseph Smith was the instrumentality in his hands in establishing the true Church on earth again. May God bless us in our efforts to proclaim the gospel of Jesus Christ to every nation, kindred, tongue, and people, that we might be found blameless at the great judgment day, I humbly pray. In the name of Jesus Christ. Amen.

### ELDER CHARLES A. CALLIS

#### *Of the Council of the Twelve Apostles*

I am deeply conscious that without God's help I can do nothing. A frequent recurrence to fundamental principles will increase the strength of the Church.

When I speak about a recurrence to fundamental principles increasing the strength of the Church, I think this is applicable also to the national government and the state governments. If we would return to the fundamental principles of the Constitution of the United States and observe them more closely, "it would from many a blunder free us, and foolish notion."

#### *Strength of Church in Personal Testimonies*

The secret of the strength of this great Church is the personal testimony that the members enjoy—the testimony of the Holy Ghost.

Our spiritual safety is secured by staying on the main stream, that stream of living truth that flows by the throne of God. It is sad to see men spiritually wrecked by being washed ashore by immaterial crosscurrents and spend "all the voyage of their life bound in shallows and in miseries." If we keep on the main stream, we are going to finish our mission on earth in a manner pleasing to the Lord.

Shakespeare said:

But 'tis strange:  
And oftentimes, to win us to our harm,  
The instruments of darkness tell us truths,  
Win us with honest trifles, to betray's  
In deepest consequence.

Why should men be so unstable that they will run after every wil-o-the-wisp, tempted by plausible, deceptive theories? The devil himself is plausible; he can assume a pleasing shape. He can fashion

himself into resembling an angel of light, and he can cite scripture to suit his purpose.

### *Support of First Presidency*

Every truth essential for the salvation of the people of God is deeply imbedded and enshrined in the glorious plan of salvation. The instruments of darkness approach us by the way of flattery. They will say: "You are all right; you are a pretty good man, and the gospel is true." Then they will say: "But the First Presidency of the Church are wrong." Against such appeals let us guard ourselves lest we be "betrayed in deepest consequence." I testify to you in humility and in the inner sureness given by the Holy Ghost, that from the days of Adam there has never been a First Presidency with more power and authority to act in the name of God, for the salvation of man than the present First Presidency, whom we love and sustain.

I love President George Albert Smith, a friend of man. You cannot associate with him without being impressed with a Christlike feeling. I love President J. Rueben Clark, Jr., a wise counselor, a statesman, and a man devoted to the work of God. I love President David O. McKay, a Christian gentleman, made by his religion, filled with the spirit of godliness and desirous of helping the children of God.

I repeat, from the days of Adam no First Presidency of the Church has ever exercised more authority, and the right to bless the children of men, than the Presidency that are seated on this stand.

### *Preparations for Second Coming of the Son of God*

Brethren and sisters, why do we want missionaries? They are sent out for a purpose. It is for the purpose of preparing the way for the second coming of the Son of God. I recall the history of that great apostolic delegation that went to Great Britain: Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith, and others. They went to that foreign country without purse and without script. A man giving them a lift in his wagon was accosted by a passer-by who said, as he looked at the ghostly appearance of these missionaries, who were sick, who were leaving their families in sickness and in poverty: "Mister, what graveyard have you been robbing?"

Let us pause here a moment for reflection.

Brigham Young, Heber C. Kimball, Willard Richards, George A. Smith were no weaklings. They were men among men. Do you for a moment think that these stalwart men, these men of God, would have undertaken that long and perilous journey unless they knew, deep down in their hearts, by the power of the Holy Ghost that this Church was founded by the Lord?

We are filled with hope and faith. We are looking and praying for the glorious second coming of the Son of God. When the apostles

looked steadfastly toward heaven as Jesus ascended to heaven, two men in white apparel said:

... Ye men of Gallilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:11.)

He will rule the world with truth and grace  
And make the nations prove,  
The glories of His righteousness  
And wonders of His love.

This promise of a visible, certain return of the Messiah made the apostles happy, and they rejoiced in the knowledge of the second coming, just as we rejoice today.

Tennyson caught a flash of the vision of Christ's reign as King of kings and Lord of lords, from the rivers unto the ends of the earth, when he said:

For I dipt into the future, far as human eye could see,  
Saw the vision of the world, and all the wonders that would be: ...  
"Till the war drum throbbed no longer and the battle flags were furled  
In the Parliament of Man, the Federation of the world.  
There the common sense of most shall hold a fretful world in awe,  
And the kindly earth shall slumber, lapped in universal law.

### *Jesus Christ to Inaugurate Millennium*

When the Lord Jesus Christ comes, he is going to inaugurate the millennium. War will cease; enmity shall disappear; and the King of kings shall reign as only Christ can reign, in the midst of and over a world of peace. Barbaric war shall end forever. What heavenly joy in the contemplation and in the future enjoyment of this blessed condition! Oh, what hope there is in this majestic event. You mothers who mourn the loss of your brave boys who went to save the world for freedom will be compensated in the resurrection. Even now, though you know your sons have made the supreme sacrifice, you still are listening for the sound of returning feet.

It will be a pity if this United Nations organization shall fail to harvest the fruits of this victory which was won by the shedding of rivers of blood. May the Lord grant them wisdom; may they listen to peace, and the call of peace. May they have the Golden Rule always before their eyes; and in their hearts the fear of the Lord, who shall come to the earth as the Prince of peace.

The Apostle Paul said:

... the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive, and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. (I Thess. 4:16-18.)

The last prayer in the Bible reads as follows:



Behold, I come quickly. (Rev. 3:11.)

And John prays, as we today pray:

Even so [blessed Lord,] come quickly. (Rev.22:20.)

Come and stop this carnage and misery. God grant that this gospel may be preached to the great Russian people and to "every nation, and kindred, and tongue, and people."

O, Father, send Jesus Christ quickly that the millennial reign, the golden rays of which are already brightening the hills of coming time, shall begin that we may rest and reign with Christ on earth a thousand years, I humbly pray, in the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn, "O Ye Mountains High," Hymn Book, page 317, L. D. S. Hymns, No. 338.

### ELDER THOMAS E. MCKAY

#### *Assistant to the Council of the Twelve Apostles*

President Smith and counselors and my brethren and sisters: I love music. I should like to take this opportunity to congratulate the music committee or whoever it is that has been responsible in arranging for the inspiring music that we have had during this conference. The very beautiful, appropriate music furnished by the Singing Mothers on Friday brought us all closer to our Heavenly Father, and then we were thrilled yesterday by those more than a hundred young voices from the Manti district of the South Sanpete Stake. I attended a conference a few weeks ago in that stake, and was so impressed with the singing of that young lady soloist that I asked the stake president about her. I was informed that she is one of a family of thirteen, in fact she is the *thirteenth*, a very lucky number in her case, I should say. And then the inspiration that we receive from this great Tabernacle choir and the organ and our one and only Brother Evans whom we love so well. No one can estimate the good that this great organization is doing. I join with Brother Kirkham in suggesting that we make more in our organizations and our wards and stakes of our music. There should be a choir in every ward, choruses, Aaronic Priesthood choruses, girls' choruses, and others. I know in the mission field what a great value our choirs are. Scores of families are in the Church today because of our choirs. Our friends who love music and can sing are invited to join the choir, and after singing the songs of Zion for a while, and associating with the missionaries and members, they begin studying the gospel, and then, quite often, apply for baptism. These contacts change their lives. As one young man expressed in a testimony meeting, where he was confirmed a member of the Church, his getting acquainted with the missionaries and the members, and especially the singing of the songs of Zion, had entirely changed his outlook on life. He said, "It is really like coming from the darkness into the light."

The Savior declared:

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (John 8:12.)

#### RELEASED AS ACTING PRESIDENT OF THE EUROPEAN MISSION

With the appointment of Elder Ezra Taft Benson as president of the European Mission, I was given a very kind complimentary letter, signed by the First Presidency, releasing me from my very interesting service in looking after the European Mission. Because of the war my work has had to be carried on largely by correspondence.

I wish to take this opportunity to express publicly my sincere thanks and appreciation for the wonderful opportunity that this appointment, and also, and especially, my other missions in Europe, have afforded me. These missions, spaced as they have been, have given me an exceptionally fine opportunity to observe the practical working of the gospel—to see what a blessing it really is to all those who accept and obey its teachings, to see them come into the light after walking in darkness.

#### LABORS IN EUROPEAN MISSIONS

My first mission was from 1900 to 1903. I was home six years and then was again honored by another call, this time as president of the Swiss-German Mission, which comprised at that time—1909 to 1912—Switzerland, Germany, Austria-Hungary, and France. I found that an absence of six years had made quite a difference; many of the children who were, for example, Sunday School pupils, were now Sunday School officers and teachers. I saw the development of these young people as well as all other members who had accepted and were living the gospel. The acceptance of the gospel had given these people also an entirely different outlook on life.

Twenty-five years after this second mission I again had the privilege of returning to Europe, with my headquarters again in beautiful Switzerland. The children who were pupils in the Sunday School in 1900, and Sunday School officers and teachers in 1909 were now, many of them at least, married and had children of their own; some were or had been missionaries; some had emigrated. As I say, these three missions, spaced as they were, gave me a most wonderful opportunity to see what obedience to the gospel of Jesus Christ will really do for people. It had touched every phase of their lives. Their supervised recreation had influenced them socially; the courses of study and outlines for the priesthood quorums and the auxiliary organizations, especially the Sunday School of the Church, had afforded them splendid educational opportunities. They had been affected financially through the great tithing system and fast offerings. Some who had previously spent their money for tobacco, beer

and wine and liquor were now using that money to purchase better clothes, more conveniences for the home, better entertainment, and there was as a result more love in the home. The gospel affected them also and especially morally and spiritually. Oh, of course, some were not strong enough to change their way of life and overcome their life-long habits; these, as stated, for reasons best known to themselves, had found the requirements too much. We find that true here at home, even more so I think than in the mission field. It is so easy, for example, to find other things to do on Sunday than attend meetings. This seems to have always been true; at least I find the following admonition in one of President Brigham Young's sermons on the subject of the Sabbath day:

Now, remember, my brethren, those who go skating, riding, or on excursions on the Sabbath day—and there is a great deal of this practiced—are weak in the faith. Gradually, little by little, little by little, the spirit of their religion leaks out of their hearts and their affections, and by and by they begin to see faults in their brethren, faults in the doctrines of the Church, faults in the organization, and at last they leave the Kingdom of God and go to destruction. (*Discourses*, p. 225, first edition; p. 165, 1943 edition.)

When I read this sentence: "Gradually, little by little, little by little, the spirit of their religion leaks out of their hearts and their affections," I thought of a statement which I recently read which says:

We never lose our religion by a blowout, usually it is just a slow leak.

And also this:

Many treat their religion as a spare tire, they never use it except in times of emergency.

#### COMMANDMENTS GIVEN FOR OUR DEVELOPMENT

What President Young states with reference to keeping the Sabbath day holy is equally true with reference to the breaking of the Word of Wisdom, remaining away from sacrament and priesthood meetings, taking the name of the Lord in vain, the nonpayment of tithes and offerings. Tithing for many is one of the most difficult of spiritual exercises we are asked to take. And do you know why? Because it strikes at one of the most effective weapons used by Satan for the destruction of mankind, namely, the love of money. A person or a nation that will pay an honest tithing will never worship gold instead of God. The love of money, we are told, is the root of all evil. At any rate we all know that it is the love of money, of power, of dominion of the sea as well as of the land and the people themselves that has caused many of our wars—yes, the principle of tithing properly understood and lived would go a long way to doing away with wars. This commandment and all others given by our Father in heaven are for our spiritual development, for our happiness and joy in this life. They are to keep us alive and growing spiritually, our guideposts. They are reflectors

along life's highway to keep us from becoming lost, or, to quote a famous radio voice:

We are much like travelers driving along a highway by night. There faithfully placed are reflector signs to warn of hazardous curves and dangerous crossroads. The light of our cars picks up the signs, and they reflect to us their warning or direction—if we have the light! But if our light is dark the signs are dark. They have no meaning for the unlighted lamps.

These commandments I have referred to, and others, are given us as means of keeping the light burning, keeping alive spiritually. One of Dr. Karl G. Maeser's sentence sermons says:

One who has lost the spirit of the Lord is spiritually dead.

### THE GOSPEL APPRECIATED IN WAR-TORN COUNTRIES

The gospel has certainly been a light shining in the darkness for our members in the war-torn countries, and also and especially for our servicemen and women during the terrible war years just ended—at least we hope they are ended. Scores of letters have been received testifying of the comfort and blessings of the gospel. I will take time to refer to only one or two. Here is a paragraph written by one of our Mormon chaplains, addressed to the servicemen's committee:

Not many days ago I had a deeply spiritual experience that gave me added proof of the power of the gospel to make men brothers spiritually. By chance I read in one of the theater news sheets the reports of a Christmas program conducted by Protestant and Catholic German P.O.W. chaplains stationed at the 99th Field Hospital near Pisa. The news item stated that the special music was presented by the P.O.W. orchestra and a "Mormon" vocal soloist. The following day I went in search of this "Mormon" P.O.W., and with the help of an American chaplain I found him, a former Dresden District missionary, who served for a year and a half under President Rees in the East German Mission—Elder Hans Karl Schade, 25 Sebnitz Street, Dresden, Germany. A few days previous to our meeting, the theater chaplain, Colonel Frank Brown, had met Elder Schade at a worship service and when he found Elder Schade was a Latter-day Saint, he gave him my name. And so when I first saw Elder Schade in the eye clinic where he now works, he extended his right hand and said, as he walked towards me, "Brother Braithwaite, thank God for this meeting." I shall never forget that expression—nor Elder Schade. In the presence of another chaplain and my interpreter, we spoke with complete freedom and with an understanding that destroys distrust, vengeance, or hate. We met on common ground, and thanked God for our fellowship in the Gospel. It was the time when I asked him to sing for me and our men, and to attend our L.D.S. services in Leghorn, that he reminded me he was a prisoner of war. However, even the restrictions involved caused no seeming barriers in our relationship. An understanding commanding officer gave permission for him to sing for us, and for us to go to his office to visit him.

The work of the army occupation tests the moral fiber of our men as perhaps it was not tested in war. Temptations are great and many. It demands a clear understanding of why we are here, patience, self-discipline, and self-control. Our job is important, and by and large, the L.D.S. men are meeting the demands it makes on them.

## LETTER ATTESTS FAITH OF EUROPEAN SAINTS

The following is quoted from a letter dated March 14, 1946, at Basel, Switzerland, from Elder Ezra Taft Benson, president of the European Mission: I hope you will pardon me for reading this first paragraph; it is quite personal but I do appreciate it so much:

Dear President McKay:

As you will note, I am here at the spot which you loved so much, with the people who love you so dearly. Everywhere we have been we have found many people who know you and love you and have asked about you and shown disappointment in your not being here.

As you probably know, we have already made a trip into France, Belgium, Holland, Norway, Sweden, and Denmark, and now we are here in Switzerland preparatory to making a complete tour of the Occupied Areas. We have already attended district conference at Karlsruhe last Sunday. During the next two and a half weeks we will be in the military zones and in Czechoslovakia. From there we will return to Basel, and then continue on to Paris, Belgium, and Holland again before returning to London.

I will not comment on conditions which we found except to say that the deep faith of the Saints in these missions has been a source of joy and satisfaction. The willing service and clean, exemplary lives of the many Latter-day Saint servicemen who have been among the people of Europe have left a splendid impression over here.

Yes, the gospel is a light shining in this war-torn world, and it will also show the way to a permanent peace if our "Father's children," as President Smith so kindly and tolerantly refers to his fellow men, would but do the will of the Father. He loves us; he is our Father—we are all his children; and he has given us the gospel for our happiness and joy in this life. We could have a heaven on earth if we would but keep the commandments of God.

... men are, that they might have joy. (II Nephi 2:25.)

The Savior says:

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:17.)

## TESTIMONY COMES THROUGH SPIRIT OF GOD

I cannot give you a testimony of the divinity of the work—you cannot give me one—it must come through the Spirit of God. There are laws governing these spiritual matters as well as the physical and mental. President Grant used to quote so often:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20, 21.)

And a testimony of the divinity of the Church is received only by obedience to the spiritual law—"If any man will do his will, he shall know"—that means study, work, pray, keep the commandments, and our Heavenly Father will reveal to each of us, as he did

to Peter, the divinity of his Son. When Jesus asked Peter, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the son of the Living God." Notice what Jesus answered: "For flesh and blood"—the Christ was flesh and blood—"for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:15-17.)

I feel very humble and extremely grateful that I am able to bear you a similar testimony. I too know that God lives, that Jesus is the Christ, that this is his Church, the Church of Jesus Christ of Latter-day Saints, not the church of Joseph Smith. He was the servant however, the prophet called of God to establish the Church in this dispensation, with the same organization that existed at the time of the Savior, and it is here for the last time, never again to be taken away or given to another people, until the Savior shall come to rule and reign in person. May we keep oil in our lamps—keep the light burning, that others seeing our good works, our example, may glorify our Father in heaven, I pray, in Jesus' name. Amen.

## ELDER JOSEPH FIELDING SMITH

### *Of the Council of the Twelve Apostles*

My beloved brethren and sisters, I feel very dependent upon the Spirit of the Lord and your faith while I stand here before you. We have heard a great deal about the preaching of the gospel and the burden which is upon us to carry this message to the world. I would like to add a few words in regard to this responsibility and something in regard to the condition of the world into which we are sent.

### GOSPEL TAUGHT BY ADAM

Adam was commanded by our Father in heaven to teach his children the everlasting truth. We read in the scriptures the following:

And Adam and Eve blessed the name of God, and they made all things known unto their sons and their daughters. And Satan came among them saying: I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish. (Pearl of Great Price, Moses 5:12-13.)

### PROPHETS REJECTED BY MEN

So they turned away from the truth unto the worship of all manner of false doctrines and gods, refusing to hearken to the prophets that were sent among them, and it became necessary for the Lord to bring in the flood upon them and cleanse the earth of its iniquity. Once again the world started out with just one family, and as men began to spread upon the face of the earth, they were taught by the

prophets and were given revelation from the Almighty; but they, too, in course of time rebelled and set up their own churches and worshiped their own gods and graven images. Under these conditions the Lord called a man out of the land of the Chaldees and sent him into the land of Canaan, promising him great blessings and his posterity after him, through obedience to the Lord's commandments. Today we call that people Israel. But in course of time Israel also rebelled. They would not listen to their prophets, so they were scattered over all the face of the earth for their rebellion. This has been the history all through the ages, because men became carnal, sensual, and devilish.

One of the ancient prophets on this continent, speaking of our day, said:

But behold, in the last days, or in the days of the Gentiles—yea, behold all the nations of the Gentiles and also the Jews, both those who shall come upon this land and those who shall be upon other lands, yea, even upon all the lands of the earth, behold, they will be drunken with iniquity and all manner of abominations—

And when that day shall come they shall be visited of the Lord of Hosts, with thunder and with earthquake, and with a great noise, and with storm, and with tempest, and with the flame of devouring fire. (II Nephi 27:1-2.)

### GOSPEL RESTORED THROUGH JOSEPH SMITH

The Lord saw fit to restore, after a great apostasy, the truth of the gospel through the Prophet Joseph Smith. He sent angels from his presence. In fact, this great prophet was visited by both the Father and the Son and was given authority to commence this great dispensation of the fulness of times and to teach the truth of the everlasting gospel, because again men had turned away from the truth to the worship of their idols and the practice of false doctrines. They have set up churches of their own where the Spirit of the Lord is not found. The Lord sent out his missionaries in the beginning of this dispensation to preach the restored gospel, and he said to them that he was sending them with this message of truth among the "congregations of the wicked"; and this he repeated many times. In a revelation given in October 1830, when the Church had been restored but six months, the Lord said this:

For verily, verily, I say unto you that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and perverse generation.

For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard. (D. & C. 33:2-3.)

### WARNING OF CALAMITIES TO COME

By the "last time" the Lord meant the Dispensation of the Fullness of Times.

The Prophet Joseph Smith instructed his brethren and informed

them of the calamities that were to come. He warned the world of its wickedness, and he told these good men of the Council of the Twelve, who were associated with him, that because of the wickedness of the world and its corruption, destruction would come upon it. Some of these brethren say that as he told them of these things he wept as our Savior wept when he looked upon Jerusalem. President Wilford Woodruff, speaking of this testimony and this warning to the world which the Prophet had seen in vision of things which were coming upon the earth, said: "I heard the Prophet Joseph Smith bear his testimony to these events that would transpire in the earth," and after predicting that they were now at our doors, he said also; "We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes, or his lips, to these things." I think we have no right to close our ears, and we have no right to be silent and shut our eyes against the warnings that the Lord has given and placed before us which we are commanded to declare to the nations of the earth.

Again the Lord says:

For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—

Which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined. (D. & C. 38:11-12.)

#### PROPHECIES OF WILFORD WOODRUFF AND NEPHI

I heard President Wilford Woodruff, in this stand, this same place where I stand, bear witness as he had done in other places, in 1893, and up to the time of his death, that the angels who had been waiting to go forth to reap down the earth had now been sent upon that mission and they were in the earth. Therefore, he said we may look for calamities, for destruction, for plague and bloodshed. Now let me read a little to you by way of warning, something given by prophecy to Nephi concerning our own day. Speaking to the people who are living now, he said:

O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!

Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish.

But behold, if the inhabitants of the earth shall repent of their wickedness and abominations they shall not be destroyed, saith the Lord of Hosts.

But behold, that great and abominable church, the whore of all the earth, must tumble to the earth, and great must be the fall thereof.

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;



For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good.

And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell.

(This has reference, if you please, largely to those who are in Zion.)

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.

Yea, they are grasped with death, and hell; and death, and hell, and the devil, and all that have been seized therewith must stand before the throne of God, and be judged according to their works, from whence they must go into the place prepared for them, even a lake of fire and brimstone, which is endless torment. (II Nephi 28:15-23.)

### WICKEDNESS INCREASING IN THE WORLD

There is much more that I would like to present if time would permit. Let me call your attention to the fact that this world is not growing better. If I may be pardoned for the expression: We need not "kid" ourselves into thinking that this world is growing better. If so, then the prophecies have failed. This world today is full of wickedness. That wickedness is increasing. True, there are many righteous people scattered throughout the earth, and it is our duty to search them out and give unto them the gospel of Jesus Christ and bring them out of Babylon. The Lord has said to them: "Go ye out of Babylon," which is the world.

Now the Lord has said this is the last time the gospel should be given to men and his servants should cry nothing but repentance, and he has further said:

For behold, the field is white already to harvest; and it is the eleventh hour, and the last time that I shall call laborers into my vineyard.

And my vineyard has become corrupted every whit; and there is none which doeth good save it be a few; and they err in many instances because of priestcrafts, all having corrupt minds.

And verily, verily, I say unto you, that this church have I established and called forth out of the wilderness. (D. & C. 33:3-5.)

### GOSPEL PREACHED AS A WITNESS

And for what purpose is the gospel preached? To bring the people to a knowledge of the truth and as a witness before the end of the world shall come or the end of wickedness. Even before the organization of the Church, back in 1829, the Lord drew attention by revelation to the preaching of his servants, and he said:

And their testimony shall also go forth unto the condemnation of this generation if they harden their hearts against them. (D. & C. 5:18.)

This was said more particularly in reference to the testimonies

of these men who are witnesses of the Book of Mormon, and their testimony has gone forth through all the world. But this is also true of the testimonies of all others who have gone forth to preach the gospel. Then the Lord adds:

For a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away and utterly destroyed by the brightness of my coming.

Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified. (D. & C. 5:19, 20.)

### MISSIONARIES TO WARN THE PEOPLE

The Lord has placed upon us the responsibility to preach the gospel, but there is another great responsibility. I think some of our missionaries have had an idea that all we had to do was to make friends, and if they wanted to come in the Church, well and good, and the missionaries have not realized that they were under the obligation to leave a warning, and it is just as necessary that we warn the world as it is to declare the way of eternal life. The Lord said to the missionaries who went out in the early days:

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. Behold, I send you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor. Therefore, they are left without excuse, and their sins are upon their own heads. (D. & C. 88:80-82.)

Every missionary who goes out should see to it that he leaves his testimony, so that he will be free as the Lord has declared he should be in section four of the Doctrine and Covenants; and so that every man with whom he comes in contact should be warned and left without excuse, and thus the blood of every man may be upon his own head.

### OPPOSED TO MILITARY CONSCRIPTION

If you think the world is getting better, just observe and witness the vulgarity and the near-approach to indecency that we find published in some pictorial magazines, and so frequently on the screen. Think of the corruption and the debasing conditions due to the indulgence in liquor and tobacco and other narcotics and drugs. Think of the immorality which is so prevalent throughout the country. We are made aware of the evils which existed in our army camps by the reports in the paper, the magazines, and from the lips of our own boys who have returned. Now pressure is brought upon us to bring to pass the compulsion of our youth at the tender years when they are most impressionable, and force them into military camps where they will have no protection, or very little, from the vices which are so prevalent in army camps. I want to say to you, my brethren and sisters, for one, I am opposed to it!

Now let us go forth and preach this gospel with the understanding that we have the dual responsibility of bearing witness and leading the righteous, the honest, to a knowledge of the truth, and then leaving all others without excuse by the witness which we bear to them.

I ask it in the name of Jesus Christ. Amen.

### **President J. Reuben Clark, Jr.**

The Tabernacle Choir will now sing: "Let the Mountains Shout for Joy." The closing prayer will be offered by President W. J. O'Bryant of the Palmyra Stake, Spanish Fork, Utah, after which this Conference will stand adjourned until 2 o'clock this afternoon. The proceedings of that session will be broadcast over KSL at Salt Lake City, KSUB at Cedar City, and KID at Idaho Falls.

The Tabernacle Choir sang "Let the Mountains Shout for Joy," after which the closing prayer was offered by President W. J. O'Bryant of the Palmyra Stake.

Conference adjourned until 2 o'clock p.m.

## **THIRD DAY AFTERNOON MEETING**

The concluding session of the conference convened at 2 o'clock p.m., Sunday, April 7.

Again the great Tabernacle was crowded to capacity. The Assembly Hall to the south of the Tabernacle was also filled with listeners, and many others assembled on the grounds.

### **President George Albert Smith:**

This is the seventh and closing session of the 116th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. Many are standing in the building and cannot get seats, and the overflow is in the Assembly Hall.

There are present on the stand this afternoon, all the General Authorities of the Church as sustained yesterday, except Elders Ezra Taft Benson and Matthew Cowley, the absence of whom we have already explained.

The proceedings of this session will be broadcast over KSL, KSUB and KID.

We will begin this afternoon's service by the Tabernacle Choir singing: "Behold, God the Lord Passed By," from "The Elijah." Elder J. Spencer Cornwall is the conductor, and Elder Frank W. Asper is the organist.

The opening prayer will be offered by President George Christensen of the Rigby Stake.

The Tabernacle Choir sang "Behold, God the Lord Passed By," from "The Elijah."

Elder George Christensen, President of the Rigby Stake, offered the invocation.

Singing by the Choir, "Now Let Us Rejoice."

## ELDER JOSEPH L. WIRTHLIN

### *Second Counselor in the Presiding Bishopric*

Whenever called upon, my brethren and sisters, to perform this great task, I always ask the Lord to quicken my mind and loosen my tongue, and I hope that that prayer has a response in your hearts in my behalf today.

### MANY EVIDENCES OF CHRIST'S DIVINITY

We frequently hear the question asked: "What is there in a name?" And thinking of names, we always think first of family names. We think of the great names in the fields of education, industry, statesmanship, but what about the names in the great realm of religion? In retrospect there are many that come before us—the names of Confucius, of Buddha, of Mohammed, and of Jesus Christ. As we think of the first three, their names identify them as men who endeavored to teach their followers certain philosophies, philosophies of men, with some elements of truth in them. But what about Jesus Christ and his teachings, and furthermore, what do we find in his name? In the use of his name, there is also an immediate mental connection with the Godhead. His followers proclaimed that he was the Son of God, for we read:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (John 1:1-5; 14.)

To the early followers of Jesus Christ, he was with God in the beginning. He was God, and to him was given the great commission of creating the earth and all the things that are now upon it. And furthermore, because his plan of salvation was accepted in the pre-existent councils in heaven, he revealed himself to mankind in the flesh, the only Begotten of the Father. In analyzing this declaration and comparing it with the theories and teachings of Confucius, Buddha, and Mohammed, we find a great difference in the claims of these great religious teachers.

The above declaration of John must of necessity be supported with tangible evidence that Jesus Christ was the Son of God, a mem-

ber of the Godhead who revealed himself to mankind in the flesh for the purpose of redeeming mankind from the sin of Adam. The great evidence to sustain the above claims is found in a promise made by the Savior wherein he declared:

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. (John 15:26.)

The great difference between Jesus Christ, the Son of God, and the other great religious teachers of the world was that after he left the earth, the third member of the Godhead, even the Holy Ghost, would testify to the races of men on earth of the divine mission of the Lord, Jesus Christ.

Nearly two thousand years have elapsed since Christ was upon the earth, but untold thousands have enjoyed the revelation of the Holy Ghost that his mission was divine. A modern-day prophet, Brigham Young, states most emphatically that any honest searcher of truth can know that Jesus was the Christ in the same way that Peter knew it. As you recall, the Savior was traveling in the country with his disciples and turning upon them asked this question: "... Whom do men say that I the Son of man am?" As I visualize that scene, his followers were dumfounded and rather hesitantly answered: "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." The second time the Savior asked the question: "But whom say ye that I am?" Peter, the humble fisherman, without any reservation declared: "Thou art the Christ, the Son of the living God," and the reply immediately came from the Savior: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:13-17.) How was it possible for Peter to answer this question without any hesitation or reservation? It was possible because the Holy Ghost revealed this great truth to him, and in this event we see that the Holy Ghost does reveal the fact that Jesus Christ is the Only Begotten of the Father in the flesh, the Son of God, the Redeemer of the world.

Again we ask the question: "What is there in a name?" In the name of Jesus Christ there is salvation and exaltation to the children of our Heavenly Father, for we read in the Acts of the Apostles:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

In his ministry Christ taught the people to accept his name, to take his name upon them. In the matter of prayer he said:

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. (John 14:13.)

#### PRINCIPLES TAUGHT BY THE SAVIOR

With reference to belief and faith he said:

But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name. (John 1:12.)

He taught the principle of repentance; forcibly declaring in Luke:

And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Luke 24:47.)

John the Baptist, forerunner of Christ, taught the gospel of repentance and baptism by immersion for the remission of sins, and in the course of events, the Savior appeared applying for baptism. Ecclesiastical history declares that when he came up out of the water, the heavens were opened and the Holy Ghost appeared in the form of a dove, and the assembled multitude heard the voice of the Father saying: "... This is my beloved Son, in whom I am well pleased." (Matt. 3:17) again proclaiming the great truth that Jesus Christ was the Son of God, the Redeemer of the world.

... Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. (Matt. 28:19.)

Admission into the kingdom by baptism, as the Savior so declared to Nicodemus, was in the name of the Godhead including the name of the Savior. Other promises he made in his name:

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. (Mark 16:16-18.)

### THE TRUE CHURCH OF CHRIST CARRIES HIS NAME

In contemplation of the great ministry of our Lord, his name stands out preeminently as the only name under heaven whereby the children of men can enjoy the blessings of salvation and exaltation. In fact, his name is the pass-word into the kingdom of our Heavenly Father.

Paul in preaching to the Ephesians declared that Jesus gave some apostles, some prophets, some evangelists, some pastors and some teachers, and may I also point out to you that in the New Testament, there is an abundance of scriptures to prove without question wherein high priests, sevens, elders, priests, teachers, deacons and bishops were selected, these offices being made an integral part of the great Church organization. After the selection of Church officers and its organization did the Church carry a name, and if it did, what was its name two thousand years ago? Did it carry the name of Peter; was it the church of John or Matthew? It was not; it carried the name of its great organizer, the Lord, Jesus Christ. Read, if you will:

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (Colossians 1:18.)

It logically follows that if the Savior was to have pre-eminence in all things, the most pre-eminent of all these would be this great organization called the Church which should carry his name. We read:

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (Ephesians 5:23-24.)

We see in this comparison that the Church was to take the name of Jesus Christ, its head, and become subject, just as the wife takes the name of her husband and becomes subject to him. So the Church in the days of Jesus Christ carried his name.

At the trial of the Savior, when he stood before Pontius Pilate, the Roman ruler declared that he could find no guile in the man, but to appease the Jews, his subjects, he ordered the crucifixion. He did something more to please his subjects, for John declared:

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. (John 19:19.)

Little did Pontius Pilate realize when that name was nailed to the cross at his command, whereon the Son of God hung, that name would become the best known among the children of men, the only name under the heavens whereby we might enjoy a place in his kingdom.

While the Savior's body lay in the tomb, we are told by Peter that his Spirit visited the spirits who, in the time of Noah, were a disobedient people upon the earth and were swept away by the flood, teaching them the importance of his name and that by obedience to the gospel that he had proclaimed upon the earth, they too should enjoy salvation.

#### APOSTASY FROM THE CHURCH OF CHRIST

According to the records found in III Nephi in the Book of Mormon, Jesus Christ as a resurrected being appeared to the inhabitants on the American continent, teaching them to take upon them his name, and furthermore that the application of the ordinances of the gospel was to be done in his name. Shortly after the departure of the resurrected Savior from the earth. Paul declared to the Galatian Saints:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:6-8)

This statement is an evidence that other principles and doctrines were being taught and that the great apostasy from the Church of Christ was already in process, and furthermore that as a result of the apostasy, the name of Jesus Christ had lost its significance among

men. Men were taught to pray in the names of men and women who out of the changed doctrines of the Savior became so-called saints, standing between the people on this earth and God rather than Jesus Christ. During this period we hear no more about apostles, prophets, pastors, teachers, high priests, seventies, elders, bishops, priests, teachers, and deacons, but new officers with new titles took their places. The efficacy of faith was lost in that men were taught to believe that they might be saved by faith and grace rather than by faith and works. The principle of repentance became one wherein the forgiveness of sins could be purchased. The ordinance of baptism was changed and the organization lost its identity as its first title "Jesus Christ" had another substitute. As the dark clouds of apostasy settled over the earth, there were some great men who declared that there would be a change, a reformation. Among these were Martin Luther, John Calvin, Roger Williams, who declared that the Church of God was no longer upon the earth. Sincere in their declarations and in their efforts, they were unable to restore the Church organization with its name, ordinances, and principles as the Lord, Jesus Christ first gave them to the world.

### THE TRUE CHURCH RESTORED

Out of the turmoil and the adverse opinion in the world, a young man, sincerely wishing to know which of all the churches was the Church of Christ fell upon his knees among the giants of the forest, calling upon God for divine direction to the end that the true Church might be revealed to him. In answer to the prayer of the fourteen-year-old boy, God, the Eternal Father, and Jesus Christ, his Son, appeared, the Father saying to Joseph Smith: "This is my Beloved Son, hear him!" reaffirming to the world that Jesus Christ was the Son of God, a resurrected being, that the Father and the Son were two distinct personages with bodies, parts, and passions. Joseph Smith received instructions from the Father and the Son and thereafter was visited by heavenly beings who indicated that their visits were in the name of the Savior, again establishing upon the earth that all things were to be done in his name as the apostles of old taught the people.

The eighteenth section of the Doctrine and Covenants parallels the verses found in the book of Acts, wherein the significance and the power of the name of the Lord Jesus Christ was restored to the earth. It reads:

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day. (D. & C. 18:23, 24.)

It is a grand and glorious truth to contemplate that in this day, your day and my day, Jesus Christ has again spoken to the world, restoring the gospel and all its saving ordinances to the end that the



children of our Heavenly Father might enjoy salvation and exaltation in his kingdom.

Here are familiar words spoken two thousand years ago and again reiterated in the words of the Savior to the Prophet with reference to prayer, indicating again that his name was to become the watchword of salvation:

And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all scriptures unto the church. (*Ibid.*, 24:5.)

And if ye are purified and cleansed from all sin, ye shall ask whatsoever you will in the name of Jesus and it shall be done. (*Ibid.*, 50:29.)

### PRIESTHOOD GIVEN TO MAN

John the Baptist appeared to Joseph Smith and Oliver Cowdery, bestowing upon them the Aaronic Priesthood, with these words:

Upon you my fellow servants, in the name of Messiah I confer the priesthood of Aaron. (D. & C. 13:1.)

May I ask the question, was there ever a time in the history of the great reformers or any other religious leaders when they claimed that divine messengers came from the heavens above in the name of Jesus Christ or in the name of the Messiah, bestowing upon them any or part of the priesthood? The answer is no. The restoration of the ordinance of baptism brought with it the mandate that men and women were to be baptized in the name of the Father, of the Son, and of the Holy Ghost. The confirmation of members of the Church and the promise of the gift of the Holy Ghost were to be done in the name of Jesus Christ. Administrations to the sick were to be performed in his name. The revealed blessings on the sacrament were to begin with these words: "O God, the Eternal Father, we ask thee in the name of thy son, Jesus Christ," (D. & C. 20:77,79) and so on.

Follow through the restoration of the gospel, if you will. The significance of the name of Jesus Christ is most impressive, restoring to it the same place that it held when he taught men upon the earth two thousand years ago. With the restoration of the ordinances and principles of the gospel, the Lord again, as Paul once declared, gave some apostles, prophets, evangelists teachers, pastors high priests, seventies, elders bishops, priests, teachers, and deacons, and with the restoration of these offices in the priesthood of the Church the Church was again organized just as perfectly as it was in the days of Peter and John. Something more than the restoration of the gospel, ordinances, principles, and organization was necessary, and what was that? The name by which it might be identified in the world, which name had been taken from the earth when the great apostasy took place, and is it not singular then that all the great religionists failed to call the churches organized by them the Church of Jesus Christ but through the providence of God, it was not to be.

Hence, the name was reserved for the day when through the Lord's instrument, Joseph Smith, the Church was again restored to the earth. We read in a revelation known as the one hundred fifteenth section of the Doctrine and Covenants the words of the Savior to the Prophet relative to this matter:

Verily thus saith the Lord unto you, my servant Joseph Smith, Jun., and also my servant Sidney Rigdon, and also my servant Hyrum Smith, and your counselors who are and shall be appointed hereafter; And also unto you, my servant Edward Partridge, and his counselors; And also unto my faithful servants who are of the high council of my church in Zion, for thus it shall be called, and unto all the elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world; For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints. Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations. (*Ibid.*, 115:1-5.)

### MEANING OF NAME LATTER-DAY SAINT

With the restoration of the name, the organization was now complete with the priesthood, all its officers, ordinances, and principles that existed in the ancient Church as Christ taught them. The restoration of the name is one of the greatest evidences of the divine calling of the Prophet Joseph, the Church in the latter-days being known as the Church of Jesus Christ of Latter-day Saints.

The members of this Church carry a great and grave responsibility in using the title Latter-day Saints. As I think of my own life, I wonder if I merit the name Latter-day Saint. Do you ponder over this divine title, determining whether or not your lives are compatible with the title of Latter-day Saint? We only become Latter-day Saints insofar as we live the gospel of the Lord, Jesus Christ, and a real Latter-day Saint is willing to take upon him the full name of the Lord, Jesus Christ, keep his commandments, his covenants. It demands wholehearted, devoted loyalty to the anointed of the Lord who preside over his Church, and beyond that cleanliness of life is a prime requisite, for I am convinced that anyone who claims to be a Latter-day Saint and drinks a glass of beer or smokes a cigaret is not entitled to the divine title of Latter-day Saint.

The Lord's people are a covenant people under solemn obligation to him so to live as he has declared to the Prophet Joseph to become a standard to all the nations, and if there was ever a time in the history of the world when it needed a people that would manifest in its lives all the principles of the gospel, that time is today.

Joseph Smith declared prophetically on the banks of the Mississippi River on the sixth day of August 1842, almost two years before he was murdered, that this people would move to the Rocky Mountains, becoming a great and a mighty people. I wonder what he meant by the word "mighty." Were we to become mighty in politics, in the industrial world, or were we to become mighty in righteousness? My interpretation of this prophecy is that we were to become mighty

in righteousness, and out of our might in righteousness we would set the world an example. We would become a light, a standard to a misdirected, misled, and faithless world. So in the final analysis of the Lord's plans, he bestowed his name upon the restored Church to identify us from the rest of the world by being called Latter-day Saints.

### THE IMPORTANCE OF A NAME

It is a far cry from the days of Pontius Pilate when he ordered the name of the Savior nailed to the cross: "Jesus of Nazareth, king of the Jews," to the day when John the Revelator saw in a vision and declared:

And he hath on his vesture and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS. (Rev. 19:16.)

In his name the Lord promised that he would appear as the Lord of lords and King of kings to all those who live the gospel of Jesus Christ, meriting the title of Latter-day Saints, and they should have this blessing:

They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things—They are they who are priests and kings, who have received of his fulness, and of his glory; . . . These are they whose names are written in heaven, where God and Christ are the judge of all; These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood. These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical. (D. & C. 76:54-56; 68-70.)

Again the question is submitted: "What is there in a name?" What is there in the name of Jesus Christ?

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby man can be saved; Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day. (*Ibid.*, 18:23, 24.)

May God bless you and may he bless me, that we will so reverence the name of the Lord Jesus Christ, that we will keep his commandments and enjoy all the blessings involved therein, I ask in his name. Amen.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

I rejoice with you in the return of our Latter-day Saint Servicemen from their many assignments overseas. I am grateful for the strength they will bring to us in our various organizations, in the wards and stakes. I sincerely hope that every returning Latter-day Saint serviceman will resume his activity in the Church without delay.

## CONTRIBUTIONS OF OUR SERVICEMEN

These servicemen have accomplished some great things during the last few years. They have rendered great service to the Church and likewise to their country. In the main, they have been true to the standards they have been taught. I am sure they have been loyal and patriotic, fighting in defense of freedom. It has been a great sacrifice for our one hundred thousand servicemen under the Stars and Stripes, to leave their homes and schools, their work, and their families. But it has been a greater sacrifice for those who have borne the brunt of battle, for many of our boys have been wounded, some of them severely. Some of our boys are blind; some have suffered severe nervous and mental injuries; and there are those among them who will never walk again.

Many have died. We at *The Deseret News* have endeavored to determine about how many Latter-day Saint servicemen were killed in the war. Our study is as yet incomplete, but if we were to estimate the total for the whole Church, based upon the figures that have thus far been compiled, the number of Latter-day Saint servicemen who have given their lives in this war would exceed five thousand. Our hearts go out in deepest sympathy to the families thus bereft.

Those boys fought and died that their families at home might enjoy peace and safety. They died, also, in the cause of freedom, in the cause of free agency, freedom of action, free enterprise if you please. In spite of the sacrifices these boys have made, together with the thousands of other Americans who have died in defense of liberty, there are still those in our land to whom freedom means nothing. There are influences and movements and groups and organizations within the borders of the United States which today, if they could, would rob us all of our free agency.

Latter-day Saints, of all people, should stand firm in defense of freedom. Free agency has a special meaning to us. We know that without free agency there would be no progress. We all know that the gospel itself is based upon the principle of free agency. Yet there are some among us who have allowed themselves to slip to one side or the other, and they need to reorient themselves in line with the divine revelations we have received concerning the principle of freedom.

## AMERICA, A LAND OF DESTINY

Let us look for a moment at one or two of the phases of freedom that are so important to us. Most of us believe that America is a promised land, a land of destiny, and so it is. But what is that destiny?

Anciently, the Lord made it known that the gospel would be restored in these last days; that it should come forth after a period of apostasy and that it should come forth upon this land of America. It was necessary that the gospel should come forth under a free form

of government in order that the modern people of God could carry on their work without regimentation or restriction, and, therefore, God dedicated America to freedom.

When the Savior was among the Nephites, he predicted the coming forth of the Gentiles upon this land; he told about the coming forth of the gospel itself and said: "For it is wisdom in the Father that they [the Gentiles] should be established in this land, and be set up as a free people by the power of the Father, that these things"—meaning the gospel principles—"might come forth from them," that is, from the believing of the Gentiles, "unto a remnant of your seed, that the covenant of the Father may be fulfilled which he hath covenanted with his people, O house of Israel." (Book of Mormon, III Nephi 21:4.)

#### FREEDOM ESSENTIAL FOR RESTORATION OF GOSPEL

Note that language if you will. The Gentiles were to come forth upon this land of America. They were to be set up as a free people. They were to be thus established by the power of the Father, and the purpose of it all was that the gospel might come forth and be preached to the children of men in order that God could fulfill the covenant that he had made "with his people, O house of Israel." And why was freedom so necessary in connection with the restoration of the gospel and its promulgation among the children of men? In order that those to whom the gospel would be restored might have the freedom of speech to preach the gospel; the freedom of the press to publish the gospel; freedom of assembly so they could gather together in congregations and worship the Lord; and religious freedom so that they could worship God according to the dictates of their own conscience.

President Joseph F. Smith discussed this subject in this way:

This great American nation the Almighty raised up by the power of his omnipotent hand, that it might be possible in the latter day for the kingdom of God to be established in the earth. If the Lord had not prepared the way by laying the foundations of this glorious nation, it would have been impossible (under the stringent laws and bigotry of the monarchical governments of the world) to have laid the foundations for the coming of his great kingdom. (*Gospel Doctrine*, p. 409.)

And along the same line, President Brigham Young said:

We believe that the Lord has been preparing that when he should bring forth his work, that, when the set time should fully come, there might be a place upon his footstool where sufficient liberty of conscience should exist, that his Saints might dwell in peace under the broad canopy of constitutional law and equal rights. In this view we consider that the men in the Revolution were inspired by the Almighty to throw off the shackles of the mother government, with her established religion. For this cause were Adams, Jefferson, Franklin, Washington, and a host of others in-

spired to deeds of resistance to the acts of the King of Great Britain. (*Discourses*, p. 359.)

So Spoke Brigham Young.

Did our American colonist feel that they were assisted by the Almighty in winning independence from their mother country? They certainly did and so expressed themselves. Among them was George Washington who, in the inaugural address he delivered on April 30, 1789, said this:

No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of Providential agency.

#### CONSTITUTION WRITTEN UNDER INSPIRATION

But merely to be given their independence did not mean that they were set up as a new nation. A government must be established. Did God follow through and fulfill the prophecy in the Book of Mormon as uttered by his Beloved Son to the Nephites? He did by raising up and inspiring the men who drafted the form of government for this land. He inspired those men to write the Constitution of the United States and that Constitution is the means by which God wrote into the law of this land the principles of free agency. So the Lord said:

... it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose. (D. & C. 101:79, 80.)

And, furthermore, not only did the Lord raise up these men and inspire them to write free agency into the government of this land, but he declared his intention that the elders of this Church should defend that Constitution and the freedoms and the rights allowed us in that great document. And so he said, "that law of the land, which is constitutional," and I call your attention to the phraseology:

... that law of the land which is constitutional, supporting that principle of freedom in maintaining the rights and privileges, belongs to all mankind, and is justifiable before me. Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land; And as pertaining to law of man, whatsoever is more or less than this, cometh of evil. (D. & C. 98:5-7.)

In regard to that last sentence, it is my interpretation that laws which are not in harmony with the principle of free agency and therefore not in harmony with the spirit of the Constitution, "cometh of evil."

Then the Lord continues:

I, the Lord God, make you free, therefore ye are free indeed; and the law—

that is the constitutional law—

also maketh you free. Nevertheless, when the wicked rule the people mourn. (D. & C. 98:8,9.)

#### OUR OBLIGATION TO DEFEND THE CONSTITUTION

And so the Lord seems to teach us that it is a part of our religion to preserve and fight for and defend the Constitution of the United States with all its rights and freedoms as provided therein. It was with this thought in mind that President Heber J. Grant said:

From my childhood days I have understood that we believe absolutely that the Constitution of our country is an inspired instrument, and that God directed those who created it and those who defended the independence of this nation. Concerning this matter it is my frequent pleasure to quote the statement by Joseph Smith, regarding the Constitution: "The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun."

Then, President Grant continues, after quoting the Prophet:

And such the Constitution of the United States must be to every faithful Latter-day Saint who lives under its protection. (*Gospel Standards*, p. 128, 129.)

Brigham Young also believed that it was part of our religion to defend the Constitution of the United States. Said he:

We mean to sustain the Constitution of the United States and all righteous laws. We will cling to the Constitution of our country, and to the government that reveres that sacred charter of freemen's rights; and if necessary, pour out our best blood for the defense of every good and righteous principle.

He continues:

To accuse us of being unfriendly to the Government, is to accuse us of hostility to our religion, for no item of inspiration is held more sacred with us than the Constitution under which she acts. (*Discourses*, pp. 358-359.)

At another time, with this same thought in mind, Brigham Young again spoke and said:

How long will it be before the words of the prophet Joseph will be fulfilled? He said if the Constitution of the United States were saved at all it must be done by this people. It will not be many years before these words come to pass. When the Constitution of the United States hangs, as it were, upon a single thread, they will have to call for the "Mormon" Elders to save it from utter destruction; and they will step forth and do it. . . . if it is sustained on this land of Joseph, it will be done by us and our posterity. (*Ibid.*, pp. 360,361.)

#### DIVINE PRINCIPLE OF FREE AGENCY

I appeal to every Latter-day Saint to accept the divine principle

of free agency and to adopt it in his life. I appeal to you to remember this principle when you are confronted by organizations and groups and movements in this country, which are now arising and assuming great power. Before you become engulfed in them, measure their practices and their purposes by the measuring rod of free agency, and you remember that God said it is not right that any man should be in bondage one to another. Remember, also, what Richard Evans told you yesterday, that it is not right that we should be commanded in all things, and don't you allow yourself to be commanded in all things by any group or agency. You preserve the free agency that God has given to you, because if you don't you will suffer all the days of your life.

You remember that you are to be true to the Constitution of the United States. I appeal to you to accept as the word of God, the declaration that appears in the revelation in section one hundred one of the Doctrine and Covenants, wherein the Lord says he did raise up men and inspired them to write the Constitution. I appeal to you, every one, to be true to the trust that God has placed in you, to preach the gospel throughout the world, as has been declared here today. But remember that you cannot preach that gospel without freedom of speech, and you cannot publish that gospel without freedom of the press, and you cannot gather together in congregations without freedom of assembly, and you cannot worship the Lord your God according to the dictates of your own conscience without freedom of religion. And remember that every time you give up any of your freedoms, whether it be to some economic or political group, or to any other group, you jeopardize these four freedoms of which I have spoken.

I appeal to you to accept as the word of God that which I have quoted to you which says that you, the elders of Israel, are justified by God in defending your constitutional privileges. I appeal to you to be true to your one hundred thousand sons who have fought for liberty, to the eight thousand of your sons who have been wounded and bled in battle. Do not betray the five thousand Latter-day Saint boys who died that freedom might live. Remember that you have a responsibility to preserve freedom in America. Remember always the glorious prayer that is written into the last stanza of "America" which was sung so beautifully this morning by the Tabernacle choir.

Our father's God! to thee,  
Author of liberty,  
To thee we sing;  
Long may our land be bright  
With freedom's holy light!  
Protect us by thy might  
Great God, our King.

I pray that we may have the courage and the wisdom to accept the truth, that the truth may keep us free, and I ask it in Jesus' name. Amen.



## ELDER STEPHEN L RICHARDS

*Of the Council of the Twelve Apostles*

My brethren and sisters, I find that I have come into some little difficulty trying to help a friend. My friend doesn't know that I was trying to help him, and I have discovered that he did not need my help at all.

## LOFTY CONCEPT OF CENTENNIAL CELEBRATION

As I contemplated my responsibility on this occasion, remembering that President David O. McKay was the chairman of the commission arranging the celebration of our centennial next year, I concluded that I would offer whatever aid I could to that great event. I tried to offer similar aid six years ago at the April conference, but after hearing the lofty concept of the centennial celebration, which was set before us so impressively this morning by President McKay, I feel it would be unwise to indulge in anything approaching a repetition of the thoughts he therein conveyed to us. However, I am grateful that my mind ran in the same channel with his; I hope it always will.

Maybe you will pardon me if I say to you that it is just forty years ago this year since I had the privilege of coming into close association with President McKay. We had attended the University of Utah when it was located on the west side of this city, some years before, but it was in 1906 that I was called into the Sunday School general board where I began a friendship that is one of the most prized things in my life. Ever since that day I have had the esteemed privilege of working closely with my dear friend and associate, President McKay. I trust that the companionship and friendship so established may endure throughout the eternities. I can think of no richer blessing than the perpetuation of these friendships we establish in the priesthood of God to go forward forever.

There is, perhaps, one thought I may add—and I rather think it is fortunate that the circumstances have transpired as they have because I can at least make one contribution to the conference, and that will be in brevity so that in the very short time that remains President Smith and others may be heard from. But this one thought I would like to give about our celebration of next year.

## PIONEERS CAME TO ESTABLISH ZION

It has been remarked many times that the pilgrimage of the pioneers to this section was very unusual in character, differing greatly from like enterprises by many other pioneers and peoples. It is true that the pioneers came here to found homes, and they came here for peace and freedom, but these were really only incidentals. They came here to establish the utopia of their dreams. They came here to establish the Zion of our Lord. All of their energies were

bent to that effort. They knew what their commission was, and they executed it.

Do you believe that the kingdom of God is established in this earth—not just a visionary, ethereal kingdom as in the concepts of some men but the tangible, definite authoritative kingdom of our Father?

I remember some years ago, during the days of the silent films, there was a moving picture play called *The King of Kings*. This I thought was a very excellent portrayal of many of the episodes in the life of the Savior. It was reverentially done, and it gave me a great satisfaction to see it. I experienced, I believe, only one disappointment, and that was at the end of the picture when there was flashed upon the screen these words: "The kingdom of God is in your heart." Now, I do not want to do any injustice to the people who projected that scenario, but we know that the kingdom of God, while it must be accepted in one's heart is, not merely a concept of our thinking or our feeling. The kingdom of God is truly established in this earth. It is established in the land of Zion; and right here, at least for the time being, is the headquarters of the land of Zion.

#### OUR DEBT TO THE PIONEERS

It is a sacred land to me. I love it, and I know that there will yet go forth many more great things for humanity, from this land of Zion. I want to preserve it in beauty inviolate from desecration.

We owe it to those noble pioneers, who established it here, to make it beautiful. When many come, as they will come, in spite of the restriction of invitation, to see us next year, I hope that all the Latter-day Saints, feeling that this land has been consecrated and that it is sacred, will do their utmost to make it reflect the glory of those noble men and women who left it as a heritage to us.

I know that the kingdom of God is established in this world. I know that it rests upon the foundation of the Holy Priesthood which has been given to man to maintain and, through it, to bless all humanity. May we arise to the opportunities and the challenge that have been presented to us in this great conference, I pray in the name of Jesus. Amen.

The congregation and Choir sang the hymn, "We Thank Thee, O God, For A Prophet." Hymn Book page 152, L. D. S. Hymns No. 298.

#### PRESIDENT GEORGE ALBERT SMITH

We are very much blessed today by information that has come from one source or another. Lest we overlook it I would like to say that Brother John H. Taylor of the First Council of the Seventy has been seriously ill, and while he is not considered well enough to par-

ticipate in the activities of this conference, he has been present with us, and we are very glad that that has been the case.

This morning at three o'clock Captain Howard Badger, one of our Latter-day Saint chaplains, arrived here by air. He has been helpful to Brother Benson in that field of activity in Europe, and I am sure if there were time we would be delighted to have Brother Badger give us some information about his experiences over there. He has performed a splendid service. By the way, there are quite a number of our men in uniform here today who were here yesterday, some of whom have been willing and have desired to bear their testimonies and tell of their experiences, but unfortunately our conference seems to be just one day short of the time we need. We are grateful to have them home with us, and I am sure the Lord will bless them and magnify them.

We have a telegram from Tokyo, informing us that an inspirational conference is being held there today. It says there were 470 people in attendance. Think of it, way off in Japan, having a conference with 470 Latter-day Saints in attendance. I am assuming they are Latter-day Saints. Many of them are members of the armed forces and some other members of the Church.

By the way, at this point I would like to say we have received word from different parts of the world, and now here comes a message from Japan. In my judgment, there are in Japan, a multitude of wonderful people, children of our Heavenly Father, and he loves them and he desires that they may have the benefits of the Gospel of Jesus Christ, and that is why President Grant and others spent several years seeking to divide the Gospel with them. They were not so successful as we had hoped. Things were not what we should have liked, but in Hawaii, where a good many of our Japanese brothers and sisters have come to live, we have a fine Church organization, with many faithful members working there, and others are coming in all the time.

In addition to the message from Japan, we have one from Elder Ezra Taft Benson. It bears no date but was sent for the purpose of being published, that it might reach the people, and coming today we thought we would read it here.

#### BENSON TELEGRAM

As Church leaders and Saints generally assemble on Temple Square for the annual conference of the Church, thousands of faithful Saints in all parts of the European Mission extend their heartfelt love and greeting. We feel very near to you all in Zion although separated by great distances, military restrictions, and material limitations. Our hearts are one with yours. We feel the great bond of unity and fellowship which is one of the sweet fruits of the gospel. We are ever grateful for its rich blessings.

The war has brought hardships and untold suffering and distress.

Destruction, hunger, and anxiety are on every hand. Many of our Saints are without home or country—refugees fleeing the terrible aftermath of war and the ravages of fiends in human form. In the midst of all this there is but one soul-satisfying refuge, the restored gospel of Jesus Christ. Never has there been more heartfelt gratitude for membership in the Church than now. The sweetness of the gospel is appreciated more fully. The faith of the Saints is stronger than ever before.

Everywhere in war-torn Europe, the faithful members of the Church, bereft of earthly material positions, face the future with courage undaunted. This is in great contrast to the melancholy, suicides, and discouragement all around them. Members are volunteering to do missionary work. They are sustaining each other and are anxiously willing to give their all toward the establishment of the kingdom of God in the earth. In this and in all other activities in the interest of the Saints and the Church as a whole, our Latter-day Saint servicemen have and are rendering immeasurable service.

Nowhere in all the world do members love and sustain their Church leaders more wholeheartedly than here. Never have the songs of Zion and especially "We Thank Thee, O God, for a Prophet," been sung with more soul-stirring fervor. Yes, the sweet assurances which come from burning personal testimonies of the truth are enjoyed by the thousands of Saints in Europe today. Never were there more sincere expressions of gratitude and such spirit in meetings as that witnessed in the services just completed in all the war-torn countries of Europe.

We all join in sending our deep love, assurance of our faith in the work and gratitude for its blessings. May God bless you all at home and prosper the cause of truth in all the earth.

(Signed) *Ezra Taft Benson*

### ELDER ALBERT E. BOWEN

#### *Of the Council of the Twelve Apostles*

In the last three days we have heard reference many times to the disturbed condition of the world. Brother Widtsoe put his finger on the nerve center of it all. He told us that it is due to a feeling of uncertainty that afflicts the minds of men. I believe that uncertainty is due to a breakdown of faith in the principles by which men have heretofore lived. They are not sure any more that those principles are valid, and having nothing in lieu thereof, they are adrift with no settled convictions. In such circumstances life cannot be stable, and instability means weakness and unrest. To be strong men we must have faith in the integrity of something. Collectively they must have such faith if they are to make strong communities or enduring nations. Because of the absence of deep conviction we have unrest and shifting and uncertainty, and that condi-

tion reflects itself in all the concerns of men, their political concerns, their moral concerns, and their religious concerns.

### UNSTABLE CONDITIONS OF THE WORLD

It needs no proof that all the nations today are politically a seething mass of unrest and instability. Morally the situation is about the same, and for the same cause.

With beliefs gone, and nothing to take their place, many have indulged the presumption that all moral values are gone and that each is left to set his own standards and to live according to his own heart's desires. That means moral anarchy. That is a notion all too prevalent over the earth today.

Others subscribe to the fallacy that men can live by ethical codes and that the so-called Christian ethics can be separated from the Christian religion in which those ethics are founded. We see the result of following either of these fallacious notions. Evil and corruption are self-destroying. They contain in themselves the seeds of their own ruin. They debase, they destroy everything they touch. Ethical codes on their part must draw their strength from the religion in which they have been founded. To try to separate them from it is like separating the twig from the root whence it has drawn its nourishment. That is true of so-called Christian ethics which were spread and accepted and took root and bore fruit as a part of the religion which Christ established.

From the breakdown of faith with resultant uncertainty and shattering of conviction it is only a short step to a scoffing cynicism about all ideals. The way is made ready for the iconoclasts, and they have not been slow to seize their advantage.

### GREAT MEN DESCREDITED BY CYNICS

Once in awhile only, a great man appears upon the stage of this world or of a nation. He renders a service so signal that after the curtain has rung down upon his life and he has receded far enough into the past for time to have softened some of the harshness and imperfections which revealed themselves while he performed his part, his grateful countrymen, or perhaps the world, set him up as a symbol of the ideals he portrayed, and do him homage. Perhaps they weave some legends about his name, but what does that matter, since he has become more of a symbol than a person anyway? As an ideal he becomes an inspiration to succeeding generations throughout time. We have had in this country two such men on the political scene. One of them is George Washington. He was human, therefore, he must have had faults, but they were dwarfed into nothingness by the overtowering majesty of his virtues, and his bequest to humanity. By soul-stirring steps, he passed progressively through various commanding positions to the high pinnacle, where he sits in stainless honor, the proper object of reverence by all men

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who prize pure patriotism, love justice, and cherish liberty. But the cynics have been at work on him.

Four or five years ago an unknown man wrote what he calls a history. It is reported that he is a teacher in a college and so can prescribe his book as a text and insure its being read. He has discovered that Washington was a vain, glory-seeking mediocrity, affecting a modesty which was merely a pose for effect, without military capacity or the least trace of statesmanship. He says that Washington "never had any clear conception of the dynamic force of ideas," and "he never formulated coherent theories of government."

This newcomer in the firmament has also turned his cold and luminous eye on Abraham Lincoln. He has pierced him through, with his gimlet gaze, and has found no substance there. With one dexterous twist of his wrist, he has torn off the mantle from "honest Abe" and has left him standing bare, exposed to the cruel public gaze. His big, understanding, humanitarian heart shrivels, and he is left with only intellect enough to supply the needs of a yokel. For our new genius finds that the Lincoln-Douglas debates were "dull," and "Lincoln himself disingenuous, shifting, self-contradictory, evasive, opportunistic, deceptive; with a peasant brand of intellect, unable to grasp a complicated economic or constitutional problem; without capacity ever to understand the forces behind the party he represented; whose prose was lucid and beautiful, but charmed by its style rather than its content, whose conclusions were indefensible *non sequiturs*." Thus summarily is disposed of the man of whom a colleague, looking on his still form in its casket said: "Now he belongs to the ages."

I know of nothing quite so fit to apply here as the observation of President Coolidge. Angry men demanded that he do something to stop the defamers of Washington. Looking through his window to where the graceful shaft pierced the blue, President Coolidge said simply: "I see the monument still stands."

#### IRRELIGION BEING TAUGHT

So will it ever be with reputations founded on the rock.

But bold as this historian is, he shrinks to small size by comparison with the ambition of another who does not hesitate to reach up and pull God himself down from off his throne. This one tells us that "a new world must be born out of the dead world of the past." He wants just one all-encompassing world state, set up by social contract, which is to take complete charge of human lives, and in which parents, teachers, and church are to be mere agents to carry out the supreme will of the state, where the "myth of God, of the Bible and of Jesus Christ is to be replaced by the fact of brotherhood by social contract." Did anybody ever hear anybody complain about authoritarianism in religion?

Yet another one of them tells us that:

The things of highest value for individual experience and for the ethical standards in America will not be found out so long as intellectual leaders maintain a sensitivity over the supernatural significance of Christian mythology, or a sentimental personal attachment to the character of Jesus. It may as well be frankly recognized by American educators that the days of Christian cultural solidarity in America are over.

Now we know the worst. America is no longer to be a Christian nation.

This is all of a piece with the action of a teacher who, evidently determined to do his part about getting rid of the "myth of God," under the guise of giving what he called a "maturity test," submitted two questions: first, "Do you believe in a supreme being?" second, "Do you rely upon him for aid?" The student answered "yes," to both, and the teacher promptly marked him down as woefully immature. This same teacher, no doubt, would be very explosive if anyone taught religion in the school, but he does not have enough respect for the law, whether written or resting in a code of honor, to refrain from violating the spirit of it himself, by teaching irreligion even to the extent of disbelief in Deity.

He cannot prove that the student was wrong, yet unhesitatingly he marks him so, and so declares. Then some people complain about authoritarianism in religion. That teacher is not very smart either, for, dependent upon his caprice for graduation, the student soon learns what kind of answer the teacher wants, and gives it to him, even though he does not believe a word of it.

Now, lest anybody think that this is intended as a wholesale charge against teachers, I at once file my disclaimer. I know that in the schools are many of the most highly honorable and punctilious, who revere God and practice true religion, but the occasional ones, such as I have instanced, show what forces the church and the home and society have to meet, if they desire to preserve the stabilizing power of religious faith. Parents, at least, should know the task that is cut out for them.

#### CHURCH FOUNDED IN THE TRANSCENDENTAL

For two thousand years now, men have regulated their lives by the teachings of Jesus. They hold sway among five hundred millions of civilized people. Do you suppose that five hundred millions of civilized people have been held together and their lives ordered by a myth? Imposters do not make history. The transcendental may be beyond our full grasp, but no man who has lived his life in this world can shut his eyes to the fact that daily we have to accept many, many things that we cannot explain. The fact that a proposition does not admit of analysis, and taking apart and examination and setting up in its parts, does not prove that it is not a reality.

This church is founded in the transcendental; so was the early

Christian Church. Jesus was the Messiah proclaimed. He was resurrected from the dead. No man can explain that. Paul had a vision on the way to Damascus. I have read where it is said that it was a spiritual vision, but he heard a voice, too. What was that?

Whether it was spiritual or some other form of vision makes not the slightest difference to me. He had a vision! And this Church rests in the declaration that Joseph Smith had a vision from heaven, that celestial beings attended him and taught him, and on the basis of their teaching, he established this Church. It has approximately a million members. Hundreds of thousands of others have died. Perhaps in the course of time, nearly two million members have adhered to a belief in the verity of his statements. That kind of thing does not come out of imposture. Men can be wrong, may be deceived, but out of insincerity this Church could not grow.

#### - UNFOUNDED ATTACKS ON PROPHET JOSEPH SMITH

Over the last half century, perhaps half a dozen writers have cited a court record, supposed to show that Joseph Smith made admissions which show his insincerity and his imposture. And the whole case for that is built upon that alleged court record. When you come to examine it, there is no court record at all produced. What is produced is an article in an encyclopedia, written by nobody knows whom, and obviously full of poison, or by an author full of poison, and including what purports to be a court record. Why doesn't anybody who hangs a case on a record of the court produce the record? Even that encyclopedia deleted that part of the article consisting of the alleged court record in a later publication, presumably because there was not good enough foundation for it.

There is another peculiar thing about that alleged record. It purports to be a record of a justice of the peace court. Everybody who knows anything about courts knows that justices' courts are not courts of record. They do not usually take, nor preserve as part of the record, the testimony of witnesses. There are certain essential things. It should show the charge. It should show that witnesses were sworn. It should show the findings and the sentence. This alleged record contains everything but what it ought to contain. It contains a statement of charge that is subject to objection because it states two offences, or attempts to do so. It is well-known that no man in a case has to testify against himself. No man charged criminally has to testify until a case has been made against him, but this alleged record starts out with Joseph Smith, the first witness, testifying for himself, before anybody has testified against him.

There is no record that any witness was sworn. There is the announcement that he was found guilty, but of which of the charges it is not said, and there is no sentence. That record could not have been made of the alleged trial as it proceeded. The order of occurrences prohibits it. It rests on no better foundation than the worthless affidavits which it is dragged out to support, and so we could go



down the line and bit by bit tear to shreds the threads of evidence by which the alleged imposture is said to have been perpetrated.

Let's get over the idea of thinking that everything must be true because it is written in a book. It derives no sanctity from being reduced to print. It has no higher validity than the honesty of thought behind it.

I apologize for this imposition upon your time, and pray the blessings of God upon you, in the name of Jesus. Amen.

### PRESIDENT GEORGE ALBERT SMITH

It is just five minutes to three—in San Francisco. (Laughter.)

This has been a very delightful experience for me to be at this conference, notwithstanding the fact that some of the dearest friends I have ever had, who were here a year ago, are not here today. We have listened to the members of the Quorum of the Twelve, and I realize that for every one now in that quorum, a very dear friend of mine and member of that group has passed away. Their places have been well filled. These brethren are really servants of the Lord, but I miss the men who are gone. Aunt Augusta Grant has sat through this conference attending most of the meetings. That blessed woman sat by the side of President Grant, helped him rear his family, and blessed this community. I am grateful to see her here today. I am sure that quite a number of elderly people are here that some of us do not know about. I mention Aunt Augusta Grant because President Grant stood here not long ago. Aunt Mary, wife of President Joseph F. Smith, is here also and is always at our meetings, and many others whom we love. I am sure they are blessed by being here, and we are blessed by their presence. It will not be long before many of us will pass on. We will not all leave as fine a record as some of those I have referred to, probably, but it is a wonderful thing to have that kind of companionship throughout life.

Just to look into your faces and see the earnestness of your lives is a joy, because that earnestness is written in your faces. I want to say to many of you that I know personally, I can never repay your kindness and helpfulness to me in many ways. I say never—I'll say I can't do it in this life, but I believe that we are living eternal lives, and perhaps some of these failures here may be remedied hereafter.

### LASTING GREATNESS OF THE PROPHET JOSEPH SMITH

Much has been said in this conference about the Prophet Joseph Smith. There isn't much that I could say, except that which is good. Many of the benefits and blessings that have come to me have come through that man who gave his life for the gospel of Jesus Christ. There have been some who have belittled him, but I would like to say that those who have done so will be forgotten and their remains will go back to mother earth, if they have not already gone, and the odor of their infamy will never die, while the glory and honor and

majesty and courage and fidelity manifested by the Prophet Joseph Smith will attach to his name forever. So we have no apologies to make.

It is a wonderful thing to live in an age like this when so many problems are being solved. It is also a disquieting age to live in when people find pleasure in harshness and unkindness toward those who are seeking to bless mankind.

#### CHOICE ASSOCIATIONS IN THE CHURCH

I am glad that I belong to a Church that has produced such men and women as this Church has produced. I have traveled approximately a million miles in the world in the interest of the gospel of Jesus Christ. I have been in many climes and in many lands and in many nations, and I have never seen any place that I thought was as rich in the sweet companionships of life as I have found in the valleys of these grand mountains and in the organizations of the Church established in other parts of the world. It is a wonderful thing to have such friendships of good, true, honorable, sweet, faithful men and women. I have often said no man in the world has been more blessed than I. From my childhood, ever since I can remember, I have never been compelled to associate with evil individuals. I have been fortunate in having my life so adjusted that I could choose the very finest men and women that could be found in the world to be my companions. This has enriched my life, and I am grateful.

#### THE PRIMARY ASSOCIATION

I think of my early experiences in the Primary Association. Mentioning the Primary calls to my attention the fact that it is a marvelous institution. It was the Savior of the world who said: ". . . Suffer the little children to come unto me; and forbid them not: for of such is the kingdom of God." (Mark 10: 14.) In this organization there is a program to develop little children and to give them the advantage of education, refinement, and culture equal, if not superior, to any other in the world. Personally I feel today to thank the general officers and the stake and ward officers of this organization who give their time to developing these little children. I am reminded of it because yesterday and today I see quite a number of these children sitting in the aisles, on the steps, and elsewhere, paying attention and listening to what has been going on. It is lovely to have so many little children here, and it makes me feel comfortable to have them in the audience. The Lord loves them, and I am sure we love them.

#### THE SUNDAY SCHOOL

And we have our great Sunday School organization. There is no such Sabbath School group in all the world as we have in the Church of Jesus Christ of Latter-day Saints. It is marvelous what has been accomplished, and its teaching has been so adjusted that

anybody, old or young, may find development and uplift in it. So I would like to thank those who have made it possible for me, in the Primary and in the Sunday School, to associate with men and women whose ideals are real Christian ideals, not make-believe, and who train those under their watchcare to walk uprightly before the Lord, to honor father and mother, to love one another, to be honest and true and chaste and benevolent. These are great organizations.

#### MUTUAL IMPROVEMENT ASSOCIATIONS

I think of what the Mutual Improvement Association has done for me. It is one of the most remarkable organizations in all the world, prepared and adjusted for those above twelve years of age. It has given me the companionship, as the other organizations did, of a little older group, but a group of the same fine quality, having faith in God, love for their fathers and their mothers, and honor and respect for those who preside over them in the Church and state and nation. What a wonderful help the Mutual Improvement Association has been to me. I feel to thank and bless those who made it possible for me to have those companionships. There are in this audience today men and women with whom I have associated in that great group for many, many years, and I would like them to know that I appreciate their love and their kindness.

#### THE RELIEF SOCIETY

There is another fine organization in the Church, the Relief Society, organized under the direction of a prophet of God, for the development of women. This organization is unsurpassed by any woman's organization in all the world. What a wonderful thing it is to have in each of our wards and branches, these mothers of men and women, who give their lives to uplift and bless the communities in which they live. What a blessing they are and have been to this Church and will continue to be!

#### THE GENEALOGICAL SOCIETY

The Genealogical Society is another marvelous organization. It has the task of gathering the names of those who have passed on, generations ago, bringing them into a great depository where they may be sorted over and classified, so that we may trace our ancestry. I said to a man one day, "You can find out all about your ancestors if you will go with me to the Genealogical Library." He said, "I don't want to know anything about them." I wouldn't either if I thought my ancestors could be traced back to an orangutan or a baboon. But like William Jennings Bryan, those who have any pride in that kind of ancestry will not connect me with their family tree. I want to say that we don't appreciate what this great organization has done in gathering our genealogy and in tying together all the family lines that have been broken and lost.

## CHURCH WELFARE PROGRAM

We have our welfare program. It has been organized only a short time, and yet today is in a position to ship carloads of food, clothing, bedding, and other materials, to men and women and children on the other side of the sea, who are starving and freezing to death for the various things that we have in abundance, gathered by that great organization.

This Church and its organization prepare us for the kingdom of heaven if anything does that is in this world. So today, as I stand here and look into your faces, I realize what the gospel of Jesus Christ has done for me. I have no words to express my gratitude to God for the ministry of this Church and the blessings of its members to me as an individual; then multiply that by what it has done for all the rest of you.

It is a wonderful thing to go through life, hand in hand with the Master of heaven and earth, and this Church comes as near giving me this privilege as anything can do in mortality. I am grateful as I look around this group and see what God hath wrought for us, and I thank these elderly men and women who have borne the burden in the heat of the day and carried on, that we who have come on might have the blessing of a knowledge of the purpose of life to prepare us for eternal happiness.

## CHURCH SCHOOL SYSTEM

We have our great educational institutions, our schools and seminaries, where our sons and daughters may not only be taught the rudiments of education but may be taught the fundamentals of eternal happiness. I am thankful that Karl G. Maeser, when I was only a child, put into my life a part of that which goes to make up the organization of the great Church school system of the Church of Jesus Christ of Latter-day Saints. There are many things that I might mention, but these are just some that come to my mind as I stand here.

## OUR MISSIONARY OPPORTUNITIES

As we approach the conclusion of this great conference I have only good will in my heart for mankind. I haven't any animosity in my heart toward any living human being. I know some that I wish would behave themselves a little better than they do, but that is their loss, not mine. If I can get my arm around them and help them back on the highway of happiness by teaching them the gospel of Jesus Christ, my happiness will be increased thereby. That is the purpose of the missionary work of this great Church. I would like to say to the brethren who are mission presidents, you have a real responsibility in your various fields. You do not have very many missionaries from Zion as yet, but they are coming. I want to say that you will have all you can do to take care of them and train and develop them, as

well as to assist the local people who have been so faithful and helpful during these long trying times. The letter we read from Brother Benson today indicates that many of the people over there are nearly starving and freezing to death, but the thing they are thinking about apparently, as indicated by his letter, is not how they may have a palace on earth, but how they may help other people to enjoy a mansion on high. That is what the gospel does for us. It is not what we have that makes us happy; it is not the material things of life that enrich our lives; but it is what we are. The nearer we are like our Heavenly Father and his beloved Son Jesus Christ, the happier we are. Surely, therefore, not any man or woman under the sound of my voice, or in the world who understands, will hesitate to go out and teach these people who do not understand, and radiate sunshine. You cannot drive people to do things which are right, but you can love them into doing them, if your example is of such a character that they can see you mean what you say.

#### GRATITUDE FOR HELPFULNESS OF ASSOCIATES

I thank my brethren and my associates for their help and their kindness. When I think of what a weak, frail individual I am to be called to stand in the midst of this great Church, I realize how much I need the help of every soul that is in it, if I am to succeed; so I thank my brethren, my faithful counselors, who have helped me in the unusual experience of becoming accustomed to a great responsibility. I am grateful to my brethren of the Quorum of the Twelve, the Patriarch, the Assistants to the Twelve, the First Council of the Seventy, the Presiding Bishopric—all these men who are servants of the Lord and who are seeking to keep his commandments and teach us the way of eternal life. I am grateful to them, and I invoke upon them, and upon all of you, my Father's children, here or wherever you may be, the blessings of peace and love and joy, and the companionship of the Spirit of God, and in the end eternal life in the celestial kingdom. I pray that that may be our privilege. When the Lamb's book of life is opened and the names of those are recorded who are to inherit the celestial kingdom, I hope and pray that you and all those you love, all these sons and daughters of our Heavenly Father who are associated with you here, may have their names recorded there—not one missing. If that is the case, how happy we will be throughout the ages of eternity. Thanks to the prophets of old, to our Heavenly Father who sent them, thanks to his beloved Son Jesus Christ who died that we might live again, thanks to Joseph Smith whose name has been belittled by some ignoramuses in the world, that is, they have sought to belittle him, but they cannot. Thanks to him who was willing to lay down his life and seal his testimony with his blood as evidence of the fact that he knew whereof he had spoken. God bless you, my brethren and sisters; may peace abide with you in your hearts and in your homes. Love one another;

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love mankind; reach out to those who need you. If we do that happiness such as can be found in no other way will be our portion.

God grant that it may be, I humbly ask in the name of Jesus Christ our Lord. Amen.

### President George Albert Smith:

The Choir will now sing: "Great and Marvelous Are Thy Works, O God." The closing prayer will be offered by President George H. Holt of the North Davis Stake, after which this Conference will be adjourned for six months.

In the meantime, brethren and sisters, let us see how much good we can do in six months.

I would just like one more word. I am sure that there are quite a number of elderly people who are here that some of us do not know about. I mentioned Aunt Augusta Grant because President Grant sat here not long ago, but Aunt Mary, the wife of Joseph F. Smith is also here, and is always at our meetings, and many others we love, and I am sure they are blessed by being here and we are blessed by their presence.

The Tabernacle Choir sang "Great and Marvelous Are Thy Works, O God."

President George H. Holt of the North Davis Stake offered the benediction. Conference adjourned sine die.

The Salt Lake Tabernacle Choir was in attendance at the Sunday morning and afternoon sessions and presented musical numbers at those meetings. The Tabernacle Choir male chorus was present at the General Priesthood meeting Saturday evening and rendered musical numbers on that occasion. J. Spencer Cornwall, Conductor, directed the singing of the Choir and the men's chorus.

The Relief Society Singing Mothers of the Salt Lake Region, Florence Jepperson Madsen, conductor, rendered musical numbers at the Friday morning and afternoon sessions.

At the Saturday morning and afternoon meetings the Manti Choirs, under the direction of Ellis E. Johnson, furnished the musical numbers.

The music of the *Tabernacle Choir and Organ* broadcast, Sunday morning, 9:30 to 10:00, was directed by J. Spencer Cornwall, Alexander Schreiner was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson  
Clerk of the Conference.

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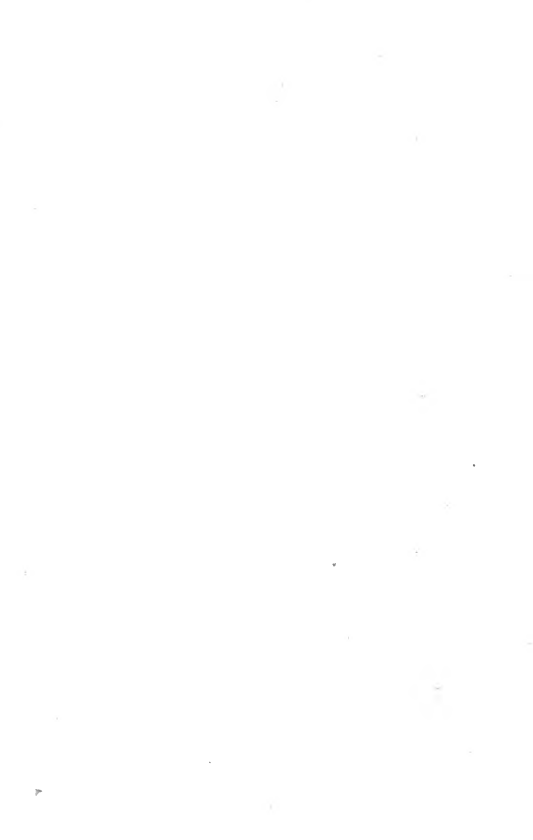
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Held in the Tabernacle  
Salt Lake City, Utah

*October 4, 5 and 6, 1946*

With Report of Discourses



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# The One Hundred Seventeenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

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The One Hundred Seventeenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the great Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 4, 5, and 6, 1946.

The general sessions of the Conference were held at 10 a.m., and 2 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting convened Saturday evening at 7:00. A report of the services at the Priesthood meeting is not included in this Pamphlet.

Through the courtesy of Radio Station KSL of Salt Lake City, KSUB of Cedar City, and Station KID of Idaho Falls, Idaho, the proceedings of the general sessions of the Conference were broadcast for the benefit of the general public.

President George Albert Smith was present and presided at each of the sessions. He also conducted the services at each of the meetings, with the exception of the Saturday morning session, which services were conducted by President J. Reuben Clark, Jr., First Counselor in the First Presidency; and the Saturday afternoon session, which were conducted by President David O. McKay, Second Counselor in the First Presidency.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

*Of the Council of the Twelve Apostles:* George F. Richards, Joseph Fielding Smith,\* John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball,\*\* Mark E. Petersen, and Matthew Cowley.

*Patriarch to the Church\*\*\**

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young, and Alma Sonne.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, and Bruce R. McConkie.\*\*\*\*

*The Presiding Bishopric:* LeGrand Richards, Marvin O. Ashton, and Joseph L. Wirthlin.

---

\* Elder Stephen L. Richards absent because of illness.

\*\* Elder Ezra Taft Benson in Europe, presiding over the European Mission.

\*\*\* Elder Joseph F. Smith, Patriarch to the Church, absent because of illness.

\*\*\*\* Elder Bruce R. McConkie was sustained as a member of the First Council of Seventy at this Conference to succeed Elder John H. Taylor, who passed away May 28, 1946.

## OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of the General Committee,* Church Welfare Program.

*Members of the Church Board of Education,* Commissioner of Education, and Seminary Supervisor.

*Presidents of Stakes* and their counselors, Bishops of Wards and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General Stake and Ward officers of Auxiliary Associations, from all parts of the Church.

*Mission Presidents:* David A. Smith, Temple Square, Salt Lake City, Utah; Roy W. Doxey, Eastern States; William H. Reeder, Jr., New England; Creed Haymond, Northern States; William L. Killpack, North Central States; Graham H. Doxey, East Central States; Francis W. Brown, Central States; Heber Meeks, Southern States; Glenn G. Smith, Texas-Louisiana; Francis A. Child, Western States; Oscar W. McConkie, California; Samuel E. Bringhurst, Northwestern States; Octave W. Ursenbach, Canada; Joseph Y. Card, Western Canada; Arwell L. Pierce, Mexico; Ralph William Evans, Navajo-Zuni; Lorin F. Jones, Spanish-American.

## FIRST DAY MORNING MEETING

The first meeting of the Conference was held Friday morning, October 4, at 10 o'clock. President George Albert Smith presided and conducted the services.

Every available seat in the great auditorium and galleries was occupied, and in addition many were standing in the aisles and doorways.

### President George Albert Smith:

This is a beautiful sight, the Tabernacle filled to capacity.

This is the opening session of the 117th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the great Tabernacle on Temple Square in Salt Lake City.

There are on the stand this morning all of the General Authorities of the Church, except Elder Stephen L. Richards of the Council of the Twelve, who is detained at home by his doctor's orders; Elder Ezra Taft Benson, also of the Council of the Twelve, who is in Europe in charge of the European Mission; and the Patriarch to the Church, also absent on account of illness.

Elder Joseph Anderson is the Clerk of the Conference.

This full service will be broadcast over Station KSL, Salt Lake City, as will also the service this afternoon beginning at 2:00 p.m. The services tomorrow, Saturday, at 10:00 a.m. and at 2:00 p.m., will likewise be broadcast over KSL, and also the two services on

Sunday at 10:00 a.m. and 2:00 p.m. These same sessions will be broadcast over KSUB at Cedar City, and KID at Idaho Falls will broadcast the 10:00 a.m. sessions each day. The Priesthood meeting on Saturday evening will not be broadcast.

The singing today will be by a combined chorus of the Relief Society Singing Mothers of the Jordan Valley Region. Sister Florence Jepperson Madsen is the conductor, and Elder Alexander Schreiner is the organist. The first song will be; "I Will Exalt Thee, O Lord," by Harrison.

The opening prayer will be offered by President Alando B. Ballantyne of the Southern Arizona Stake.

The Relief Society Singing Mothers of the Jordan Valley Region sang: "I Will Exalt Thee, O Lord."

Elder Alando B. Ballantyne, President of the Southern Arizona Stake, offered the invocation.

The Relief Society Singing Mothers sang: "O Lord Most Holy," Franck.

### PRESIDENT GEORGE ALBERT SMITH

I have sometimes said to my friends in different parts of the world, when referring to these great gatherings, the annual and semi-annual conferences of the Church, that they will see no other spectacle like them in all the world, and I believe this to be true.

#### UPLIFT OF GENERAL CONFERENCES

These conferences offer the opportunity for the officers of the Church from all parts of the world to meet and to become acquainted with one another, and to be edified under the influence of the Spirit of the Lord. Fortunate are we that those who came to this valley in an early day erected this splendid structure. There is not anything like it to be found elsewhere, a building that will make comfortable approximately ten thousand people in which all can hear the speaker. Of course with our modern devices, we can hear very well.

We come together, not just to visit, not just to be seen; but as sons and daughters of the Living God, we assemble in his name, and he has never failed to fulfil his promise made of old, that when two or three shall meet together in his name, he will be there and that to bless them. And so we look forward to these gatherings every six months and have joy in being able to go back to our homes with the statement that the Lord was with us, and blessed us, and we enjoyed the power of his Spirit.

#### EARLY CONFERENCES

Of course this is only a little handful of the membership of the Church of Jesus Christ of Latter-day Saints compared to the great

number that belong to it. The first conference of the Church was held on June 9, 1830, and there were eighteen present. The second conference was held a few months later with about the same number present; then the first annual conference of the Church was held June 3, 1831, just one year later, and there were present in that conference forty-three elders, ten priests, and ten teachers, making a total of sixty-three present.

In those days the meetings were held for the officers of the Church, and the public was not generally invited to attend, but later in Nauvoo, it became customary to invite the public, and from that time on, each six months, the membership of the Church of Jesus Christ of Latter-day Saints have been invited to meet with the Lord in a general conference of such a character as the one we assemble in this morning.

As I look out into this congregation and see the men and women who are here, I recognize those that I have known, many of them from my childhood. I have been in many of your homes and have been entertained most graciously, when I have been visiting the stakes of Zion and the mission field. Every once in a while we are able to get together here and enjoy the companionship of one another, and more than that, to feel the power that comes from our Heavenly Father in fulfilment of his promise that he will be with us.

#### UNSATISFACTORY CONDITION OF WORLD

The conditions in the world today are anything but desirable. After nearly six thousand years of teaching by the Lord through his prophets, the world is still in a pitiable condition, with about two-thirds of the population not accepting the God of Abraham, Isaac and Jacob. They have their own deities whom they worship, their own false gods who have kept them far from the truth during the centuries that have elapsed. Of the other one-third of the population of this world, so-called Christians, about fifty percent do not have membership in a church or if enrolled, they are inactive, so that it leaves a small portion of the people of the world who have, after all these years of advice and counsel, taken advantage of their opportunities. Unless the people of this world hasten their repentance and turn to the Lord, the conditions that we have recently passed through in this great world war will be intensified in wickedness and sorrow. So this morning, my dear brothers and sisters—and I speak that word “dear” with all my heart—I am grateful for your fellowship and your companionship. As we meet together, how thankful we ought to be, how grateful our souls should be when we contemplate our surroundings and our wonderful opportunities!

... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Rev. 18:4.)

was written about two thousand years ago.

## SPIRIT OF MISSIONARY SERVICE

The gospel of Jesus Christ was restored in the year 1830, after centuries of darkness had passed. When the call was given, the missionaries of the Church of Jesus Christ of Latter-day Saints went out into the world—not to criticize others, not to find fault, but to say to our Father's other children:

Keep all the good that you have received, keep all the truth that you have learned, all that has come to you in your homes, in your institutions of learning, under your many facilities for education, keep it all; and then let us divide with you additional truths that have been revealed by our Heavenly Father in our day.

Under that ministry, beginning, as I have said, in that conference when there were only sixty-three members of the priesthood present, there have been thousands upon thousands of missionaries; more than seventy thousand have gone out into the world, and in love and kindness they have gone from door to door saying to our Father's other children:

Let us reason with you; let us explain to you something that we are sure will make you happy as it has made us happy!

That is the history of the missionary work of the Church with which we are identified. Today we have missionaries scattered in many parts of the earth; some of them are in the armed services and rejoicing in their testimonies, they have been glad to divide the truth with those with whom they came in contact.

## SHORT WAVE BROADCAST TO JAPAN

Just a few weeks ago I was invited to have a little visit with some of our servicemen who are in Kyoto, Japan. One of our brethren here in the valley telephoned me he had a licensed shortwave station and said, "If you will come down, Brother Smith, I will let you talk to the men and women in the armed services who are absent from their homes and are now over there serving the Government of the United States." I did not know just what it was going to be like. I went to his little station, and after a moment or two he called a station and talked back and forth with the man at the other end. That was the Philippine Islands, so he said: "We are not visiting with you today. We are going to visit Japan." Then he switched from there to one of the other islands in the Pacific and told them the same thing. And then when he was ready, after a little conversation with the station in Japan, he said: "Now, Brother Smith, there are two hundred and three members of the Church that will hear your voice as soon as you speak."

So I stood there for fifteen or twenty minutes and talked to them of the blessings of God bestowed upon them, of their lives being preserved during a terrible war, and of the love of those who are here waiting for their return. I urged them to keep the com-

mandments of God and assured them that there was no other road to happiness but by keeping the commandments of God. I encouraged them to retain the fine records that they had already made and to come home clean and sweet to their loved ones with the favor of the Lord upon them. When I had finished, they took their turn, and several of these men said: "Thank you, Brother Smith. It has been a great encouragement to us to hear a voice from the tops of the Rocky Mountains, one that some of us are familiar with, and to know that you are thinking of us and are anxious for us. We will not let you down."

I thought that was a beautiful experience, and that is just one of many that we have. Personally, I have traveled more than a million miles in the world to divide the gospel of Jesus Christ with my fellowmen, but that was the first time I ever delivered a religious address to a congregation seven thousand miles away. Short-wave broadcasting will continue to improve, and it will not be long until, from this pulpit and other places that will be provided, the servants of the Lord will be able to deliver messages to isolated groups who are so far away they cannot be reached. In that way and other ways, the gospel of Jesus Christ our Lord, the only power of God unto salvation in preparation for the celestial kingdom, will be heard in all parts of the world, and many of you who are here will live to see that day.

We are here today as a great family waiting upon the Lord. I see people in this house who are farmers, mechanics, who are active in the various pursuits of life. I see those who represent us in Washington and at home. I am glad to see here those who represent us as officers in our city. We are all sitting under the same roof, without differences, all having the same opportunity, and if we have come with the Spirit of the Lord resting upon us, each of us will be fed the bread of life, not by the individual who speaks, but by the Lord who gives voice.

#### CONTRIBUTIONS OF RELIEF SOCIETY SISTERS

I want to congratulate this fine group of singers who have sung for us thus far. It is lovely to know that our sisters are so interested in the work of the Lord. I did not have the pleasure of being in this hall yesterday, but I am informed that there were as many women here in this building as there are today, or nearly so. The sisters are active. I would like to say to you husbands, fathers, and brothers, these women in the Church of Jesus Christ of Latter-day Saints are a great strength to the Church.

Yesterday the great national Relief Society of the Church, the first great women's organization and the oldest now in existence, met in conference. Their representatives were here from all parts of this country and other countries, just as anxious to be what our Heavenly Father would have them be as we who are here today.

## REWARDS OF MISSIONARY WORK

I am lifted up in my heart today as I look into the faces of my brethren. Some of them have been in the mission field for many, many years. They have remained away from home and reared their families. They are back to visit with us in conference, and ready to go again if they may be needed. That is the spirit of the gospel of Jesus Christ. A mission president who had been away from us about ten years was released and came home recently. He and his wife reared their three children down in the South Pacific among the descendants of Father Lehi. When he came home, he was glad to come back to this marvelous country that we live in and to associate with his family; and then when the matter of going into the mission field was talked about briefly, he was ready to turn around and go right back.

That is the spirit of the gospel of Jesus Christ, to labor without a salary, to labor without the comforts that we sometimes have at home, but to labor for the salvation of the human family, to bring our Father's other children to a knowledge of the truth. The great reward that missionaries expect as the result of these years of service is to have the companionship of these men and women that they have brought into the Church in the world, the companionship of their own families that they love, right here upon this earth throughout the ages of eternity.

I would like to say to you mission presidents that you are doing a wonderful work. The Lord has blessed you and magnified you, and the work of the Church has only just begun. All of us may have to go again and again into the mission field, but it is the one way that we can lay up treasures in heaven and be sure that they will await us when we go to the other side.

## PRAYER FOR SAINTS

May the Lord add his blessing. May we so live that every day of our lives the world will be better for our having lived in it. May we so live that our neighbors and friends will be constrained to seek after the wisdom of our Heavenly Father and his righteous purposes and thereby gain happiness, not only here but hereafter.

I pray that in our hearts and in our homes there may abide that spirit of love, of patience, of kindness, of charity, of helpfulness that enriches our lives and that makes the world brighter and better because of it.

I pray that we may continue to rejoice together under the influence of the Lord here until the end of the conference, and when that time comes that we may go to our homes renewed in our determination to keep the commandments of the Lord, that our happiness may be perfected as a result of our righteousness. If we will do that, then our visit here will not have been in vain. On the contrary, it will be a tremendous blessing to us.

I pray that the Lord will bless you in your hearts and in your

homes. I pray for those of our people who are isolated in distant lands, far from the organized wards and branches of the Church, many of them almost alone in great communities. I pray that the Lord will bless them and that they may feel today the influences that we enjoy here, and in the due time of our Heavenly Father that they may be permitted to "come out of her," as the Lord indicated his people should do, prior to the winding-up scene when this earth will be cleansed and purified by fire, when all mortality will be taken away and only those who are prepared to dwell in the celestial kingdom under the guidance of our Heavenly Father, under the leadership of our Lord and Master, Jesus Christ, will be here. I pray that they and we and all the men and women of the world who have the desire to live righteously and are keeping the commandments of God may be among that number.

I pray that our homes may be sanctified by the righteousness of our lives, that the adversary may have no power to come there and destroy the children of our homes or those who dwell under our roofs. If we will honor God and keep his commandments, our homes will be sacred, the adversary will have no influence, and we will live in happiness and peace until the winding-up scene in mortality and we go to receive our reward in immortality.

God bless you; peace be with you; joy and satisfaction abide with you all, henceforth and forever, I humbly pray in the name of Jesus Christ, our Lord. Amen.

### CHANGES IN CHURCH OFFICERS STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE—1946

Elder Joseph Anderson, Clerk of the Conference read the following report:

#### *New Mission Presidents:*

Alma Sonne to succeed Ezra Taft Benson as president of the European Mission.

Alma L. Peterson president of the Danish Mission.

Walter Stover president of the East German Mission.

Francis W. Brown president of the Central States Mission, succeeding Thomas C. Romney.

Thomas W. Richards president of the East Central States Mission, succeeding Graham H. Doxey.

#### *Stake Presidents Chosen:*

John Whitaker Taylor succeeding Thomas J. Brough, Lyman Stake.

William N. Brotherson succeeding Edwin L. Murphy, Moon Lake Stake.



Virgil H. Sponberg succeeding C. Douglas Barnes, Long Beach Stake.

Herman W. McCune succeeding Will L. Hoyt, Juab Stake.

Samuel A. Hendricks succeeding Thomas W. Richards, Malad Stake.

Golden D. Carlston succeeding Henry C. Jacobs, North Sanpete Stake.

Lawrence S. Burton succeeding Samuel G. Dye, Ogden Stake.

James E. Ririe, East Rigby Stake. (New Stake).

William Grant Ovard succeeding John M. Homer, Idaho Falls Stake.

J. Cleve Hansen succeeding J. Doyle Jensen, Lost River Stake.

Claude B. Petersen, Palo Alto Stake. (New Stake).

J. Byron Barton succeeding Claude B. Petersen, San Francisco Stake.

Cecil E. Hart, South Idaho Falls Stake. (New Stake).

Douglas Q. Cannon succeeding W. Ellis Bay, Garfield Stake.

William Bliss Daniels succeeding H. Roland Tietjen, South Sevier Stake.

James H. Ockey succeeding Herman W. McCune, Juab Stake.

#### *New Stakes Organized:*

East Rigby Stake—organized from Rigby Stake and North Idaho Falls Stake, July 7, 1946, and consists of Clark, Garfield, LaBelle, Lorenzo, Palisade, Milo, Rigby 2nd, Rigby 3rd, Ririe and Shelton Wards.

Palo Alto Stake—organized by division of the San Francisco Stake, June 23, 1946, and consists of Burlingame, Palo Alto, Redwood City, San Jose, San Mateo Wards and Naglee Park and Willow Glenn Independent Branches.

South Idaho Falls Stake—organized by a division of the Idaho Falls Stake, June 30, 1946, and consists of Ammon, Idaho Falls 3rd and Idaho Falls 6th Wards.

#### *Stakes Reorganized:*

Rigby Stake—Clark, Garfield, LaBelle, Lorenzo, Palisade, Rigby 2nd, Rigby 3rd, Ririe Wards transferred to East Rigby Stake, July 8, 1946, leaving Annis, Grant, Lewisville, Menan, Rigby 1st, Rigby 4th, Roberts, Terreton (formerly of North Idaho Falls Stake) and Dubois and Hamer Branches (formerly of North Idaho Falls Stake) in the Rigby Stake.

San Francisco Stake—now consists of Balboa, Mission, San Francisco, and Sunset Wards.

Idaho Falls Stake—Ammon, Idaho Falls 3rd and Idaho Falls 6th Wards transferred to the South Idaho Falls Stake, June 30, 1946, leaving Idaho Falls 2nd, Idaho Falls 5th, Iona, and Lincoln Wards in the Idaho Falls Stake.

North Idaho Falls Stake—Milo and Shelton Wards transferred to East Rigby Stake; Terreton Ward and Dubois and Hamer

Branches transferred to Rigby Stake July 7, 1946, leaving Coltman, Idaho Falls 1st, Idaho Falls 4th, Idaho Falls 7th, Osgood, and Ucon Wards in the North Idaho Falls Stake.

*Stake Name Changed:*

Temple Stake—name changed to Temple View Stake.

*New Wards Organized:*

Cardston 3rd Ward, Alberta Stake—formed by a division of the Cardston 1st Ward.

Cardston 4th Ward, Alberta Stake—formed by a division of the Cardston 2nd Ward.

Boise 5th Ward, Boise Stake—formed by a division of Boise 3rd Ward.

LaBrea Ward, Los Angeles Stake—formed by a division of Adams, Hollywood and Wilshire Wards.

Idaho Falls 9th Ward, Idaho Falls Stake—formed by a division of Idaho Falls 5th Ward.

Mesa 8th Ward, Maricopa Stake—formed by a division of Mesa 3rd Ward.

Alma Ward, Maricopa Stake—formed by a division of Mesa 4th Ward.

Fillmore 3rd Ward, Millard Stake—formed by a division of Fillmore 1st and Fillmore 2nd Wards.

Park Ward, Nebo Stake—formed by a division of the Payson 1st and Payson 2nd Wards.

Ogden 30th Ward, Ogden Stake—formed from parts of Ogden 4th, 6th, 13th, and 20th Wards.

Ogden 31st Ward, Ogden Stake—formed from parts of Ogden 4th, 6th, 13th, and 20th Wards.

Duncan Ward, Park Stake—formed by a division of the 1st Ward.

Webster Ward, Park Stake—formed by a division of the 10th Ward.

Los Flores Ward, Pasadena Stake—formed by a division of the Rosemead Ward.

Pocatello 14th Ward, Pocatello Stake—formed by a division of Pocatello 2nd Ward.

San Mateo Ward, San Francisco Stake—formed by a division of Burlingame Ward. (Now in Palo Alto Stake).

Idaho Falls 8th Ward, South Idaho Falls Stake—formed by a division of Idaho Falls 6th Ward and part of Idaho Falls 3rd Ward.

Arbor Ward, Temple View Stake—formed by a division of Jefferson and McKinley Wards.

Twin Falls 3rd Ward, Twin Falls Stake—formed by a division of Twin Falls 1st Ward.

Twin Falls 4th Ward, Twin Falls Stake—formed by a division of Twin Falls 2nd Ward.

Ogden 32nd Ward, Weber Stake—formed by a division of Ogden 22nd Ward.

Emmett 2nd Ward, Weiser Stake—formed by a division of Emmett Ward.

West Jordan 2nd Ward, West Jordan Stake—formed by a division of West Jordan Ward.

*Independent Branches Made Wards:*

Henderson Ward, Moapa Stake—formerly the Basic Independent Branch.

Fontana Ward, San Bernardino Stake—formerly Fontana Independent Branch.

Redlands Ward, San Bernardino Stake—formerly Redlands Independent Branch.

Kaimuki Ward, Oahu Stake—formerly Kaimuki Independent Branch.

*Mission Branches Transferred to Stake:*

Naglee Park Branch, Palo Alto Stake—formerly of the Northern California Mission, transferred to San Francisco Stake and then transferred to Palo Alto Stake when stake was organized.

Willow Glenn Branch, Palo Alto Stake—formerly of the Northern California Mission, transferred to San Francisco Stake and then transferred to Palo Alto Stake when stake was organized.

Walnut Creek Branch, Oakland Stake—formerly of the Northern California Mission.

*Independent Branches Organized:*

Mountain Home Branch, Boise Stake—formerly dependent branch.

Marsing Branch, Nampa Stake—formerly dependent branch.

Kingman Branch, Moapa Stake—formerly dependent branch.

Walnut Creek Branch, Oakland Stake—formerly dependent branch.

*Ward Discontinued:*

Garfield East and Garfield West Wards, Oquirrh Stake—merged and formed the Garfield Ward of the Oquirrh Stake.

*Independent Branches Discontinued:*

Rains Branch, North Carbon Stake—disorganized.

LaSal Branch, San Juan Stake—disorganized and made dependent branch of the Monticello Ward.

*Ward Name Changed:*

Grayson Ward, San Juan Stake—temporarily called the Blanding North Ward.

Emmett 1st Ward, Weiser Stake—formerly the Emmett Ward and changed at time of organization to Emmett 2nd Ward.

West Jordan 1st Ward, West Jordan Stake—formerly the West Jordan Ward and changed at time of organization of West Jordan 2nd Ward.

*General Authorities Who Have Passed Away:*

Elder John H. Taylor of the First Council of Seventy passed away May 28, 1946.

*Others:*

Alice Robinson Richards, wife of President George F. Richards of the Council of the Twelve Apostles, died April 21, 1946.

May Anderson, formerly president of the General Board of the Primary Association, died June 14, 1946.

The Relief Society Singing Mothers and the congregation joined in singing the hymn, "Praise to the Man Who Communed With Jehovah," by W. W. Phelps, (Hymn Book page 282, L.D.S. Hymns No. 167.)

## ELDER JOHN A. WIDTSOE

### *Of the Council of the Twelve Apostles*

My dear brethren and sisters: With you I have listened with great interest and profit to the address of the man who stands at the head of the Church at this time. I am always glad, with you, to be under the leadership of inspired men. The world is hungering, I believe, for that kind of leadership.

### DISTURBED CONDITION OF WORLD

The world is in a disturbed condition. There is discouragement everywhere. No man seems to see the end from the beginning. I have pondered in my heart for some time what my obligation is in this state of worldly confusion. What is the obligation of my Church, the restored Church of Christ in these latter days? Perhaps all of us have entertained such thoughts in these unhappy days.

There is a world cry for peace; everybody wants peace. In newspapers, magazines, books, from the public platform come cries for peace. As far back as I can remember, there has never been such a worldwide appeal for peace among the children of men. Yet it begins to look as if we are farther away from peace today than we were during the heavy and difficult war years.

It is a curious commentary on human nature that men who cry for peace look upon peace as something that may be picked as an apple from a tree, something that lies about within easy reach of humanity. If I pick an apple from a tree, I have first planted the tree, cared for it, watered it, brought it to maturity. Then in due time I may have the fruit.

So with peace. It is not a thing by itself to be picked up casually; but it is the fruit of something precedent. Like the tree, something must be planted and nourished and cared for, if we are to obtain peace.

#### PEACE RESULT OF OBEDIENCE TO GOSPEL

It is a marvel to thinking men that those who write on peace fail to understand that it can be obtained only by the use of a body of principles which, if obeyed, in time would give us peace. We cannot begin with peace; we must begin with the philosophy or the system which, if accepted and honored, will lead to peace. Failure to understand that seems to be the error of the nations at this time, of the organizations and conventions of nations, assembled in great meetings on this side and the other side of the Atlantic. They have so far failed to touch upon the foundations of peace, upon the issues which are the aids to peace. They clamor for the peace they want, without yielding obedience to the methods by which that peace may be obtained.

The Latter-day Saints, from the beginning of our history, have taught that the good things of life, above all, peace, can come only through acceptance of the gospel of the Lord Jesus Christ. He was the Prince of Peace. He is the Prince of Peace. It is only as the men and women of the world, all children of God, accept the gospel of the Son of God that peace shall come to rule and reign and be established upon earth. That has been our message from the beginning of the restoration of the gospel in this day. We still proclaim without hesitation, that there is only one way to peace, one way to the perfect human happiness, the way of the gospel, paved with the principles that constitute the gospel.

We make a further claim, brethren and sisters. It is a claim that often makes us hesitant in stating it, because it is so vast in its meaning, in its implications. We claim that this people, this Church, organized by God's own voice in this generation, possesses the only system of truth containing all of the gospel of the Lord Jesus Christ. Then, by that token, there can be no full peace, no complete happiness upon earth, until the men and women of the world accept the great latter-day message. We stand humbly before this claim, I know, but it is our claim. The Lord has said so.

He has said further, that the time shall come in these latter days when every ear shall hear and every eye shall see, and every heart be penetrated by the eternal message of the gospel, and that this great message shall be delivered by "the mouths of my disciples, whom I have chosen in these last days," (D. & C. 1:4) those spoken of by President Smith in his opening address to this conference.

#### OUR OBLIGATION TO TEACH THE TRUTH

Now, then, if all this be true, in my thinking about these things,

there lies my obligation. It is my divine obligation somehow, through my feeble efforts, and through yours, and through all the members of the Church, to teach all the world the truth of the restored gospel of the Lord Jesus Christ. I must try to plant this truth in the hearts of men and women. I must contribute every day in my way, as best I can, toward the teaching of the truth which alone can bring peace to our unhappy world. It is a tremendous obligation when we view it as a whole; but with the help of the Lord easy to meet, if we take the tasks one by one, always keeping our obligation in mind, as we travel through life.

Missionary work must grow in foreign fields, as never before; missionary work at home must increase as never before. We shall employ every modern device—the telephone, telegraph, radio, printing press, the short wave systems as mentioned by President Smith, and the other devices that are coming. We shall use them all in our attempt to win men and women from wickedness to righteousness, from untruth or near truth to full and complete truth which is the gospel of the Lord Jesus Christ.

This Church is not merely for me and for you who are in the Church. I must begin with myself, undoubtedly. My own salvation comes first; but unless I give of my strength to the winning of other souls for God, my own salvation will be incomplete. That applies to all of us. It cannot be otherwise if we follow the message given us this morning by our prophet and leader. We have a calling, not merely to build the Church of Christ, and to save ourselves therein, but also a commission to save the whole world. We are, as it were, set apart, consecrated for that great purpose. All of Israel must remember, every man or woman who enters the waters of baptism must keep in mind, and every child that comes into the Church must be taught that by the ordinance of baptism we accept the great and divine commission to serve the Lord in building his Church. It will then be easy to keep the commandments of God, to lay aside or meet courageously the temptations that face us. To stand alone, saying selfishly, "I have received the gospel; it is good to be a Latter-day Saint" will not be doing our duty; but, when we say, "Now, I have received this great blessing. I shall pass it on to others"; there comes the flowering in the hearts of men of the gospel of the Lord Jesus Christ.

#### COMMISSION TO SUPPLANT EVIL WITH GOOD

We are not as other people; we are different. We are humble accepters of the truth, yielders to God's will and word, under a commission to change the whole world, from evil to good. It is a great commission. It has been our commission from the beginning.

The great men who led this Church from the beginning have voiced this commission or calling to which we are consecrated. When we talk about this commission, about our duty or obligation, let us not forget the lesson of these mighty men. In the midst of confusion

let us look back to the labors of those who have gone before us, our fathers who founded the Church under God's direction, who toiled from city to city, across the plains and the desert to build a commonwealth. They left behind them, not necessarily the heritage of their methods, for the world has changed, but the heritage of their undaunted, unchanging spirit. We must be as eager to fulfil God's word as they were in their day. We must do that, my brethren and sisters, if we are to fulfil and meet our full obligation in this difficult age. To those who catch the spirit of this obligation, of this commission, of this calling to a great people will come strength to resist, as I have said, the temptations of the world. It will be easy to reject the cocktail; the cigar can be laid aside easily; to divide with the Lord in tithing will not seem difficult; to converse with the Lord in prayer will be a joyful experience. Men are changed and transformed who enter into partnership with God in helping to establish his great cause upon the face of the earth.

#### GOD'S WORK IS ETERNAL

This work is not an ordinary cause. It is God's cause. It is not a cause for a day. It is a cause for the eternities, both gone and coming. We are working out an eternal project, you and I, all of us. We of today must do as well as those who went before us, a bit better perhaps, for new opportunities have come to us in our day. We should do better in this Church in the cause of righteousness than grandfather or great-grandfather. More light has come, more opportunity is given, more means are at our command. We should do better. And we all, especially the youth of the Church, should dream about the future of the Church, and give our own earnest endeavors to the fulfilment of our commissions.

These are the thoughts that have been running through my mind, and crystalized during President Smith's address this morning.

I want to bear this testimony to you that as I have traveled through the world, and while I have not traveled as much as President Smith, I have traveled far and wide, I have found thousands of people not acquainted with the gospel; good, clean, wholesome people, walking in darkness, who are looking for light, who, misled by untruths, are looking for truth, and unhappy because of the untruths handed to them by tradition. There are a vast congregation of men and women throughout the world, in every country, of every creed and color, waiting for us and our great message. The field is ripe unto harvest.

Now I pray, my brethren and sisters, that we may rise in our strength, the strength of Zion, and fill and fulfil our commission. Let us forget at least a part of the time the daily duties that hold us down, and give ourselves to thoughts and actions, in building actively under our great obligation, the great latter-day kingdom of God, the Almighty Father. May it be so, I pray in the name of the Lord Jesus Christ. Amen.

**ELDER THOMAS E. MCKAY***Assistant to the Council of the Twelve Apostles*

President Smith, counselors, and my brethren and sisters: It has been my privilege since our return from Europe in the spring of 1940, to visit three of the missions and nearly all the one hundred and fifty-eight stakes in the Church, and participate in their quarterly conferences. This is an opportunity that I have appreciated very much.

**COMMENDATION FOR GOOD WORK**

It is a fine thing for one to keep busy, at least, it is a fine thing for me. Work is a great blessing. Someone has said that even a mule can't kick while he's pulling. It has been very interesting as well as instructive to get better acquainted with you fine stake and ward leaders, to see you in action, to observe how you do things, and I was going to say, how some of you don't do things, but that wouldn't be fair, because all of you, as far as I have been able to observe, are doing a splendid job. Of course, some of you are doing better than others. For example, in some of the stakes we find but very few young people in the meetings, not only in our conferences, but also in the sacrament meetings, and in other stakes nearly half of the congregations are made up of young people of twenty-one or under; most of them are there because they have been asked and trained to furnish the music; others have been given definite assignments. In some of the quarterly conferences we have had as high as three hundred young people, furnishing very excellent music. An Aaronic Priesthood chorus of two hundred thirty-eight clear-toned young voices gave some very choice selections in the general priesthood session of the conference; one of the numbers was so outstanding they were requested to repeat it in the evening session. A number of the stakes have choruses of from fifty to two hundred fifty voices made up entirely of Aaronic Priesthood members. In one stake, an adult Aaronic Priesthood chorus furnished at least part of the musical program. May I take this opportunity to compliment the Presiding Bishopric of our Church upon the splendid efforts they are putting forth in behalf of both the boys and men in the Aaronic Priesthood. After they had made a survey of the Aaronic Priesthood members, and it was shown that there were nearly as many men (that is, men over twenty-one), as boys under twenty-one, they set about to discover the cause—the source that brought about such a condition, and are now trying to remove the cause. They are fencing the cliff. Many of you know the poem on "The Fence or the Ambulance," that illustrates what I mean by discovering and removing the source of evil.

**"THE FENCE OR THE AMBULANCE"**

The community was divided into two factions: one favoring



the fence around the cliff; the other, the ambulance down in the valley. And the ambulance, it seemed, had the majority; and so they put the ambulance down in the valley. Then an old sage remarked, "It's a marvel to me that people give more attention to repairing results than to stopping the cause, when they had much better aim at prevention."

"Let us stop at the source, all this mischief," cried he,  
 "Come, neighbors and friends, let us rally,  
 "If the cliff we will fence, we might almost dispense  
 "With the ambulance down in the valley."

"Oh, he's a fanatic," the others rejoined,  
 "Dispense with the ambulance, never!  
 "He'd dispense with all charities, too, if he could,  
 "No, we'll support them forever."

But the sensible few who are practical, too,  
 Will not bear with such nonsense much longer;  
 They believe that prevention is better than cure,  
 And their party will soon be the stronger.

Better guide well the young than reclaim them when old,  
 For the voice of true wisdom is calling,  
 To rescue the fallen is good,  
 But it is best to prevent other people from falling.

Better close up the source of temptation and crime,  
 Than deliver from dungeon and galley;  
 Better put a strong fence around the top of the cliff,  
 Than an ambulance down in the valley.

#### PRESIDING BISHOPRIC FENCING THE CLIFF

It is shown by a survey made by the Presiding Bishopric that as a rule the twelve boys in the deacon's quorum remained and were worthy to be ordained teachers, but some of them were lost as teachers, and more of them as priests; thus, the adult Aaronic Priesthood group kept getting larger, and the Church and the State were put to more expense and trouble in furnishing more ambulances. The Presiding Bishopric is doing a splendid job in removing the source—in fencing the cliff. The bishops in the wards are also carrying out a program of definite assignments. The bishop, who is president of the priest's quorum, receives the priests from the teacher's quorum as a body, and this group of boys are made to feel that they belong to the bishop—are his special bodyguard, and they are prepared to be recommended to be ordained elders in a body—not one of them left behind to add to the number of adult Aaronic Priesthood members, and the number of ambulances can be reduced.

#### PRIVILEGE OF THE BALLOT

It is a fine thing to study causes. Ambulances, so-called, are increasing in so many ways, and they will continue to do so until the sources are discovered and removed. The ballot is a most con-

venient method that we have in this great free country of ours to remove causes or sources that make it necessary to pay thousands of dollars for ambulances (you can name the *nuisances* that ambulances stand for), and may I urge with all the emphasis possible that every person show his appreciation for his citizenship in this land of freedom by voting every time the opportunity presents itself, and thereby help to keep this country free. I feel so keenly about this matter of voting that I wish at times when I see the indifference manifest by so many of our people that some penalty could be imposed upon those who neglect this God-given right. I feel that every person who is entitled to vote and doesn't do so is not a good loyal citizen. And especially is that true of members of the Church. They are not only not good citizens, but I think that they are not good Latter-day Saints, and should be very much ashamed.

It may be wise for me, right here, to get back to the discussion of "The Fence or the Ambulance," as exemplified by the Presiding Bishopric. These brethren are not only getting at the source, taking care of these boys, but they are also trying to offer a remedy for those who have already fallen over the cliff. They have prepared a definite outline—a course of study—a book of songs—have assigned these adult members to see that everyone is made comfortable as far as seating and ventilation are concerned. Many of them are also assigned to welfare projects. In one ward in a southern stake that I visited, every member of the adult Aaronic Priesthood was reported active. In another stake, a ward sent down quite a large group, eight men who had qualified themselves as worthy of having received the Melchizedek Priesthood, and they came to the temple in a body and were sealed to their wives and their children for eternity, and not just "until death do ye part."

#### RETURNED SERVICEMEN

I am very happy that the Presidency of the Church appointed a servicemen's committee to look after our one hundred thousand servicemen. Prevention again is better than cure. You can't estimate the good that this committee and the coordinators have accomplished, putting their arms around our servicemen, guiding them over dangerous places, talking to them at the crossroads. I am delighted also that President Hugh B. Brown has been appointed to work at Brigham Young University to continue his splendid work with the servicemen and women. It might be well if such a committee were appointed also to look after the hundreds of young people who are scattered throughout the land, some of them away from organized wards, stakes, or branches, many of them occupying very responsible positions in business, politics, education, and various other professions. These are fine young men, intelligent, and I am sure that the mission presidents would welcome men especially qualified to help them in contacting

these very intelligent young men who in the words of the Ancient in *Three Wise Fools*, have reached the age of reason.

#### PRESIDENT SMITH—AMBASSADOR OF GOOD WILL

These young people are surely worth saving, and I am very delighted that President Smith—our ambassador of good will—is leading the way in this respect; in his kind, tolerant, sweet spirit he has put himself out to speak to many such persons. I know personally of two or three who, because of President Smith's interest in them, are now using the talents with which they are abundantly blessed, for the Church instead of against it. President Smith, like those presidents who have preceded him, is the right man in the right place at the right time. He is the prophet for us in this day.

The Savior also set a very splendid example for all of us to follow. Saul, another brilliant young fellow who had arrived at the age of reason, was so sure of himself that he was persecuting the Christians, even assisting in the stoning of one of the prophets, but that did not deter the Savior from extending his hand, speaking to Saul, and eventually Saul became Paul, one of the greatest of the apostles, the great apostle to the Gentiles. Our Lord also left the ninety and nine and found supreme joy in rescuing the lost one.

May God bless us all, brethren and sisters, with wisdom, especially you stake and ward leaders, in our efforts to discover and remove causes, sources of evil and at the same time keep working diligently to cure and remove the evils that do now exist, I pray in the name of the Lord, Jesus Christ. Amen.

#### ELDER MARK E. PETERSEN

##### *Of the Council of the Twelve Apostles*

#### JUVENILE DELINQUENCY

A man we shall call Bishop Brown, for the sake of anonymity, sat reading his evening newspaper and came across one item that especially interested him. After reading it he said to his wife who sat near by, "I see that Jones boy has finally gone to jail. It's a wonder he didn't go sooner, considering the record he had." And then he recalled that this Jones boy, when he used to go to Church, was rather rowdy and hard to handle. Later he became a truant at high school, sluffed his classes to go out joy riding with the boys, and then later with a group began to steal automobiles. Then, one night when the boys were short of money, a few of them decided to rob a store. It was for this crime that they were being sent to jail. The bishop, turning to his wife said, "It's certainly terrible, isn't it, how the young people carry on these days?"

This was a favorite theme with the bishop. He would talk about

it quite frequently in his Sunday evening meetings and would quote statistics to prove his point. Among the statistics he would use were some like these:

The F.B.I. reports that the first six months of 1946 show the highest rate of increase in crime in the United States of any period since crime figures have been compiled on a national basis. The increase was fifty percent higher in rural areas than in cities, contrary to the prevailing opinion. More arrests were made among seventeen-year-olds than in any other age group. In 1945, arrests of boys, seventeen years of age or under, increased twenty-nine percent over the three-year average for the period 1939 to 1941. Arrests of girls, seventeen or under, for this same period showed an increase of one hundred and fifteen percent.

What is the picture in Utah? Figures provided by the state child welfare department reveal that from 1936 to 1944, the number of cases referred to the juvenile courts in Utah increased more than three hundred percent. Stealing by juveniles in Utah nearly doubled during this period. Truancy more than doubled. Children listed as ungovernable increased more than four times, and juvenile traffic violations went up twelve times.

Whose children are these? Are they yours or someone else's? In the first six months of 1946, the little town of Layton, Utah, had fifty-one cases of juvenile delinquency, serious enough to be referred to the juvenile courts. Clearfield had thirty-three; Price had fifty-one; Cedar City, thirty-five; Fillmore, twenty-two; Brigham City, thirty-seven; Murray, twenty-seven; Vernal, forty; Provo, one hundred seventy-eight; Ogden, four hundred eighty-one; Salt Lake City, one thousand forty-eight; and many other cases distributed over the remaining parts of the state in proportion.

#### RESPONSIBILITY OF PARENTS AND BISHOPS

When Bishop Brown would quote these figures to his people, he emphasized the fact that national authorities in child welfare declared that a large part of the responsibility for this condition rested upon the parents, and the bishop made a grand appeal to the parents to improve their home life in order to hold on to their children and avoid as much of this delinquency as possible.

I do not in any way wish to minimize the responsibility of the parents with regard to their children, but if Bishop Brown had read further into the reports of these national experts, he would have discovered that these same authorities declare that a large part of the responsibility for the juvenile delinquency in America must also be borne by the local leaders of various churches; that the religious leaders of our communities must shoulder a good part of the responsibility. Some of the young people who had gone astray came from that bishop's own ward. Did he ever connect their delinquency with his own work as a bishop? Did he connect it at all with the work being done

by his Sunday School, Primary, Mutual Improvement Associations, or Aaronic Priesthood leaders? Did he trace the difficulty in which these young people found themselves to any failure on the part of the leadership of the various organizations in his ward to carry out successfully the youth program of the Church?

The good bishop forgot that his Aaronic Priesthood work was at a low ebb and failed to reach a great number of the boys in his ward. Yet the Aaronic Priesthood program is designed to build character and strength and spirituality in the boys of the ward. When boys are not reached by it, they lose the strength which the program provides and thus weakened, some of them fall into sin when temptation comes along.

The good bishop also forgot that his M.I.A. work was very weak, and like the Aaronic Priesthood activity in the ward, failed to build strength of character among the young people. And he forgot that there was very little enlistment work done in his Sunday School.

He forgot, too, that he had failed to adopt the Latter-day Saint girls' program, because he didn't agree with all of the minor details in it. And he forgot that his ward provided little or no recreation for the young people, and that all last year it had given only two dances for the young people who like to come there. During the remaining fifty weeks of the year, the doors of the recreation hall of that ward were closed against the young people who would have liked to go there for their dances. And yet that same good bishop would stand up on Sunday night and denounce some of these young people because they went to public dance halls.

Did the bishop ever think to ask how often young people like to go out? Did he content himself with two dances a year when he was young and when he went courting?

#### YOUTH NEEDS RECREATION

Do you know, my brothers and sisters, that all last year the average ward in this Church gave fewer than five dances for the young people and that the average stake gave only a little more than three? If we put them both together, then last year there was an average of only eight dances given under Church sponsorship, to which the young people of any given ward or stake could go, and during the remaining forty-four weeks of the year, our young people had to shift for themselves? And do you know that every summer when the weather gets warm, except for a few canyon or park outings, the wards and stakes of this Church very generally go out of business and close their doors so far as recreation is concerned?

I know that you do not approve your young people going to public dance halls where so often liquor is available and where frequently undesirable elements are present. Yet, like Bishop Brown, we do so little about it. Our young people would far rather dance in good places with good people to good music, but they want to do it

more than eight times a year. Likewise, our young people enjoy their Fireside groups, their M Men and Gleaner work, their Boy Scout and Aaronic Priesthood, their Junior girl and Bee Hive activity when there is an interested leadership present. But put yourselves in their places. Which of you would stay with an organization that was only half alive?

### SOULS PRECIOUS IN THE SIGHT OF GOD

The worth of souls is great in the sight of God.

When our young people fall, can you count the cost of it? Remember there is a price tag attached to every evil deed, and that price tag is a big one. The cost of sin is so great that it can hardly be measured by mortal men, but it must be counted in remorse, broken hearts, lost opportunities, and lost souls. Compare that price with the price of well-supervised, Church-sponsored recreation. Compare that price with the expenditure of time and effort required to conduct good M Men and Gleaner activity, or a good Boy Scout, Aaronic Priesthood, Junior girl, or Bee Hive program. Which price would you rather pay?

A wise man said:

Train up a child in the way he should go: and when he is old, he will not depart from it. (Proverbs 22:6.)

He did not say, neglect the child and let him run the streets. Neither did he say, forget the youth program of the Church, and let the children shift for themselves. The Lord loves the children; it was he who said:

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. (Mark 10:14.)

Do we ever forbid the children? When we close the doors of our recreation halls most of the year, do we forbid the children? When we fail to adopt the youth program of the Church, which is specially designed to bring the children unto the Lord, do we forbid the children? The Good Shepherd not only said, "Feed my sheep," but he also said with great emphasis, "Feed my lambs." May we do so, I pray in Jesus' name. Amen.

### ELDER ANDRE K. ANASTASIOU

*Former President of British Mission*

I feel it a great honor to stand before the Presidency and general authorities of the Church assembled in this great building, together with the multitude of Saints.

For twenty-eight years I hoped and prayed to be in Zion and to be inside the Tabernacle. This is a great opportunity and I feel very humble, indeed, standing before you, brothers and sisters.

It was my task to be called to preside in an acting position over

the British Mission from January 10, 1940 until May, 1944—for four years and five months.

May I take you back to the year 1937 when the British Mission of the Church of Jesus Christ of Latter-day Saints was celebrating its centennial. It is the oldest mission of the Church, the mission which contributed eighty-four per cent of Church membership, originally. It was our centennial. Our late President, Heber J. Grant, and President J. Reuben Clark, Jr., and Sister Ruth May Fox, and many others, came from Zion to Great Britain to celebrate our centennial. We learned the day and the hour when the train would arrive in London, at the Liverpool Street Station, so a group of about twenty young people of the MIA gathered to meet President Grant. After waiting some time, the train finally pulled into the station, and we eagerly looked into the windows of the carriages to see whether we could find President Grant. We were fortunate enough to be about the middle of the platform and his carriage pulled up just about where we stood waiting for him. As we stood there, irresolute as to what to do, one of the sisters touched my elbow and said, "Go on Brother Anastasiou, start," and we started singing "We Thank Thee O God for a Prophet." We didn't care about the porters and the people pushing by; we were so anxious to meet President Grant. We had never seen him before. We had heard of him, we had read his speeches, we had seen his pictures, but to see him in person was a great moment in our lives. And so as we sang that hymn, he came out of the carriage alone, as I remember it. He came to our group, took his hat off, and began singing with us. Before we finished singing he was crying. We looked upon him: a noble man, so humble in appearance, so simply dressed and we felt he was a servant of the Lord. I shall never forget that occasion.

The great moment of the Mission centennial was culminated in Rochdale, Lancashire, where we hired a town hall and many other places for our various conferences and meetings. And during the three days of jubilee and rejoicing, the President of the Church sounded the voice of warning. He said, "A day will come when every missionary will be removed from the British Isles." That was 1937. In 1939 Great Britain was again at war and every missionary had to be removed from the British Isles, literally every one. In World War No 1 there was a skeleton representation of missionaries from Zion but on this occasion every one had to be removed. President Hugh B. Brown said to me: "My passport has been cancelled and I have to go." He left London on January 10, at 10:00 o'clock in the morning, and we came to London at 2:00 o'clock in the afternoon. My coming to the Mission headquarters, brothers and sisters, and being called to do that work was not unexpected. Almost two years before that we lived in the little village of Bookham in Surrey. It is a picturesque little place. We had two other little villages nearby, Fetcham and Cookham, but we lived in Bookham.

Often we used to bring missionaries from London from our near-

est Branch, eighteen miles away. We would say to them: "Well, this is Fetcham and the next is Bookham but we'll never take you to Cookham."

One night while I was working on the translation of the Book of Mormon, into the Russian language, my mind was taken away from my work. I looked up into space, and saw in my mind's eye that we were leaving Bookham and going to London and that we were entering the mission home; it seemed a large home, and particularly I noticed a wide stairway, or staircase as we call it. At that time there was no large mission headquarters and no wide stairway. But by the time I was called with my family to take over the responsibility of presiding with two counselors, the war was upon us and the mission office was removed from 5 Gordon Square to the southwest part of London and there we found a large building, known as Ravenslea, and there, as we entered the building, was the wide stairway. We went up that stairway and stayed there for four years and about five months. I am just reminded that President J. Reuben Clark was the one to okeh the purchase of that building. I remember taking him in my car to Lavendar Hill; it was night, and he went and bought a torch, by that I mean a flashlight. I took him in my little car to Ravenslea and we flashed around with the flashlight, and he said finally, "Buy it, Brother Anastasiou." That was the mission headquarters, and it is still there now.

When the war began, Great Britain of course, was unprepared. The "gentleman with the umbrella" strove very valiantly to keep Britain out of the war, but the clouds of war hung very low. His Christian endeavor to keep peace in Europe unfortunately failed, because other forces were too strong for this kind Christian gentleman, Neville Chamberlain. But Great Britain, true to her principles of fair play and justice, kept her word to another small country. In this case it was Poland; in the last war it was little Belgium. In a dramatic moment over the BBC, Neville Chamberlain spoke these words, "Great Britain is again at war with Germany." We were unprepared, there was nothing we could fight with, no planes, no guns, no tanks, nothing at all. The British Navy, of course couldn't be taken ashore. The sense of duty for the protection of small nations, for taking care of the underdog, as we say over there, was the decision of the British people and the British nation. So everybody was called to war. All our Church members, male members, were liable to be called up. The first two or three months while we were in London, we anticipated bombing, but the first great task to face us was that most of our men were being called up for the armed services. However, we felt that we were entitled to some privileges as ministers of religion, or ministers of the Gospel. I went to the Ministry of Labor and National Service and appealed for exemptions. I said that we would like to be considered as other demoninations, who were entitled to their ministers being exempt from military service; not because we do not wish to share in the responsibilities of our country, but we need a



few men to administer the affairs of the Church. Very tactfully a representative of the Ministry with his secretary said to me: "Will you please call again, and we will consider your case."

Within about seven days I was back at the Ministry and was received by the same gentleman. And as we sat he gravely looked at me, and said: "Mr. Anastasiou, it is needless for me to say that the King needs every man." And as he said that I looked up at him and said: "Every man of our Church who has been called to service has responded and has gone, but may I state, very respectfully, that the King of Kings needs a few men to carry out His work."

As I said that he looked up at me and said: "You are right. How many men do you need?"

Within ten minutes the interview was over. Within a week we had a letter, an official document of the Minister of Labor and National Service, granting us exemption for all our men in major Holy Orders, which we knew to be the Melchizedek Priesthood. Those in lesser Holy Orders, the Aaronic Priesthood members, were not exempted. So we were able to keep some of our Elders in charge of the branches.

I am reminded of the fact that Elder Joseph F. Merrill remained in Great Britain during the year 1935, and I believe '36. It was his task to remove all the missionaries from Zion from administering the affairs of the branches. These brethren could see what was coming. When the war was declared the Saints said: "Why, President Grant's prophecy has been fulfilled. Every missionary, for the first time in the history of the British Mission, has been removed from this land."

And so we were not unprepared. Every branch was self-administered, and we began to take care of the 68 branches under our responsibility. While men clung to weapons of war in defending their country, in trying to help Poland and other overrun nations, some of us gave up our work and came and gave our full time to missionary work.

London, particularly, and many other large cities were in danger of destruction. Bombing began and it was very severe. Many people perished by day and by night. Latter-day Saints, I imagine, with the rest of the people prayed harder than ever before to be delivered from destruction. We spent nearly two years in cellars and shelters, hiding from destructive bombs, but I am grateful to say that not one Latter-day Saint perished in the destruction of the cities of Great Britain, not one.

I lay certain stress on "Saints." May I be permitted to say that we have defined some of our Church members as Saints, Aints and Complaints. Among the Saints, we have not lost a single one.

Some people said to me: "Brother Anastasiou, do you mean to tell us that not one member of the Church perished in that terrible bombing of London?"

I said: "Yes, it is true, not one Latter-day Saint." We lost one family whose mother was a member of the church but in name only.

We never knew her. We learned of the destruction of herself, her children, her husband and their home by a bomb, and that was the first time we knew that she was a member of the Church. She never came anywhere near the Church. Her old father, living in Manchester, sent us the word that his daughter and her whole family had perished in one of the bombing raids upon London. But among faithful Latter-day Saints it was a joy to see protection.

In some cases we lost our furniture, our windows, our doors, our ceilings but not a life. In the city of Liverpool, one of our Branch Presidents, Brother Patey told me a story which I shall never forget: One of those five hundred pound bombs fell outside of his little home, but it did not go off. The children immediately said: "Daddy, it is a D.A." A delay action bomb, and he said to me: "We began to pray," five children and the father, no mother. He is a widower. He said they all prayed so earnestly and when they had finished praying, the children said: "Daddy, we will be all right. We will be all right in our home tonight."

And so they went to bed, imagine, with that terrific bomb lying just outside the door half submerged in the ground. If it had gone off it would have destroyed probably forty or fifty houses and killed two or three hundred people, but the faith of that little humble family was so wonderful that I shall never forget it.

The next morning the A.R.P. Squad was on the scene. The whole neighborhood was removed for forty-eight hours and the bomb was finally taken away. When it was successfully removed the people were called back to their homes.

On the way back Brother Patey asked the foreman of the A.R.P. Squad: "Well, what did you find?"

"Mr. Patey, we got at the bomb outside of your door and found it ready to explode at any moment. There was nothing wrong with it. We are puzzled why it did not go off."

Brother Patey knew in his heart that it was not a puzzle, that it was not luck as the man said to him, "Lucky people you still have your homes to go back to." Brother Patey knew deep in his heart that it was the answer to a humble prayer of a good Latter-day Saint and his children.

He said to me: "I was so anxious that our Branch records in my home would not be destroyed." That was his anxiety.

Well, we had regulations by the hundred; we Latter-day Saints, condensed the principles of the Gospel into a kind of pill form. We said to the Saints: "Brothers and Sisters, if you need the protection of the Lord you must be true to the principles of the Gospel." We said: 1. Pray night and morning. 2. Keep the Sabbath Day holy. 3. Go to the house of the Lord and take the sacrament worthily. Don't bear false witness to it. 4. Sustain loyally the Church Authorities. 5. Pay your tithing and fast offerings. 6. Keep the Word of Wisdom, and 7. Do your temple work.

And members adhered to this. We called 101 full time mission-

aries and most of them went into the field without a penny, and yet everyone had the means. We called 425 part-time missionaries and every one gave us five hours a week for nearly two years, apart from their regular work. Our missionaries were asked to preach the Gospel and not to give talks. At testimony meetings we had marvelous inspirational occasions.

The police sometimes would come and say: "Don't you think it unwise that you should hold your services while the air raid is on? Think of the casualties you would sustain if a bomb were to fall upon your church." We said: "Thank you, officer, we recognize the danger but we feel safe in a dedicated building," and we never cancelled a single service. Many of our buildings, of course, had no windows and no ceilings. The government saw that we had roofs over our heads. We had hardly any heat and hardly any light.

I remember one testimony meeting when every Saint took one minute to bear a testimony, and one little old lady got up. She said: "Brothers and sisters, the testimony of the Gospel is burning in my bosom." And as she sat down, she said to her neighbor: "My dear, my feet are freezing."

We went throughout the mission, in accordance with the wishes of the First Presidency, once a year. We called young people to go on missions, saying to them: "Brothers and sisters, if you will answer the call of your brethren it makes no difference whether you have any means or not, the Lord will provide."

I must give way in a moment, but may I bear a testimony that I have seen the hand of the Lord move among those faithful Latter-day Saints in the British Isles. In Glasgow, Scotland, in 1940, was my first conference, and my first visit to Scotland. On the front bench there sat a young lady with her mother who was deaf and dumb and this young daughter used the sign language. She said to her mother: "The President is calling us to go on missions," and her mother said to her: "You go on a mission."

And so she came to me after the conference and said: "President, I am willing to go but—," she dropped her eyes, "but I have no money."

I said: "Sister McDonald, the Lord will open the way."

She was set apart the last thing on Sunday night—and I said: "I will write to you on Tuesday, when I get back." It took a day to get back to London, to my desk, and among the pile of letters there was the answer to the promise given to that sister. One faithful brother from the army wrote to me saying: "President, I would like to take care of a missionary for six months. Here is the check for the first month, and the others will follow." All of that money went to that sister.

Time will not permit me to say much more, but by the time my successor arrived back in Great Britain, President Hugh B. Brown, we had 75 branches in operation, everyone self-sustaining and self-administered, and it has been a testimony to me that "the rights of the priesthood are inseparably connected with the powers of Heaven,

but that the powers of Heaven cannot be controlled nor handled except upon the principles of righteousness," (Doc. & Cov. 121:36.) and such is my testimony to bear to you, brothers and sisters, that we have witnessed the hand of the Lord in our midst, by day and by night, and I rejoice in being with you today in Zion.

There are at least twenty or thirty young people in Great Britain today who were denied the opportunity to go on missions because of the war work. Now they are willing to go on missions anywhere in the world and the means will be found when they are called.

God grant that we may appreciate the blessings of this Gospel, I humbly pray, in the name of the Lord Jesus Christ. Amen.

#### **President George Albert Smith:**

Elder Andre K. Anastasiou of the British Mission has just finished speaking.

The Singing Mothers of the Jordan Valley Region will now sing "The Twenty-Third Psalm," by Shubert.

The closing prayer will be offered by President Merrill N. Warnick of the Timpanogos Stake, after which this Conference will stand adjourned until 2:00 this afternoon. The afternoon session will be broadcast over Station KSL, Salt Lake City, and KSUB at Cedar City.

The Singing Mothers sang: "The Twenty-Third Psalm."

President Merrill N. Warnick of the Timpanogos Stake offered the closing prayer.

Conference adjourned until 2 p.m.

## FIRST DAY

### AFTERNOON MEETING

Conference reconvened at 2 o'clock P.M., Friday, October 4.

#### **President George Albert Smith:**

This is the second session of the 117th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City.

The house is filled to overflowing and people standing.

There are present on the stand this afternoon all of the General Authorities of the Church, except Elder Stephen L Richards of the Council of the Twelve, who is detained at home under instruction of his physician; Elder Ezra Taft Benson, also of the Council of the Twelve, who is in Europe in charge of the European Mission; and the Patriarch to the Church, also absent on account of illness.

The proceedings of this session will be broadcast over KSL at Salt Lake City and KSUB at Cedar City.

We will begin the services this afternoon by the combined chorus

of the Singing Mothers of the Jordan Valley Region Relief Societies singing "In Thy Form." Sister Florence Jepperson Madsen is the director, and Elder Alexander Schreiner is the organist.

The opening prayer will be offered by President John K. Edmunds of the Chicago Stake.

The Relief Society Singing Mothers of the Jordan Valley Region sang: "In Thy Form."

President John K. Edmunds of the Chicago Stake offered the opening prayer.

Singing by the Singing Mothers: "My Redeemer Lives."

### ELDER JOSEPH L. WIRTHLIN

#### *Second Counselor in the Presiding Bishopric*

I sincerely trust, my brethren and sisters, that I may enjoy the Spirit of the Lord during the moment or two that I might stand before you.

I am profoundly grateful to the Lord because in this day and in this dispensation he has raised up a Prophet and prophets who have followed him. Through these prophets he has given his word to us that pertains to all of the phases and activities of life. I am thinking particularly now of that phase of our life that has to do with the law of the land. He made it known unto us through the Prophet Joseph:

According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; . . . And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (D. & C. 101: 77, 80.)

#### FREE AGENCY VS. FORCE

I have thought many times of the men who were selected by God in Revolutionary days to set up a government, a government predicated upon the great principle of free agency, that principle which was fought for in the councils of heaven when two of the Lord's sons stood before him, one of them advocating a plan whereby he would redeem all of the Lord's children that were to come to the new earth, whether they desired redemption or not; and the other one advocating a plan that he would extend to each man his agency to decide whether or not he would follow the commandments of God or whether he would follow the commandments of the opposite power. As a result of advocating these two plans, a great war took place in the heavens, and Lucifer, the Son of the Morning, was cast out; and from that day until now, these two great forces have been in a gigantic struggle. Jesus Christ came to earth and gave each and every one of us the right and the privilege to follow God's commandments as we saw fit, while, on the other hand, Satan has done all within his power to en-

snare the souls of the Lord's children and have them follow after him.

These two philosophies have been found in government. We find that in the days of George Washington, in the day of these wise men that the Lord raised up to found a republic, founded upon the principle of free agency, that there were those who opposed the idea; there were those who fought against the principles as advocated by Washington, Thomas Jefferson, and the Revolutionary fathers. And from that day until this, the world over, these two philosophies have been struggling with each other. The Lord gave Joseph Smith another revelation, one that should be a warning to all of us, with reference to the principle of force as advocated by Lucifer, for the Lord said:

And again, I say unto you that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land. (D. & C. 38:28, 29.)

#### DAINGEROUS TENDENCIES IN GOVERNMENT

I am sure that this revelation, brothers and sisters, pertains to this day and to this time. While our attention is attracted to foreign countries where there have been wars and where there are still wars, there are within the very borders of this great republic those who would change our form of government and who would force upon us the same type of government that Lucifer advocated in the councils of heaven.

Now these wise men that the Lord raised up during the days of Washington, Jefferson, Franklin, Robert Morris, and Hamilton, provided a pattern of government for us to follow, a pattern of government which has brought to us numerous blessings, a form of government that has made us the strongest, and, may I say, the richest nation in all the world, because it has been founded upon the principle of free agency. Every individual has had the right to do the thing that he has wanted to do in the fields of industry, agriculture, or whatnot. He has had the right to worship God according to the dictates of his own conscience. He has had the right to own property. He has had the right to speak as he sees fit, and he has enjoyed the privilege of a great and free press. But, on the other hand, we find that the philosophy of the evil one would teach us that, after all, our government should be centralized in the hands of one or two men. Some advocate changing the form of our government. They advocate regimentation of industry and labor. They advocate that deficit spending is the sure way to prosperity. They would pervert the Constitution. They have endeavored through the various educational systems of this great country to teach us doctrines that are contrary to the doctrines and the principles upon which this great republic is founded. They would restrict us in our religious worship. They would disrupt family relationships. And so as we compare

these two great systems, we can readily see that they are but a carry-over from that great battle which took place in the spirit world.

When I think of these wise men, George Washington and Jefferson and Franklin, I think of men who were servants of God, raised up for the purpose of establishing the Constitution and establishing this great government. Thomas Jefferson was endowed from on high with prophetic power. If you will study the *Doctrines of Democracy* as advocated by Thomas Jefferson one hundred thirty years ago, you will find that in many respects we have departed from the principles that made us a great and powerful nation.

#### JEFFERSON'S STATEMENT ON CENTRALIZED GOVERNMENT

Those who would change our form of government would centralize all its powers and functions into the hands of a few. Let us refer to this man of God, Thomas Jefferson, who was raised up by the Lord to help establish this great republic. What did Jefferson say with reference to centralized government?

Our country is too large to have all of its affairs directed by a single government, and I do verily believe that if the principle were to prevail of a common law being in force in the United States, it would become the most corrupt government upon the earth. What an augmentation of the field for jobbing, speculating, plundering, office-building and office-hunting would be produced by an assumption of all of the state powers into the hands of the general government. The true theory of our Constitution is surely the wisest and best, that the states are independent as to everything within themselves, and united as to everything respecting foreign nations.

Over the years that have passed, the states have given up many of their rights to the federal government. As a result, we are becoming a closely supervised nation in many respects. This man of God understood this and warned us and forewarned us to protect our rights as states and as individuals.

Jefferson foresaw the time when, should we be regulated in our businesses, in all our endeavors, there would come a day of famine. I shall read to you one of his statements: "Were we directed from Washington when to sow and when to reap, we should soon want bread."

We are living in that very day. We have seen the need for bread; we have seen the need for meat; we have seen the need for sugar; we have seen the need for many of the necessities of life. I am sure this wise man of God enjoyed the inspiration of the spirit of prophecy when he made the above declaration.

There are those who would change our form of government, would regiment us in all of our endeavors. It would be only a short time when men would be called to perform work whether they were qualified to do it or not. They would be forced into the harness of labor without any opportunity to express their own desires. Serfdom would soon dominate the lives of the people.

And again, this wise man of God saw that if there ever came a time when we were regimented that we would lose our independence, that we would lose all the blessings that have come to us through the Constitution of the United States. He said this, in speaking of regimentation, which is nothing more nor less than nazism, communism, or fascism, which are the forms of government that have shackled the peoples of Germany, Russia, Italy, and other nations.

Should we adopt foreign "isms,"

... it will be as in Europe, where every man must be pike or gudgeon, hammer or anvil. Our functionaries and theirs are wares from the same workshop, made of the same materials, and by the same hand. If the states look with apathy on this silent descent of their government into the gulf which is to swallow all, we have only to weep over the human character formed uncontrollable but by a rod of iron, and the blasphemers of man, as incapable of self-government.

### DEBT BRINGS SERVITUDE

Then there are those who would change our form of government, these wicked men that the Lord spoke of in a revelation to the Prophet Joseph as scheming and planning to do away with what the Lord had given us; one of their lines of attack is that of perpetual debt. It may be of some interest for you to know, and no doubt you already know it, that one of the greatest advocates of one of these "isms," Lenin, the great Russian revolutionist, said: "As far as America is concerned, we will let America spend and spend herself into bankruptcy, then we will take over."

What did Thomas Jefferson, this wise man of the Lord, say with reference to perpetual debt? He said:

I am not among those who fear the people. They are our dependents for continued freedom. And to preserve their independence, we must not let our rulers load us with perpetual debt. We must make our election between economy and liberty or profusion and servitude.

I hope we have not gone so far in this nation of ours that because of the profusion which we have had we have brought upon ourselves servitude.

Now is the time. Now is the time if we are to preserve our independence and liberty to let those know in whose hands we have given the affairs of government, that we are not going to stand for continued extravagant spending, for as surely as that policy continues we will face bankruptcy and with bankruptcy there will come that inevitable, dreadful thing that we call revolution. And with revolution comes the opportunity for those within the borders of our land who would destroy our government, to step in and take over. They would also change our form of government, and what did this wise man of the Lord, Thomas Jefferson, say with reference to this change?



I said to President Washington that if the equilibrium of the three great bodies, legislative, executive, and judiciary, could be preserved, if the legislature could be kept independent, I should never fear the result of such a government; but that I could not but be uneasy when I saw that the executive had swallowed up the legislative branch. When all government, domestic and foreign, in little as in great things, shall be drawn to Washington as the center of all power, it will render powerless the checks provided of one government on another, and will become as venal and oppressive as the government from which we are separated.

Brethren and sisters, these are the words of one of God's inspired servants, one of those whom he told us through revelation he had raised up to help establish the government of the United States.

#### BENEFITS OF FREEDOM

I ask you to compare the fruits of this great republic with the fruits of those nations where they have accepted or had forced upon them these "isms" of the evil one. For example, in the United States, with roughly six percent of the world's population in six percent of its area, America enjoys forty-four percent of the productive wealth of the world. Thirty million families live in American homes valued at a hundred and two billion dollars. They cultivate six and a half million farms with an estimated value of fifty-eight billion dollars. American families enjoy the use of twenty-five million automobiles, nineteen million telephones, and forty-five million radios.

And so I could go on and point out to you the fruits, the temporal fruits, that have come to us because we have had the privilege of living under a government founded upon the divine principle of free agency. These figures, after all, brethren and sisters, are a tribute to the wisdom of our system of government with its freedom and its individual initiative which have always been the urge to these accomplishments.

Now I ask you to compare these accomplishments and fruits with those nations that have adopted a system where men and women are regimented, where they dare not express their thoughts nor have the right to worship God as their conscience dictates to them. Have they achieved any such results as these? You and I know that they have not, and they never can, because so long as the individual is shackled, there will be no opportunity for individual progress. And one of the grand and glorious things about our republic is the fact that it is the individual that counts, and the state is but to serve him. He does not become a mere pawn of the state and a cog in a great machine; he is the objective of the government. And as long as the individual is the objective of this great government, you can rest well assured that we will continue to make progress and enjoy all of the blessings in the future that we have in the past.

#### CONSTITUTION SHOULD BE APPRECIATED

It is of vital importance that in our homes we should teach our

children that this great government and its fundamental law were given to us by God, that he inspired men who framed the Constitution of the United States. Oh, I am fearful that in our schools little consideration is given to the Constitution! I am fearful that our young men and our young women are not learning very much about this great republic, and that being the case, it is time that in the home we, as parents, take upon ourselves the responsibility of teaching the youth of the land the very truth that God revealed for the establishment of the Constitution of the United States and the organizing of our republic.

#### RESPONSIBILITY OF PUBLIC SERVANTS

It is time that public servants should look upon the matter of serving in government capacity as a great and a sacred calling, not one wherein they receive special benefits for themselves, but one wherein they are willing to serve the people to the best advantage.

Whenever I think of the obligation of serving in government capacity, there comes to mind one of those old patriots who lived shortly after the Revolutionary War and prior to the Civil War, Henry Clay. When he was about ready to lay aside the mantle that rested upon him as one of the servants of his great state, he said:

I can with unshaken confidence appeal to the Divine Arbiter for the truth of the declaration that I have been influenced by no impure purpose and no personal motive, have sought no personal aggrandizement, but that in all of my public acts, I have had a full and single eye and a warm and devoted heart directed and dedicated to what, in my best judgment, I believed to be the true interest of my country.

I would to God that every public servant should have that attitude, and I am sure if they had it, we should receive a service at their hands which would perpetuate and preserve the great principles that this republic rests upon. We have been blessed with prophets of God, who from time to time have called our attention to the Constitution of the United States as being a revelation from God.

Brigham Young declared, and I am sure he echoed the sentiments of all of us when he said:

We need to sustain the Constitution of the United States and all righteous laws. We will cling to the Constitution of our country and to the government that reveres that sacred charter of free men's rights and, if necessary, pour out our best blood for the defense of every good and righteous principle.

A Frenchman whom I do not know made this statement:

It has been stated that America is the only country that pretends to listen to the teachings of its founders as if they were still alive.

I humbly pray that we will more than pretend to hearken unto the teachings of the founders of this great nation, that we will make

their teachings a part of our religion to the end that we will become acquainted with these great men of Revolutionary days and revere them and hold them up as servants of God, which I pray we will all do, in the name of Jesus Christ. Amen.

## ELDER JOSEPH FIELDING SMITH

### *Of the Council of the Twelve Apostles*

My beloved brethren and sisters: With the help of the Lord, I hope to present to you one of the most vital principles connected with the gospel of Jesus Christ. And in order that I may get it before us properly, I intend to read statements from President Brigham Young and other Authorities, because their statements will have far greater weight than anything that I might say. What I am going to talk about is marriage.

### PRESIDENT BRIGHAM YOUNG'S COUNSEL ON MARRIAGE

President Brigham Young, in giving a counsel to the members of the Church said:

When a man and woman have received their endowments and sealings, and then had children born to them afterwards, those children are legal heirs to the kingdom and to all its blessings and promises, and they are the only ones that are on this earth. There is not a young man in our community who would not be willing to travel from here to England to be married right, if he understood things as they are; there is not a young woman in our community, who loves the gospel and wishes its blessings, that would be married in any other way; they would live unmarried until they . . . were as old as Sarah before she had Isaac born to her. Many of our brethren have married off their children without taking this into consideration, and thinking it a matter of little importance. I wish we all understood this in the light in which heaven understands it. (*Discourses of Brigham Young*, pp. 195, 196, 1934 edition.)

Again:

Be careful, O ye mothers in Israel, and do not teach your daughters in the future, as many of them have been taught, to marry out of Israel. Woe to you who do it; you will lose your crowns as sure as God lives. (*Ibid.*)

Now, I would hardly dare say that.

Again:

What was the cause of the first, or one of the first, curses that came upon Israel? I will tell you. One of the first transgressions of the family called Israel, was their going to other families or other nations to select partners. This was one of the great mistakes made by the children of Abraham, Isaac and Jacob, for they would go and marry with other families, although the Lord had forbidden them to do so, and had given them a very strict and stringent law on the subject. He commanded them not to marry among the Gentiles, but they did and would do it. Inasmuch as they would not do what he required of them, then he gave them what I call a portion of the law of carnal commandments. This law told them what they might

and whom they might not marry. It was referred to by the Savior and his apostles, and it was a grievous yoke to place on the necks of any people; but as the children of this family would run after Babylon, and after the pride and the vanity and evils of the world, and seek to introduce them into Israel, the Lord saw fit to place this burden upon them. (*Ibid.*, 196, 197.)

Again:

How is it with you, sisters? Do you distinguish between a man of God and a man of the world? It is one of the strangest things that happens in my existence, to think that any man or woman can love a being that will not receive the truth of heaven. The love this gospel produces is far above the love of women; it is the love of God—the the love of eternity—of eternal lives. (*Ibid.*)

### ADVICE TO MARRY IN THE CHURCH

Now this from President Joseph F. Smith:

I would rather go myself to the grave than to be associated with a wife outside of the bonds of the new and everlasting covenant. Now, I hold it just so sacred; but some members of the Church do not so regard the matter. Some people feel that it does not make very much difference whether a girl marries a man in the Church, full of the faith of the gospel, or an unbeliever. Some of our young people have married outside of the Church; but very few of those who have done it have failed to come to grief. I would like to see Latter-day Saint men marry Latter-day Saint women; and Methodists marry Methodists, Catholics marry Catholics; and Presbyterians marry Presbyterians, and so on to the limit. Let them keep within the pale of their own faith and church, and marry and intermarry there, and let the Latter-day Saints do the same thing in their Church. Then we will see who comes out best in the end. (*Gospel Doctrine*, p. 380. 1919 edition.)

This from Elder Orson Pratt, which was delivered by appointment and endorsed by President Brigham Young:

We cannot feel justified in closing this article on the subject of marriage without saying a few words to unmarried females in this Church.

(May I pause at this point long enough to say that while he is speaking to females, it is just as true of males, and we could insert that term just as well as to speak of females, so keep that in mind.)

You will clearly perceive, from the revelation which God has given, that you can never obtain a fulness of glory, without being married to a righteous man for time and for all eternity. If you marry a man who receives not the gospel, you lay a foundation for sorrow in this world, besides losing the privilege of enjoying the society of a husband in eternity. You forfeit your right to an endless increase of immortal lives. And even the children which you may be favoured with in this life, will not be entrusted to your charge in eternity, but you will be left in that world without a husband, without a family, without a kingdom, without any means of enlarging yourselves, being subject to the principalities and powers who are counted worthy of families, and kingdoms, and thrones, and the increase of dominions forever. To them you will be servants and angels—that is, provided that your conduct should be such as to secure this measure of glory. Can it be possible that any females, after knowing these things, will suffer themselves to keep company with persons out of this Church?

It matters not how great the morality of such persons may be, nor how kind they may be to you, they are not numbered with the people of God; they are not in the way of salvation, they cannot save themselves nor their families, and after what God has revealed upon this subject, you cannot be justified, for one moment, in keeping their company. It would be infinitely better for you to suffer poverty and tribulation with the people of God, than to place yourselves under the power of those who will not embrace the great truth of heaven. By marrying an unbeliever, you place yourselves in open disobedience to the command of God requiring his people to gather together. Do you expect to be saved in direct violation of the command of heaven? (*Millennial Star*, XV: 584.)

#### ONLY COVENANTS MADE BY GOD ARE ETERNAL

I have some other quotations on another phase, but I want to refer now to what the Lord has said in a revelation to the Church.

Will I accept of an offering, saith the Lord, that is not made in my name? Or will I receive at your hands that which I have not appointed? And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? I am the Lord thy God; and I give unto you this commandment—that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord. And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God. For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed. (D. & C. 132:9-14.)

Now, I challenge anybody on the face of the earth to disprove this argument. I say it is sound. It is common sense. It is the gospel of Jesus Christ. It cannot be successfully disputed. That being true, then the Lord says:

Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world. Therefore, when they are out of the world they neither marry nor are given in marriage; but are appointed angels in heaven; which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. (D. & C. 132:15, 16.)

#### IMPORTANCE OF ETERNAL MARRIAGE

There is much more here, and you are acquainted with it. I do not need to read it, but I want to call your attention to the fact that a great many of our beautiful girls and our fine young men that have been born under the covenant are being married out of the Church and out of the temple of God. Furthermore, I have discovered by reading the newspapers that the parents of many of these young people seem to rejoice in it, and so they put big articles and fine pictures in the papers in regard to the entertainments, the receptions, that are going to be given, and they seem to be very proud

of the fact that their daughters are to be married or their sons are to be married and they are going to be married by some minister of some other church, maybe by a bishop of this Church who can only marry them for time—he cannot marry them for eternity—and they seem to be happy about it. I do not know how they can, in the face of all that the Lord has revealed. For every contract, every bond, every covenant that is made that is not according to the Lord's will and commandment, and enforced by his law will of necessity come to an end. These young people who seem to be so happy now, when they rise in the resurrection, and find themselves in the condition in which they will find themselves, then there will be weeping and wailing and gnashing of teeth, bitterness of soul, and they have brought it upon themselves because of their lack of faith and understanding of the gospel, and from, I am sorry to say, the encouragement they have received many times from their own parents.

I am quite satisfied in my own mind that the parents are not teaching their children in the home the importance of marriage as the Lord has revealed it. Out in the world they have a false notion about marriage, because they have not the guidance of the Holy Ghost, and they cannot understand and properly interpret the scriptures.

The first marriage that was ever performed in this world, that is on this earth, let me say; not in this world, but on this earth—was performed before there was any death. What the Lord said in answering the question of the Jews:

... What therefore God hath joined together, let not man put asunder.  
(Matt. 19:6.)

means nothing more nor less than this: that where God joins in marriage, man cannot put it asunder. And the Lord never does anything just for time. Everything is for eternity.

#### TEMPLE FOR WORTHY MEMBERS

To those who are satisfied with a marriage for time only, I want to raise a warning voice, to both parents and to the children who have that sort of idea. Of course there are people who are not worthy to go to the temple, and therefore should not go to the temple. No one should go to the temple except those who are worthy, as the Lord has said, "who have overcome by faith," and are cleansed and are just and true. Then they can go to the temple. If they are unclean, if they lack the faith, they had better stay out until they get the faith and are clean.

I wanted to say those few things.

#### LORD'S COMMAND TO MULTIPLY

Now, just for a moment or two in regard to another matter closely connected with this. When young people are married prop-

erly, the Lord commands them to multiply. Now that is not in accord with the teachings of the world, nor the practice of the world, especially the practice, and so I want to read one or two other passages now; this from President Young:

There are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?—To prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can.

To check the increase of our race has its advocates among the influential and powerful circles of society in our nation and in other nations. The same practice existed forty-five years ago, and various devices were used by married persons to prevent the expenses and responsibilities of a family of children, which they must have incurred had they suffered nature's laws to rule pre-eminent. That which was practiced then in fear and against reproving conscience, is now boldly trumpeted abroad as one of the best means of ameliorating the miseries and sorrows of humanity. Infanticide is very prevalent in our nation. It is a crime that comes within the purview of the law, and is therefore not so boldly practised as is the other equally great crime, which, no doubt, to a great extent, prevents the necessity of infanticide. The unnatural style of living, the extensive use of narcotics, the attempt to destroy and dry up the fountains of life, are fast destroying the American element of the nation; it is passing away before the increase of the more healthy, robust, honest, and less sinful class of the people which are pouring into the country daily from the old world. (*Discourses of Brigham Young*, p. 197, 1943 edition.)

Now I think you bishops, you presidents of stakes, and you presidents of the quorums of the priesthood, ought to consider these things most carefully, and be prepared to teach the people that which the Lord would have them taught, and when our teachers go to visit them in their homes, let them teach the revelations of the Living God and magnify their callings. This I pray in the name of Jesus Christ. Amen.

## ELDER MILTON R. HUNTER

### *Of the First Council of the Seventy*

My dear brethren and sisters, it is in deep humility that I stand before you today. I have a prayer in my heart that God will sustain and be with me on this occasion.

### AS A MAN THINKETH

The ancient statement, "As [a man] thinketh in his heart, so is he," (Prov. 23:7) is a divine, sublime, and eternal truth. Every act that we have committed and every word that we have spoken have come about as a result of our thoughts. Your character and my character today are the results of the complete sum of all our thoughts. Thus a man is literally what he thinks. Every plant springs forth from its seed. So it is with the deeds of man. Every one of his

acts springs forth from the hidden seeds of thought. Our minds are as fertile gardens. If we plant in these gardens seeds of impure and unholy thoughts, these seeds grow as weeds and crowd out that which is pure and noble. Under these conditions, our lives become filled with filthy, ungodly, and immoral actions. Paul, the ancient Christian apostle to the Gentiles, warned humanity against sowing evil thoughts which always result in wicked deeds.

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. (Galatians 6:7, 8.)

In my humble opinion, there is no single passage of scripture that would do more toward saving the world from misery and destruction if the human family would heed its injunction. If all the holy scriptures were suddenly taken from mortal beings but one single passage, and if I were asked to select the passage which I thought would be of most benefit to the human family, I believe I would choose that statement made by Paul. Furthermore, I would print that statement indelibly on a large placard and hold it before the eyes of the people continuously.

Human beings are so prone to flatter each other and to use the art of sophistry that a true measure of character cannot always be accurately ascertained by the words we speak. We adults are not as little children. They are frank and honest in expressing their opinions. Perhaps that is one reason why Jesus declared that except we become as little children we cannot enter into the kingdom of heaven.

#### CHARACTER SUM TOTAL OF THOUGHTS

The only sure measuring rod of character, therefore, is the sum-total of all our thoughts. The claim has been made that if we could look into the hearts and minds of boys and girls and perceive their thoughts—especially their thoughts when their minds are operating undisciplined away from their daily assigned tasks—we could have a rather safe criterion by which to judge their future happiness and sorrow. It is a well-known fact that as thoughts blossom forth into actions, joy and sorrow are the results. Thus it can be said to a young man or to a young woman: "You tell me your thoughts, and I will tell you your future."

Jesus, the Master of life and salvation, proclaimed that:

... out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. (Matt. 12: 34, 35.)

Since all that is evil and all that is good in human nature comes forth from the heart of man, we shall be held accountable before the judgment seat of God for all that comes from the heart. In fact, the gospel plan of salvation proclaims that every man and every woman



who have their free agency to choose the course that they follow and who are mentally sound and capable of making choices are held responsible for the actions that they commit. God our Eternal Father is both merciful and just. He is very merciful in that he gave to the human family the gospel; and to be completely just, he requires each of us to obey every word that has come from his mouth.

#### RESPONSIBLE FOR OUR WORDS AND ACTS

Alma the Younger, a great Nephite prophet-teacher, declared that all men, women, and children who come into this mortal world will eventually be "brought before the bar of God, to be judged according to our works." If we have lived wicked lives while in mortality, according to this Nephite prophet, at the judgment day:

... our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us. (Alma 12:14.)

At the judgment day, so great will be the shame of those who have lived wicked lives in mortality that they will cry for the mountains to fall upon them and hide them from the presence of God. But this cannot be the case. Every individual will have to acknowledge that Jesus is the Christ, the Savior of the world, and that his judgments are just and true.

Alma was not the only prophet of God who declared that we shall be held responsible for every act that we commit, for every word that we speak, and for every thought that we think. Jesus who is the great Judge, Law-giver, and Savior of the world, proclaimed that we shall be held accountable for the secret thoughts of our hearts. He also declared:

I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (Matt. 12:36, 37.)

The Savior also maintained that all of our secrets eventually shall be made public. To quote his exact words:

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. (Luke 12:2, 3.)

If it is true that our bad unspoken thoughts are recorded against us, will it not be just as true that all our good thoughts unspoken, the kindness, tenderness, sympathy, pity, love, beauty, and charity that enter the breast and cause the heart to throb with silent good, find remembrance in the presence of God, also? Yes, I firmly believe that all of our good impulses and thoughts will find remembrance with the Lord just as much as will the evil that we have thought, said, or done; and certainly since God is our loving Father, he will remember

the good with a greater degree of satisfaction and joy than he will the evil.

### THINK PURE THOUGHTS

My friends, it will pay high dividends for us to guard our lips, as James, the ancient Christian writer, so plainly taught. "... If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." ... for the tongue which is unbridled "is a fire, a world of iniquity." (James 3:2, 6.)

If it pays well to guard our lips, it pays just as well and even better to guard our thoughts, for every word that we speak is preceded by the thought. We, as Saints of the Most High, should accustom ourselves at all times to think such pure thoughts that if our minds and hearts were laid open before the world, nothing would appear which when brought to light would cause us to blush. Since the key to every man is his thoughts, we should thoroughly understand that our habitual thoughts will completely determine our character, for the soul is truly dyed by the thoughts. Therefore, thought and character are one. Our reputation is what men believe us to be, but our character is what God and angels actually know of us. The Lord gave us the key in modern revelation by which we can build lives of righteousness:

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven. The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (D. & C. 121:45, 46.)

If we would do as the Lord has commanded, we could rest assured of receiving blessings in great abundance. Surely then we could sing with the psalmist of old:

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. (Psalm 24:3-5.)

God has revealed to us as Latter-day Saints the true plan of salvation; therefore, it is not only our opportunity, but, according to modern revelation, it is the duty of each of us to "serve him with all [his] your heart, might, mind and strength, that ye may stand blameless before God at the last day." (D. & C. 4:2) Let us heed the solemn warning found in Ecclesiastes which is one of the greatest statements in the Old Testament:

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring

every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Ecclesiastes 12:13, 14.)

### ROOTS OF SIN IN OUR THOUGHTS

Throughout history, men of God have put forth strenuous efforts to reform those individuals who have strayed from the path of truth into the byways of sin. Repentance has been their theme. It is true that repentance is the only pathway back from sin to God; but when one becomes steeped in iniquity, repentance is a long and difficult process. The Master Teacher had a more keen insight into the building of character than did any of the other great teachers of history. He declared:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matt. 5:27, 28.)

In this and similar statements Jesus declared that the roots of sin lie in our thoughts. This being true, the proper time to reform people is not after they have formed thought habits but to teach our children while they are in their childhood and youth to think no other than pure and noble thoughts. At that time their minds are clean and pliable, and it is possible for us more easily to implant in their hearts seeds of purity, truth, and righteousness. Surely, as the writer of the proverb aptly stated:

Train up a child in the way he should go: and when he is old, he will not depart from it. (Proverbs 22:6.)

### RESPONSIBILITY TO DEVELOP PROPER HABITS

Parents in Israel, a heavy responsibility rests on each of us to help our children develop proper habits of thinking. The Savior has laid the responsibility on us to be the principal agents in teaching our children the gospel plan of salvation. I tremble when I realize the responsibility that is mine as a father. To quote one of the commandments:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. And they shall also teach their children to pray, and to walk uprightly before the Lord. (D. & C. 68:25-28.)

Teachers throughout the Church who are working in the seminaries and institutes of religion, in the Sunday Schools, Primaries, and Priesthood classes, your opportunities and responsibilities are as great as any opportunities and responsibilities that can rest on

the shoulders of men. In your charge is given our most priceless blessing—our sons and daughters. It is your duty and calling to assist the parents in Israel in planting in the hearts of the youth of the Church seeds of thought that will shoot forth into deeds of righteousness. What greater calling could men and women have than to be the molders of character? May God bless you in your noble callings; and may he continuously bless every one of us that we may think pure and holy thoughts, for "as [a man] thinketh in his heart, so is he."

In conclusion, I desire to bear testimony that I know that God lives and is indeed our Eternal Father, that Jesus is the Christ, the Savior of the world, and that Joseph Smith is the Prophet whom God foreordained and sent into the world in the last days to establish the only true Church of Jesus Christ, which Church is endowed with power from on high to bring salvation to the human family. I also bear witness that President George Albert Smith is also a prophet of the Most High and that he holds the keys of the priesthood just as the other holy prophets have done. I humbly pray that God will bless us all in the name of our Lord and Savior, Jesus Christ. Amen.

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The Relief Society Singing Mothers and the congregation joined in singing the hymn, "We Thank Thee, O God, for a Prophet," by Norton, (Hymn Book page 152, L.D.S. Hymns page 298.)

### ELDER CHARLES A. CALLIS

#### *Of the Council of the Twelve Apostles*

"I can no more remember the books that I have read than the meals that I have eaten," said Emerson, "but they have made me." To countless thousands, who have basked in the spirit of the Book of Mormon, the truth that Joseph Smith spoke comes home to their souls. He remarked that "a man would get nearer to God by abiding by its [Book of Mormon] precepts, than by any other book."

#### TEACHINGS OF BOOK OF MORMON

The Nephite record testifies in a heavenly spirit to the truth that the Bible is true. They are one in God's hand to confound false doctrine and to establish peace in the hearts of men. This sacred book tells us that little children are alive in Christ. They need no baptism until they become accountable for their actions. For many years a great many good people believed in the doctrine of "infant damnation." They didn't understand; but the Book of Mormon brought into the world, into the hearts of men and women, the peaceable thought that children, though unbaptized, do not go to Hades.

A few years ago these people met in solemn convention, and

the action they took was a credit to their righteousness and to their sense of the justice of God. They passed a resolution repealing the doctrine of "infant damnation," and what a beautiful thing they did when they made that decision retroactive. President Woodrow Wilson, himself a member of that great body of good people that decided against the doctrine of "infant damnation" and declared "the decision retroactive," laughed and said, "Think of all those dear little babies that have been burning in hell so long; now they will all be released."

The Book of Mormon teaches the nobility of service. What is man without work? Work is known by the angels of God. They are immersed in its atmosphere, and that service is eternal. He is a poor "Mormon" elder, hardly worth his salt, who believes that when he goes to heaven, he will sit in inactive, endless bliss. Centuries before he was born in the flesh, according to the Book of Mormon, Jesus said:

... for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever. (II Nephi 29:9.)

And in another place he said:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (Pearl of Great Price, Moses 1:39.)

Think of it, brethren and sisters, our work is immortal. As Brigham Young said, "This life is a part of eternity."

I think the spirit of the Book of Mormon with respect to the character of Christ's work is wonderful. It entrances the soul. One of the prophets said of him:

... for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him. (II Nephi 9:5.)

My brethren and sisters, we do become subject to men in the flesh by the work of the ministry, but in God's own due time the people will look upon us as saviors upon Mount Zion, and they will become subject in a heavenly way unto those who taught them the gospel.

#### NOBLE CALLING OF WIVES AND MOTHERS

I think that the most wonderful being on the earth is a wife and a mother. To be a wife and a mother transcends in glory and in service all the missions she can perform, that is, preaching missions. And a mother, uncrowned by any visible diadem, is crowned with a diadem of affection; she becomes subject unto her children, and by and by they become subject unto her. Joaquin Miller, the poet, said:

Beneath our forty stars is she  
The purest woman, sweetest, best,

Who loves her spouse most ardently  
 And rocks the cradle oftenest:  
 Whose home is filled, whose heart is fed  
 With halo of a baby's head.

### ECONOMIC SYSTEM OF ANCIENT AMERICA

The Book of Mormon teaches us a glorious economic system. For nearly two centuries after the ascension of Christ, the people were covered with a mantle of the prosperity of Christ. There were no poor, no rich, no one in bonds, and I think that meant the bondage of debt, for debt is a grievous bondage, and we should steer clear of it. For two centuries they lived in peace; they had no strikes; industrial disturbances were not known; but by living the spirit of industry by the golden precepts of the Son of God they prospered and grew in the prosperity of Jesus Christ. God hasten the day when we shall work—the rich and the poor in the kingdom of peace—submitting our troubles to arbitration, for I know that deep down in the hearts of the captains of industry and also of the laboring men, there is an inherent desire to do unto others as they would have others do unto them. We let selfishness repress this feeling that God has placed in our hearts.

### IMMORTALITY TAUGHT IN BOOK OF MORMON

In the Book of Mormon we read of the great intermediate state, the great principle of immortality. Horace Greeley lost a boy five years old, and he said to a friend (I haven't time to quote it all):

Now all that concerns me is the evidence . . . that we shall live with and know those we loved here. . . . If I felt sure of the point of identifying and being with our loved ones in the world to come, I would prefer not to live long.

In our hearts, inspired by the Book of Mormon, by its holy and matchless spirit, and it is the spirit of Christ which runs through the Book of Mormon like a golden thread, we know that we shall meet our loved ones, be recognized by them, and we shall recognize them, and throughout eternity, believing that God is a God of work, we shall work with him as co-laborers.

A Presbyterian minister caught this flash of glory in service, and in a hymn which he composed, he said:

We serve no God whose power is spent,  
 Who rests amid his firmament.  
 Our God his labors but begun  
 Toils ever more with powers unspent.

God be praised for the glory of the resurrection, the beauty of eternal life, the knowledge that we shall live with each other, with our wives and our children, with our friends, and live with them in perfect understanding. Did not Paul speak of the whole family in heaven and on earth? These great sections are going to

be joined by the eternity and glory and power of the gospel which is the power of God unto salvation.

The Book of Mormon prophets give great comfort to this nation. They declared that this nation was set up by the Almighty and should be pre-eminent among the people of the world. It is pre-eminent in glory and in power, but alas, there are corroding and corrupting influences that are trying to sap the strength of this great republic. This republic is the house of our fathers, our fellow citizens, our friends, and our brothers, and with them we shall stand, by the grace of God, to contest the supremacy of any communist or foreign-born element who seeks to destroy the Constitution.

### NEW WITNESS THAT JESUS IS THE CHRIST

The testimony that the Book of Mormon gives us last of all—no, not last of all—from the first page to the last page, is that Jesus is the Christ. If we serve God, this nation will survive, but listen to this solemn warning: Moroni told the people of his day that this was a land of promise, and that God would not suffer any nation to dwell on this earth except they serve him, for if they departed from him they should be swept into the oblivion which lawlessness always provides.

Listen to Moroni's warning:

... this cometh unto you, O ye Gentiles, [this is of our day he is speaking] that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fulness come, that ye may not bring down the fulness of the wrath of God upon you as the inhabitants of the land have hitherto done. (Ether 2:11.)

Here is the warning of a prophet of God. He gives a glorious promise with this solemn warning attached.

Fellow citizens, shall we heed this voice of warning? Shall we bend our necks no more to the bondage, to the yoke of sin, but rising in the full fruition of righteousness, in the strength of God, may we stand before him, acceptable as a nation, correct in government, lenient to the poor, righteous in the sight of God; and, oh, how happy we shall be, and then, as Webster said, it shall not be written that this nation had a "decline and fall," for God is our strength.

The spirit and the main purpose of the Book of Mormon is

... to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations. (Book of Mormon, Title Page.)

May I humbly answer to this glorious declaration by testifying that I know that Jesus is the Christ, the Son of the Living God. He is the resurrection and the life, the author and the finisher of our faith, and if we will obey his commandments, this nation shall prosper and with him all of us shall go into eternal glory, is my testimony, in the name of Jesus Christ. Amen.

## ELDER ALBERT E. BOWEN

*Of the Council of the Twelve Apostles*

President Smith, in his opening address this morning, spoke about the present confused floundering of the world consequent upon a waning devotion to fundamental principles. Dr. Widtsoe adverted to the same theme and particularly as evidenced by the frustrations of men in their gropings after a longed-for peace without adherence to the principles upon which peace depends. There is one exemplification of the drift away from peace and a powerful contributing factor to the prevailing instability about which I desire to speak. I hope I may do so without offense.

## HISTORY OF REDRESS OF WRONGS

You all remember the accounts of earlier times when men took upon themselves the redress of their own grievances. If, for example, one killed a member of my family, I promptly went out and killed him or some member of his family. Then that family sought revenge against me or my family and so the course of reprisal and counter-reprisal ran, growing into family and clan feuds. In like manner, if one took or damaged the property of another, the injured one sought, through his own means, to recover his goods or their equivalent or to visit punishment on his despoiler. It is easy to see that there could be neither stability nor security under such a system. An orderly, stable society of individuals could not exist under such conditions. It was intolerable. The remedy, perhaps the only remedy, was to enact public laws applicable to all alike which defined the rights of individuals and provided remedies for the protection of those rights. A law defined murder and prescribed a penalty for him who committed it. Now if a murder were committed, it became not a private wrong against the murdered person to be avenged by his kindred, but rather an offense against the state which assumed the exclusive right to execute against the offender, the retribution of the law. The injured family may not always have been satisfied with results, but they had to learn to accept them. They no longer had a right to take punishment into their own hands and would themselves be subject to penalty if they did so. Similarly the law forbade theft and fixed the consequences for its violation. So if one's property were stolen, he did not seek by violence to recover it or to punish the offender. The state took care of that through its own processes. These more serious wrongs were called crimes punishable by the state, not for restitution to the injured person, but for the preservation of public order. Other less serious trespasses were still recognized as offenses for the commission of which the injured one might seek recompense to himself. But his remedy was through the processes established by law and not by physical force or violence administered by himself. Thus, for example, if one wrongfully entered upon or occupied the



land or dwelling of another, the owner would file his complaint with the court. In orderly manner the cause would be heard and determined, and then the officers of the law would remove the trespasser, instead of the owner's seeking by violence to do that for himself.

### JUSTICE UNDER LAW

The finding of the judicial tribunal set up by the law ultimately became final, and the parties in dispute had to abide by it. Thus punishment of grievances, or protection of person and property, was taken out of the realm of private feuding and reprisals by physical might and put over into the realm of impartial judicial determination by reason and the application of principles of justice. This achievement marked a great day in the progress of civilization. Anarchy gave place to order, and it became possible for human beings to live together with a large degree of stability and freedom from haunting fears. Without such an accomplishment, large numbers of people could not have lived together.

### INDUSTRIAL DISPUTES

By now, someone will surely be asking what all this has to do with the purpose of a worshiping assembly such as is convened here today. I will tell you. I have presumed to present this sketchy background for the express purpose of drawing a parallel between that and the barbaric methods we now employ in our handling of industrial disputes. I have no hesitancy in saying that the strike is a totally uncivilized way of dealing with them. Strikes arise out of disagreements. Sometimes the dispute is between the employer and his employees; sometimes the employer has nothing to do with it, but it is between two different organized groups of employees, each claiming the right to negotiate with the employer. Sometimes workers are compelled to go on strike when they have no grievance at all and would prefer to go on working, but are compelled to walk off the job by the orders of the organization to which they belong. Sometimes they are voluntary members of such organizations, but often they are forced into membership against their will by violence or threats of violence. Often they are coerced into membership because otherwise they will not be permitted to work at all or to earn their daily bread.

Employees claim that they have long suffered injustices and are now balancing accounts, while employers assert that the demands of the workers are unreasonable and impossible of granting. Obviously, neither party to the dispute is in a condition to make an unbiased appraisal of the merits of these conflicting positions.

I am not here trying to fix the blame or to say who is in the right or to what extent. But I do say that such a situation breeds lawlessness, eventuates in anarchy, and will destroy any govern-

ment or society that does not find an effective way of dealing with it.

There is no more excuse for permitting those with an industrial complaint, real or fancied, sincerely entertained or shammed, to cover up a sinister purpose, to take into their own hands the redressing of their own grievances, than there is for permitting any private individual to take upon himself the satisfaction of his own wrongs of whatsoever nature without regard to the good order and welfare of the whole society.

There is no more justification for permitting an organized group to stop a farmer carrying his own produce, the fruits of his own toil, to market and tip over and break his truck and destroy his foodstuffs unless he will take on and pay another driver whom he neither wants nor needs, than there is for permitting a man whose son has been killed, perhaps in a brawl, to go out and without investigation kill the perpetrator of the death.

There is no greater right in an organized body to obstruct public streets or to throw picket lines in front of entrances to places of work and hold others out by violence, intimidation, threat, and injury than there is in any person whose property has been stolen to retrieve it by force of arms, killing or maiming if need be in the process.

Neither does it help the cause any to say, even though true, that workers have in the past suffered gross wrongs. An evil is never cured by transferring the power to perpetrate it from one set of hands over into the hands of those on the opposite side. Wrong is just as sinister and just as fatal to orderly living when perpetrated by one side to a controversy as if perpetrated by the other. Former wrongs are not righted by the commission of new ones by the other party.

#### DEFIANCE OF LAW DECRIED

Our method of handling these industrial disputes belongs to the age of barbarism and is a national disgrace. So long as we tolerate law defiance, disorder, private usurpation of the right to redress wrongs, we have no right to be castigating other nations for their delinquencies or to assume the role of instructor to them. If we cannot maintain domestic order, how may we hope to achieve international order, or to have persuasive influence in establishing it?

The crying need of this age is for men of stature and character in the seats of power—men who have the intelligence to discern the right and the courage to pursue it without regard to personal consequences to themselves or their ambitions, men who will not succumb to the lure of expediency, but who dare to stand on principle though they stand alone. There are too many favor-currying little men sloshing around in positions requiring big men of unwavering integrity to fill them.

Why should great cities be thrown into darkness and their citizens exposed to the marauder because two contending parties

choose to be belligerent? Why should water shipping and land transportation be stopped and whole innocent populations be reduced to hunger and cold and privation because two private parties, or perhaps only one of them, sets up its imperious will regardless of the good of the law-abiding public?

If laws are needed to define the rights, privileges, and obligations of the respective contenders, let such laws be passed, but let them be fair, impartial, and unbiased laws. You will never cure the evil with laws that shackle one of the disputants while leaving the other to roam at large with unrestrained license to do evil. If tribunals be needed to administer and enforce the laws, let them be impartially constituted, not packed with personnel so biased that their decision may with certainty be predicted before the cause is heard. And when a judgment has been rendered by a duly constituted tribunal, let that body not be dissolved and its judgment vacated under pressure and another tribunal set up to render the kind of decision the dissatisfied party wants. That practice only brings the whole system into disrepute and the government itself into contempt.

The authority of law must be preserved, orderly procedure maintained, the rights of the unoffending but suffering public made secure regardless of the wishes of the contending parties or the pressures they may bring to bear.

#### FUTURE FREEDOM OF RELIGION AT STAKE

Another reason for the appropriateness of this discussion here is that the whole future of freedom of religion is at stake. There is war between the concept of a free people under a free government and totalitarian government with its inevitable stifling of individual freedom. That warfare involves religion. If the insufferable and inexcusable condition now prevailing is not corrected, then free government will give way to some form of totalitarianism, whether the despotism of one man or of a class or group or even of the state will not much matter. And totalitarianism must always destroy religious liberty. Free government as we have known it, what commonly is spoken of as our democracy, is foundationed in the great spiritual principle of the supreme importance of the individual and the divine derivation of the human soul. This concept finds its highest political exposition in the Declaration of Independence which proclaims in words of fire that men at birth, by the creative's decree that gave them being—from the mere circumstance that they are men—are God-endowed with certain rights which are "unalienable" and which of right and by force of our basic law are inviolable and which no power on earth, not even the government itself, may properly infringe. Among these inalienable and inviolable rights are the right to life and to liberty. The right of man to liberty—to be free—is thus made coordinate with the right to life itself. The history of human struggle loudly proclaims that life without liberty is intoler-

able. For a fulness, the two must go together. These conceptions incorporated in the immortal Declaration are the product of more than a century and a half of the teachings of the Christian religion out of which they must draw their nourishment. If this wellspring is suffered to dry up, then individual freedom will wither and die.

### CHRISTIAN RELIGION AND DEMOCRACY

For it is out of that religion that the whole concept of the common brotherhood of men as the children of the same God derives, each equal before the law. So intimately are the two intertwined that democracy and the Christian religion must survive or perish together. Neither has worked perfectly in human hands. But the failure of the perfect working of the principles of free government probably is fairly in proportion to the failure of men to live the Christian religion. The perfect working of the latter would insure the perfect working of the former. We may not, except at our peril, discard either of them. Together they have provided an atmosphere in which, in spite of imperfections, we have lived and flourished as has no other nation in recorded history. It is important to note that in those countries where freedom has perished, there has gone side by side with its decline, a breaking down and denial of the Christian religion, and in that country where the breakdown has been most complete, there has been accomplished the most thorough regimentation of the bodies and spirits of men. But a superficial, unbelieving profession of the Christian faith will not withstand the disintegrating forces at play in the world today. Only a genuine, deep-seated religious conviction carried over into practice can do that. The disciples who established the Ancient Church were not men who rationalized Jesus and his doctrines away, nor were satisfied with proclaiming him merely a great ethical teacher. When Jesus asked his disciples, "Whom do men say that I am?" (Mark 8:27.) Peter gave him the various conjectures that men had ventured concerning him. Jesus then put it to him directly, "But whom say ye that I am?" Peter answered without equivocation or hesitancy, "Thou art the Christ, the son of the living God." (Matt. 16:13-16.) That is the kind of living faith which carried the Christian religion into ascendancy in the western world and ultimately gave to the world our democracy. It is the only kind of faith that can save the world from the unchristian doctrine of regimentation and authoritarian dominance over the lives of men.

It is that faith which it is the mission of the Church of Jesus Christ of Latter-day Saints to keep alive in the hearts of men and to perpetuate in this land.

### President George Albert Smith

I hope it will not interfere with what you are thinking about for me to say it is written by one of old "choose you this day whom

ye will serve; \* \* \* but as for me and my house, we will serve the Lord." To members of the congregation of the Church of Jesus Christ of Latter-day Saints there can be no middle ground. We must either serve God or mammon, and this Conference today has enjoyed the influence of the Spirit of the Lord because we have not come here to have our palates tickled or our fancies smoothed over, but we have come here in the spirit of prayer and of thanksgiving and gratitude to God. I am grateful that we have had this delightful experience today.

The combined chorus of the Singing Mothers of the Jordan Valley Relief Societies will sing, "Peace I Leave With You," by Roberts.

The closing prayer will be offered by President Howard S. Bennion of the New York Stake, after which this Conference will stand adjourned until 10:00 tomorrow morning, Saturday, October 5. The proceedings of that session will be broadcast over KSL at Salt Lake City, KSUB at Cedar City, and KID at Idaho Falls.

The Presiding Bishopric will meet the bishoprics of the Church in this building at 7:00 this evening. Presidencies of stakes and the General Authorities are invited to attend.

Tomorrow, Saturday morning, at 8:00 a.m. the General Welfare Committee will hold a meeting in the Tabernacle, to which all regional, stake, and ward Welfare officers and also all presidencies of priesthood quorums and teachers of Gospel Doctrine classes are requested to be present, and all others are invited who wish to attend.

The Relief Society Singing Mothers sang: "Peace I Leave With You."

Elder Howard S. Bennion, President of the New York Stake, offered the closing prayer.

Conference adjourned until Saturday morning, October 5, at 10 o'clock.

## SECOND DAY

### MORNING MEETING

The third session of the Conference convened Saturday morning, October 5, and commenced promptly at 10 o'clock.

#### President George Albert Smith

It is delightful to see this great auditorium filled to overflowing again. I may say for those who may not be able to find seats or standing room that the Assembly Hall is prepared to receive the overflow, with amplifiers, heat and everything comfortable. It is lovely to be here this morning in this great house that has become

sacred to us as a result of those who have worked here and served here and who have passed to the other side. I am sure that if they can see us this morning they will be happy that there are so many people coming to Conference when the world is in such distress.

President J. Reuben Clark, Jr., will conduct the services of the morning session.

### **President J. Reuben Clark, Jr.**

This is the third session of the 117th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are on the stand this morning all of the General Authorities of the Church, except Elder Stephen L. Richards of the Council of the Twelve, who is detained at home by his doctor's orders; Elder Ezra Taft Benson, also of the Council of the Twelve, who is in Europe in charge of the European Mission; and the Patriarch to the Church, also absent on account of illness.

The proceedings of this session will be broadcast over KSL at Salt Lake City, KSUB at Cedar City and KID at Idaho Falls.

We will begin the morning services by the Richfield Combined Choruses singing: "How Excellent is Thy Name." Elder Arden Peterson is the director and Elder Frank W. Asper is the organist.

The opening prayer will be offered by President Edgar B. Brossard of the Washington Stake.

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The Richfield Combined Choruses sang: "How Excellent Is Thy Name."

Elder Edgar B. Brossard, President of the Washington Stake, offered the invocation.

The Richfield Combined Choruses sang: "Beside Still Waters," by Hamblen.

## **PRESIDENT LEVI EDGAR YOUNG**

### *Of the First Council of the Seventy*

In connection with the voices of the servants of the Lord at this conference, the fundamental to be established in the hearts of humanity for the return of the world to God is the fact that the gospel of Jesus Christ is not a system of thought but a true revelation of God. God makes one man the channel of communication to other men. This channel is never closed.

Three things have the servants of God emphasized in this day: the immortal appeal to fortitude and faith; the returning to God through repentance; and holy baptism by immersion in the name of the Father, the Son, and the Holy Ghost.

... Go ye into all the world, [said Jesus our Redeemer] and preach the gospel to every creature. (Mark 16: 15.)

A century ago, the most majestic character of history gave us with other scriptures, the Doctrine and Covenants. In that book, man is carried to his high destiny. Man is divine. He is in the image of God. He has endless spiritual power and grace. Herein is the Prophet Joseph Smith's masterful idea. The soul's relationship to God. His was a sorrowful life, but he nurtured through all hazards the divine truths God revealed to him, and finally came triumphant when he left us these immortal words:

And now, remember the words of him who is the life and light of the world, your Redeemer, your Lord and your God. (D. & C. 10:70.)

His teachings lead us to the dominion of joy, as witnessed here today.

And so my brethren of the Holy Priesthood, go forth and remember:

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8.)

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

My brothers and sisters: To preface my remarks may I quote Paul:

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. (I Cor. 2:1-2.)

Today I wish to bear witness of Jesus the Christ and to quote the word of the Lord.

I read recently in a local paper of a pastor of a church in Illinois, who said that he felt the same reverence for Santa Claus that he did for Jesus Christ. He said:

I consider both of them to be folk tales, but in different categories.

He finds one difference, however; he does not question the fact that "a man named Jesus" did exist, and he regards Santa Claus as a "figure of the imagination."

In the magazine, *Time*, in a recent issue, a noted professor emeritus in one of our largest universities, was quoted at length on his rationalizing. To Jesus of Nazareth he gives human warmth; a great capacity for love; unusual understanding. He calls him a great humanist, a great teacher, a great dramatist. As a typical rationalization, he explains that Lazarus was not dead, but was merely

... brought "back to health" by Jesus, the power of mind and learning, and by the "therapy of his own abundant vitality!"

## JESUS LIVES ETERNALLY

I want to bear testimony today that Jesus is not only a great teacher, a great humanist, and a great dramatist, but is in very deed, the Son of the Living God, the Creator, the Redeemer of the world, the Savior of mankind. I want to testify further that he not only lived in the Meridian of Time for approximately thirty-three years, but that he lived eternities before this, and will live eternities beyond it.

He first comes into our knowledge in the pre-existent state, when with a host of spirits, he stood before his Father in solemn assembly.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. (John 1:1, 2.)

## PRIMEVAL GATHERING

The vision of this primeval gathering is recorded as follows:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them: thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Pearl of Great Price, Abraham 3:22-25.)

And one of the number proffered to go down to the earth and by compulsion, save all men, but another "like unto God" came forward with a plan of free agency by which the plan of redemption and exaltation would be offered by him to the people of the earth. And this latter plan, proposed by Jehovah, or Jesus Christ, was accepted.

... and the Word was God. . . . All things were made by him; and without him was not any thing made that was made. (John 1: 1, 3.)

## JESUS THE CREATOR

The time finally came when the earth was to be created.

And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth. (Abraham 4:1.)

And Jesus the Christ created the earth and gave it light and established upon it the plant and animal life, and finally man, created in his image.

In confirmation, he says long centuries later to the Nephites:

... I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. (III Nephi 9:15.)



After the creation, the Redeemer bears witness again to Adam:

And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will. (Pearl of Great Price, Moses 5:9.)

#### REDEEMER'S VISIT TO ENOCH

Generations later the Redeemer came again to the earth to visit his choice servant and mighty leader, Enoch, who because of his righteousness, was permitted to hear the voice of Jehovah. Enoch bowed himself to the earth before the Lord, and spake:

... Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me; for I am slow of speech; wherefore am I thy servant? (Moses 6:31.)

And the Lord spake unto Enoch, and said unto him: Anoint thine eyes with clay, and wash them, and thou shalt see. And he did so. (*Ibid.*, verse 35.)

And he beheld the spirit world and all creations not visible to the natural eye. From hills and high places, Enoch warned them, and

... no man laid hands on him; ... for he walked with god. (*Ibid.*, verse 39.)

In concluding his preaching to his people, he bore this testimony:

... I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory; And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face. (Moses 7:3, 4.)

The transgressions of the people of Enoch's generation continued unabated, for Noah comes forth to continue throughout the long years of his ministry, a vigorous warning and preachment against the sins of the world, which had become ripe in iniquity.

And thus Noah found grace in the eyes of the Lord; for Noah was a just man, and perfect in his generation; and he walked with God. (Moses 8:27.)

#### EXPERIENCE OF BROTHER OF JARED

Again at the time of the tower of Babel, the Lord Jesus came to earth when the Jaredites prepared to cross the ocean for the promised land, now known as America, and they went into the mountains and "did molten out of a rock sixteen small stones" (Ether 3:1), and the prophet entreated the Lord to touch these stones that they might shine forth in the darkness of the enclosed vessels to give light while they crossed the sea. And as the Lord touched each stone

... the veil was taken from off the eyes of the brother of Jared, and he saw the finger of the Lord; and it was as the finger of a man, like unto flesh and blood. (Ether 3:6.)

The prophet fell to the earth with fear lest he should be smitten,

... for I knew not that the Lord had flesh and blood. And the Lord said unto him: Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast; for were it not so ye could not have seen my finger. ... And when he had said these words, behold, the Lord showed himself unto him, and said: ... Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. ... Seest thou that ye are created after mine own image? ... Behold, this body, which ye now behold, is the body of my spirit; ... and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:6, 9, 13-16.)

### JEHOVAH SPEAKS TO NEPHI

Again Jehovah speaks. Some centuries later in what is known as the first year of the Christian era, the people on the American continent were watching for fulfillment of prophecy and for the signs of the coming of the Messiah. The wicked ones figured that the day had passed, but Nephi, being greatly concerned, prayed devoutly unto the Lord all day, at the end of which there came to him the voice of the Lord, saying:

Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given, and on the morrow come I into the world, to show unto the world that I will fulfil all that which I have caused to be spoken by the mouth of my holy prophets. (III Nephi 1:13.)

And that night the darkness did not come, and two days and a night were as one day, and the righteous people knew that that day would see the birth of the Savior of the world. A new star appeared as further evidence that the Christ was born.

And the Word was made flesh, and dwelt among us. ... (John 1:14.)

### BIRTH OF JESUS

And far across the ocean in the land of Judea that same star shone forth and led the wise men from the East to a stable out of Bethlehem. Here they found a babe wrapped in swaddling clothes and lying in a manger. Mary had become the mother of the Son of God. The shepherds called and paid homage, the angels sang hosannas and the Savior was born into mortality, into his flesh and blood tabernacle. And "his name was called Jesus." (Luke 2:21.)

And the child Jesus was presented in the temple and blessed by the righteous Simeon.

Little is known of the childhood of Jesus, but it is related:

And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him. (Luke 2:40.)

Again we hear of him in the temple at Jerusalem at twelve years of age:

And all that heard him were astonished at his understanding and answers. (Luke 2:47.)

He said to his concerned mother:

... wist-ye not that I must be about my Father's business? (Luke 2:49.)

Of his days of preparation we are informed:

And Jesus increased in wisdom and stature, and in favour with God and man. (Luke 2:52.)

### HIGHLIGHTS OF MORTAL LIFE OF JESUS

The mortal life of Jesus Christ is well known to us so we mention only a few highlights at this time.

John the Baptist, come from the wilderness and preached repentance.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. (Matt. 3:13.)

And when Jesus came up out of the water

... the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matt. 3:16, 17.)

We follow our Savior down the dusty roads of Judea over the rocky paths of the highlands and the sandy beaches of the seas, into the synagogues to reprove and rebuke, in the byways to call to repentance.

We find the Redeemer at the marriage at Cana turning water into wine; at the temple at Jerusalem where with his handmade scourge of small cords, he drove from the temple the desecrating traders and money-changers, saying to the cowards:

... make not my Father's house an house of merchandise. (John 2:16.)

The mortal life of the Lord was a hard one. He said:

... Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. (Luke 9:58.)

He was followed by great multitudes of interested disciples, curious sign-seekers, and critical annoyers with always the vicious lurking in the group, seeking his very life.

He came unto his own, and his own received him not. (John 1:11.)

Even in his old home town he was not appreciated, but was thrust out of the synagogue, out of the city, and led to the brow of the hill to be killed, but he escaped.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. (Matt. 4:18-20.)

And he saw James and John mending their nets and likewise called them and subsequently called other eight from all walks of life to lead his Church, and he "named them apostles."

### MIRACLES PERFORMED

The numerous miracles of the Redeemer brought him early attention. The curious followed with wonder; the believers looked on with awe, and because of his increasing popularity, his enemies followed to catch him in lawbreaking, that they might dispose of him.

He blessed loaves and fishes and fed thousands of hungry people. He placed his fingers in the ears of a deaf person, saying "be opened," and the man heard clearly. He "spit and touched" the tongue of one with an impediment in his speech, "and he spake plain." He touched the eyes of the blind saying, "According to your faith be it unto you, and their eyes were opened."

The multitudes marveled saying, "It was never so seen in Israel," as he cast out the devil. His enemies found him healing on the Sabbath and accused him when they heard him say to the man with a withered hand:

... Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. (Matt. 12:13.)

"We never saw it on this fashion," the people said as they saw the roof opened, a sick man let down at the foot of Jesus and saw him carry away his bed at the command: "—take up thy bed and go thy way—" and "Son, thy sins be forgiven thee."

He stopped a funeral procession and touching the bier of the son of the widow of Nain said, "Young man, I say unto thee, Arise." And he that was dead sat up and began to speak.

He astounded the people when he said to the dead daughter of Jairus, "Damsel, I say unto thee arise." They had laughed him to scorn, but now they were shocked when the damsel arose and walked.

The woman who for twelve years of affliction had "spent all her living on physicians, neither could be healed by any" ... "came behind him and touched the border of his garment"—and immediately was healed.

Again he forgave the sinner, stilled the tempest, cleansed the lepers, stirred souls, and raised the dead; even his friend Lazarus who was four days dead, and "by this time stinketh"—when the voice of Jehovah commanded: "Lazarus come forth."

### CLOSING EVENTS OF MASTER'S LIFE

And toward the end of his ministry:

... Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. ... While he yet spake, behold, a bright cloud overshadowed them; and be-

hold a voice out of the cloud which said, This is my beloved Son, in whom I am well pleased; hear ye him. (Matt. 17:1, 2, 5.)

Knowing that his hour had come he repaired to the room which had been prepared, and there he gave to his disciples the Last Supper, after which he retired into the Garden of Gethsemane, where he poured out his soul unto his Father:

... O my Father, if this cup may not pass away from me, except I drink it, thy will be done. (Matt. 26:42.)

Then mobsters came, headed by the betrayer.

They stripped him and put on a scarlet robe; they pushed down upon his head a crown of thorns, and placed a reed in his right hand and bowed the knee and mocked and spit upon him, and smote him on the head, and led him to Calvary to be crucified.

Between thieves he was nailed to the cross, and they parted his garments.

Those that loved him crouched about his feet and wept in their helplessness. As his life ebbed, he called:

... Father, forgive them: for they know not what they do. (Luke 23:34.)

... Father, into thy hands I commend my spirit: And having said thus, he gave up the ghost. (Luke 23:46.)

They took his body carefully down, and wrapped it in linen and laid it in a sepulchre.

The three days ended, and Jesus came forth as he had promised. His disciples, both women and men, had been to the tomb and found it empty and were surprised, still not comprehending the fact of the resurrection.

The same day he appeared in the locked room with his apostles and revealed himself to them, convincing them that he lived again. Many hundreds were similarly convinced.

Now his Church was organized, the program clarified, and leaders developed into whose hands he could leave his kingdom. And when his followers were gathered together in Jerusalem:

... he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1:9-11.)

#### CHRIST'S VISITATION TO WESTERN HEMISPHERE

On the western hemisphere, also, was darkness and destruction, cities burned, mountains leveled, and plains raised, and in the suffering and lamentations of the people a voice was heard among the inhabitants, explaining the disasters and saying:

Behold, I am Jesus Christ the Son of God. I created the heavens

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Second Day

and the earth, and all things that in them are. . . . I came unto my own, and my own received me not. . . . I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. . . . Behold, I have come unto the world to bring redemption unto the world, to save the world from sin. (III Nephi 9:15, 16, 18, 21.)

Again the Nephites were conversing about Jesus Christ, the sign of whose death had been given to them, and a small, penetrating voice came out of heaven, which pierced them to the very soul and caused their hearts to burn, and the voice again uttered these memorable words:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him. (III Nephi 11:7.)

And as they looked toward heaven:

. . . they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and . . . he stretched forth his hand and spake unto the people saying: Behold, I am Jesus Christ, whom the prophets testified shall come into the world. . . . I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, . . . the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them . . . saying . . . thrust your hands into my side . . . feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. (III Nephi 11:8-12, 14.)

And all the people felt the prints of the nails and of the sword and

. . . did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come. (III Nephi 11:15.)

And they worshipped him.

And he organized his Church here, and called his twelve apostles and taught them the doctrines and blessed their children. He restored sight to the blind, strength to the infirm, and wholeness to those who were ill, and after his impressive and continued appearances among them,

. . . there came a cloud and overshadowed the multitude that they could not see Jesus. And while they were overshadowed he departed from them, and ascended into heaven. (III Nephi 18:38, 39.)

Another day he returned, and when he blessed them, they were transfigured and became

. . . white as the countenance and also the garments of Jesus. . . . (III Nephi 19:25.)

A third time he retired to pray

And tongue cannot speak the words which he prayed, neither can be written by man the words which he prayed. . . . he came again to the disciples, and said unto them: So great faith have I never seen among the Jews; wherefore I could not show unto them so great miracles, because of their unbelief. (III Nephi 19:32, 35.)

Such great faith was manifest by his apostles that he touched with his finger the nine who were not to tarry. Again he departed from the earth.

#### VISION GIVEN TO JOSEPH SMITH

And time passed and the darkness of ages was beginning to be dissipated; the new world of America had been discovered, and honorable God-fearing people had settled upon it. The war had been waged and freedom gained, and religious liberty granted, and the Lord Jesus Christ appeared on earth again to restore and re-establish his kingdom upon the earth, and a young boy with an open and unbiased mind, knelt one beautiful spring morning in a grove, and prayed for light, and though the evil power attempted to destroy him, he was relieved by the appearance of a pillar of light above the brightness of the sun.

Joseph Smith continues story:

... It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said—pointing to the other—"This is my beloved Son, hear him." (*History of the Church*, Vol. I, p. 5.)

There followed warnings, instructions, and commandments and finally, as Joseph says:

When I came to myself again, I found myself lying on my back, looking up into heaven. (*Ibid.*, p. 6.)

Following this vision came numerous other visitations from heavenly beings, in the restoration of the gospel and the establishing of his kingdom upon the earth.

The work went forward, the Church was organized, the Book of Mormon was printed, the revelations were given, twelve apostles were called, the temple in Kirtland was built, and during the dedication of it in 1836:

... Joseph Smith and Oliver Cowdery retired to the pulpit, the veils being dropped, and there bowed in silent prayer. After rising from their knees the Savior appeared to them standing on the breast-work of the pulpit and blessed them, accepting the building in his name. (*Essentials in Church History*, pp. 191-192.)

#### TESTIMONIES OF CHRIST'S DIVINITY

And so, having traced the appearances of the Redeemer from pre-existence to date, we look forward now to his second coming as he promised. This promise will be literally fulfilled as were his many other promises, and in the meantime, we praise his holy name and serve him, and bear testimony of the divinity of his mission, with the prophets through the generations!

We testify with John the Baptist, who, as he saw the Lord approaching to him, saith:

... Behold the Lamb of God, which taketh away the sin of the world. (John 1:29.)

Not just a man of human warmth, but the Lamb of God.

We bear witness with Nathanael, an Israelite in whom was no guile:

... Rabbi, thou art the Son of God; thou art the King of Israel. (John 1:49.)

Not merely a great teacher, but the very Son of God.

We testify again with John the Beloved, who seeing Jesus on the shore, said with conviction, "It is the Lord!" not only a great humanist, but the Lord God of heaven.

And with Simon Peter, who, when asked by the Lord, "But whom say ye that I am?" said, "Thou art the Christ, the Son of the living God," (Matt. 16:15, 16), and received this statement from the Savior:

... Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:17.)

And finally, we bear witness with the Prophet Joseph Smith who was willing to give his life for his testimony, which comes to us in his own words as follows:

I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; ... I have actually seen a vision, and who am I that I can ... deny what I have actually seen? For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God, and come under condemnation. (*History of the Church*, Vol. I, pp. 7, 8.)

I repeat my testimony:

I know that Jesus, through eternities past and future, is the Creator, the Redeemer, the Savior, the Son of God. I bear it in his holy name. Amen.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

It's a thrilling sight, my brothers and sisters, to stand before you on this occasion, and I trust that you will give me your faith and prayers, that the short time I occupy, my words may be directed by the Spirit of God.

It is two weeks today since Sister Ivins and I finished a tour of the East Central States Mission which was the third mission that I had inspected during this season. I have met the sons and daughters of many of you, and I bring you, from them, a good word. I want to tell you that they are interested in their work, they are devoted to



it, and they are striving to the best of their ability and their utmost power to teach and preach the gospel of Jesus Christ. I pray that you will have faith in them, that you will have no misgivings as to their future, for they are in the hands of God and are striving to do his work. It was interesting to study with them their problems, and to strive to help them in the solution of these problems. One of the questions that they confront most often, is the statement of many people, "We could accept your teachings and the principles which you advocate, if it were not for the supernatural conditions that you allege surrounded the birth of your organization."

#### WORLD'S RELUCTANCE TO ACCEPT MODERN REVELATION

Brother Kimball has told us in the address which he has just finished, of the mission of Jesus Christ, of his appearance to the Prophet Joseph Smith. That seems the hardest thing for Christian people to accept when they think of us, for we allege in that statement that Christ is actually the Son of God, that God is a separate and distinct personage from Christ, and that man is made in their image. That statement topples the Christian idea which prevailed at the time of the Prophet Joseph Smith; it had prevailed for ages before him, and it still prevails. It is the most difficult thing for them to accept. It is miraculous that God and Christ should appear to a human being. At the same time, they will tell you that they accept without reservation the statements of the Bible, and some of them will go so far as to tell you they believe every word that is in it. When we read it, we find that one great prophet of God, Jacob, wrestled during the night with an angel from heaven. That doesn't seem difficult to them. We come down through history, and we find the Israelites in bondage in Egypt, their liberation necessary. We find that God, through the faith of those people, turned back the waters of the Red Sea, so that they walked through on dry ground, and the hosts of Egypt which followed were overcome by the returning waves, and the people were thus liberated. They accept that; it doesn't seem beyond their powers of belief. Those people wander on into the desert, and they find themselves thirsty. They want water, and Moses strikes a stone with his rod, the water gushing forth to quench the thirst of that unhappy people. They accept that. Then they find themselves hungry, and God causes them to be fed from heaven with divine food; and they accept that. Again we find a prophet who is able to call down from heaven fire to consume those who are obstructing the work of God. And thus it goes. We find the Savior himself, praying to his Heavenly Father in Gethsemane. These are all miraculous things, and people accept them more or less as in the ordinary events of the work of God, but they say, "Now why should there be a miracle in our day?" I can't bring myself to believe that those people were in any greater need of divine help than are people in our day. I can't bring myself to believe, either,

that they were any more dear to God their Heavenly Father, as his children, than we and our fathers and grandfathers. And I can't bring myself to believe that we are any more unworthy of the aid of God than they were. So to me, it seems a more or less proper thing and a natural thing, that God should so manifest himself.

#### PERSONALITY OF DEITY AGAIN REVEALED

To me that is the great and underlying reason for the restoration of the gospel in the latter days—the fact that people had come to misunderstand the personality of God; they had come to question his power of intervention in the affairs of men, and it was necessary that they should be taught again the things which they were taught in the testimony that was given at the baptism of Christ, and in the testimony that was given in the appearance of Christ to the Nephites. They were again to be taught that Christ is the Son of God. It is one of the most difficult things for sectarian peoples to accept because of the indoctrination that they have received over these many generations. That is one of the problems that your boys and your girls, young and old, have to present to the people in the mission fields.

Many of them have gone out, not knowing too well these things, sometimes because we at home have failed to do our full duty in explaining these truths to them. Some of us perchance depend upon our Sunday Schools, our Mutuals, and our priesthood quorums entirely for such instruction. But I feel that it is the duty of every father and every mother in Israel to see that their son and their daughter know these things, and to qualify them to testify to the world that it is true, that God came back and visited the Prophet Joseph Smith, and spoke to him thus bringing back to the world the testimony as to the true personality of God. I believe that they should further teach them the various and sundry teachings of the Church, regarding these things; baptism, repentance, faith in God, charity in their lives, chastity, and all the virtues that go to make fine men and women, so that those who may be called for missionary service shall go into the world fully convinced in their hearts that God lives; that he is the Father of their spirits; that he is the guardian of them all; that he actually has personal interest in our welfare; and that he can be sought in prayer for aid and assistance. If they go into the world understanding these things, they will be effective and efficient missionaries for the Church.

#### SPECIAL CALLING OF THE SEVENTIES

I represent the great body of the priesthood, whose purpose by ordination is to disseminate these truths. Many of those men have family obligations which prevent them from actually going into the world themselves to do this preaching, but they frequently have sons and daughters who can represent them, and I feel it is their duty,

after preparing those boys and girls, young men and young women for that work, to present them, even at a sacrifice, if you want to call it such, to the Church for the short period of time that is required in the mission field. That is the work of the seventy, to testify to the restoration of the gospel; and if they can't do it personally, why can they not do it through their sons and their daughters?

It is a pleasing thing to me that there is an increasing percentage of men in the missions of the world. It has been our experience in the stake missions, that as the percentage of men decreased, the hours required for baptism increased. It seems that there is a power in the priesthood of God that is necessary to the ultimate conversion of men. And I would like to see this percentage increase beyond its present status, both in the foreign missions and in the stake missions. When our stake missions began, we had a percentage of sixty from the seventies quorum, whose special duty it is to teach, and today that percentage is as low as thirty-five. I personally would like to see that restored to its original percentage, or better, so that the seventies of the Church will actually be doing the work for which they are set aside by ordination.

Now, that is our duty; it is the duty of the Church to break down the unfounded traditions of the past and to teach the restoration of the gospel. Every man who is warned should warn his neighbor. We are doing a valiant work, but we are likely not doing all we could and all we ought to do in this capacity.

I pray that God may give us a proper appreciation of our obligations to each other and to the world, that he may give us a proper understanding of the principles of the gospel, that may enable us to teach our young men and young women, our boys and our girls, our sons and daughters, the doctrines upon which they should rest their faith, in such a way as to build up in their hearts an undying faith regarding this great work in which we are engaged; so that at such time, when the Presidency of the Church sees fit to ask them for a service, they may be ready for it. May he bless us all, that we may live more near to him, that we ourselves may understand better our obligations to each other, that we may be able to purify our thoughts and our emotions and our actions so as to be worthy recipients of the Spirit of God, I pray in Jesus' name. Amen.

The Combined Choruses and the congregation sang the hymn, "Redeemer of Israel," by Phelps, (Hymn Book, page 194; L.D.S. Hymns, No. 231.)

### ELDER JOSEPH F. MERRILL

#### *Of the Council of the Twelve Apostles*

My dear brethren and sisters: In the few minutes allotted me, I shall not deliver a sermon or make an address or a speech. I propose to make a few remarks relative to a few current matters that I be-

lieve to be important. These remarks are made to Latter-day Saints only, and on my own responsibility. Others may listen if they care to. But since other people do not believe our religious teachings, it is hopeless to expect that they will be influenced by anything I say at this time.

### THE PRESENT SINFUL CONDITION OF THE WORLD

But to continue: We live in a sinful world. Much wickedness abounds. Crime is rampant and much of it goes unpunished, for many criminals are never even apprehended. Lawlessness is everywhere. There is also an immense amount of wrongdoing going on all the time that can hardly be classed as wickedness or crime. Selfishness, greed, smoking, drinking, profanity, Sabbath breaking, are examples. It is needless to say that any Latter-day Saint who indulges in any of these things, or in many others not mentioned, is violating his covenants. But since many Latter-day Saints do indulge, to a greater or less extent in these things, the need of repentance is ever present among us, and the obligation to repent is much greater with us than it is with other sinners who have not covenanted to keep the commandments of the Lord.

For of him unto whom much is given much is required. (D. & C. 82:3.)

### NEED FOR REPENTANCE AMONG LATTER-DAY SAINTS

Regrettable as it may be, sinful indulgences among Latter-day Saint people are often a real handicap to our stake missionary work because non-members see so much bad in many of us that they feel we should first convert ourselves. In other words, they cannot hear what we say because what we are rings so loudly in their ears. They would rather see a sermon any day than hear one. Our principles are lofty, but our indulgences often seem to belie our sincerity, "for a tree is judged by its fruit." For example, we teach total abstinence from the use of narcotics, and Utah is rightly regarded as a "Mormon" state—a state wherein our people are in the majority. Yet, reputedly reliable statistics show that Utah's people consume as much alcoholic beverage per capita as is consumed on an average per capita in the United States. According to official figures, during the fiscal year 1946, there was paid in Utah for liquor and tobacco, two hundred eighty percent more than was paid in the fiscal year 1941.

Yes, frankness compels us to admit that the sins of the world exist among us to a greater or less extent. For this reason, responsible leaders in the Church, the stakes, and the wards are continually calling our people, as well as the people of the world, to real, sincere repentance. Repentance from what, does someone ask? The answer is obvious: Turn away from and do no more those things that are out of harmony with the teachings of the Master, Jesus Christ. These are summarized in two great commandments—to

... love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. (Luke 10:27.)

#### MAN GIVEN POWER TO CHOOSE GOOD OR EVIL

Why love God, I was once asked. Because he is our Father who loves his children dearly and is the giver of every good we have. It is his work and his glory to bring to pass the immortality and eternal life of man, as he told Moses. Due to these facts, he has given us a way of life to follow, which, if we do, will bring us great joy both here and hereafter. But he does not compel us to pursue the way indicated. He has given us our free agency which we may exercise without severe condemnation only so long as we do not infringe upon the rights of our fellow men, and I repeat, only so long as we do not infringe upon the rights of others. But because of an evil power in the world during the life of the human family, many of the Father's children have yielded to temptation and departed more or less widely from the ways of the Lord. In consequence, sin, wickedness, and crime have developed among men, resulting in misery and suffering in various degrees, depending upon the extent of the departure from the divine path. The Apostle Paul's description of the last days certainly fits these times. He wrote:

... perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, ... incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God. (II Tim. 3:1-4.)

These deplorable conditions in the world are now even worse in some respects than Paul described them. Because of man's increasing power to control the forces of nature, he has multiplied the ways of injury both to himself and to his fellow men. As an example, we now have the atomic bomb.

#### PEACE CAN COME THROUGH FOLLOWING THE GOLDEN RULE

Up to this point, I have spoken only in general terms and have said nothing new. Let me now specify a little. The world at the moment is in a critical and very unsettled condition. Notwithstanding the fact that we have just emerged from the most widespread and destructive war the world has ever seen, there is little or no evidence that men have repented from the sins that brought on the war. The inhabitants long for peace, but there is yet no peace, because selfishness and greed are still dominant, and too many people are determined to get what they want, using to this end, any and every means within their power.

Some keen and wise observers in this country have recently asserted that the United States now faces the most critical period in its history. Various groups of men are striving to agree on terms of

peace, but success has not yet been sighted. The spirit of the Golden Rule does not yet dominate the hearts and minds of the negotiators, and so another war may be imminent; it is being talked of in hushed terms. Apparently it can be avoided only if certain great powers will recede from positions they have taken. During the recent war, ideals were set up and efforts to implement them are now meeting with determined opposition, just as was the case following World War I. This country fought then, as it did in the recent conflict, that war should be no more.

Why can't the same rules govern nations as govern individuals? In civilized countries, no two men can go at each other with their fists or guns without subjecting themselves to prosecution in a court. Why can't a similar rule apply to nations? Why is it legal to slay in masses and not in singles? Shall we not continue to hope and pray that efforts to outlaw war will soon succeed? God grant that this may be so, and that we shall not have to await the millennium for this great boon!

#### THE REPEAL OF CERTAIN LAWS URGED

But international war is not the only danger we face. The outlook internally is very dark. The struggle to get more and more for less and less seems to be growing in intensity and is spreading to more groups and individuals. In all of this, the idea of universal brotherhood and the Golden rule seems to be forgotten. Furthermore, the fundamental principle of the Declaration of Independence from England giving the right to the individual of life, liberty, and the pursuit of happiness is currently violated in the case of millions of people, not only by organizations, but in certain cases, I very much regret to say, apparently by the federal government itself. The right to labor is denied except through membership in organizations, exempt from rules and regulations that govern individuals and industrial organizations engaged in business. Equality before the law does not exist in the relationship of employers and labor unions. Why is this so? One reason is because too many politicians are so deeply afflicted with the itch for office that they will do nothing that is opposed by officers of labor unions. These organizations could be of great benefit to their members and still function within the letter and spirit of the divinely inspired Constitution as it was made by the Fathers of our Republic. The "closed-shop" and so-called jurisdictional and sympathetic strikes should be outlawed at once by the federal government and every state in the American Union. Shall America be as the founder-fathers planned—the land of the free and the home of the brave? If so, the repeal of some laws and the making of better ones is the need of the hour. Who can deny it?

#### LABOR STRIKES IN AMERICA

Let us glance for the moment at some recent events. Some

months ago, a great labor strike was called which directly involved hundreds of thousands of people and indirectly the entire country. An increase of thirty percent in wages was demanded in order that the same take-home pay, enjoyed during the war should continue. But it was requested that there should be no increase in the cost of living—a request impossible to implement. Those making these demands seemed to have forgotten that in order to hasten war production, war workers were given their wage demands and were thus placed in a highly favored class in comparison with all other civilians who received no wage increases. When these workers returned to civilian production, was it fair, right, and just to continue this discrimination? Remember that these discriminated-against civilians greatly outnumbered the war workers. But even so, the politicians know that the majority of the people are unorganized and that labor unions hold the balance of power in elections; hence their subservience to labor unions.

What have the great strikes of the last several months accomplished? Among other things, they have impoverished many of the members of labor unions and it will take years to recover all the wages lost during the prolonged strikes; they have increased the cost of living for everybody; they have brought labor unions into disrepute; they have delayed the production of much needed civilian goods; they have brought unrest, suffering, and uncertainty into millions of homes, and have thrown great multitudes on to public relief; they have brought indecision and trouble to the government, both federal and state, and have weakened the influence of America abroad. The method of the strike has been the mass-picket and the closed shop. What difference, in principle, is there between this method of holdup and that of a gun? In both, force is applied. Then are not both methods forms of robbery? And is not robbery intolerable to our American way of life? Does not freedom demand that all forms of robbery shall be outlawed? Shall not the cries of a suffering people be heard and relief be granted? Do we not need statesmen and fewer weak-kneed politicians in public office? Shall the selfish interests of a few continue to prevail over the interests of the many? Are not the interests of the public always involved in strikes and lockouts? Hence, does it not appear that a means of bringing peace to management and labor is an imperative need of the hour, if we are to revert to the way of life given us by the founders of our Republic—a way that made our country great? Various means to this end have been proposed by both writers and speakers; but as I see it, no means of bringing permanent peace can succeed unless they are characterized by the spirit of the Golden Rule. I discussed this phase in a radio address given last November, showing that fairness, right, and justice must be the basis of settlement to attain permanent peace. To this end arbitration courts seem necessary.

## A WARNING AGAINST COMMUNISM

I would like to call attention to what appears evident to me—the similarity of the spirit seen in some phases of certain labor troubles with that of communism as it exists in some parts of Europe. I again remind you that I am speaking to Latter-day Saint people. I ask your attention while I read a circular given to the people of the Church by the First Presidency ten years ago and published in *The Improvement Era* of August 1936. It is as follows:

## WARNING TO CHURCH MEMBERS

With great regret we learn from credible sources, governmental and others, that a few Church members are joining, directly or indirectly, the communists and are taking part in their activities.

The Church does not interfere, and has no intention of trying to interfere, with the fullest and freest exercise of the political franchise of its members, under and within our Constitution which the Lord declared: "I established . . . by the hands of wise men whom I raised up unto this very purpose," (D. & C. 101:80) and which, as to the principles thereof, the Prophet dedicating the Kirtland Temple, prayed should be "established forever."

But communism is not a political party nor a political plan under the Constitution; it is a system of government that is the opposite of our Constitutional government, and it would be necessary to destroy our government before communism could be set up in the United States.

Since communism, established, would destroy our American Constitutional government, to support communism is treasonable to our free institutions, and no patriotic American citizen may become either a communist or supporter of communism.

To our Church members we say: Communism is not the United Order, and bears only the most superficial resemblance thereto; communism is based upon intolerance and force, the United Order upon love and freedom of conscience and action; communism involves forceful despoliation and confiscation, the United Order voluntary consecration and sacrifice.

Communists cannot establish the United Order, nor will communism bring it about. The United Order will be established by the Lord in his own due time and in accordance with the regular prescribed order of the Church.

Furthermore, it is charged by universal report, which is not successfully contradicted or disproved, that communism undertakes to control, if not indeed to proscribe the religious life of the people living within its jurisdiction, and that it even reaches its hand into the sanctity of the family circle itself, disrupting the normal relationship of parent and child, all in a manner unknown and unsanctioned under the Constitutional guarantees under which we in America live. Such interference would be contrary to the fundamental precepts of the gospel and to the teachings and order of the Church.

Communism being thus hostile to loyal American citizenship and incompatible with true Church membership, of necessity no loyal American citizen and no faithful Church member can be a communist.

We call upon all Church members completely to eschew communism. The safety of our divinely inspired Constitutional government and the welfare of our Church imperatively demand that communism shall have no place in America.

Heber J. Grant  
J. Reuben Clark, Jr.  
David O. McKay



I have read this letter because I feel the need for it is more evident today than it was ten years ago. The spirit of communism is unquestionably wholly foreign to the spirit of true Americanism. As seen in the country where it has long been dominant, it is wholly atheistic; it denies the existence of God; as frequently manifested, it is extremely cruel and inhuman. Confiscation and murder have been employed to reach its end. It should be impossible to get any Latter-day Saint to give the least degree of sympathy to communism as it is manifested in Europe.

Brethren and sisters, there is but one safe course for us—which is to be steadfast, loyal, and true to the Church and its leadership. May the Lord help us to be so, I pray in the name of Jesus Christ, our Lord. Amen.

### ELDER MARION G. ROMNEY

#### *Assistant to the Council of the Twelve Apostles*

My brethren and sisters: This is a tremendous experience for me. I know that the importance of this occasion is far above personalities, but I never get up to address you in general conference but what something happens to my voice, and my spirit, and my body.

#### RESPONSIBILITY OF ADDRESSING A GENERAL CONFERENCE

I know the gospel is true. I doubt if I shall know it better, that is, with more certainty, when I stand before my Maker and give an account of the deeds done in the flesh. So I am not frightened on that account. But somehow it seems that the enemy of all righteousness keeps suggesting to me, "You can't do it; you can't address this great congregation in conference assembled."

I suppose the reason why the responsibility seems so great is that I accept, without any reservation whatever, the truth that this is a general conference of the citizens of the literal kingdom of God. I know that the Redeemer is here in spirit today, and I know that the men through whom he speaks to all the rest of his brothers and sisters now on the earth, all of God's children, are right behind me on my right. I know that if the Savior should come to earth today, he would come here. I know that you know that, and I know that you have come here to get spiritual food and to be built up in your faith.

And since I am called to speak, I know that I have the responsibility of giving a message worthy of this occasion, and so I pray that while I stand here, you will support me with your prayers. I want to say something that will be worth your while and that will help to build up God's kingdom in the earth. The thing I have had in mind to say has been referred to in almost every sermon given in this great conference. President George Albert Smith mentioned it. He said, speaking of world conditions, that there is no way to improve them

other than by obedience to the plan the Lord has outlined. Brother Widtsoe talked about the way to peace, and as I understood him, he said there is no way to peace except through obedience to those principles upon which peace is founded.

### THE PRINCIPLE OF OBEDIENCE

I want to say a word about the principle of obedience, and I pray that the Lord will bring the thoughts to my mind in organized fashion. We who are here have great hopes for peace in this world and exaltation in the presence of God in the world to come. That is our objective. We hope for something more than the rest of the world hopes for in this respect. We are no better than the rest of the world, let me say, except to the degree to which we accept the commandments of the Lord and obey them. But we have great hopes that we can gain an exaltation in the presence of our Heavenly Father.

It is my firm conviction, however, that the only saving hope we have in this matter, is that hope which is based upon a faith strong enough to impel obedience to the things which we know are right. I don't have very much respect for a man who testifies that he has faith in the principle of tithing, unless he lives it. Neither do I think his faith will do him any good unless he does pay his tithing. And I almost have contempt for the men who say they have faith in the leadership of this Church, who do not follow in their living the things which the leadership of the Church teach them. I refer, of course, to the men whom we sustain as prophets, seers, and revelators.

The principle of obedience to the laws of the gospel is fundamental. It lies at the base. The Prophet Joseph Smith learned it very early in his ministry. He learned it when he went that first morning, after the visits of Moroni, to the Hill Cumorah. He had gone there under the direction of the angel, who had told him that he should have no thought in mind other than to bring to pass the righteousness of God and the accomplishment of his purposes in the earth. Joseph's family was very poor, and as he walked toward the hill, he thought about the intrinsic value of the things that the angel had told him were buried there. He wondered if the plates, or something else to be found with them, could not be used to relieve the poverty of his parents and their family. When he uncovered the box and saw the gold plates, he reached to take them out and received a shock that set him back. He reached again and received a more severe shock. Then the third time, thinking all he needed was physical strength, he reached with all his might to take the plates and received still another shock which sapped his strength, and he cried out, "Why can I not obtain this book?" And unexpectedly to him, the angel said, "Because you have not kept the commandments of the Lord." And then Joseph received a great manifestation that I have not time here to tell you about, but it kept him reminded all the days of his life that he had to obey in order to receive the prom-

ised blessings. The angel told him that he could not get the plates then, and that he would not be able to get them until he was not only willing to obey the laws of God but also was able to do so.

#### OBEDIENCE BRINGS BLESSINGS

That is a great lesson we all must learn. The Prophet, later, through the inspiration of the Lord, stated the principle thus:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20, 21.)

Our obedience, brothers and sisters, must be self-impelled. We should not render obedience because we are forced to do it, or because the bishop is looking, or because the General Authorities are present. We must render obedience because we love righteousness and have a testimony of the truth in our hearts, and because we want to go back to our Father in heaven and help take all his children with us.

Furthermore, we ought to obey his commandments as they are given. We ought not to twist and turn and bend them to our will; we ought to obey them as they come from the mouths of these men who sit here on this stand, because they speak for God. If we do not, our faith is vain.

#### SAUL AND THE AMALEKITES

Now, I want to take an example from the Old Testament scripture to illustrate what I have in mind and to help drive this principle home. There was a very wicked clan of people, a nation, who lived in the days of Saul, known as the Amalekites. They had been wicked for a long time. Even back in the days of Father Abraham, they had persecuted the people of God, and he had said, through his prophets, on numerous occasions, that when they became ripened in iniquity, they should be destroyed.

That time came in the days of Saul. Through the Prophet Samuel, the Lord told Saul to go and destroy the Amalekites, every one of them and all their livestock. Saul went with his army and destroyed all the people except their king, Agag, whom he spared in violation of the commandment of the Lord. He likewise destroyed all the ordinary livestock, but when he came to the choice sheep, and the cattle, and the fatlings, and the lambs, the pressure of the people, who desired to possess them, was so great on Saul that he yielded and took them with him as he returned.

The Lord told Samuel what had happened, and Samuel went out to meet Saul, who greeted him with the salutation:

... Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the

sheep in mine ears, and the lowing of the oxen which I hear? (1 Sam. 15: 13, 14.)

Then Saul began to justify himself. He argued that his partial performance was a complete performance, and that he had done what the Lord had asked him to do. Samuel called to his attention that when he was humble, "When thou wast little in thine own sight," he said, the Lord took you out of obscurity, and raised you up, and magnified you, and made you king over Israel, and now you have chosen to disobey the commandment of the Lord. (See 1 Samuel 15:17-19.) Saul hit on the best excuse he could find when he said that they had brought the cattle and sheep and lambs and fatlings back to offer as sacrifices unto the Lord. He thus claimed to be relying on the commandment to offer sacrifices.

And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. (1 Sam. 15:22, 23.)

That brought something home to Saul. He was being told by the prophet who had anointed him king, that he had been rejected because he had not obeyed the Lord. He then showed some regrets. But he did not exhibit that godly sorrow which worketh repentance, but rather the sorrow of the world which worketh death. He asked Samuel to pray with him that he might again prevail with the Lord. Samuel said he could not do that, but at Saul's persistent urging he did so without success, for the Lord did not again accept Saul. You know the sequel. Saul lost his kingdom, and David was chosen to take his place.

#### FULL OBEDIENCE REQUIRED

Now, there are a number of things in this incident which can be applied in our lives today. First, Saul received his directions through the prophet living in his day. We come to conference to receive directions from the living prophets in our day. Second, Saul used his own judgment as to whether he would perform the commandment given to him, and decided that he would not do it exactly as he was commanded. And third, when he was called to account, he prevaricated about it. He said, "I have done it."

There is another very interesting thing about this incident. When Samuel confronted Saul with what he had done, Saul said, "Because I feared the people, . . . [I] obeyed their voice." That reminded me of the statement of the Lord in the third section of the Doctrine and Covenants, where he told the Prophet Joseph that he should not have yielded to the persuasions of men. This revelation was given, you will remember, after Martin Harris had lost the one hundred and sixteen manuscript pages of the Book of Mormon

translation. With Saul, it was the fear of the people, and with the Prophet it was the persuasions of men. The Prophet learned never to yield again.

That is where our temptations come from, my brothers and sisters. The people around us do not believe what the prophets say, and we yield to their arguments. I know, of course, that there is great faith in Israel, and I suppose you do not need this talk, but there are many people who do need it.

The other day I was at a conference not far from here, and a man stood up to talk, a humble middle-aged man who had a house full of children to rear with only a limited amount of means with which to do it. He said, "I want to tell you about a letter I received from my mother." And this is about what she had written in that letter: "My son, for many years I have been looking forward to the time when I would reach my present age, in order that I might receive an old age pension so that I would not need to call upon you for support out of your limited income. And now, just as I reach it, the Church says, don't take it. I don't know that I understand all the reasons why the Church says don't take it, but I do know that the Church has always been right. Therefore, please continue to remit each month." And the man said, "I am glad to remit."

#### ADAM'S IMPLICIT OBEDIENCE

I liked that. I like that spirit and that action. It reminded me of the obedience evidenced by our great progenitor Adam, the first man. He was commanded by the Lord, you remember, after he and Eve had left the Garden, that they were to build an altar and offer sacrifice, and he did it. He built an altar and offered sacrifices, and after many days an angel of the Lord stood by Adam and said,

... Why dost thou offer sacrifice unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. (Pearl of Great Price, Moses 5:6.)

What a lesson! Here was a man, a great man. In our understanding, he stands next to the Redeemer of the world. He built an altar and killed the offering and offered it on the altar without knowing why he did it. How men have changed! Had Adam been a modern, he would not have offered that sacrifice until someone had presented to him a human argument which to his mind justified sacrificing the animal rather than putting it in his cold-storage locker.

But, thank goodness, Adam was not a modern. He had faith, a faith which impelled him to obey the commandment of the Lord, and after he had obeyed he learned why the commandment was given. The angel told him that the sacrifice was in the similitude of the sacrifice of the Only Begotten of the Father, and he taught him the principles of the gospel, which Adam accepted and obeyed, thereby receiving all the blessings thereof which he never could have received without that obedience.

As Adam had to obey, so must we. God help us to listen to his living prophets and get their messages and obey them as they are given, that we may gain the great rewards which the Lord holds out to us, I humbly pray in the name of Jesus Christ. Amen.

**President J. Reuben Clark, Jr.:**

We shall now hear from Elder Joseph Anderson, the Clerk of the Conference, one of the most loyal, devoted servants who work in the cause of the Lord.

### ELDER JOSEPH ANDERSON

*Clerk of the Conference and Secretary to the First Presidency*

My brethren and sisters, this is truly a great honor; it is also a great shock. I have sat here in these conferences for now many years, in fact I think this is the fiftieth conference that I have helped to report. Many wonderful messages have been given to the people during that time. I have been inspired by them as you good brethren and sisters have been. However, this morning, I cannot think of a single word of any of those messages that I heard. I do feel sure that the spirit of the messages has continued with me!

It is a great privilege to serve in the Church of Jesus Christ of Latter-day Saints. It is a wonderful blessing to have a testimony that this is the true Gospel of Christ. It is marvelous to me, when I look back over the history of the Church, to realize the great progress and accomplishments that have been made. This Church which was started a hundred and sixteen years ago, with only six members of an average age of perhaps twenty-four years, just young men, today has nearly a million members on the rolls. During that time the Lord has inspired the leadership of the Church. The Prophet Joseph Smith gave to us the foundation of this Church, the fundamental doctrines, none of which we have had to change. While he, himself, was not an educated man in the sense that the world looks upon education, yet he drew to himself, to his aid, men of great education, men of great ability and men who had faith in his leadership.

Brigham Young, who succeeded him, was raised up by the Lord to perform the great work that he performed. He was truly a man of God. There were those who were willing to follow the Prophet Joseph who were not willing to follow Brigham Young. One man said of the Prophet Joseph, "I could follow that man to the ends of the world, but I cannot follow Brigham Young." He and some others led away groups from the Church, expecting to establish other churches, but they failed. The true and faithful and devoted members of the Church followed Brigham Young into these valleys of the Rocky Mountains. They were willing to lay down their lives for the Gospel and for the testimony that they had, for they knew that God had again spoken from the heavens. Many of them did lay

down their lives as they crossed the Plains. These men, the Prophet Joseph Smith, Brigham Young, and their successors, have been truly men of God, and they have accomplished the work that the Lord required at their hands.

It has been my good fortune to have the privilege of becoming well acquainted, intimately acquainted, with the leaders of this Church in our day, and I am very grateful for that opportunity. I can say to you, of them, as I have said of their predecessors, that they are truly men of God. When I first came into the office of the First Presidency, President Heber J. Grant was the President, and Charles W. Penrose and Anthony W. Ivins were the Counselors. It was a glorious privilege to be with those men, to hear their counsels and advice. Since that time they have passed away and others have come.

With President Grant, I have travelled from one end of this country to the other many, many times, and in Europe, in Canada, and in the Hawaiian Islands and other places. I think I knew President Grant as well as any man knew him. I have heard his testimonies borne in this tabernacle many times. I have heard his testimony borne in Europe, and in all these places I have mentioned. I have even heard him bear testimony to me alone, and I think that one of the things that will stand out in my memory regarding President Grant, as much as anything else, is the strong, vigorous testimony that he bore. He knew that the Gospel is true, and what I say of President Grant I can say of President Smith. President Smith is one of the most kindly, generous, lovable men that I have ever known. In fact, I do not see how one could be greater in those respects.

President Smith recently visited the Mexican Mission, and I had the opportunity of going there with him. I think he accomplished a wonderful work in meeting with the Saints in that mission. He impressed those who had drifted away from the Church, with the truth of the Gospel, and I am sure that a marvelous work was accomplished by him at that time. These men who are associated with him, his Counselors, the brethren of the Twelve and the other Authorities, I bear testimony to you are truly servants of the Lord Jesus Christ. Their only desire is the welfare and blessing of this people, and the progress of the Church of God upon the earth.

For me, it is difficult to understand how anyone who claims to be a member of the Church, especially one who holds the Priesthood of God, can question the counsel and inspiration that come from these men. As I say, I have been with them now over quite a period of time; I have heard their counsel, their advice, their instruction to the people; I have recognized the inspiration of the Lord to them. I have yet the first occasion to know of when they have been wrong, when they have deliberated upon a matter and then given instruction or counsel to this people. I know that the Lord is with them and I am grateful for the privilege of serving them.

Brethren and sisters, we have in the Church inspired leadership, the servants of the living God. My humble pleading to you

today is, that you will listen to their counsels, and that you will follow their advice. I doubt that they would have called on me to speak today had they known that I would speak along the line that I have spoken. I feel, however, that I should be remiss in my duty if I did not mention these things. The Lord bless us and help us to carry on the great work in which we are engaged, help us to sustain these brethren who stand at the head of the Church, not only by our uplifted hand but by our every act, I humbly pray, in the name of Jesus Christ. Amen.

**President J. Reuben Clark, Jr.:**

The Richfield Combined Choruses will now sing, "O Death, Where is Thy Sting?"

The closing prayer will be offered by President Elton L. Taylor of the Carbon Stake, after which this Conference will stand adjourned until 2:00 this afternoon.

The proceedings of the afternoon session will be broadcast over KSL at Salt Lake City and KSUB at Cedar City.

The Richfield Combined Choruses sang, "O Lord, Have Mercy," after which the closing prayer was offered by Elder Elton L. Taylor, President of Carbon Stake.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY

### AFTERNOON MEETING

Conference reconvened at 2 o'clock Saturday afternoon, October 5th.

**President George Albert Smith:**

The time has arrived for the beginning of our meeting this afternoon. The house is filled to overflowing and people standing in the gallery and in the doorways in the lower part of the house. I would like to suggest, brethren and sisters, that those of you who can squeeze up just one inch on a bench will give quite a number of people an opportunity to be seated. The Assembly Hall is open and is also warmed, and the radio is working over there.

President David O. McKay will conduct the services this afternoon.

**President David O. McKay:**

This is the fourth session of the 117th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City.



There are on the stand this afternoon all the General Authorities of the Church, except Elder Stephen L Richards of the Council of the Twelve, who is detained at home by his doctor's orders; Elder Ezra Taft Benson, also of the Council of the Twelve, who is in Europe in charge of the European Mission; and the Patriarch to the Church, also absent on account of illness.

The proceedings of this session will be broadcast over KSL of Salt Lake City.

We will begin the afternoon services by the Richfield Combined Choruses singing: "Sun of My Soul." Elder Arden Peterson is the director. Elder Frank W. Asper is the organist.

The opening prayer will be offered by President Henry H. Rawlings of the Franklin Stake.

The Richfield Combined Choruses sang: "Sun of My Soul."

President Henry H. Rawlings of the Franklin Stake offered the opening prayer.

The Richfield Combined Choruses sang: "O Lord Have Mercy."

### ELDER RICHARD L. EVANS

#### *Of the First Council of the Seventy*

First of all I should like to express my deep appreciation for my membership in this Church, and for my fellowship with you, my brethren and sisters.

#### A TRIBUTE TO JOHN H. TAYLOR

I should like to say, too, with what acute feelings I miss at this conference, the presence of my beloved associate, Brother John H. Taylor. We cannot be so closely or so long associated with such men, sitting in council in a common cause, with understanding and brotherly kindness, without feeling that someone as near as our own kin has gone from us. He was a gentleman and a servant of God, in every noble meaning of these two terms.

#### QUESTIONS TO BE ASKED OF OURSELVES

My thoughts have been directed by the remarks of several of my brethren, into channels somewhat different from those which I at first anticipated following, and I earnestly hope that I may be given utterance in talking my way through some of the things that have come to me during these last three sessions.

I recall a sentence from a magazine editorial of not so long ago, in which the writer asked the question, after addressing himself to the world in general and to the men and women of America in particular: "Are there any principles for which you would stand unflinchingly?" Before asking this clinching question, he invited at-

tention to the many acts of expediency and of compromise, and to the many motives which have prompted many actions and many decisions on the national and international scene. "Are there any principles for which we would stand unflinchingly?" This suggests a series of questions which we might well ask ourselves:

Is there any principle for which we would give up our comfort, our convenience?

Is there any principle for which we would give up some of our appetites and habits?

Is there any principle for which we would give up popularity?

Is there any principle for which we would give up our time, or our property?

Is there any principle for which we would give up being elected to public office?

Is there any principle for which we would give up life itself?

Fortunately generations of patriotic Americans and generations of members of this Church have answered these questions affirmatively many times over, and would again, I have no doubt. But so rapid have been the changes of the years in which we live, and so confusing have they been at times, that I am sure principles have been confused with some other things. And I am afraid we have sometimes let ourselves be over-impressed by the appeal of the word "change," without discriminating as between good changes and bad changes. We have sometimes let "change" come to be synonymous with "progress," which it is not. It may be, but is not necessarily.

### CHANGE NOT ALWAYS PROGRESS

As parents and as advisers of youth, we often feel our young people strain at the reins that wisely hold them back in some things, and one of the perennial remarks with which we are confronted, one which is supposed to be an unanswerable dictum, is the reminder that "times have changed."

Well, there is no argument about it, *times* have changed, but there are a good many things which have not changed, and it is our responsibility to distinguish between what may change without loss, and what may change in the name of progress—what changes are not good and do not constitute progress, but rather retrogression. Times may have changed, but human nature has not. Times may have changed, but the commandments of God have not, and neither have the consequences of disregarding them.

### SAFETY IN STRONG FOUNDATION

I recall having read some time ago an item, to me astounding and almost unbelievable, from an engineer's report as to the physical characteristics of the Empire State Building—an item to the effect that in a wind of high velocity, into the upper reaches of that structure—perhaps in the topmost tower—there has been built such flexi-

bility that it will sway in an arc as much as eight inches. As I recall, it would require about an eighty-mile wind to sway it to that extent, and it would move about six and a quarter inches downwind and back to about an inch and three quarters upwind—an almost unbelievable fact in a great and massive structure so seemingly solid. And up there it doesn't matter. It was built to take it. But I have often thought, and have sometimes given utterance to the thought, what would happen to the Empire State Building if some earth movement or some super force of some kind should shift its foundations eight inches. It would be but the prelude to destruction.

Our lives are lived, if we are to follow the path of safety and if we are to realize those things of which we are capable, on the foundational structure of the principles of the gospel of Jesus Christ, and by this test and standard all things must be proved. Now, up in the upper reaches, up in the superficial structure of our lives, there are many changes that can occur without any hazard whatsoever. It really doesn't matter whether we wear double-breasted or single-breasted suits, or whether ladies' shoes have holes in the toes when they buy them or after they wear them for awhile. These are the superficial changes which can sway in the wind without any damage to the structure. But any change which would shift the basic principles of our lives, must be resisted with every legitimate means of resistance. And it is up to us to teach our youth these basic principles, so that they will be able to discriminate and judge for themselves as to what changes are good, as to what changes conform to the standards of the gospel of Jesus Christ and are on the road toward eternal progress and what changes are actually retrogressive. Those who would advocate taking men back to days of serfdom and regimentation, to days before they had won their freedom, and the rights of free men, are the real reactionaries of the world, and they must be known for what they are.

#### THE UNCHANGEABLENESS OF TRUTH

I am grateful that I belong to a Church which will accept all the change of progress and which is committed to the principle of eternal progress. I am grateful that I belong to a Church which will accept all truth, no matter who discovers it, or where, or when. And I am also grateful for my membership in a Church which has within it the basic principles whereby we may judge the desirability or the undesirability, the truth or the falsity, of the changes, the theories, and all of the other passing things that come and go. Change may be progress or it may be disintegration. It isn't a word to be accepted without question, and it is not synonymous with either of these other two terms. May we help our young people to weigh, and may we ourselves weigh all things by these standards.

A number of references have been made in this conference, either by direct word or implication, to those who would change the

principles of government under which we live. As I see them, roughly they divide themselves into at least three groups. There are those who have chronic "changeitis." Perhaps they were born with it. It does not matter what it is, they're "agin" it. They are for changing whatever is; and if we should change to meet their present views, they would have some other views tomorrow. There is another group who are sincerely deceived, comparatively few in number, I would think, and there is a third group, who have their own motives, and who would use freedom to destroy freedom. And as they advocate the regimentation of men and the loss of liberties, they see themselves as the leaders of new movements, and not as the regimented. In their thinking, they are leading the parade; they are not in the rank and file. But seemingly they have very little to lose in a free country, because if they fail, they will claim the prerogatives and protection of free men, and will not expect to be punished in any manner. But if they win, they shall gain power, so they think or suppose, over other men's lives and properties and all that pertains to them.

### BASIC PRINCIPLES

But the basic structure of the gospel of Jesus Christ, which accepts all progress, and which accepts all truth is still founded on two cardinal principles, among others: the free agency of men, and the eternal permanence of the individual; and anything which is contrary to the operation or the belief or the free exercise of these two basic principles is change for the worse and not for the better.

May our lives be flexible enough to adjust ourselves to the changes of our time which are necessary or which are not destructive of basic principles; but may we be solid enough in our convictions, in our beliefs, and in our defense of them, to withstand all attempt to shift the foundations and bring the destruction that inevitably would follow.

Times have changed, but many things have not. May God help us to discriminate, and help us to help our youth to do likewise, that we may accept all progress and resist all disintegration and reversion to things from which we have emerged and which were bought at great cost, I ask in the name of Jesus Christ. Amen.

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

My brothers and sisters: In humility I ask for your help that what I may say today may be in that same sweet spirit which has been with us during this conference until the present time.

As the Savior and the apostles were on the shores of the Sea of Galilee on that early morning, Jesus asked Peter:

... lovest thou me more than these? ... Yea, Lord; thou knowest that I love thee. ... Feed my sheep. (John 21:15, 16.)

And the only excuse and likewise the only reason that any of us have for standing before you in this conference is that we shall feed you.

Brother Widtsoe yesterday made allusion to a principle, spoke somewhat about it, to which I wish now to refer. He spoke of our duties and our obligations as those who held the truth. It is a very great blessing, not only, to have the truth, but it imposes likewise a great responsibility. We of this Church are possessors of the truth in so far as it has been revealed, the ultimate truth, and we are the possessors and custodians of the power of the Holy Priesthood.

#### MORE BLESSED TO GIVE THAN TO RECEIVE

We speak often, and properly, of the great blessings which we have, the blessings that are given to us by the Lord. But sometimes I wonder if our thought may not be mostly concerned with what we get instead of what we give. In that great sermon of Paul to the elders of Ephesus, he said Jesus had declared:

... It is more blessed to give than to receive. (Acts 20:35.)

There is something very remarkable about what we have to give under the gospel plan. No matter how much we give of truth, of good example, of righteous living, our stores, our blessings increase, not decrease, by that which we give away. There are two or three miracles in the Bible that impress me in this connection. One was the barrel of meal which Elijah blessed after the good woman who owned it said that if she gave it to him it would take all she had. That barrel of meal, blessed by Elijah, did not thereafter fail. The more she took from it, the more she had to give. Elisha blessed that cruse of oil for the widow who was in dire debt and about to lose her sons as bondmen, so that she filled from that cruse not alone the utensils which she herself had, but those which, pursuant to the prophet's orders, she went out and borrowed. All were filled that she could obtain. The Savior on the banks of the Sea of Galilee fed five thousand with five loaves and two little fishes, yet when they had finished they gathered up twelve baskets full of what was left. So when on the plain he fed the four thousand, from seven loaves and a few little fishes.

And so it is with God's spiritual blessings to us. We have the truth; we possess the priesthood; both are given into our care. We are responsible for the use we make of them. We are expected to give out of our store all that we possibly can give away, and in proportion as we give unto others, we become thereby more and more enriched ourselves. "It is more blessed to give than to receive." I repeat, as possessors of truth, our mission is to minister therefrom to others. And the more of truth we give away, the more we shall have. The more we righteously use the priesthood, the greater its powers will grow in us.

## PRINCIPLES GOVERNING IN TIMES OF WAR

As all of you were, I am sure, I, too, was much impressed yesterday by the talk which Brother Bowen gave. As he proceeded, I thought perhaps it might be useful (and if I did not think it would, I would not proceed) if I were to trace out very briefly and imperfectly some of the principles governing the intercourse of nations in times of war. We have fallen just as far in our concepts there, as in the respects to which Brother Bowen referred. Brother Romney this morning referred to one of the terrible incidents in the Old Testament history where the Lord, not man, commanded the imposition by Israel of a penalty of the extermination of a people. In the early history of the world, wars of extermination or enslavement were more or less the rule. However, when the Roman Empire became all powerful, it adopted more temperate rules; it had more humane feelings about war, its deceptions, stratagems, and artifices. A certain honor was observed towards enemies, so much so, indeed, that it is said that on one occasion the Romans declined to recognize one of their generals in a victory he had won by using bribery. On another occasion they declined to take advantage of an offer made to them that by the use of poison they could accomplish the destruction of certain of their enemies.

## HUGO GROTIUS' WORK ON INTERNATIONAL LAW

However, after the fall of the Roman Empire, the world fell into the Dark Ages, and then apparently every excess that could be invented by man was practised as nations went to war. Things became so bad that finally at about the period of the Reformation, men's consciences became shocked at man's inhumanity to man, and they began to try to see if something could not be done to bring more humanity into the conduct of war. Along in the late fifteen hundreds a very great Dutchman was born, Hugo Grotius, who, in the course of his life, prepared the first great work on international law. In the preface to that monumental work which has stood as the great classic from that time until this (and you cannot reach much farther back when you go into international law of the modern time, than Grotius), as I say, in his preface, he made this statement of the reasons why he wrote this treatise:

I saw prevailing throughout the Christian world a license in making war of which even barbarous nations would have been ashamed; recourse being had to arms for slight reasons or no reasons; and when arms were once taken up, all reverence for divine and human law was thrown away, just as if men were thenceforth authorized to commit all crimes without restraint.

Because of this condition Grotius wrote his work *De Jure Belli et Pacis*, which was the beginning of the bringing into war of something of humanity, if humanity may be properly spoken of in connection with war.

First, an effort was made to draw the distinction between combatants and non-combatants. War was to be waged between armies and not between civilian peoples. Statesmen and nations sought to relieve non-combatants from the woes, cruelties, and horrors of war. Old men, women, children, the decrepit and infirm were to be protected, not slaughtered. Many other humanizing elements came in, relating to prisoners of war and the treatment of wounded.

#### PRINCIPLE OF NEUTRALITY

When our nation was formed, we contributed to the world some great principles, among the greatest being that of neutrality, the intent thereof being to confine the war conflagration in as narrow a space as possible with the purpose of providing that the peoples of the nations that were not fighting might conduct their intercourse as usual. The miseries and woes of war were not to be inflicted upon innocent, disinterested peoples. We came to the brink of war in the last years of the eighteenth century to maintain this principle as applied to ourselves. The effort was to make it impossible to have what we have now come to glorify as "global war" and "total war." We then knew such a war was a curse.

#### RULES GOVERNING CIVIL WAR

Then came our own Civil War. Up until that time there never had been a written code of rules governing war between nations; and up until that time civil war was a war by traitors; those who were taken as prisoners of war were treated as traitors. But Francis Lieber, a political refugee from Germany, drew up for Lincoln what were known as "General Orders 100," which went out to the Federal armies in the field, and thereafter governed the conduct of our armies in the Civil War. These rules went further than any practice of nations up until that time in international war. These rules forbade the bombardment, without notice, of places where there were civilian peoples. It provided for the protection of museums, of libraries, of scientific institutions. These were to be saved from the ravages and destruction of war. Undefended towns were not to be attacked. Civilians were to be spared. Old men, women, and children, the wounded, all were to receive the maximum possible protection. As time went on and as a result of that code, other codes were framed by various international conferences, notably The Hague conferences of 1899 and 1907. Furthermore, they provided certain inhibitions on the waging of war which I think you might be interested in hearing me name. They adopted a declaration prohibiting the dropping of projectiles from balloons; they provided that poison gases should not be used; that poison itself should not be used. They repeated the prohibitions that undefended towns should not be bombarded. Family honor was to be respected; pillage and

rape and arson and the whole train of like crimes that we read so much about today were forbidden.

### WORLD WARS I AND II

Then came World War I, and we began to sag back into barbarism. World War II followed. All distinctions between combatants and non-combatants disappeared. This was inevitably so, if they used the kind of weapons they employed. So we had destroyed in England many towns, some of those suffering most being Sheffield, Hull, Manchester, Coventry, and London. There were many towns in Germany equally destroyed, including Berlin, and particularly Dresden, and as to this last city, some of our people, Americans, are affirming that the bombardment of Dresden (where it is said we killed in two nights more than two hundred fifty thousand people, men, women and children, including wounded who had been collected there) was in violation of a tacit understanding that if Germany would leave Oxford and Cambridge alone, we would not touch Dresden. I do not know how true this report is; but we know the result.

### TRAGEDY OF USE OF ATOM BOMB

Now do not forget that all of the nations had prepared before World War II to use aircraft; they had already used submarines in World War I; and we in this area know we were prepared to use poison gases. Then as the crowning savagery of the war, we Americans wiped out hundreds of thousands of civilian population with the atom bomb in Japan, few if any of the ordinary civilians being any more responsible for the war than were we, and perhaps most of them no more aiding Japan in the war than we were aiding America. Military men are now saying that the atom bomb was a mistake. It was more than that: it was a world tragedy. Thus we have lost all that we gained during the years from Grotius (1625) to 1912. And the worst of this atomic bomb tragedy is not that not only did the people of the United States not rise up in protest against this savagery, not only did it not shock us to read of this wholesale destruction of men, women, and children, and cripples, but that it actually drew from the nation at large a general approval of this fiendish butchery.

The other day there appeared in the *New York Times*, it may have appeared here, too, but I have it from the *New York Times*, an article which I shall read to you.

A new super-deadly poison, the most potent known to man, has been developed by the special projects division of the United States Chemical Warfare Service. [That is, it is officially developed.]

An innocent-looking crystalline toxin, the poison is so powerful that an inch-cube size of it, roughly an ounce, could kill every person living in the United States and Canada, silently and swiftly.

"If World War III comes, which we pray will never happen, it will be a



war in which most people may die from silent, insidious, anti-human weapons that make no sound, give no warning, destroy no forts or ships or cities, but can wipe out human beings by the millions," Dr. Gerald Wendt of New York City, editorial director of *Science Illustrated* magazine, declared in a General Electric Science Forum address.

Dr. Wendt said: "The United States has already spent \$50,000,000 in research on it, a small sum compared with the cost of radar and the atomic bomb. Most startling are two facts: These killers are invisible, microscopic in size, capable of spreading to reach every living enemy"; [I wonder how we are going to direct these killers so that they will work only on the enemy.] "and they can be easily and cheaply prepared by any belligerent who has as much as a brewery and the skill to operate it.

"If any small nation is competent in biological warfare, a large nation, even with atomic bombs, may be helpless against it."

There are other new biological weapons, Dr. Wendt asserted, that "operate through the slow agony of starvation. It is the attack on plants and animals."

### PROTEST AGAINST SAVAGE METHODS

Thus we in America are now deliberately searching out and developing the most savage, murderous means of exterminating peoples that Satan can plant in our minds. We do it not only shamelessly, but with a boast. God will not forgive us for this.

If we are to avoid extermination, if the world is not to be wiped out, we must find some way to curb the fiendish ingenuity of men who have apparently no fear of God, man, or the devil, and who are willing to plot and plan and invent instrumentalities that will wipe out all the flesh of the earth. And, as one American citizen of one hundred thirty millions, as one in one billion population of the world, I protest with all of the energy I possess against this fiendish activity, and as an American citizen, I call upon our government and its agencies to see that these unholy experimentations are stopped, and that somehow we get into the minds of our war-minded general staff and its satellites, and into the general staffs of all the world, a proper respect for human life.

May God give us the strength to stand in these times of stress and trial and crisis. May he give us the wisdom and the inspiration to put hate out of our hearts, a hate that is consuming us. May he give us the power as a people so to bring our influence to bear that men, mankind, may be saved, I humbly pray in the name of Jesus. Amen.

### President David O. McKay:

We have in the congregation today several returned mission presidents, some of whom have returned from their fields of labor as long ago as 1943, and others since that time. We have not had an opportunity heretofore to hear from them, but we shall have an opportunity to hear from a few this afternoon.

Elder John F. Bowman will please come to the rostrum after the Richfield Combined Choruses and congregation sing "Come, O Thou King of Kings."

The Richfield Combined Choruses and the congregation, sang:  
"Come, O Thou King of Kings."

**ELDER JOHN F. BOWMAN**

*Former President of the Central States Mission*

It is a thrilling experience, my brothers and sisters, to see this great congregation from this point. I had just about forgotten many things about my mission and concluded probably I would never be called upon to report my activities in the mission field. I want to say now, however, that that experience for a little over four years in the Central States Mission was the most thrilling experience in about fifty or fifty-five years of active service in the Church. It was a great thing to labor with your sons and daughters in the ministry and to learn of their faith and their ability to bring this great message of righteousness and salvation to those who sit in darkness. Through their humble efforts, while Sister Bowman and I presided over that mission, the membership of the mission increased from a few over six thousand to about eighty-two or eighty-three hundred. Over two thousand of that number were converts to the faith as a result of the humble, inspired efforts of the fine young men and women who labored in that mission.

It was a thrilling experience for us to live and to labor in that particular mission, one of the most interesting places in all the world and one of the most important. There are many things concerning that part of the United States that many of us, especially the younger generations probably have forgotten all about, or never knew. We lived in Independence, Jackson County, Missouri, which was on the western borders of civilization, at the time our Saints first went there. It is east of the Missouri River, which was the borderland of the Lamanites who lived beyond that river to the west. In those parts we have learned, through the inspiration of God to his servant, the Prophet Joseph Smith, that the Lord God Almighty planted His Garden, the Garden of Eden. That always thrilled us while we lived there. That was a sacred, hallowed, holy spot to us because the great beginnings of the world were there, and not on the eastern hemisphere, where it is commonly thought that they were. Of course we undoubtedly have in mind that in that day the earth had not been divided, that the earth was divided in the days of Peleg and as I remember it, that probably was a hundred fifty or two hundred years, after the flood. But the Garden of Eden was planted in what is known now as Jackson County, and the Lord God Almighty placed his great servant, Adam, in that garden and later gave him his wife, Eve, with the commandment that they should multiply and replenish the earth, that of all of the trees of that garden they might freely partake, but of the tree of the knowledge of good and evil they should not partake, but in the event that they

did partake of it, in the day that they should eat thereof, they should surely die.

It was an interesting thing to us to know that that happened there, that they did partake of the forbidden fruit, and as a result they were driven out of the garden, and there was brought about what we commonly know as the fall of man. After they were driven out of that beautiful place, Eve found that she was about to become the mother of a child, and they rejoiced before the Lord, that now they evidently were in a condition to fulfill that great commandment for which they were sent upon the earth, to multiply and replenish the earth, and they rejoiced before the Lord because of that blessing which was now to come to them. They went out of the garden, and it is interesting to know, as we understood it there and as I understand it now, that they went not far away. They traveled north-easterly, for about seventy-five miles, and there they lived in Adam-ondi-Ahman of which you read in the revelations of the Church, and that was the land where Adam and Eve dwelt. They may have traveled far, and possibly lived at times in the country that is now looked upon as the place where the race started, in the Orient, but in the valley of Adam-ondi-Ahman is where Adam dwelt, and when he was nine hundred twenty-seven years old, stooped with age, he called his faithful followers together in that valley to receive an accounting of their stewardships and to bless them, and on that occasion, certainly the most important gathering that had been held in the history of the world up to that time, Our Lord and Savior, Jesus Christ, appeared at that point upon this land, to bless Adam and comfort him in his old age, and Adam told his people what would happen, down to the end of the world. Those things are written, and in the future, probably not the far-distant future, we will have the history of the world, written in advance by Adam which will undoubtedly be a great blessing to us. There, three years later, Adam died, probably at Adam-ondi-Ahman, and was buried there. That makes that a very sacred place and one of tremendous interest. There, we understand from the prophecies of the ancient prophets and the modern prophets and revelators of our Church, Adam will sit as the Ancient of days upon his throne, and a thousand times a thousand will come there to pay homage to him and ten thousand times ten thousand will come there to receive judgment at his hand. Our Lord and Savior, Jesus Christ, will appear at that point and through the great conclave of Priesthood leadership that will be called into conference at that point in the next few years, we are inclined to think, our Lord and Savior, Jesus Christ, will appear and there he will be crowned King of Kings and Lord of Lords, the reign of Satan will be terminated and the kingdoms of this earth shall become the kingdoms of our God and His Christ, and He shall reign with his people forever and forever. Those are things of tremendous importance to us, and in that land you are reminded of them. I was glad to learn on a trip there about two months ago, shortly after

President Smith had been there, that he reminded the people of the tremendous things that are to happen there, the great things that have happened there and that the great Temple of the Lord, the new Jerusalem is to be established in that part. One of the greatest buildings that has ever been erected in the history of the world will be established in Independence, Jackson County, Missouri, and the glory of God will rest upon it as a pillar of cloud by day and a pillar of fire by night, and from that center will reign our Lord and Savior, Jesus Christ, and the law will go forth from Zion as the word of the Lord will go forth from Jerusalem.

We are thankful that we had the opportunity to labor there in that holy land, in that sacred place, because of the tremendous things that happened there and because of the tremendous things that are to take place. These things will happen there, my brothers and sisters you will find them written in the revelations. We haven't been excused from the great responsibility of building up the center place of Zion. Many of us think that we have the center place of Zion here. It is the center place now; these stakes will never be disrupted, but that is the center place of Zion, under the revelations, and that is where the great Temple will be built and people will be called there in the due time of the Lord to build up that place, preparatory to the coming of our Lord and Savior, Jesus Christ.

Now let me remind you of one thing in closing. From this pulpit, in 1898, President Snow, the Prophet, Seer and Revelator of the Church at that time, in answering some of the questions that were arising in the minds of the people as to whether they had been discharged from their responsibility pertaining to the building up of the center place of Zion, told the people: "We are not going back to Jackson County today, nor next week, nor next month, but I testify to you in the name of the Lord that we will go back there, and there are many, there are hundreds," and then he repeated it, "yes, hundreds sitting in this congregation who will live in the flesh to go back to Jackson County to assist in building the Temple." "This is important to us in that it indicates to us the nearness of the coming of our Lord, and the best council that I can think of to give to myself, to my family, and to you, my brethren and sisters, is the council that our Lord and Savior gave to his apostles, when they asked him when these things would be, that Christ was speaking of that would happen at the end of the world, and he stated, to watch and pray that ye be not taken as a thief in the night.

May the Lord help us to measure up to our responsibilities of carrying forward this great work, to preach this Gospel in all the world as a witness unto all nations as we are undertaking to do it now, with the realization that when we have filled our responsibility, then the end will come and our Lord and Savior, Jesus Christ, will come to reign personally upon the earth for a thousand years. May the Lord help us to do it, I humbly pray in the name of Jesus. Amen.

## ELDER WILLIAM P. WHITAKER

*Former President of Southern States Mission*

I am truly grateful for this day, my brethren and sisters. For about six years, since I was appointed President of the Southern States Mission, I have squirmed on my seat down there, expecting I might be called to this position. Now I have in mind, the opportunity of sitting in the audience and listening to these wonderful conferences, as you brothers and sisters now sit.

I have enjoyed greatly everything which has been said and done in this conference, as I do always in the conferences when I am privileged to attend. It was a great blessing which came to Sister Whitaker and me to be called into the Southern States Mission for a second time. Thirty years ago, we filled our first mission in the Southern States, soon after having been married, and were met there by President and Sister Callis, who opened their arms and welcomed us, at a time in our lives when we needed just such a welcome as they gave to us. We learned to love those dear people as we have learned to love few people in our lives. We see the great blessings which have come to the Southern States Mission because of their services. It was a great privilege to follow such men as President Callis, President LeGrand Richards, President Merrill D. Clayton, and others who had been there.

During the last three years we were there, that great mission grew from about twenty-two thousand members to more than twenty-five thousand. A little in excess of eleven hundred baptisms each year. Only you who have been in the Southern States can realize the kind of converts which are made in that mission. We have many of them here today. Many of them are among the leaders of this Church. Many of them are there on the old battlegrounds, spending their entire lives in preaching the Gospel to those whom they meet from day to day. I have often said it would be very difficult to go many blocks in that great mission without finding some person who would be willing and ready to hand you a tract and bear his testimony to you.

There were 92 branches in that mission when I left, several hundred Sunday Schools and several hundred Primary Associations. Many of these Sunday Schools and Primaries are out in remote sections where only a few families may participate, but our members are active in inviting their neighbors and their neighbors' children to attend. In that way the Gospel is being preached in a way that would astonish most of you.

It was a great blessing to us to receive some 450 of your boys and girls as missionaries, every one a splendid young man or woman, young men and women whose only desire was to serve God and do the thing which they were called to do. A great blessing came into our lives when we became personally acquainted with each one of the General Authorities of this Church. I have often said that if no

reward came to us other than just becoming personally acquainted with the General Authorities of this Church we should be amply rewarded for the time we spent as missionaries.

May God bless these great men who have been called, ordained and sustained to lead, guide and direct His Church here upon the earth in this, the last dispensation. I bear testimony to you that they are indeed prophets and apostles; they are indeed chosen servants of our Father in heaven, that they hold the power and the priesthood that was held by the ancient apostles and prophets, and that they have been truly and divinely commissioned to perform their great mission.

May God continue to bless President Meeks and those missionaries who continue to serve in the South. May He bless that wonderful people there, who open their homes and their hearts to the missionaries as they come to them, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

The speaker to whom you have just listened is President William P. Whitaker, who served in the Southern States. We will now hear from Elder George F. Richards, Jr., who served a few years ago in the North Central States.

We see in the audience Emile C. Dunn who has but recently been released, but who by appointment antedates any of these brethren. Brother Dunn will follow Brother Richards.

**ELDER GEORGE F. RICHARDS, JR.**

*Former President of North Central States Mission*

It would be difficult for anyone to occupy this position, before such a vast audience and on such a glorious occasion, without sensing deeply the responsibility of the few moments which might be used. In humility I appear before you at this time, and express sincere gratitude for the great experiences, privileges and blessings that Sister Richards and I enjoyed with your missionaries and the Latter-day Saints in the mission field, and for the special privilege which is incident to a mission abroad.

My brethren and sisters, the mission to which we were sent was in a splendid condition when we inherited it. Sister Richards and I always wondered if we might, through our faith and prayers and work, carry it on as well as the former President, Brother David A. Broadbent and his good wife had done; and we have lived to see the work progressing further since we left the mission field, under the leadership of President William L. Killpack.

I often said in the field, and also since returning home, that the authorities of this Church sent to us the very cream of the young men and women of the Church to serve as missionaries, and we shall

always feel that way about it. Their faith, their devotion, their wisdom and the knowledge they acquired, together with the Spirit of the Lord that gave them power to preach the Gospel and administer the ordinances, have been a very great inspiration to us. We had about two hundred and fifty-five missionaries during our experience. Our territory was large. The membership of the Church was about three thousand when we were appointed and did not change materially during the time we were there, but we accomplished some fine things. The Lord was with us, and I want to say to you, my brethren and sisters, as President McKay said in instructing us before we went out, that no one can accomplish anything in this work, the Master's work, without His help, without enjoying the Spirit of the Lord and the sustaining influence of him who restored this Gospel in this dispensation of the fulness of times.

The Lord sometimes lets us wait a long time for the answer to our prayers. He has let me wait a long time, but in every instance when I needed Him—and I need Him all the time and on special occasions—He has waited until I almost despaired but then came through with a full measure of support. I thank God for this in our missionary experience.

There could be no choicer people in the world than those good Latter-day Saints of the North Central States Mission. I thought while I was there and I still feel that if some of us at home could see the way the Saints live in the missions they would be ashamed that they do not take better advantage of the opportunities which are theirs here with the body of the Church. The members who served locally as missionaries, and all who helped the work of the Lord there, were wonderful people of whom we are very, very proud indeed.

My brothers and sisters, I have been deeply impressed by the words spoken in this conference session. When President Bowman referred to the location where he presided, I thought, too, of the instance of record in scripture of our Father Adam who was offering sacrifice. The scripture says: "After many days an angel of the Lord appeared unto him and asked why he offered sacrifice, and Adam answered and said unto him, I know not save God hath commanded me."

I wish every Latter-day Saint could get the import of that answer. Then the angel went on to say: "And this thing is a similitude of the sacrifice of the Only Begotten of the Father which is full of grace and truth; wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore."

That is the message given to Adam; it is a message we bear to the world; it is a message we should give unto ourselves and live by it. If we order our lives so that we will have the blessings of the Lord and the Savior's approval upon our actions we shall not need to worry as to whether or not there will be a place for us in the

mansions of our Heavenly Father when we have completed our work here; nor shall we need to be concerned about whether or not life will be sweet and joyful as long as we are permitted to live and serve in mortality.

I know the Gospel is true, my brethren and sisters. I know that God lives and I have borne testimony to the Prophet's experience, that glorious revelation of the Father and the Son, and also to the vitality of the Church brought down through the various leaders to the present time. God bless our leaders and may we be willing always to listen to their counsel and to live accordingly, that thus we may expect an eternal reward worthy of those who are good and true. May this be our desert, justifiably, I humbly pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

The speaker to whom you have just listened is President George F. Richards, Jr., formerly President of the North Central States Mission. We shall now go with Elder Emile C. Dunn to one of our Polynesian Missions, the Tongan Mission, where Brother Dunn and his faithful wife have served ten successive years.

**ELDER EMILE C. DUNN**

*Former President of Tongan Mission*

Your faces look almost too white. If they were brown I would feel more at ease in talking to you.

I have spent the last ten years trying to teach people who are honest in heart those things which our Father in Heaven desires that they should be taught. It was in 1936, March 12th, that we arrived in the Tongan Mission. Brother Wiberg was there. He had been there for two years alone.

We were happy to arrive in Tonga, and the Saints were ready with a feast, as the Saints of the Pacific Islands often do, a feast as a farewell for the mission president who was leaving and a feast for the new comers. They accepted us with open arms. They seemed happy to see us, and Sister Dunn and I were happy to see them.

In going to an island mission there is the problem of learning the language. All missionaries have to learn the language before they are of much value to the people there and to the Church. Sister Dunn did all she could while learning the language, helped me in writing and other things, and became acquainted with the Saints.

I wish to tell you a few things about the physical aspects of the Tongan Mission. It covers a space of six hundred miles and none of the islands is so large but what you could walk the length of the island in a day. Tongatapu is 35 miles long and 5 miles wide, and in the Hapai group there are over a hundred islands. In the Vava'u group there is one large island that is so cut up with water that it



is much quicker to get from one part of the island to another with a boat than it is to go around. Then we have two other islands which are new to the Church. In 1939 I felt impressed to send a missionary to Kepples Island Niuatoputapu. It was during a conference. I called two men, one young man and one older man, to go to this island, and I said, "Gather all the genealogy you can from that island and try and convert some of the people."

They went over there and two months later we received a wireless that four people had been baptized. The next February, I got on a boat and went over there, not thinking of how I was going to get back. I went over on a large steamer and went ashore. After I got ashore there were two sailboats there. I found that they were going around by Niuafo'ou and I concluded I had better stay there rather than go to Niuafo'ou which was another 200 miles west and then it would be 220 miles back to Vava'u. I thought I would rather wait and go back 160 miles straight south. So I stayed there. It was not until April that I was able to get off the island again, but during that time I visited every home on the island and copied all of the dates of birth, all of the marriage dates and the dates of death from 1888 on that island, and those were the first records I could find because they had had a hurricane and water had destroyed all of their previous records.

We have found since that my time spent there, through the providence of the Lord in keeping me there, was most profitable. Those records have been more valuable to the people in the Tongan Mission than any we have had, because many of the people go back to this island of Niuatoputapu where they stop. Then Niuatoputapu was the collecting place of the people from 'Uvea Samoa and Ni'ua and Niuafo'ou. They seemed to collect on this island, as it was in the center, and we found that from there a lot of our genealogy to these other countries could be traced.

In 1938 we were favored with a visit from Brother, now President, George Albert Smith. He arrived in Tongatapu early in the morning. A three-day conference was scheduled. Before we started the first meeting Brother Smith said to me: "Brother Dunn, what is our program?"

I said: "We are going to try and visit every person in the Tongan Mission."

He said: "Are they all here in Nuku'alofa?"

I said: "Not any of the other islands are here."

He said, "It will be difficult to go out from this island. I thought you would have all of the people here in Tongatapu."

I asked President Smith, "Did you come to see those who are wealthy, those who are strong in body, those who are able to travel around, or did you come to see everyone who is a member of the Church, and to contact all those who are not so fortunate, who are not able to go so far in sailboats?"

He said: "I want to see them all."

We had our conference in Nuku'alofa, then we got on a boat—I imagine it looked rather small to Brother Smith; the length of it was about half the width of this building. It rocked back and forth when it got out on the sea. We gave Brother Smith the bunk that was crosswise in the boat and he lay there and the waves rocked him to sleep. The next morning he awoke and said: "Why, we have soon made the trip up here to Ha'apai."

Then we went on to Vava'u and the Saints came to conference. Those who could not walk were hauled on trucks; those who could not see could get there and hear. Those who were weak in the faith, too weak to have travelled two hundred miles on a little sailboat, were able to get there, and the house, the Peter Pan Theatre, was filled to capacity.

If any person wants to feel the Spirit of the Lord he just needs to stand by the side of the pulpit and translate word for word the message of a prophet of the Lord, when he stands before the Saints and proclaims the Gospel to them through the inspiration of God. If you do not soften before the Lord in that situation, then you cannot be softened. I never felt the Spirit of the Lord so much in my life as when I was translating for Brother Smith, and saw those Saints just drink it in.

I feel greatly privileged through my missionary experiences. President McKay came to Tonga in 1921. I had the privilege of listening to him talk to the Saints there for almost a week. I listened to these two brethren talk about the Southern States Mission. I have always had a little feeling in my heart that I would like to go to the Southern States, simply because I was called there. My first missionary call was to the Southern States, but my father, who was called to Samoa in 1894, was unable to go. I always felt from the sorrow that was in his heart that he was not able to fill that mission, that he would like me to go there, so when the call came to the Southern States I asked President Grant if I might be privileged to go to Tonga or some of the South Sea Islands. I told him why, and he gave me that privilege.

I have not regretted my missions in Tonga. I spent four years there from 1920 to 1924. This time it has been ten short years, and the longer you stay the shorter they get. It seems like we would just get one yearly report out, send it to Zion, visit the mission a couple of times, teach the school for a little while, and there was another report on your hands. I could have stayed there for another ten years and I am sure that each year would have been shorter. I have not, as the Tongans say "fiu." That means, had enough. I have not had enough of missionary work. I can see too many situations in this world that need missionaries.

In those islands, there are Tonga, and Samoa, right out there in the middle of thousands of islands that have never been touched. I am very grateful that the missionaries were sent from New Zealand over to Rara-Tonga, because President Grant wrote me at one

time and said: "Brother Dunn, we would like to have you go over to Rara-Tonga and open up the work over there."

Rara-Tonga is an isolated place from Tonga. The two names go together but if you hear the names, Rara-Tonga is not Tonga. It is Maori because they have the "r" and we have the "l." In Tonga we call it Lalo-Tonga. In Maori they say Raro-Tonga. So, take the "r" from New Zealand and they speak nearer the same language.

It would have taken me on a trip to Samoa, New Zealand, back to Rara-Tonga, and then back to New Zealand and back to Samoa to return to Tonga. That would make about two thousand miles, or a little more, to get there and four thousand miles to get back, so I wrote and told them the situation, that I could only go over there once in six months, and I felt that if it could be worked from New Zealand, it would be easier to take care of. They did change and send missionaries from New Zealand and I understand now that there are 29 Saints in Rara-Tonga. It is quite a relief to me because I felt that there was a load on me, that I had not completed a job that had been given to me.

While I was in New Zealand I tried to fix it up for them. I went to New Zealand looking for a missionary for Tonga. The young man had married a Canadian girl and had gone through the Temple seven times in Canada before going back to New Zealand, and this young man was so desirous of going on a mission before they went back to Canada that he said: "I would certainly like to go to Tonga or some place on a mission."

I said: "Well, I am not the mission president any longer, but I can certainly speak to the mission president, and they need missionaries in Tonga very much."

So I spoke to the mission president and he asked: "Are you speaking for a missionary for Tonga or for Rara-Tonga?"

I said: "I don't care, Brother. I have interest in Rara-Tonga. If you will send those people over there I will be very happy." I hope that some day they will go over there.

I am grateful for the opportunities that have come to me to be in Tonga, in the Pacific Islands, and I am sure that any missionary who might go into the islands would be happy to have the opportunity of being there. There is one island near Samoa and near Tonga that has not been opened up yet. That is the Niue Island and they should have missionaries. Then we have planned on opening Rara-Tonga up. That is one out of about nine islands there. Then in the Savage group there are several islands; we have never had missionaries on Fiji and the people on the islands all through the Solomons have never had the Gospel preached to them.

We say that we have two thousand missionaries. Two thousand missionaries will never take care of the work when we start to work in Asia. Asia is a big country. We have not been in China lately; we have not been in Japan lately. And when were we in Russia? There is missionary work to be done. The Gospel of the

Kingdom shall be preached to "every nation, kindred, tongue and people, and then the end shall come."

We have heard about Jackson County, but Jackson County cannot be settled and the work finished until we have preached the Gospel to every kindred, tongue and people upon this earth. Who is going to do that? You and I, our sons and our daughters, and those who are honest in heart who will go out in the world, and spend their time, who will take their money and will devote their life unto God.

May the Lord bless us and help us that our testimonies will grow. I wish to bear my testimony to you, brethren and sisters, that the Lord will bless those who are honest in heart, especially those who are humble and prayerful, those who pay unto Him one tenth of that which He gives us.

When I went into the mission field the good Saints of Tonga were struggling along, trying to run their mission. The mission presidents had done all they could. Since that time prosperity has come to the country and they have been able to get out of debt. Now they support themselves. During the time we were there, tithing was preached to the Saints and many paid an honest tithing. I am sure that they were blessed because of paying their tithes and their offerings unto the Lord. I am a staunch believer in being honest in paying our tithes and offerings and I am sure the Lord will take care of us if we do that.

President Smith has asked me to mention one thing. While President Smith was in Tonga we asked him to help us to get the Book of Mormon translated into the Tongan language. He has given us a lot of assistance. While he was there he said: "I will try and do my best to get the sanction of the Church Authorities to let you translate the Book of Mormon, Brother Dunn."

Of course I could have translated the Book of Mormon, and there has been a lot of credit given me for translating of the Book of Mormon. I am not due all the credit that is written on the front page of the Book of Mormon in Tongan. I am not due all that credit. There is one young man to whom is due that credit. He is Brother Ermel J. Morton. I found I had so many duties that my translation was going very slowly and so in one conference I gave Brother Morton the assignment to translate the Book of Mormon. After his translations and my translations were completed, we would compare the two and put them together. Brother Morton was through so quickly that my translations did not amount to much.

Of course I worked with Brother Morton and we corrected it and sent it to Zion and we thought that it should be printed at that time. Our translation, no doubt, was not just what it should have been so it was changed a bit and sent back to me, and then was returned again. It seemed as if there were a lot of stalling, that there were a lot of things being done that could have been avoided, but I know now it was not that. It was not the will of our Father that

those things should be printed as they were, because since that time the Tongan language has taken a radical change. They have put in all of the glottal stops, they have put in "ng" instead of a "g," they have thrown out the "B" and put all "p's" and several other things have been changed in the language. After all those changes were made, then Brother Morton copied the Book of Mormon into the proper language and today we have it. I was very happy to receive the Book of Mormon in Tongan before I left, to present to the Queen and some of the people there, and a shipment of the Book of Mormon no doubt has arrived there before now.

When those Saints receive that they will have a testimony to bear to other people and they will have something that the people can see, something they can read, and I am sure that the Book of Mormon will convert a lot of those fine people.

The Tongan people, as a whole, and the Samoan people, are not against the Church. Some of the leaders and others are agitating some things among them, but, really, if you talk to the Tongans they are interested in knowing the history of their ancestors; they are interested in the Gospel; they are interested in knowing the truth, and if we were to say that they are a fine people, every word of it is true.

The Sabbath day is the Sabbath day in Tonga. If any man would work he would be shunned by all the people. There is no work done. The entire nation is at rest on the Sabbath day. I am very thankful to the Lord that they are not as wealthy as some other people and they have to live on the land that the Lord has given them and they are humble.

May the Lord bless us all, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

We shall ask Brother Dunn to bear his testimony for two minutes in the Tongan language.

(Brother Dunn bore his testimony in the Tongan language.)

**President David O. McKay:**

I dare say there are not a few Polynesian missionaries in this audience who could understand what President Dunn has said. There is a kinship among those nations called the Polynesian nations, the Hawaiian, Samoan, Maori, Tahitian, and those of our elders who have been down to these other missions undoubtedly understood some of what Brother Dunn said.

After the singing, President Leon H. Swenson of the Nampa Stake will offer the closing prayer, after which the Conference will stand adjourned until 10:00 tomorrow morning. However, in accordance with the practice of the Church, the general meeting of the

*Saturday, October 5**Second Day*

Priesthood of the Church will be held tonight in this Tabernacle beginning at 7:00.

Tomorrow, Sunday morning, at 8:30, Elder Matthew Cowley of the Council of the Twelve will speak on the Columbia Church of the Air Service. Those desiring to attend this service should be in their seats by 8:15 a.m. The doors will be closed during this broadcast.

The Tabernacle Choir broadcast will begin at 9:30 and continue until 10:00 a.m. Those attending this broadcast should be in their seats by 9:15 a.m. The doors will be closed during this broadcast also. The regular session of the Conference will begin at 10:00 tomorrow morning, immediately following the Tabernacle Choir broadcast.

We thank these choice young men and young women who have furnished the music this afternoon and who have rendered such excellent service in this impressive hour.

The Richfield Combined Choruses will now sing, "Send Forth Thy Spirit."

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The Richfield Combined Choruses sang: "Send Forth Thy Spirit."

#### **President David O. McKay:**

May we caution everyone to walk cautiously, drive carefully, and watch the lights.

President Leon H. Swenson of the Nampa Stake will offer the benediction.

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Elder Leon H. Swenson, President of the Nampa Stake, offered the closing prayer.

Conference adjourned until Sunday morning, October 6th.

#### **CHURCH OF THE AIR**

The *Church of the Air* program was presented Sunday morning, October 6, at 8:30, over Radio Station KSL and the Columbia Broadcasting System.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, provided the music for the service. Alexander Schreiner was at the organ. Richard L. Evans was the announcer.

The Choir sang as an opening number: "Come Thou Glorious Day of Promise"—Smyth.

As a second number the Choir sang a hymn by Roger Quilter: "Lead Us, Heavenly Father."

The speaker was Elder Matthew Cowley, who delivered the following address:

## ELDER MATTHEW COWLEY

*Of the Council of the Twelve Apostles*

As one reads the signs of the times there comes a certain conviction that the redemption of man comes not from the kingdoms of the earth; that if the race is to ascend from the valley of darkness into which it has been cast by "man's inhumanity to man," it will do so only by seeking a power outside and beyond the limitations and wisdom of the world.

## MANKIND RESPONSIBLE FOR THE EVILS OF THE WORLD

Granting that the kingdoms of the earth are sincere in their present efforts to seek deliverance from the forces which persist in striking at the very existence of humanity, if proof may be found in precedents, then it may not be presumptuous to say that their efforts are doomed to failure. The outlook, to say the least, is not encouraging.

The perverted use of man's free agency, arising as it does from a false sense of values, has brought down upon all earthly kingdoms, with crushing impact, the fears and frustrations which now beset them. The God of the universe, who "ordereth all things well," did not design, neither did he desire, that the destiny of man should be so fearful and awesome.

The evils that men do are of their own making. God always proposes that the divine impulses implanted within man be released to reach out to the divine beyond; but man, much to his own sorrow, too often disposes otherwise.

During the tragic days of the recent war, when men's hearts were failing them, and the road to victory seemed so long and hazardous, rulers of nations and kings of the earth appointed days of prayer, when their subjects and citizenry were enjoined to cry unto the Almighty for mercy and help.

From desperation and anxiety came these spontaneous expressions of the nobler impulses which are inherent within the human heart. When men, however, thus seek divine assistance, from necessity rather than from practice, they may but seek in vain. At such times the will of God may be identical with the desires of men, but this, more often than not, is coincidental rather than the result of infrequent prayers. But notwithstanding his intermittent prayers, the fact that man prays at all is to some, convincing evidence that there is a power beyond himself which brings him to his knees in his hour of despair.

## SEEKING THE KINGDOM OF GOD

The most urgent need of our time is for that same power to govern in the affairs of nations, to the end that peace will dwell reg-

nant in the hearts of all men. Without some manifestation of the divine power,

... the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29:14.)

With it, "the kingdom of God is at hand."

In that memorable Sermon on the Mount, the Master set forth in the Beatitudes, some of the conditions upon which citizenship in the kingdom of God is predicated. And in continuing he said:

seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

The promise here is that those who seek the kingdom of God, will find righteousness, and that all things should be added unto them.

The kingdoms of this earth are not, in and of themselves, righteous kingdoms. Within them, however, there are many righteous souls who have found, by earnest seeking, the kingdom of God in the midst of evil.

In teaching his disciples to pray, Jesus said:

After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. (Matt. 6:9, 10.)

This prayer suggests the coming of a kingdom which was not to be set up during Christ's mortal existence; for while Jesus sojourned among men the will of God was not done in the earth as it is in heaven. And this is not the same kingdom as the one referred to when he said: "The kingdom of God is at hand. Repent ye and believe the gospel," as this kingdom of God he did establish during his earthly ministry.

#### THE INTERPRETATION OF NEBUCHADNEZZAR'S DREAM

In the interpretation of the human image dream of Nebuchadnezzar, king of Babylon, the Prophet Daniel foretold the establishment of four great kingdoms, each of which would be of empire proportions. Also he divined the breaking up of the last of these world powers into many kingdoms. And then he prophesied as follows:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. (Daniel 2:44.)

This, no doubt, is the kingdom for the coming of which, Jesus taught his listeners to pray; and when God's will would be done in the earth as it is in heaven. This then would be a kingdom of heaven.

As a matter of historical record, the Meridian of Time was not in the days of these kings when the God of heaven shall set up a kingdom, never to be destroyed. (See Daniel 2:44.)



Instead, Christ's life and ministry were during that period when the fourth of the great kingdoms of Nebuchadnezzar's monarchy vision was a world empire. Indeed it was by order of a tribunal of that empire that the Son of God was crucified. Had the heavenly kingdom of Daniel's prophecy been established in the Meridian of Time, Christ would have reigned over it as King of kings and Lord of lords; and certainly his crown would not have been one of thorns.

So that Jesus in teaching his followers to pray: "Thy kingdom come. Thy will be done in earth, as in heaven," foresaw, as did Daniel, the coming of a kingdom which would stand forever and whose king would not be crucified.

### CHRIST'S TEACHINGS REGARDING THE KINGDOM OF GOD

The kingdom about which the Master spoke when he said:

... The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel, (Mark 1:15.)

is a kingdom of God which is at hand whenever the priesthood of God is upon the earth, as it was in the Meridian of Time. Of this kingdom it has been said:

... strait is the gate, and narrow is the way, . . . and few there be that find it. (Matt. 7:14.)

The Pharisees demanding of Jesus when the kingdom of God should come were answered as follows:

... The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (Luke 17:20, 21.)

Strange words these: the kingdom of God is within you, yet it cometh not with observation!

In one of his epistles to the Corinthians, the Apostle Paul wrote that:

... the things which are seen are temporal; but the things which are not seen are eternal. (II Cor. 4:18.)

The universe holds within it many forces or kingdoms of power, which come not with observation, and yet man converts these hidden forces to his own use and purpose, and he knows, without questioning, that these forces are eternal. The elements, for instance, which are transmitting the sound of my voice to many distant points do not come within my observation, neither does the power which sets them in motion come with observation, yet no one questions the existence of that power.

Christ went about healing the sick, restoring vision to the blind and hearing to the deaf; making the lame to walk and cleansing the leper. These gifts of the spirit and powers of his priesthood were made manifest throughout his ministry. These powers, like the air

waves in the kingdom of the radio, were powers that could not be seen, but they could be set in motion for the good of mankind.

In the baptism by John to which Jesus submitted himself, because, as he said:

... for thus it becometh us to fulfil all righteousness, (Matt. 3:15)

whatever agency or force the water set in motion to the end that righteousness would be fulfilled, could not be seen, but the Father's voice of approval came down from the heavens, saying:

... This is my beloved Son, in whom I am well pleased. (Matt. 3:17.)

Of those who sought the kingdom of God, Christ required complete conversion, or the second birth as explained by him to Nicodemus: "The kingdom of God is within you"; therefore, conversion must needs come from within. And by conversion the kingdom of God within man impels him to reach out for the guidance and tuition of the organized kingdom of God with which he will seek affiliation.

If the kingdom within man does not impel him to an earnest quest for the established kingdom among men, then the kingdom within has not attained unto its fullest expression.

"Seek, and ye shall find," said the Master.

### THE POWER WITHIN THE KINGDOM OF GOD

The kingdom of God would be a New Order, and yet it would not be elusive. It would become known to all who would reach down within themselves and discover that other kingdom which "cometh not with observation."

It would be both corporate and spiritual, and be endowed with power and gifts which would be available to all members. It would be the body of Christ. It would be his Church. And it would provide a design for living that would make for righteousness in the earth. Both its principles of faith and form of organization would be eternal, unchangeable, and indispensable to God's purposes in the regeneration of men.

In the redemption of souls, efficacy would obtain only in "One Lord, one faith, one baptism," and the gospel of the kingdom would be the power of God unto salvation. In the corporate organization of his Church, he would give

... some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine. (Eph. 4:11-14.)

God would not withhold his will from the priesthood of the kingdom, because, as the Prophet Amos said:

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

Divine revelation would be the foundation rock of the Church, for hath it not been said that:

Where there is no vision, the people perish. (Prov. 29:18.)

And did not Christ promise to be with his organized kingdom even unto the end, if men would but "believe and be baptized" and "all nations be taught to observe whatsoever he commanded."

God would call men to the ministry in his kingdom. They would not if they could and could not if they would, arrogate the authority unto themselves.

And no man taketh this honour unto himself, but he that is called of God, as was Aaron, (Hebrews 5:4.)

The works that Christ did, his authorized ministry would do also. And greater works would they do because he must go to his Father.

After his departure, the Father would send the Comforter, which is the Holy Ghost, to all those who would seek the kingdom. It would come as a gift to the repentant and the baptized—just as Peter had promised on the day of Pentecost in these words:

... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. (Acts 2:38.)

#### ADMONITION TO SEEK FIRST THE KINGDOM OF GOD

So, in brief, these are some of the principles of faith and distinguishing marks of God's kingdom among men.

To seek this kingdom should be man's first concern. As someone has said: "We have tried Christianity for two thousand years, now let us try the religion of Christ."

Peace cannot come in our time; nor in any time, if, as the foundation thereof the kingdom of God is ignored. Neither will men nor nations be lifted from the "Serbonian Bog" of a sordid and selfish world, until they "seek . . . first the kingdom of God and his righteousness." This is the only way out.

The old Hawaiians knew whereof they spoke when they adopted as a motto of government these words: "*Ua mau keea o ka aina i ka pono.*" "The strength of the land is in righteousness." In other words, it is "righteousness that exalteth a nation."

The world cannot be set right unless man becomes right. Confucius understood this procedure when he said:

Their hearts being rectified, their own selves were cultivated; their own selves being cultivated, their families were regulated. Their families being regulated then states were rightly governed. Their states being rightly governed, the whole empire was made tranquil and happy.

Without starting with the individual, peace could never become international. As with Confucius, so with Christ: "Ye must be born again." This is the way, and there is none other. It is irrefragable and eternal; and the call still rings down from the Mount as it did nearly two thousand years ago:

... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

... The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (Mark 1:15.)

The Choir sang the hymn, "God Be With You."

## THIRD DAY

### MORNING MEETING

Preliminary to the commencement of the fifth session of the General Conference, which convened at 10 o'clock a.m., Sunday, October 6, the regular Sunday morning nation-wide Tabernacle Choir and Organ Broadcast was presented from 9:30 to 10 a.m. The large Tabernacle was crowded to capacity long before the hour arrived for the presentation of the broadcast, people from all over the Church having assembled to listen to this radio program and the session of the General Conference which was to follow. In addition, the Assembly Hall was crowded to capacity, and hundreds of others assembled on the Tabernacle grounds, loud-speaking equipment having been installed in the Assembly Hall and on the grounds, that those who were unable to find accomodation in the Tabernacle could listen to the services as they were broadcast from the Tabernacle.

### TABERNACLE CHOIR AND ORGAN BROADCAST

From 9:30 to 10:00 a.m. the regular Sunday morning nation-wide broadcast of choral and organ music and brief spoken comment was presented by the Tabernacle Choir and Organ, and broadcast through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Elder Richard L. Evans, originated with radio station KSL, Salt Lake City and was as follows:

(Organ began playing "As the Dew," and then on signal the organ and choir broke into "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.)

**Announcer:** Again with music and the spoken word, we welcome you to the crossroads of the West, as another week of life begins for all men.

At this hour the Columbia Broadcasting System and its affiliated stations bring you another presentation in the 18th year of this broadcast from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle choir, Alexander Schreiner at the Tabernacle organ, and the spoken word by Richard Evans.

We begin with "Les Preludes" by Franz Liszt, with choral arrangement by Bruno Reibold. The words by Peter W. Dykema are based upon Lamartine's *Meditations Poetiques*—words that ponder ageless questions: Whence is our life? What stills all strife? Why, then, comes pain? Whence peace with its blessings? We hear "Preludes to Eternity!"

(Choir sang "Preludes to Eternity"—Liszt)

*Announcer:* As we present Alexander Schreiner, Tabernacle organist, from Temple Square today, we turn to the moving and melodic phrases of the "Finale from the First Symphony" by Louis Vierne.)

(Organ presents "Finale from the First Symphony.")

*Announcer:* This hour from Temple Square continues with a hymn by Thomas McIntyre with words written by Eliza R. Snow, sung by the Tabernacle choir, "How Great the Wisdom and the Love."

(Choir sang "How Great the Wisdom"—McIntyre)

*Announcer:* There is an old and simple truth so commonplace as to be frequently ignored, but so vital that it never should be. It is the truth that knowledge alone won't save us. There are infinite examples of this, some of which we mention merely to indicate the inexhaustibility of those we do not mention: A man may know how to take nourishment, but if he doesn't, he will starve. A man may know how to breathe, but if he doesn't he will die. These simplest of illustrations are basic to life itself, and in principle, to most of our troubles, for it is probable that there is not one among us who does not know better than he sometimes does. It is probable, for example, that there are few doctors who live as well as they are capable of telling their patients how to live. It is probable that there are few teachers but who can expound what to do better than they sometimes make a practice of doing. It is probable that there are few private or public advisers but who can tell the world how to get out of its difficulties better than they can keep their own affairs out of difficulties. It is probable that no people, no generation ever found themselves in serious trouble without some knowledge, some intuition, some warning voice as to the consequences of the course they were pursuing. Of course there are times when men do perish for lack of knowledge, but more often it isn't what we don't know that gets us into trouble, but what we do know and ignore. There are many seemingly "smart people" who seem to know all the "answers." But "smartness" so-called may be of the kind that is akin to wisdom or it may be merely the brilliant stupidity of those who think that "knowing the answers" gives them immunity from the rules of life and from the consequences of breaking the rules. But again, merely "knowing the answers" won't save anyone. It has been scripturally recorded and long since accepted

that "Where there is no vision, the people perish." (Proverbs 29:18.) But where there is vision, and it is disregarded, they perish also—and with greater condemnation. What good is vision, what good is all the experience of mankind, and all the word of God, and all the record of the ages, if knowing it all, we leave it out of our living lives? What this world needs is not merely more men who know the "answers," but also more men who have the good sense to practice what they know.

(Without announcement organ presented "Behold the Great Redeemer Die—Careless.)

*Announcer:* We have heard from the Tabernacle organ one of the hymns of George Careless: "Behold the Great Redeemer Die."

And now in closing this day from Temple Square, we turn to another of the hymn arrangements of J. Spencer Cornwall, with the music of Haydn, and the words of Robert Grant: "To Nations long dark Thy light shall be shown; Their worship and vows shall come to Thy throne, Thy truth and Thy judgment shall spread all abroad, 'Till earth's every people confess Thee their God."—"O Worship the King."

(Choir sang "O Worship the King"—Haydn)

*Announcer:* Until we beckon your thoughts again unto the hills, may peace be with you, this day—and always.

This concludes the 898th presentation of this broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City, at the Crossroads of the West.

J. Spencer Cornwall conducted the singing of the Tabernacle choir. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

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Immediately following the conclusion of the Choir and Organ Broadcast, the Conference session commenced.

### **President George Albert Smith:**

We will commence the Conference session this morning. This is the fifth session of the 117th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City. The usual broadcast has just been finished. The house is packed to suffocation. People are standing all around in the aisles and doorways. The Assembly Hall is occupied by a large audience, equipped with amplifiers and every other convenience.

There are present on the stand this morning all the General Authorities of the Church, except Elder Stephen L. Richards, who is detained at home by his doctor's orders; Elder Ezra Taft Benson, acting as President of the European Mission; and the Patriarch to the Church, also absent on account of illness.

The proceedings of this session will be broadcast over KSL of Salt Lake City, KSUB of Cedar City, and KID at Idaho Falls.

We will begin this morning's session by the Tabernacle Choir and congregation singing "Come, Come Ye Saints," Hymn book page 47, L.D.S. Hymns 194.

I think this a fine opportunity for the people who are here to help the Choir and let us sing this great hymn that has been sung so many times in all parts of the world. Elder J. Spencer Cornwall will be in charge of the Choir as director, and Elder Alexander Schreiner is the organist.

The opening prayer will be offered by President Carl A. Patten of the Santaquin-Tintic Stake of Zion.

The Choir and congregation sang the hymn: "Come, Come, Ye Saints," (Hymn Book, page 47, L.D.S. Hymns No. 194.)

Elder Carl A. Patten, President of the Santaquin-Tintic Stake, offered the invocation.

**President George Albert Smith:**

We have a message from President Selvoy J. Boyer of the British Mission:

"Sparkhill, Birmingham, England

50 Elders and 600 Saints send greetings from British Mission Conference, Birmingham, England to loved ones and friends assembled in Zion. All is well.

Pres. Selvoy J. Boyer."

I am sure many of those in this audience are familiar with the place from which this message comes and remember with love many of those who are sending it.

The Tabernacle Choir will now sing, "Holiness Becometh the House of the Lord," by Stephens, after which President David O. McKay of the First Presidency will address us.

The Tabernacle Choir sang: "Holiness Becometh the House of the Lord," by Stephens.

**President George Albert Smith:**

I want to have you folks see this boy here, 87 years young—George Margetts. He has attended every Conference that has been held here for 64 years, as the chief usher most of the time, and he is always on hand smiling, with some kind of flower for some of the Brethren.

**PRESIDENT DAVID O. McKAY**

*Second Counselor in the First Presidency*

"I charge thee," wrote Paul to Timothy, "before God, and the Lord Jesus Christ, . . . Preach the word; be instant in season, out of

season; reprove, rebuke, exhort with all long-suffering." (II Tim. 4: 1,2.)

In the same letter he prophetically declared "that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof. (II Tim. 3:1, 2, 4, 5.)

It is in the spirit of Paul's charge and prophecy that I approach the subject of safeguards against delinquency of youth. In naming these safeguards I have nothing new to offer. You have heard them mentioned frequently, but I think as with the gospel principles, it is fitting that we be active in season and out of season, that we reprove, rebuke, exhort, admonish, with all long-suffering as we contemplate the rising crime wave and bring home to each of us, if possible, the realization that greater diligence is needed.

Few will question that we are living in perilous times, that many people have lost their moorings and are being

. . . tossed to and fro . . . with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Eph. 4:14.)

A short time ago, a commission on evangelism, appointed by the archbishops of Canterbury and York, made a report revealing some astounding facts on the present-day status of "Christian" England. The report said:

The present irrelevance of the Church in the life and thought of the community in general is apparent from two symptoms which admit of no dispute. These are (1) the widespread decline in Church going; and (2) the collapse of Christian moral standards.

Associated with this was the statement that only from ten to fifteen percent of the population are closely linked to any Christian church.

Commenting upon this report, one of the daily papers in England said, among other things:

Youth is largely indifferent to Christianity—finding in religion no relevance to life, and in life itself no meaning. If we inquire what it is that has caused these alarming symptoms of national decline and fall, the answer is that our generation has succumbed to the age-long delusion of a self-sufficient humanism which puts man (not God) in the center of his world, and regards man (not God) as the standard of reference. The worst, however, is not yet told, for the Church itself has become infected with the spirit of the age, and has thereby lost its vision, its vitality and its spiritual authority. The real problem is not the ninety percent which stand outside the churches, but the ten percent inside the churches, so many of whom are only half converted and ill-instructed.

Truly it would seem that men and women are either groping blindly for the truth or have become lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.

Among the glaring evil products of the war and postwar periods



are two which seem to me to be most portentous and which should be curbed if we would preserve true Christian ideals. These are: first, an increasing tendency to dishonor the marriage vow; and, second, the upswing in juvenile delinquency. Careful research would undoubtedly disclose a close relationship between these two unwholesome social conditions.

#### MARRIAGE LOOSENESS AND INFIDELITY

As evidence of the first, we need only to glance at the number of divorces even among temple marriages, mentioned impressively in his appeal last evening by President George Albert Smith. In the country at large, one out of every five marriages are separated by the ever-grinding divorce mill. Recent statistics disclose that we now have one out of three.

Bearing tragic witness to the lessening regard for purity in marriage is the large number of so-called war brides whose husbands have returned to face broken promises and tragic instances of infidelity.

#### JUVENILE DELINQUENCY

But it is to the ever-increasing crime wave that I desire to call attention this morning. Children are being corrupted by it; youth are caught in its whirlpool, and are being contaminated overwhelmingly by it. According to the director of the Federal Bureau of Investigation,

... it is mounting in intensity. It is growing in severity. It is not isolated. It is nationwide.

Referring to conditions during the war, he comments:

There was the spirit of wartime abandon, for example, with its last-fling philosophy which provided justification to less resolute wills to violate the conventions of society. Lessons in school became secondary. Girls sacrificed virtue on a false shrine of patriotism. Arrests for prostitution increased three hundred seventy-five percent, disorderly conduct three hundred fifty-seven percent, and drunkenness and driving while intoxicated one hundred seventy-four percent among girls under eighteen in the wartime years. To those who were not grounded in fundamentals, established values disappeared, and an attitude of impermanence superseded individual responsibility. Conflicts between liberty and license manifested themselves in wrongdoing. Personal responsibility in too many homes has become archaic and old fashioned.

The passing parade of crime presents a sordid spectacle.

Out of each one thousand marching in this endless parade, five hundred twenty-one have marched before to a prior arrest, and two hundred ten are under twenty-one years of age. More persons aged seventeen are arrested than in any other age group. Of each one thousand murderers, one hundred forty are under twenty-one years of age; of every one thousand robbers, three hundred sixty are under twenty-one; of burglars, five hundred ten; of thieves, three hundred forty; of arsonists, two hun-

dred fifty; of one thousand car thieves, six hundred thirty are under twenty-one; and of one thousand rapists, three hundred twenty are under twenty-one years of age.

In calling attention to these conditions, and in my comments later, I would not have you think that young people generally do not merit our confidence. It is the few, not the many, of whom we now speak.

When, a few years ago, a little four-year-old lad wandered into the bad lands of North Dakota, the whole countryside was aroused and organized for the rescue. They gave no thought, however, to the hundreds of four-year-olds who were safe in their mothers' keeping. A train wreck or an airplane disaster shocks us to attention, awakens sympathy and a demand for more safeguards, while to the hundreds of trains and airplanes carrying millions to safety, we give scarcely a passing thought.

So while we solicitously call attention to the tragedies in the stream of human life, let us not be unmindful of the much greater group who move steadily and successfully along, avoiding the sandbars and rapids of sinful indulgence and spiritual decay, whose noble lives confirm and increase confidence in the growing generation. As we seek the lost sheep, let us be appreciative of the "ninety and nine" that are safe in the fold.

But no matter how firm our confidence in the majority of the young, we must not close our eyes to the fact that the number of delinquents and youthful criminals is increasing. In the interest of the moral atmosphere of our communities, the welfare of the state, the perpetuity of our democratic form of government, we must search for the causes of this upswing in crime, and, if possible, remove them and apply the proper remedies.

### THE HOME THE FIRST SAFEGUARD

One cause of the increase in child delinquency is a letdown in home ideals. The exigencies of war induced many mothers to take up war work, and to leave their children in the care of others, or, too often, to let them shift for themselves. A growing desire for economic independence, or a too eager willingness to improve financial circumstances, has influenced some mothers to neglect the greatest of all responsibilities—the rearing of a family. The national director of the Federal Bureau of Investigation makes the definite statement that

... in the background of these youthful offenders lies the story of shocking neglect. Boys and girls are being deprived of the care and guidance necessary to the proper foundation of their characters. Their lawlessness had its roots in every instance in broken homes, in homes where mothers and fathers because of their neglect, misunderstanding, or irresponsibility had failed in their primary obligation. More often than not, God was unknown, or, more important, was unwelcome in their homes.

On the other hand, in nearly every instance the youthful offender would have been a strong, upright citizen had he been given a chance.

If his pent-up energies and desires had been directed along wholesome channels; if his problems—the problems that made him a problem child—had been solved by patient and attentive parents, he would have proved to be an influence for good in his community.

You may think me extreme, but I am going to say that a married woman who refuses to assume the responsibilities of motherhood, or who, having children, neglects them for pleasure or social prestige, is recreant to the highest calling and privilege of womankind. The father, who because of business or political or social responsibilities, fails to share with his wife the responsibilities of rearing his sons and daughters, is untrue to his martial obligations, is a negative element in what might be and should be a joyous home atmosphere, and is a possible contributor to discord and delinquency. A President of the United States once said:

Our country has a vast majority of competent mothers. I am not so sure of the majority of competent fathers!

Fathers may and should exercise a helpful, restraining influence, where a mother's tenderness and love might lead to indulgence on the part of the children. In this respect, however, every father should ever keep in mind that he was once a mischievous youngster himself, and deal with his boy sympathetically.

The home is the best place in the world to teach the highest ideal in the social and political life of man; namely, perfect liberty of action so long as you do not trespass upon the rights and privileges of another.

The great need in the American home today is more religion. Parents should make it obvious both by their actions and their conversation that they are seriously interested if not in outward forms in the fruits of true religion. Example of parents should emphasize the need of honesty in our dealings with our family, our neighbors, and all with whom we come in contact; of kindness to our employees, of fair play to our employers, or good measure to our customers. "Talk about these intangibles should become as common practice in our homes and offices as talk about golf, parties, and profits, if we want to succeed in solving the family problem."

The Lord places the responsibility directly where it belongs, wherein he says that it is the duty of parents to teach their children the principles of the gospel and to walk uprightly before the Lord, and if they do not so teach, the sin be upon the heads of the parents.

### THE CHURCH

Next to the home as a safeguard to delinquency, the church should be a dominant force. In the Church of Jesus Christ every child should be more or less safeguarded; first, by the ward teacher, whose duty it is to "... watch over the church always (the "church" meaning members), to be with and to strengthen them." (D. & C. 20:53.) Today the perfunctory obligations of the ward teacher are

fairly well performed, but the looking after of individuals is woefully neglected. If every teacher, as an appointed representative of the bishopric of his ward, were properly and fully to perform his duty, he would be aware of the activity or inactivity of every child, and of every youth in the Church, each teacher watching over the assigned families.

In more direct contact with individuals are the quorum officers and instructors. It is the duty of these officers and instructors to know the status of every youth from twelve years to twenty, and to take personal interest in each. I pause to let you comprehend the significance of this divine organization.

A third dominant force is the auxiliary associations, comprehending in their enrollment every child and youth from six years of age and upward.

Indifference manifest in the world generally towards church should tend only to spur men of the priesthood and teachers in the auxiliaries in the Church of Christ to more earnest and diligent activity.

### THE SCHOOLS

If the reports be true, with reference to the indifference of the country as a whole toward Christian churches, we shall have to place next to the home, not the church, but the public school, as the most influential factor in lessening delinquency.

Present-day conditions emphasize the fact (and I believe it with all my heart) that the most paramount objective of the public school system from kindergarten to the university should be character building and the evolving of true, loyal citizens of the republic. The teaching of the three "R's," of the arts and the sciences, even the delving into research work, should be but a means to the development of true manhood and noble womanhood. Education for loyal citizenship! Ralph Waldo Emerson (sometimes referred to as the wisest American) truly said:

Character is higher than intellect; a great soul will be fit to live as well as to think.

A few years ago inquiry made into the school status of juvenile delinquents in one of our Utah school districts, revealed the fact that eighty-one percent of the offenses were found committed by five percent of school pupils. A committee appointed to deal with this situation made the following report:

1. Since the school offers one of the best resources in the state to prevent and treat delinquency, every effort should be made by both school and court to help the delinquent make a satisfactory school adjustment. In order to accomplish this result, cases which come to the court should be immediately referred to the school coordinator or attendance department of the school district in which the juvenile resides in order to determine whether or not the delinquent has a satisfactory school or work record. If he has not, the court and schools should not cease their efforts until the de-

linquent is either in school full time on a satisfactory program, or is employed and under proper supervision.

2. That immediately after the juvenile court has disposed of a case, the school coordinator should be notified of the disposition made.

3. That the industrial school notify the proper school authority when it releases a boy or girl to his or her own home.

### THE COMMUNITY ATMOSPHERE

A fourth and final safeguard against delinquency of youth is the moral atmosphere of the town or community. This is determined by the ideals and actions of adults, and particularly of civic officers and those who are entrusted to enforce the law. The following from one of our leading columnists (Miss Dorothy Thompson) referring to the "pervasive example of the behavior of adult civilization," is pertinent:

As long as we publicize and condone violence; reward profiteering; intensify civil strife; glorify personalities with the sexual morals of rabbits; teach in our high schools and colleges a cheap relativism which denies personal responsibility and places all our sins upon the "economic system" or "infantile conditioning," so long will we have juvenile criminals. Our children are reflections of ourselves, or of the things in our communal life that we tolerate. England, now, is making special films to be shown in special theatres for teen-agers—films which are partly educational and partly pure entertainment, made by first rate artists, and frankly designed to magnify and make attractive virtue.

The writer then quotes Thomas Jefferson who "did not believe that you can get a good society except through good, honest, well-mannered, considerate, law-abiding, clean-living citizens. He thought, in fact, that if education concentrated in the first line on creating these, society and the state would take care of themselves."

Yes, we are living in perilous times, but let us hope that they may be to the present generation as the fiery furnace that consumes the dross but purifies the gold.

A clean man is a national asset. A pure woman is the incarnation of true national glory. A citizen who loves justice and hates evil is better than a battleship. The strength of any community consists of and exists in the men who are pure, clean, upright and straightforward, ready for the right and sensitive to every approach of evil. Let such ideals be the standard of citizenship.

They are fundamentals in the Church of Jesus Christ.

God bless the workers in the priesthood and auxiliary organizations that they may search out the young, be constant in season and out of season, guarding well those boys and girls who are not bad but who lack proper guarding. Victor Hugo was not far from the truth when he said:

There are no bad boys, and there are no bad men, there are only bad cultivators.

God give us power to be good cultivators of youth, I pray in the name of Jesus Christ. Amen.

**President George Albert Smith:**

We have just listened to President David O. McKay of the First Presidency, who will now be followed by Elder Alma Sonne, one of the Assistants to the Twelve. Elder Sonne will leave immediately after the conclusion of our Conference work here to go to England to preside over the European Mission. I suggest, my brethren and sisters, that he will carry a message from this Conference to many of your loved ones on the other side of the great ocean.

**ELDER ALMA SONNE***Assistant to the Council of the Twelve Apostles*

Brothers and sisters: We have just listened to a great sermon, a sermon of precious truths. I hope and pray that during the few moments I stand here I may be prompted and directed by the good Spirit, for I desire to bear my testimony and to make acknowledgment of the rich spiritual heritage which is mine, and which I know is yours, because of our membership in the Church.

**CONVICTION NECESSARY TO ACTION**

The other day there came to my office a man to dissuade me, and to discourage me from accepting the call to the mission field. It was the same line of argument which I had heard thirty-five years ago. "Why must you go?" he asked. "Isn't the soul at home as precious to save as the soul in Europe?" he asked. I answered him very briefly. "I suppose," I said, "it's a matter of conviction." And then he replied, "It is very important what we believe."

I knew this man; I knew his background; I knew his family. I remember that from his youth he had walked in a road that led away from the Church. I recall his old grandfather, a pioneer. As a boy I had heard his testimony. He had seen the Prophet. He had heard him speak. This veteran came to Nauvoo when mobocracy and persecution were rampant. He later left his home and his little farm and cast his lot with the persecuted and driven people, driven across the prairie to the Rocky Mountains. Why did he do it? Because he had conviction!

**A TESTIMONY OF THE TRUTHFULNESS OF THE BOOK OF MORMON**

When I was a young man, feeling my way cautiously and thoughtfully, and I hope, prayerfully, I asked my father, "Why did you join the Church?" The question came to him as a challenge. He hesitated for a moment and then replied, "Because I read the Book of Mormon." He had come to America, not for the gospel's sake, but because he believed America was a land of opportunity, in which a person could make headway if he worked and saved and struggled toward an end. And then someone handed him a Book of Mormon. "Read it," he was

urged. He read a chapter or two every night, before retiring, until the book was read from cover to cover. He put it aside, not particularly impressed. Then one day as he was working in the field a thought came to him: "That book is God-given. Joseph Smith never wrote that book." And then he came to a logical conclusion: "If that book is a revelation, then 'Mormonism' is true, and the gospel and the priesthood are upon the earth." Then he sought out the bishop of the ward in which he was residing, and asked to be baptized a member of the Church.

#### A MOTHER'S FAITHFULNESS

I recall now that my mother, when she was not yet in her 'teens, walked across the prairie from Council Bluffs, Iowa, to Cache valley, Utah, behind a yoke of oxen and a covered wagon; she, and her parents, trudged along over the dusty and sun-baked plains, until they reached the "valleys of the mountains." The first year was spent in a dugout; they endured hardships and privations. Why? Because a humble missionary had brought the gospel to their home and explained it to them in such a way that they could understand it. So it seems to me that we all have such a heritage. I am thankful for it.

#### PREPARATION FOR THE RESTORATION OF THE GOSPEL

We have been talking about America, the land of the free. There is an old American motto which is inscribed on our coins. It reads, "In God we trust." I am convinced if freedom in America, and elsewhere, is to be preserved, we must return to God. Indeed, I believe that years before the gospel was restored, preparations were made for its restoration. It was no accident that Christopher Columbus reached the shores of San Salvador in three flimsy vessels. It was no accident that the invincible armada of King Phillip of Spain was scattered by a storm which arose at an opportune moment on the high seas. It was no accident that a few drops of water, more or less, as Victor Hugo said, fell on the battlefield of Waterloo and brought about the defeat of Napoleon Bonaparte. It was no accident that thirteen loose, unorganized colonies on the Atlantic seaboard, without money, without credit, without a navy, without an army, were victorious in the Revolutionary War. It was no accident that the profound and great political truth set forth in the Declaration of Independence found expression through the pen of Thomas Jefferson. Why? Because he was inspired, and freedom of worship was an essential part of the gospel of Jesus Christ.

May God help us to appreciate the blessings which are ours. May he preserve our land and our nation in these crucial days, that America may live and freedom may go out to all the world, so the gospel of the kingdom can be preached without fear or favor to the nations everywhere, I pray humbly, in the name of Jesus Christ. Amen.

The Choir and congregation joined in singing the hymn, "O Ye Mountains High," by Penrose.

### President George Albert Smith:

I would like to say to those who do not know it, that the glorious hymn which we have just sung was composed by a man who had never seen the Rocky Mountains, never been here, but wrote it under the inspiration of the Lord.

### ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

I never was more conscious, my brothers and sisters, of the truthfulness of the statement that "A speech, to be immortal, should not be eternal." I recognize the value of time here this morning. May I just say in passing, with reference to President Penrose, to whom President Smith has alluded, in harmony with what President Dunn related to us yesterday of his experience in the Islands in translating for one of the brethren, that it was my good fortune to travel with President Penrose in the northern part of the German Mission and to translate for him. I can bear witness to you that if there was any doubt in my mind as to the gift of tongues, that doubt vanished as I stood by the side of that great leader and prophet and endeavored to convey to the Saints in German what he said in English. President Dunn bore witness of this yesterday, and I can testify to that truth.

### IMPORTANCE OF LISTENING TO SERVANTS OF GOD

I desire to call attention to a matter or two that I think need to give us concern, and may I preface it by relating to you the circumstance of the Savior as he went into the wilderness after his baptism. You recall that he fasted for forty days and forty nights and then was hungered, and Satan came to him and tempted him, saying:

... If thou be the Son of God, command that these stones be made bread. (Matt. 4:3.)

Of course, the implication was that by bread, hunger may be appeased. And then Jesus said:

... Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matt. 4:4.)

Supplementing this, is the statement of the Lord where he says:

... whether by mine own voice or by the voice of my servants, it is the same. (D. & C. 1:38.)

We have had brought to our attention during this conference many of the problems confronting us, but it seems to me that if we could burn in our hearts the truthfulness of that statement that we



should live by every word that proceedeth forth from the mouth of God, we would go a long way in solving these problems. These brethren whom God has called to preside and give us direction, when they speak they do not speak flippantly, they officially declare to us what we should do. "It is the same," the Lord says. "It is my word," and we should recognize it as such.

#### GET OUT OF DEBT

Now in harmony with that thought may I call attention to a matter about which I have considerable concern, and I am sure you do. In this pulpit in 1903, President Joseph F. Smith admonished the Saints that they should get out of debt. At that time we were enjoying a good deal of prosperity, and President Smith admonished the Saints to pay their debts and be free from bondage while money was plentiful. Well, many of them did, but some did not. As is the case now, so it was then—all did not accept the advice and counsel. By and by the first world war came on and the demand for commodities increased; prices soared; money was plentiful and again the temptation to borrow! Farmers bought more land; livestock men increased their flocks and herds, much of this on borrowed money, overlooking the possibility that there might again come a day of reckoning. And so, many of our people took on the obligations of debt. In 1930-32, we felt the pinch of it, and I may say without fear of contradiction, had we not had the bondage of debt as we did at that time, the depression would not have been so tragic with many of us. But being in debt, not being able to pay our interest, not being able to pay our obligations due to the fact that commodity values had gone way down below any level that had existed at the time the debts were incurred, the result was that it was impossible for men and women to pay their debts, and bankruptcy, sorrow, and tragedy followed.

#### COUNSEL TO RETURNED SERVICEMEN

History is again repeating itself, my brothers and sisters. We have come again into a time of complacency. Money is easy; wages are high; very few people are out of work—indeed, we may say no one needs to be out of work now if he will work. And yet we have still the same danger, and there is one phase of it that comes home to us: Our boys are coming home from the service, and by the way, we brethren who hold the priesthood must not overlook the counsel that was given to us a year or so ago that we should take cognizance of these boys as they come home, and advise with them. Their coming home is becoming a common thing with us, and we are neglecting them and failing in many instances to give advice and counsel where it is needed. And so may I remind us again of our obligation to these boys.

As our boys return, they are in need of homes, and opportuni-

ties to borrow money and invest in land or livestock are before them, as such opportunities were before us twenty-five years ago. Money is easy, and my apprehension, my brothers and sisters, and it comes from some experience in contacting many of our boys, is that we are not protecting them against heavy obligations—obligations that they cannot meet. It is an easy thing, under the present system, for our boys to go heavily in debt for the purchase of a home. I am not decrying that—I went in debt for my own home, and I suppose nearly every other young man as he started out in life and had nothing to begin with did that very thing and thought himself justified in doing it, as many no doubt were. The danger, however, lies in taking on ourselves debts that we cannot pay. Now with these young men, the tendency under the G. I. Bill of Rights is to incur obligations that it will be impossible to meet when the day of reckoning comes. Values are high and when you consider a boy, who has nothing, obligating himself for a seven or eight thousand dollar home, with good wages now, but with the possibility that when the leveling off comes his wages will be very meager, one can see the danger that confronts our youth. And so, my brethren and sisters, we should give them the benefit of our experience, our counsel and advice in these most serious problems.

May we avoid debt just as far as possible, and may we help our youth to avoid these pitfalls. Some of them are justified in obligating themselves if they can see their way out, but we should bear in mind that we cannot always maintain the wage level that obtains today, try as we will. I don't care what the theories of the economists are, it just simply can't be done. There is a law of retribution that operates in these matters, just as in everything else, and some day we shall have to pay. High wages will not always exist, hopeful as we are; neither will jobs be as plentiful as they now are. And so when that day comes, we do not want our boys in bondage as many of us were in the early thirties when the depression broke.

And so I say to you, it is well for us to accept the counsel and advice that is given us by the men whose right it is to give it, and I repeat again:

... whether by mine own voice or by the voice of my servants,  
it is the same. (D. & C. 1:38.)

And God help us so to do, in the name of Jesus Christ. Amen.

### BISHOP LEGRAND RICHARDS

*Presiding Bishop of the Church*

I don't know that I have ever attended a conference of the Church that I have been more inspired and lifted up, or more grateful for my membership in the Church and my association with the Saints of God. At the close of the last April conference I said to my wife, if I had two million dollars I wouldn't know what in the world I could

buy with it that would mean as much to me or bring me as much joy and happiness as my membership in this Church and my opportunity to associate with the Saints and minister among them. And more than anything else this day, I desire that my ministry and efforts may be acceptable to God and a blessing to the people of this great Church.

### YOUTH NEED TESTIMONIES

President McKay spoke this morning about our responsibilities to the youth of the land, and I thought over my own life and I believe, my brothers and sisters, that what our young people need more than anything else in this world, is a testimony of the divinity of this work, and if in all our auxiliaries and our priesthood quorums we lay a little more stress on the spirit of the work rather than on the letter of it, I believe we would find the results in the lives of our boys and girls most acceptable.

I think of the time when I was a boy and the things that impressed me, and I remember reading the *Life of the Prophet Joseph Smith* by George Q. Cannon. It did something for me and caused my soul to burn within me, and I couldn't help wishing that I might have shared some of the responsibilities of those early days. Then I read his own statement where he was so concerned, and wondered because he was persecuted for telling the truth. He said he felt as he imagined Paul felt when he stood before Agrippa. He said, "I had seen a light; I had heard a voice; I knew that God knew that I knew it; and I dared not deny it, for I knew that by so doing I would come under condemnation before the Lord." (See "Extracts from the History of Joseph Smith.") Then I remember how that impressed me, and I thought that does not sound like the testimony of a deceiver or a false prophet, and I remembered the testimony of Paul, which I think is one of the most wonderful testimonies we have ever heard about, when he stood before King Agrippa and most noble Festus and bore his testimony how he, on the way to Damascus, had seen a light and heard a voice, and knew that God knew that he knew it. And how, when he had borne that testimony, Festus turned to him and said, "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." To that Agrippa replied unto Paul, "Almost thou persuadest me to be a Christian," and Paul replied, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (Acts 26:24-29.)

I tell you, brethren and sisters, there is no motivating power in this world in the lives of boys and girls, or men and women, comparable to a testimony of the truth because God does something for men and women, and he does it for boys and girls when they have a testimony of the divinity of this great latter-day work.

## TESTIMONY OF THE THREE WITNESSES

I remember leading the Sunday School in one of our Sunday School conferences when Brother Karl G. Maeser and Brother George Goddard were present, in reciting the testimony of the three witnesses, and I would like to read that to you today. I believe I could recite it without the book, but I will keep it here for fear I cannot: "Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father and our Lord Jesus Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen." (Book of Mormon, testimony.)

Now, if you want to read the conclusion of those testimonies, just read the histories of those three men when they lay on their deathbeds, and when a peace came over them when they lifted their voices before they went into the eternal world to bear witness that the testimony they had given was of God.

I want to tell you, brothers and sisters, that when your boys and girls feel *that*, they have something that will hold them against all the powers of wickedness in this world. I would rather trust my boys and my girls in this world with a testimony of this work burning in their souls than all the information you can give them out of all the schoolbooks that have ever been written.

## DIVINITY OF BOOK OF MORMON

I think the Book of Mormon is our greatest and most tangible evidence of the divinity of the mission of the Prophet Joseph Smith. When that book was first handed to my grandfather, Willard Rich-

ards, he opened it in the middle of the book and read a few pages; he then closed the book and said: "That book was either written by God or the devil, and I intend to find out who wrote it." He read it through twice within the next ten days, and he said the devil couldn't have done it; it was from the Lord. It is from the Lord, brothers and sisters, and that is what our boys and girls ought to know.

#### APPRECIATION OF GERMAN E. ELLSWORTH

I want to express here a deep appreciation for my friend, President German E. Ellsworth. I have reason to call him friend beyond just the common friendship of brother to brother. I think possibly outside of the early founders of the Church, no other man has sponsored the distribution of the Book of Mormon as has Brother Ellsworth, and I noted here a little statement he made in the meeting of the mission presidents last Wednesday when we spent from nine o'clock in the morning until four-thirty in the afternoon listening to the inspiration of these men who are laboring with your boys and girls in the mission field. Brother Ellsworth spoke of the time when he was president of the Northern States Mission and of the thousands and thousands of copies of the Book of Mormon he published that were distributed to the world. He said as he walked off the Hill Cumorah one day, the voice of the Lord said unto him: "Push the distribution of the record taken from this hill; it will help bring the world to Christ." I think that when all other evidences fail, the Book of Mormon will do that very thing in this world, and as far as I am concerned, I think we haven't all the evidence yet. There will be plenty more to come.

#### VALUE OF ARCHEOLOGICAL RESEARCH

I believe it was in 1934 that I read an article in the newspapers of a visit here to the United States of a William A. Kennedy from Lima, Peru. He was here in the interest of gathering funds for the erection of a research institution in Lima, Peru. The article indicated that with the money that was promised by the small Americas to match what could be gathered in the United States, that he already had the assurance of thirty million dollars, and that this amount would be increased to sixty or seventy million dollars within ten years. Former President Herbert Hoover was named as one of the board members of that institute, and it was to be erected for what purpose? To investigate the early civilization of America, particularly dealing with the Inca and the Maya civilizations.

I heard Brother Callis once say that when Joseph Smith received the plates he got down on his knees before the Lord, and said, "O, God, what will the world say?" And the voice of God came to him, "Fear not, I will cause the earth to testify of the truth of these things." And by the time this institute spends this sixty or seventy million

dollars, we may have evidences, far beyond anything we have read of up to this time, of the divinity of the story told in the Book of Mormon.

#### APPRECIATION OF BOOK OF MORMON TRUTHS

Ten years ago Brother Nicholas G. Smith, one of my dearest friends, stood in this pulpit in the general conference. He was then presiding over the California Mission, and I was president of the Southern States Mission. He told this story. You can find it in the conference report; I didn't need to look there because I remembered it. He told about being invited by the dean of religion from the University of Southern California at Los Angeles to come to his church to listen to him preach, and he asked to borrow a copy of the Book of Mormon. One of the missionaries handed him his copy. Now all you missionaries know how we underline certain passages in red, and the minister stood up before his congregation, Presbyterian, as I remember, with Brother Smith and some of our missionaries present. He held that Book of Mormon up to his congregation. He said, "I have here a volume of scripture which has been in our midst for over one hundred years, and we haven't known anything about it." And then he opened it, and turned page after page, reading the passages that were underscored in red, and then, holding it before his congregation again, he said, "Why can't we fellowship a people who believe in such beautiful things as I have read to you out of this volume of scripture?"

Two years before that, we received, from a man who visited on this block, a letter from down in Texas, in which he said that he had been a minister in a Methodist church for thirty-seven years. He said, "I have spent over twelve thousand dollars building a library of the choicest books I could find. I have now in my library one book which is worth more than all the others because it is a volume of holy scripture," and he named it as the Book of Mormon.

Brothers and sisters, we just don't know the value of the Book of Mormon. I was out on the Boston Commons one night, holding a street meeting. Following the meeting, a young missionary walked up to me and said, "Brother Richards, I don't know the gospel is true." I said, "You don't?" And he said, "No." "Well," I said, "you take the Book of Mormon and live with it and think with it and pray about it, and it will not be very long before you will know the gospel is true." We were back there again, a few weeks later—I didn't happen to be laboring in that town, but we came in for a conference or a priesthood meeting. That night I was in charge of the meeting. That same missionary walked up to me and said, "Brother Richards, may I speak tonight?" He had been in the field only a short time, and I said, "You surely can." He walked out before the group that had gathered and held up the Book of Mormon, and pulled out of his pocket some postcards of buried cities in Cen-

tral and South America that had been uncovered, and said, "If that Book of Mormon isn't true, you tell me how Joseph Smith knew those cities were buried out in Central and South America." It didn't take him long to find the truth.

#### MISSIONARY GAINS TESTIMONY

Then we had another missionary come to us in the South, who said, "I had a hard job to make up my mind to come on my mission. My professors told me it would be a waste of time." He was a college student. He said, "You know, I am a very practical sort of a fellow. I like to be able to walk out in a garden and pick the pears off the pear tree, and then I know it is a pear tree." "Well," I said, "my boy, I wouldn't worry too much about that if I were you. Pears grow on our tree, too. Now you take the Book of Mormon, and you apply all the analysis you can to it from every source; how it could have been written; who could have written it; who could have put in it the information that is there save God the Eternal Father, or someone to whom he gave that information."

Well, I sent this boy out into Alabama. A few weeks later I went over to attend a conference, and I said to the district president that I would like to hear from that young man down there. He called on him. He bore a magnificent testimony. I walked up to him after the meeting. I said, "You must have found some pears on the pear tree." And he said, "Oh, President Richards, forget it."

My wife was in company with me one day when we met a boy we had helped rear and who had learned about twelve languages and had a Ph.D. She turned to him and said, "What do you think is the greatest evidence of the divinity of the Book of Mormon?" "Why," he said, "every page in it! No human being could have written that book of himself. No knowledge in this world could have given it, save it was from God."

Now brothers and sisters, I must not take more time, but I want to tell you that when our boys and girls get to feel the truth of that book, there will be less worry about where their feet are leading them by day and by night. God bless the youth of Zion. God bless every man and every woman who bears responsibility in the home and in the organizations and in the priesthood quorums, and may our testimonies and our lives so affect theirs that they will become powers for good in this world, and may this book yet fulfill this great decree, as written in the preface, that it shall be a witness of the Lord Jesus Christ, unto all nations. I pray, and leave you my testimony, in the name of the Lord, Jesus Christ. Amen.

## ELDER S. DILWORTH YOUNG

*Of the First Council of the Seventy*

I should like to testify of the truthfulness of what Bishop Richards has just told you. If we could send our boys and girls into the mission fields with a thorough knowledge of the Book of Mormon, they would never want for a witness and a testimony to bear to those who, in their hearts, are ready to hear the gospel.

My experience in traveling about the missions is that when the missionaries know this great witness, they have no doubt in their minds. They have confidence in the truth of the gospel and are possessors of a sure testimony of its restoration and of the goodness of the Savior to us in this day.

## A TRIBUTE TO JOHN H. TAYLOR

It is not my purpose to talk about the Book of Mormon at this time, and before I begin on the subject I have chosen, I should like to digress for a moment and add my voice to that of my fellow member of the First Council of the Seventy, Richard L. Evans, in honor of our departed brother, John H. Taylor.

My first introduction to scouting as a profession was punctuated, and set off in quotation marks, by the work of this man. Many men living in the area which I served were boys during the years after 1912 when President Taylor directed this, the Scout organization for the Church. These men have told me many times of their love for this great leader and of the value to them of his teaching of scouting principles.

When I came into the First Council of the Seventy he treated me as a son, rather an overgrown son it is true, but he made me feel that he had a fatherly interest in me. He gave me gentle, humorous guidance, for John H. Taylor had a very deep and abiding sense of humor, which was delightful to hear, and which I enjoyed very much. He offered his counsel in so kindly a manner that no offense was ever given, and he applied the brakes to my impetuous nature in such a way that I did not know that I was being slowed up.

All the while he was doing this, his wife, Sister Rachel Grant Taylor, took Sister Young and me into her heart. She had us to her home and made us feel that we belonged as no one else has done in a long time. John Taylor possessed great humanity, great humbleness, and great gentleness. He was a gentle man. Sister Taylor is a gentle woman.

## AN INSIGHT INTO THE LIFE OF A MISSION PRESIDENT

I should like to speak today about the mission presidents. Many of us wonder what these men do, and what their responsibilities could be.

As an elder or a sister boards a train in Salt Lake City, and it



disappears around the bend, Mother and Father wipe the tears from their eyes, turn homeward, and wonder what kind of man will receive their loved one. All they know is that they have given their child for two years to a man who is only a name to them. They wonder if he will understand the temperament and disposition of their missionary, and if he will bring out the best qualities which are in him.

What is the life of a mission president? No one doubts that these servants of the Lord are chosen from among the best people we have in the Church. What kind of life do they lead, and what are their problems?

The mission president first worries over finding someone to take his house for three or four years with some hope of receiving it back in good condition. Then he has to decide which of his possessions he will store away and which he will take with him. While engrossed in these operations, he is stopped many times by his friends who say words something like this, "I envy you now that you are going to have a three-year vacation at the expense of the Church." He has this repeated to him so often that before he is fairly on his way, he begins to wonder if in some way he could be taking advantage of the Church—that is, until he arrives in the mission.

In due time he reaches the mission home with his family. He rings the bell, and is welcomed by the office staff and the housekeeper, if he is lucky enough to have one. They all make the new president and his family welcome. If any children are tagging along, they are looked upon with some suspicion by the office staff. Certainly the children are equally suspicious of them.

The first meal is an eye opener. If he had an idea he could ever have his family to himself, it is dispelled here. The table is set for from ten to fifteen people. Never again will the president be free from strangers at mealtime. The number will vary, but it will always be more than was expected. Somehow his children must adjust to this new condition. They must learn that other things are more important. New table manners must be taught. Often they feel lost in the immensity of it all. The president's wife is, in the meantime, rearranging her idea of things. She used to plan for three, or four, or six, now she must plan for double or treble the number. She must supply the physical wants of from six to twelve extra people all the time.

Sleeping problems are continually pressing. About the time rooms are permanently assigned to the regular dwellers, someone from headquarters comes to visit, and things must be rearranged. Elders are continually going to and coming from their fields of labor. Often they stay all night, or two, or three nights. New missionaries arrive and have to be cared for while they are being assigned.

Then in the middle of all of these problems, the president and his wife have to be away visiting the branches and the missionaries in their fields of labor. Fully sixty percent of their time is spent away from the home.

Problems multiply. There are from three to six thousand Saints to care for, to talk to, to encourage. As the presidential party arrives in any one town, it would appear that all of the accumulation of problems since the last visit are suddenly thrown at them. In addition, they find time to visit with the missionaries, your boys and girls. They listen to their difficulties and give them new courage from the abundant supply of their own.

They go from town to town, visiting with people, holding meetings, climbing to the top floor of dingy office buildings to meet, in dark, unpleasant halls, the Saints who loyally gather to hear the word of the Lord, and to receive encouragement and good counsel at their hands.

The questions they solve are knotty. One very prevalent one is that of the young woman member who wants to know how she can get married. She can't come to Utah; she can't find any Latter-day Saint boys—there aren't any where she lives. Shall she marry a non-member? The president is puzzled as to what to advise in many cases. I would be puzzled, too, if I had to answer the questions.

If the missionaries become ill, and they sometimes do, the president has to see that they are taken care of. If they need a doctor and hospital care, he has to get it done. He knows better than anyone else that he has the choice children of the Church in his care, and that he must leave no stone unturned to assure their safety and protection from harm. No one can do it for him—his alone is the responsibility. He must make all the decisions for all the missionaries and all the Saints without help from a high council, or counselors. His only aid is his wife, and it is she alone to whom he must turn.

Together they face disease and death. They go into places where, lacking strong resistance and the protection of our Father in heaven, they could easily contract fatal maladies—yet they do all this unflinchingly, without malice, with love in their hearts for the people to whom they administer the gospel.

All the time they are visiting in the mission, they are directing the affairs of the mission home by mail. The wife supervises the food budget and the general home control by mail, while the president in the same manner is instructing those who cannot wait for his personal visit. All the time the welfare program, the Relief Society program, and the auxiliaries must be kept moving and active.

They return to the mission home after an extended tour, and the moment they arrive, the president disappears into his office and burns the midnight oil catching up on affairs which have awaited his return, and strives desperately to get enough done so that he can leave in two or three days for another visit.

Anyone who thinks that a mission is a vacation at the expense of the Church for three years would certainly have his eyes opened if he followed the president around for two or three weeks. You mission presidents have my profound admiration.

## WORDS OF ENCOURAGEMENT

I should like to add one thing as I stand here looking at this great audience. There are assembled in this room one percent, approximately, of the Church. I am sorry you mission presidents are facing this way. If you could turn your chairs around and see the faces of those who support you, and who pray that you may have strength to do what you are called upon to do, you would go back to your missions happy and pleased to think that you have the backing of the finest group of men and women there is on the earth. They want you to send their boys and girls home safely to them; they want you to teach them the gospel that they may come home with a testimony; but they want you to know, too, if I sense the feeling of this group, that you have their unbounded backing to the limit, and will always have it. And they envy you, it is true, because they would like to be in the same boat, and they would like to row it with you. They do go with you vicariously.

May God bless these mission presidents who carry the great load of preaching the gospel to the nations of the earth. The rest of us can go around and inspect and talk to them, and give them advice and counsel, but after we have gone home, they have to do the job. And they do it most nobly. They love the people of their missions; they give them courage; they build up their spirit; and they bring them to the Zion of the Lord our God in happiness and in joy. They bear their testimonies to the nations of the earth and teach the boys and girls of our community the kind of courage they must have to do the same thing. May the Lord sustain them in their high and holy calling, I ask, in the name of Jesus Christ. Amen.

**President George Albert Smith:**

I am sure we have had a wonderful time this morning. It is lovely to be in the House of the Lord on the Lord's Day. There is no other place where you will have more comfort and satisfaction, under the influence of the Spirit of our Heavenly Father. He is always with us when we meet in His name.

The Tabernacle Choir will now sing the "Hallelujah Chorus," from the "Mount of Olives," by Beethoven.

The closing prayer will be offered by President H. Golden Tempest of the East Jordan Stake, after which this Conference will stand adjourned until 2:00 this afternoon. Proceedings of that session will be broadcast over Station KSL at Salt Lake City and KSUB at Cedar City.

The Tabernacle Choir sang, as the concluding number, "The Hallelujah Chorus," from "The Mount of Olives," by Beethoven.

The closing prayer was offered by Elder H. Golden Tempest, President of the East Jordan Stake, after which Conference adjourned until 2:00 p.m.

## THIRD DAY

### AFTERNOON MEETING

The sixth and concluding session of the Conference convened at 2 o'clock p.m., Sunday, October 6th.

Once more the Tabernacle was crowded to capacity, the Assembly Hall was filled with people, and a great number of others congregated on the grounds.

#### **President George Albert Smith:**

The time has arrived for continuing our Conference. I can see quite a number of people who are too comfortable in their seats. They have too much room, and if you will just follow the rule now and move toward the center of these benches, making room for two or three people on each bench, we can seat another 150 or 200 people this afternoon. Thank you very much! I knew you would be delighted to do it. Now if you are all comfortably seated, we will continue.

This is the sixth and closing session of the 117th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square at Salt Lake City.

There are present on the stand this afternoon all the General Authorities of the Church, except Elder Stephen L. Richards, who is detained at home by his doctor's orders, Elder Ezra Taft Benson, who is in Europe presiding over the European Mission, and the Patriarch to the Church, also absent on account of illness.

The proceedings of this session will be broadcast over KSL at Salt Lake City and KSUB at Cedar City.

We will begin the afternoon services by the Tabernacle Choir singing; "Song of Praise," by Gates. Elder J. Spencer Cornwall is the director, and Elder Frank W. Asper is the organist.

The opening prayer will be offered by President Milton F. Hartvigsen of the Bannock Stake.

The Tabernacle Choir sang: "Song of Praise."

Elder Milton F. Hartvigsen, President of the Bannock Stake, offered the invocation.

Selection by the Tabernacle Choir, "Come Thou Fount of Every Blessing," by Wyeth.

#### **ELDER MARVIN O. ASHTON**

##### *First Counselor in the Presiding Bishopric*

I can truthfully say that I have been to no conference that I have appreciated, and been more inspired with, than this conference. All I regret is that I didn't know ahead of time I would be left this late to speak so I could appreciate it that much more. If I had my way,

I should before you people, thank the Lord for my blessings. I was never more grateful in my life. I would do that, then I would compliment you people for the fine things you are doing, and sit down. I am sure when you compliment people you are on the safe side of things. Someone has said, "Once upon a time there was a man who wouldn't listen to compliments. He was deaf."

I am mindful of the way in which we who visit you people of the different stakes are treated. I'm not only thinking of the presidents of stakes and counselors; I'm thinking of your wives and the courtesies you have extended. All I regret is that we don't have enough time or opportunities to reciprocate the way we'd like to. We appreciate your kindness very much. We appreciate the fine things you are doing.

### THE YOUTH PROBLEM

When I hear President McKay make the observations about delinquency that he does, and did this morning, the truth hurts. But we might as well face it. I can't help but think of the comments of Mark Petersen about these dark amusement halls. We are reminded of some of the amusement halls that should be there that are not there because of the inactivity of some people.

We live on a corner. On one street, the main street, there is lawn between the trees and the parking. This street gives us no trouble at all. On the other side, the street is not so well kept. Until a few years ago I put in most of my time cleaning up around the yard and knocking over weeds. I found it was much better to plant grass than eternally to scrap weeds. There is some philosophy in that. If we'd stop trying to kill so many weeds and plant more grass, we'd have less trouble with our youngsters. Someone has said that education is a lot like eating. You can't tell what part of what you eat goes to muscle and brawn, but you can tell what causes your stomach trouble. It's down in the sweets; it's down in your amusements. There's where your trouble is. We're not going to take care of this youth problem until we go with the young folks more than we do.

There are some people—I am not guessing, I know what I am talking about—that have a thousand cattle on a thousand hills, and if you'd ask them for a thousand dollars, they'd get nervous prostration. And those same people would hammer the stand and remind us where those young people are going. As far as they are concerned, the young people would go to that place, and you know what place I am talking about. I wouldn't want to break these fine fibres of this radio, but you know what I am trying to say. As far as those men are concerned, the young people would go there, and they would not have a return ticket, either. If we would spend more time in going with young people, we would have less trouble.

If you think I am not mindful of what is being done as far as going with young people is concerned, you are mistaken. I have seen trains roll into the Bamberger Station, loaded with four hundred

people, mostly young people, on excursions, and with proper chaperons and guidance. Those little excursions happened last year, one right after another. Leaders were going with the young people, showing them a good time. Those are the things we've got to do.

One president of a stake told me a day or two ago that his stake is arranging for a thousand young people to come here in 1947. We'll have less trouble if we just go with youth more. Thank the Lord for these fine bishops and presidents of stakes who have taken that philosophy and are going with their young people. It's easy enough to say they're going to that certain place. It's a different thing entirely to try to keep them away, by going with them to proper places. I think we ought to take this thing just as seriously as we possibly can.

#### FAITHFULNESS TO BE ENCOURAGED

This singing we have had in this conference is a sample of what we ought to be thankful for. The Singing Mothers on the first day of this conference and those fine people who came from Richfield, most of them young, are an inspiration. A lot of young people are going to this place we are talking about, but there are thousands of them that we're taking care of through the fine cooperation of the people of this Church. This work that N. Lorenzo Mitchell has been doing with the boys of his chorus is a sample of what can be accomplished.

May I just shift gears a little bit and mention another side of things. Do we think of those lowly, patient, sacrificing fellows or wives or families that in every ward are doing their duty and living their religion? Sometime ago at a stake conference, I noticed a little lady about eighty years of age, plodding up the steps, the best she could. My hand automatically went to her arm to give her a little lift. In talking with the stake president, later, he said, "Do you know who you walked up the steps with?" I said, "No, sir." He said, "The mother of sixteen children, eight of her own and eight of the good lady who died, whose place she took. She, with her husband, operated eighty acres of land. When everybody else had automobiles, they had a horse and buggy; but they pulled all those boys into the mission field and pulled all those children into college—all from that eighty acres."

Now, let's not forget those people. We who have the responsibility such as I have right at this minute are not worth very much, except for the devotion and stability of people like this good lady that I am talking about.

Hyrum Jensen, on Highland Drive and Twenty-seventh South Street, in Salt Lake City, has put a double roof over the little adobe house down there. It is the home of Mary Fielding Smith. That little lady, after the death of her patriarch husband, took her little family under her arms and under her wings and on her own initiative went through life taking care of those children, facing the obstacles that she had. That double roof over her little adobe house is a shrine,

and it should be. Let us not forget that kind of people. They are the sinew and the muscle of this Church, and without them we wouldn't be worth ten cents. Let's not forget it.

I ask you, Bishop; you, Stake President; and you, Officer of the ward, wherever you are, are you mindful of these people? Are you playing to others with large machines or wealth, or do you keep in mind eternally that the most important thing you can do, is foreverlastingly to pay courtesies and tribute to people who have given their lives for the Church? If you don't mind, I am going to relate a story that probably I have told before some of you, and if you'll act as if you've never heard it before, I'll certainly appreciate it.

When you think of this upside down world and what the world needs, it doesn't take much intelligence to know what the conditions are. But the important thing now is the need in this world of character, of men and women making decisions, forgetting what is going to happen if you do this or what is going to happen if you take the other course. What's right? How many men will figure out what's right, then pull the trigger, regardless of what the results are? We do too much catering; we always ask ourselves, "What will happen?" How much steel have we got in our spines? Do we make decisions no matter what happens?

#### A STORY FROM LINCOLN'S LIFE

Here's the story:

He is a man whose birthday we celebrate. He's six feet four, in his stocking feet. He is running for Congress. One afternoon a little lady comes in to see him, and he isn't in. She leaves a tiny note on his desk. She has to go on her way because of the stress of conditions. She goes, praying that he'll get the note. He does. When his campaign director, Sherman, comes in, he says, "Bill, I don't make that talk tonight."

(By the way, his adversary had been going up and down the country. He had thrown all the "mud" he possibly could at him, and I suppose if there is anything in the world that raises the hair of a man with any ordinary corpuscles in his veins, it is to answer an antagonist, especially if the antagonist is careless about what he says.)

He says, "I won't make that talk."

To make the story short, the next morning we find that great big lanky fellow climbing over something, wading through streams. When the sun comes halfway up, he's sitting on a log, munching his meal out of his one pocket and maybe an apple out of the other, begging or buying a little milk to go with it. Then he goes on his journey. About ten o'clock in the morning he finds himself entering a little courthouse, jammed to capacity. It is summer. The winter ashes are still in the court stove. What's happened? A boy of sixteen is up for murder. The country people are assembled. Notwithstanding the boy's age, the law takes its course. He is being tried. This big lanky fellow I am talking about sits in the back unconcerned-like;

yet they know that probably he is the lad's attorney. They pick the jury, and go on with the trial. He stays mum. (We'll have to shorten this story up a little.) Finally it is important that the attorney for the boy talk. He faces the jury, calls each man by his name. He says, "Years ago, boys, I came here as a lad, helpless, trying to split some rails, calling at this door and the other door, but only one family beckoned me in and helped me out. God bless them. I told God if he'd ever give me a chance to pay that bill, I'd pay it. Sometimes when God calls us, he expects a sacrifice with it. Gentlemen, I have made that sacrifice."

The jury goes out; comes in: "Not guilty." One of those great big arms cupped the mother; the other arm cupped that boy as he swooned.

Incidentally, the boy had got into a tangle with a farmer, his boss. The farmer got out of patience. The boy, not understanding, struck him with a pitchfork. That's the way the farmer met his death.

"Not guilty."

That fellow didn't go to Congress. He was defeated, but he dared to say, "This is the way. I'm pulling the trigger, regardless of what happens."

Later when they had that convention in Chicago and brought those hickory rails in, they raised the roof higher than the architect intended it to be. Abraham Lincoln was nominated President of the United States. He dared to do what was right. He dared take notice of those who are not noticed. He dared put emphasis on the humble walker through life. Do you dare? Do I dare?

#### A DOCTOR'S DEVOTION

There was a little story in one of the magazines, some weeks ago. It is a story of one of those faithful doctors you read about. No matter whether the stork was making his journey, and he was trying to get there first, or a boy was dying, the doctor was always on the job, sitting through and holding that dear person's hand through the night. He made every sacrifice in the world. His little office was on the second floor on the main street, and all the designation that was given was, "Dr. Jones, upstairs."

They tell us in that story, that on the day of his wedding, he got a call from a poverty-stricken Italian family. Their boy had been in an accident. His life was hanging on a string. The doctor had to make the decision quick and fast, whether to marry the girl right this minute or five hours later. He chose to go to the bed of that little sufferer. Of course, the intended wife got her "spunk" up, whirled on her heels, and said: "If he thinks more of the Italian lad than he does of me, well, let him go." (I think that fellow just saved a lot of unnecessary miseries in going through life.)

Well, to shorten the story, he goes through life unmarried—a life filled with devotion, and then he died. The town thought so



much of him, that people went about suggesting, "We will build a monument to his name."

Weeks went on. Months went on. His grave remained unmarked. Finally the father of the boy that he helped, went one day to the grave, unbeknown to anyone. He labeled the grave right: "Here lies the body of Dr. John Jones. Office upstairs!"

### THE WAY TO THE CELESTIAL KINGDOM

Now we don't know too much about the celestial kingdom. I don't. I don't know how much you know about it, but it's my judgment that we who get up there, if we're not too presumptuous, will get up there because of sacrifice, service, and making the right decisions, no matter what happens.

May the Lord help us to make the decisions, to do what is right, to have steel up our backs, I pray in the name of the Lord, Jesus Christ. Amen.

### PRESIDENT GEORGE F. RICHARDS

#### *Of the Council of the Twelve Apostles*

I have carried in my pocket the manuscript of a talk which I thought I might give should I have the opportunity of speaking in conference, but I have not received the inspiration to use it. I have tried to assemble some of my thoughts so as to express them in a way that will be of interest to you, my numerous friends, brethren and sisters, and to say a few words upon the greatest thing in the world. I read a book a few years ago entitled *The Greatest Thing in the World*, and that thing was love.

### THE GREAT COMMANDMENT

The Savior has had something to say upon this subject, and the thought just occurred to me that if he were here in the presence of this large congregation so that we could look upon him and hear what he would say, perhaps his words would be more impressive than they have been to us by reading them in the scriptures.

A learned man, a lawyer, approached him on one occasion and asked him:

Master, which is the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. (Matt. 22:36-39.)

On another occasion he said:

... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matt. 5:44.)

We are also told in the scriptures that we should walk in the light as he, Jesus, was in the light, or, in other words, to follow his example.

When he prayed in the Garden of Gethsemane, his perspiration was like blood dropping upon the ground. We are told, by an angel to King Benjamin, a great Book of Mormon prophet, that blood would ooze from the pores of his body, so great should be his anguish, because of the wickedness and the abominations of his people, occasioned, of course, by the love that he had for the people.

We mourn and have anguish of soul if a daughter goes wrong, or a son, because we love them so.

### GOD SO LOVED THE WORLD

Then we read that,

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

We also know that the Savior gave himself voluntarily for all; that his atonement meant, in life and in death, a voluntary gift for us, a manifestation of love that has no comparison. When he was upon the cross in the agonies of death, he turned his thoughts toward his Father in heaven and prayed earnestly:

... Father, forgive them; for they know not what they do. (Luke 23:34.)

There is the example of the Prophet Stephen, who, when being stoned to death, knelt upon the ground and prayed God not to lay that sin to the charge of his persecutors.

### LOVE WOULD SOLVE PRESENT DAY PROBLEMS

If such love obtained in the world today as the Lord intended that it should, love of God and love of fellow men, there would be no wars, contentions, and strife among the children of men. And that there is such, is due to an indifference by men to heed the admonitions and teachings of our Lord and Savior Jesus Christ.

I profess love for you, my brethren, sisters, and friends, my hearers. I hope to be able to comply with the law to the extent that I can love all who hear my voice, whether they be in the Church or out of the Church, whether they be good or bad, whatever their condition of life. They are the children of our Eternal Father; they are our brothers and sisters.

No doubt we with them rejoiced and were happy together,

When the morning stars sang together, and all the sons of God shouted for joy. (Job 38:7)

that the plan of salvation had been made and that the Savior had been chosen. We, no doubt, were happy together, all of the children of

God. The Prophet Joseph tells us that we were all present in the spirit, intelligent beings able to sit in council with the Gods. We must have been living in love and helpfulness under those conditions, and the fact of our having come to earth should not change our thoughts and our feelings. We ought to love one another just the same here as when we lived in love and happiness in our heavenly home.

#### MEANING OF LOVE REVEALED THROUGH DREAM

The Lord has revealed to me, by dreams, something more than I ever understood or felt before about the love for God and the love for fellow men. I believe in dreams, brethren and sisters. The Lord has given me dreams, which to me, are just as real and as much from God as was the dream of King Nebuchadnezzar which was the means of saving a nation from starvation, or the dream of Lehi who through a dream led his colony out of the old country, across the mighty deep to this promised land, or any other dreams that we read of in scripture.

It is not out of place for us to have important dreams, for we read in the scriptures:

And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. (Acts 2:17.)

More than forty years ago I had a dream, which I am sure was from the Lord. In this dream I was in the presence of my Savior as he stood in mid-air. He spoke no word to me, but my love for him was such that I have not words to explain. I know that no mortal man can love the Lord as I experienced that love for the Savior unless God reveals it unto him. I would have remained in his presence, but there was a power drawing me away from him, and as a result of that dream I had this feeling, that no matter what might be required at my hands, what the gospel might entail unto me, I would do what I should be asked to do, even to the laying down of my life.

And so when we read in the scriptures what the Savior said to his disciples:

In my Father's house are many mansions: . . . I go to prepare a place for you . . . that where I am, there ye may be also, (John 14:2, 3.)

I think that is where I want to be. If only I can be with my Savior and have that same sense of love that I had in that dream, it will be the goal of my existence, the desire of my life.

#### OBLIGATION TO LOVE OUR ENEMIES

Then a few years ago, at the closing of a conference of the St. Johns Stake, we had had a wonderful conference I thought, and I was very happy on retiring. I was sleeping in the home of the presi-

dent of the stake, Brother Levi Udall, and that night I had a remarkable dream. I have seldom mentioned this to other people, but I do not know why I should not. It seems to me appropriate in talking along this line. I dreamed that I and a group of my own associates found ourselves in a courtyard where, around the outer edge of it, were German soldiers—and Führer Adolph Hitler was there with his group, and they seemed to be sharpening their swords and cleaning their guns, and making preparations for a slaughter of some kind, or an execution. We knew not what, but, evidently we were the objects. But presently a circle was formed and this Führer and his men were all within the circle, and my group and I were circled on the outside, and he was sitting on the inside of the circle with his back to the outside, and when we walked around and I got directly opposite to him, I stepped inside the circle and walked across to where he was sitting, and spoke to him in a manner something like this:

"I am your brother. You are my brother. In our heavenly home we lived together in love and peace. Why can we not so live here on the earth?"

And it seemed to me that I felt in myself, welling up in my soul, a love for that man, and I could feel that he was having the same experience, and presently he arose, and we embraced each other and kissed each other, a kiss of affection.

Then the scene changed so that our group was within the circle, and he and his group were on the outside, and when he came around to where I was standing, he stepped inside the circle and embraced me again, with a kiss of affection.

I think the Lord gave me that dream. Why should I dream of this man, one of the greatest enemies of mankind, and one of the wickedest, but that the Lord should teach me that I must love my enemies, and I must love the wicked as well as the good?

Now, who is there in this wide world that I could not love under those conditions, if I could only continue to feel as I felt then? I have tried to maintain this feeling and, thank the Lord, I have no enmity toward any person in this world; I can forgive all men, so far as I am concerned, and I am happy in doing so and in the love which I have for my fellow men.

I love the Saints of God, as I love the Lord and his work. I love you faithful men and women who are laboring for the Lord, and for your fellow men.

#### FAITHFULNESS COMMENDED

I would like to endorse what Brother S. Dilworth Young said in complimenting the mission presidents of this Church. I feel as he feels in that regard. The picture was not overdrawn, and I think we could draw a similar picture of the presidents of the stakes in this Church, and of the bishops of wards, and of many other faithful men and women.

I remember on one occasion going by train to Alberta, Canada. As we approached Raymond, the wind was blowing, and there had been a light snowfall which was drifting, and I saw a woman and two or three children out in the beet fields working among the beets, and I have never forgotten the feeling I had. Those people working, almost their finger ends off, to make a living, and because God has said that one tenth of their interest should be given annually to him for the building up his kingdom when they get their meager returns, as faithful Saints, they will give to the Lord one tenth. And that is going on all through this Church.

As we visit the stakes and learn that these stake officers and ward officers, almost universally, are full tithepayers and keep the Word of Wisdom, hundreds of thousands of them, manifesting their love for God, their faithfulness in keeping his commandments, their willingness to help carry on this great latter-day work, how can we do otherwise than love them?

God bless you, brethren and sisters, for your faithfulness, and reward you abundantly therefor in time and throughout eternity, I pray, in the name of Jesus Christ. Amen.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

I sincerely pray that the Spirit of the Lord might guide my few remarks and that they might be in full harmony with all that has been said on this occasion.

We have a scripture recording the words of the Master:

... I am come that they might have life, and that they might have it more abundantly. (John 10:10.)

#### MODERN CONCEPTS OF ABUNDANT LIVING

That scripture has been the text for certain economic philosophies that are with us today, and from that text has been coined a term, "The abundant life," which has been used frequently to refer to a condition of plenty or sufficiency or a profuseness of the material things of life. But if we are to strip those philosophies of all their high-sounding phrases and explanations, we might describe them in this language: "Giving more and more to an individual in return for less and less from him."

As I think back over my life, I remember that these philosophies did not begin with the last few years. When I think of the first political campaigns that I, as a young boy, heard about, and fortunately we did not hear as much about them in those days as we hear about them today, I remember that some of the slogans of those days sounded very much like the kinds of philosophy we have today. I remember in one campaign there was one something like this: "We

stand for a full dinner pail," and on another occasion: "We stand for a chicken in every pot," and still later, "Two cars in every garage." I remember picking up a magazine and seeing a picture of a family in a beautiful convertible, off to the movies, and underneath it said: "This is the American way of life." And more recently, we have a philosophy, or slogan: "Full employment for everybody in America and a pint of milk for everybody in the world."

Now, I call these sayings to your attention, and you, who are older than I, can add other slogans along the same line, not to ridicule, but to call your attention to the fact that in this land, and perhaps other lands, we have been choosing as ideals these material benefits, and we have called them the way to an abundant life.

In commenting about these things that seemingly have existed here in America, the president of one of our great American universities said this:

But the ideal of comfort which is the best we have been able to think of for ourselves will never do as an aim for a world order. Men can never be comfortable enough; we can never have enough material goods, if material goods are what we want. Any world order with this ideal will be torn to pieces by the divisions to which it leads.

As long as it is assumed, then, that it is the duty of all of us to get all we can and make the ideal of comfort our goal in life, then we may expect a similar fate to that nation, or community, or that family which builds on such an ideal. They will certainly be torn to pieces by the divisions to which such an ideal will lead.

I think I would be safe in saying, and I believe you would agree with me, that perhaps never before in the history of the world has so much been said about the abundant life and so little effort expended in obtaining the essentials that make for an abundant life.

### THE MASTER'S STATEMENT

I should like to read you the parable that preceded the Master's statement of that text to which I referred. These were his words:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. . . . Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. . . . I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. (John 10:1, 7, 9.)

And then he closed his lesson with this statement:

. . . I am come that they might have life, and that they might have it more abundantly. (John 10:10.)

To his disciples on another occasion he said:

. . . I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6.)

It was the same message that he gave to Nicodemus who asked what he must do to be saved and in reply the Master answered:

... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John 3:5.)

Those who seek for the abundant life in any other way, then, but by the way the Master has laid out in the gospel plan, or, "as a thief and a robber," to use the Master's words. But the tragedy is that he who does so rob, is also the victim of his own robbery, and his own house is left to him desolate in the day of his great spiritual need. Then, certainly, such a one is poor indeed, and he is as the man to whom the Master referred in his Sermon on the Mount as, one who builds his house upon the sand and when the storms come, the winds blow and the rains descend, his house will fall, because it is founded upon the sand. (See Matt. 7:26-27.)

### SCRIPTURES CHART WAY TO ABUNDANT LIFE

But the scriptures have given us unmistakably a charted way for the living of the abundant life and the preparation therefor. It was the Apostle Paul who said to the Hebrews:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. (Hebrews 6:1.)

In explaining what salvation means, the Prophet Joseph declared that:

Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet. And when we have power to put all enemies under our feet in this world, and a knowledge to triumph over all evil spirits in the world to come, then we are saved. (*Teachings of the Prophet Joseph Smith*, p. 297.)

But apparently, as I read the scriptures, the Lord did not intend to convey that a fulness of the abundant life was attainable even in this life, for we find him saying in a revelation to the Prophet Joseph Smith:

Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. (D. & C. 101:36.)

The Apostle Peter has reduced that teaching to a formula, a pattern, or a way of life. These were his words:

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: *For so an entrance shall be ministered unto*

*you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. (II Peter 1:5-11.)*

When I understand the full import of the Apostle Peter's words, describing that way of life by which we might obtain that abundance, or in other words that "abundant entrance" into the kingdom of our Lord and Savior, Jesus Christ, I am made aware that we cannot obtain it by spiritual gratuities any more than we can obtain a temporal abundant life by receiving temporal gratuities, for the Lord declared:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

Only can an individual receive that joy and that abundant life whose life is patterned to the standards as laid down in the gospel of Jesus Christ. We have a splendid illustration that I should like to call your attention as to how this might be obtained.

#### LIFE OF SAUL OF TARSUS

Saul of Tarsus was one who had been valiant and conscientiously engaged in trying to stamp out Christianity which he believed to be a sect defiling the word of God. He even held the coats of the men who stoned Stephen, and having obtained letters of authority was on his way to Damascus there to prosecute his work, and it was about noonday:

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. (Acts 9:3-6.)

He went and found Ananias, a humble man of God. Ananias taught him the way to an abundant life. He baptized Paul and then sent him to the apostles where he received his commission that sent him out to be one of the greatest missionaries among the Gentiles, and we know him from that time forth as the Apostle Paul.

The rewards that come from a life of sacrifice and service are also illustrated in an incident in his life. You recall, he was now a prisoner on his way to Rome. As they put out from an island in the Mediterranean Sea, he had the impression that all would not be well, and they were hardly out of sight of land until a furious storm broke, and for fourteen days that frail ship was tossed about, and when, as the scriptures say,

... neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. (Acts 27:20.)



Then it was that the Apostle Paul went down into a place by himself and prayed, and here are the words that are recorded in the scriptures which describe his experience:

... after long abstinence Paul stood forth in the midst of them, and said, . . . And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. (Acts 27:21-24.)

Then the Apostle Paul quieted his shipmates with this testimony:

Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. (Acts 27:25.)

There we might find illustrated the essential steps toward the abundant life, of which the Master spoke. The first step is to live the kind of life that permits up to receive the light of heaven, and a testimony that Jesus is a living reality, and that he can speak to us. One possessed of such testimony, then, from the depths of his heart, will say, as did the Apostle Paul: "Lord, what wilt thou have me to do?"

#### DOING THE WILL OF GOD

I wonder if you will think about that, you who preside in the missions and the stakes of the Church, in the various organizations, and priesthood quorums, those of us who sit in places in the presiding councils of the Church, whenever we come to the selecting of an officer or the determining of policy for the welfare of Zion, how well it would be if always we would say, we who have that testimony of Jesus, "Heavenly Father, what wilt thou have me do?" And if we will remember that, as fathers and mothers in dealing with a wayward child, if we will remember that when we sit in judgment upon the sinner, in all our business affairs, and the youth in his love affairs! May we who have the testimony remember that lesson of the Apostle Paul and from our hearts cry out to our Father: "Lord, what wilt thou have me do?"

And if we pray in real sincerity and faith, there will come back to us from out of the scriptures the answer to that prayerful inquiry. The answer has come oft repeated, time and time again, that all that we do should be done "with an eye single to the glory of God." What is the glory of God? The Lord told Moses that:

... this is my work and my glory—to bring to pass the immortality and eternal life of man. (Pearl of Great Price, Moses 1:39.)

With that goal always before us, seeing every act of our lives, every decision we make as patterned toward the development of a life that shall permit us to enter into the presence of the Lord our Heavenly Father, to gain which is to obtain eternal life, how much more wisdom there would be in the many things of life. Cannot you

see, mothers, if yours is the responsibility and you sense it, as the Lord has placed it upon you, to teach your little children that there is a Heavenly Father and that life has a purpose, and that purpose is to prepare to go back to his presence in a day not far distant, then when that child, thus possessed of faith from such motherly teachings, comes to a decision in the choice of educational subjects in school, shall it be a course in home economics, or a career in theatrical fields, I am wondering if this child may not well choose rightly in such a question?

If there should come a problem as to what kind of business a man should be engaged in, whether he should invest in this matter or that, whether he should marry this girl or marry that girl, where he should marry, and how he should marry, when it comes to the prosecuting of the work to which we are assigned, how much more certainly would those decisions be made, if always we recalled that all we do, and the decisions we make, should be made with that eternal goal in mind, with an eye single to the ultimate glory of man in the celestial world.

#### DIVINE GUIDANCE AVAILABLE

If all our selfish motives, then and all our personal desires, and expediency, would be subordinated to a desire to know the will of the Lord, one could have the companionship of heavenly vision. If your problems be too great for human intelligence or too much for human strength, you too, if you are faithful and appeal rightly unto the source of divine power, might have standing by you in your hour of peril or great need an angel of God, whose you are and whom you serve. One who lives thus worthy of a testimony that God lives and that Jesus is the Christ, and who is willing to reach out to him in constant inquiry to know if his course is approved is the one who is living life to its full abundance here, and is preparing for the celestial world, which is to live eternally with his Heavenly Father.

I bear you my humble testimony, as one of the humblest among you: I know there are powers that can draw close to one who fills his heart with the kind of love of which President Richards has spoken so beautifully this afternoon. I came to a night, some years ago, when on my bed, I realized that before I could be worthy of the high place to which I had been called, I must love and forgive every soul that walked the earth, and in that time I came to know and I received a peace and a direction, and a comfort, and an inspiration, that told me things to come and gave me impressions that I knew were from a divine source. I know that these things are true and that God lives, that Jesus is the Christ, and that each of us might live the abundant life by drawing thus close to him, and I bear you that testimony, in the name of the Lord Jesus Christ. Amen.

The Choir and congregation joined in singing the hymn, "O Say, What Is Truth," by Melling.

### PRESIDENT GEORGE ALBERT SMITH

This has been a wonderful conference. The Lord has said that if two or three shall meet together in his name, he will be there to bless them, and this house has been filled to overflowing seven times during the last week by the sons and daughters of the Living God.

#### ALL ARE CHILDREN OF GOD

I esteem it a great privilege to be here with you, my brethren and sisters, and when I say "brethren and sisters," I am reminded of the fact that every man is a son of God, every woman, a daughter of our Heavenly Father. Wherever they may be, all that have been born upon the earth are the children of the Lord, and our Master taught that to love our neighbors as ourselves is the second great commandment. If we would follow the advice of Brother George F. Richards to love our neighbors, it would go a long way towards bringing happiness into the world.

I trust that during the few moments I occupy I may be blessed of the Lord to say the things that he would have me say. I trust that we who are here may be inspired of our Heavenly Father to rejoice in the blessings that are ours, and that we may be here today as brothers and sisters in the sense in which he desires that we should be.

This is only a small congregation compared to the multitude of our Father's children scattered over the earth, but it is a very choice congregation, because so many of those who are here have devoted most of their lives to going about doing good. That, in a measure, is the sum of the meaning of the gospel of Jesus Christ, to go about doing good. While there are in this congregation men and women who are not members of the Church of Jesus Christ of Latter-day Saints, I hope that you will feel that you are welcome in this great congregation, and then realize that wherever you may go and find members of the Church of Jesus Christ of Latter-day Saints who are worthy of the name, you will be welcome, and they will be glad to do you good.

Last night over ten thousand men assembled in this house and the adjoining building, all listening to the same voice at the same time. It was probably the largest group of men that have ever been assembled together in a priesthood meeting since the world began. The fact that so many of you brethren have the priesthood, of course, is one principle that many people do not understand.

#### THE PROBLEM OF SAFETY

In this fast-moving age, the problem of safety is of great importance. We pick up the papers day by day to find that this man has

been run over by an automobile, or that automobile has overturned and been wrecked, and those riding in it have been killed. We hear of collisions between railroad trains and automobiles. Nearly every day the headlines of our papers tell how many people have lost their lives by accident, and I may say to you that in almost every case, if proper precautions had been taken, those lives would not be lost. So, today, safety campaigns are being carried forward in an attempt to preserve the lives of people that are being wastefully destroyed. I hope that the membership of the Church of Jesus Christ of Latter-day Saints will be among those most anxious and most willing to lend their efforts to preserve life. It is very precious. We have only one life, and if we keep the commandments of God and live as we should, it will be an eternal life of happiness. That is the blessing which comes to us from the gospel.

On our highways, some turn over high-powered cars to children, as soon as they can handle the wheel, and they do not always wait until they are entitled to drive by procuring that privilege from the state in which they live. They do not measure the danger and the result is that many accidents occur. Many accidents result because some men, and some women, I am sorry to say, presume to sit down at the wheel of an automobile and drive off into traffic when they themselves ought to be in bed under the care of a physician, and some of them ought to be in jail sobering up.

Now, what can we do? Let us join with the nation. Let this group of men and women here exercise their influence in encouraging our sons and our daughters and our neighbors, while we are setting the example ourselves, to safeguard the lives of every one of these, our Father's children. They are his, and he will not be pleased with us if by our carelessness, or our wickedness, we destroy their lives.

A number of years ago we did not drive so fast. I remember when the governor of this state drove a car at a time the limit was thirty miles an hour. Of course that was flying in those days, it was so much faster than a horse. I was riding with the governor and noticed that he drove very carefully. As we rode along the highway, I said: "You are a pretty safe driver, aren't you?"

He said: "I want to be."

I said, "This is a lovely car you are driving."

"Yes," he said. "The state furnishes me this car, and just as soon as I got it, my boys and girls wanted to drive it. I couldn't very well keep them from doing it, and so we had this agreement, that whenever we were in the car it would be law-abiding. So," he said, "this is one car in the state that observes the law."

I have thought of that a good many times. If we teach our children to be law-abiding and reasonable, perhaps we will be the means of preserving lives that are very precious to our Heavenly Father. In this day when we are talking about safety everywhere, let us do something about it. Let each of us do our part.

There are so many things that crowd my mind, I do not know

what to talk about. I hope you will not be in the position of the little fellow who sat through a long meeting. When the last speaker got up and said: "I just don't know what to talk about," the little fellow helped him by saying, "Talk about a minute."

#### DISOBEDIENCE BRINGS DISTRESS

What a blessed thing it is to know that we are living eternal lives. What a wonderful thing it would be if all the people in the world knew that they are living eternal lives. How blessed it would be if all men knew that our Heavenly Father was the Creator of the heavens and the earth, and that he is our Father, the Father of our spirits. What a happy world it would be if men everywhere recognized their fellowmen as brothers and sisters, and then followed that up by loving their neighbors as themselves. Think of the sorrow and the distress that have been in this world for the last few years, due to the great war. Of what benefit has it been? Millions of lives have been sacrificed; millions in treasure have been wasted; and beautiful cities have been wrecked and destroyed. Many people tonight will be sleeping, either on the ground or in wrecked homes because of the great war. There are widows who have been left, and orphans who will have to go through life without father and mother. Why? Because men have refused to keep the commandments of God.

One of the great commandments that was given at Sinai was: "Thou shalt not kill."

I wonder if we realize how easy it is to violate a commandment of God? Think of the Ten Commandments that were given to ancient Israel when they were in the wilderness, spoken by the Lord and written by his finger upon tablets of stone. If the people, during the hundreds of years that have elapsed since that time, had honored those Ten Commandments, this earth would have been heaven, most of the time, and the men and women who have lived upon it would have attained great blessings that we have not known yet.

It was a simple thing for the prophet of God, Moses, to bring those Ten Commandments among the people, but it seems to have been most difficult for the men and women who have lived upon the earth to observe them. I fear that the time is coming, unless we can find some way not only to prevent the destruction of human life by careless accidents, but also unless we can call the people of this world to repent of their sins and turn from the error of their ways, that the great war that has just passed will be an insignificant thing, as far as calamity is concerned, compared to that which is before us. And we can avoid it if we will; if we will each do our part, it can be prevented.

#### EARLY SCENES IN SALT LAKE CITY

I am standing here today not more than about three hundred yards from the very spot where I first breathed the breath of life. It was just across the street in a little humble home, a little adobe

house with four or five rooms, surrounded by a little garden and orchard. That is where I began. Salt Lake City at that time was a village. We did not have any water pipes. All our water was picked up in buckets and barrels at the side of the ditches that ran down our streets, and then it was carried to the house in smaller receptacles. We did not have any electric lights in those days. We had tallow candles, or kerosene oil lamps, but no electric lights. The gas did come a little later while I was a child.

At that early day we did not have a foot of pavement in the city, either on the roads or on the sidewalks. I can remember this great wide road just at the west of us here. There used to be about six inches of dust upon it in the summer time, the finest dust that you could ever put your feet into. That is the way we used to play, barefooted, running up and down the street playing ball. We did not have to dodge automobiles. Nobody had ever dreamed of an automobile at that time, I think; at any rate it was a long time after that before the first one came here, and then it was a curiosity. I am thinking of what has happened since. This house was built at the time I was a child. The temple was begun before that time, and when it was completed I still lived across the street.

During the time that has elapsed since my birth I have traveled in many parts of the world and met many of our Father's other children, men and women of various creeds and nationalities; and what occasion I have this day to be grateful for the kindness they have extended to me! It is not difficult for me to love my fellow men because I have known so much kindness from them, wherever I have been. Of course I have found, occasionally, individuals who had not grown up. They had bitterness and jealousy, and suspicion, and hatred in their hearts for their fellows, but that was not the kind of training that I had.

#### MOTHER'S TEACHINGS

I was trained at the knee of a Latter-day Saint mother. One of the first things I remember was when she took me by the hand and led me upstairs. In the room there were two beds, the bed in which my parents slept, and a little trundle bed over on the other side. I can remember it as if it were yesterday. When we got upstairs, she sat down by my little trundle bed. She had me kneel in front of her. She folded my hands and took them in hers, and taught me my first prayer. I will never forget it. I do not want to forget it. It is one of the loveliest memories that I have in life, an angelic mother sitting down by my bedside and teaching me to pray.

It was such a simple prayer but I can repeat it today.

Now I lay me down to sleep. I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take.

That was my first prayer. That prayer opened for me the windows of heaven. That prayer extended to me the hand of my Father

in heaven, for she had explained to me what it all meant as far as a little child could understand. From that day until now, while I have covered approximately a million miles in the world among our Father's other children, every day and every night, wherever I have been, when I have gone to my bed or arisen from it, I have felt I was close to my Heavenly Father. He is not far away.

My mother gave birth to eleven husky children, three of them girls. It was the gospel of Jesus Christ that prompted her to bring us into the world, notwithstanding the anxiety we gave her. She wanted to do what God had commanded our first parents to do, to multiply and replenish the earth. As long as she lived upon the earth, I was taught to love my Heavenly Father. I had an angel mother, for she was an angel, as we understand angels these days to be. And as I stand here today, after the experiences of a long life I realize that she was only one of the daughters of my Heavenly Father, and he loves them all.

Just a few days ago the national Relief Society of the Church of Jesus Christ of Latter-day Saints filled this building with women, many of them wives and mothers and grandmothers. They, just like the men who were here in this building last night, had the training given to them when they were children that we believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. That is the training of the children of the Church of Jesus Christ of Latter-day Saints, and of course of many other churches. But I am thinking of what your privileges have been, of how the Lord called you out from the world, that call which was heard by one of old:

... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. (Rev. 18:4.)

#### BLESSINGS OF THE GOSPEL

Many of you who are in this house came from foreign lands, from sections of the world where there were not the blessings you enjoy here. You have come to the tops of these everlasting hills, to the headquarters of the Church, and what has been the result? When you started, you found that the Lord had promised this:

... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

That is what brought your parents and mine, your grandparents and mine, from other lands, and from other parts of this country. They came because they felt that they held their Father's hand. Many of them had a hard time when they came. There was not very much food, not much clothing, and housing accommodations were poor, but they held their Heavenly Father's hand. Morning and evening they bowed in thanksgiving and prayer to him who is the giver of all. They taught us who were born later to adjust ourselves so that we could be happy by being filled with the love of God and the love of our fellows in the world.

## THE TABERNACLE CHOIR

I am thinking of how the Lord's promise has been fulfilled. Here you are today, listening to this great choir. This choir has been singing not only to the United States, but during the war the broadcast has also been carried to our boys and women in the armed services in different parts of the world. Year after year, the faithful men and women in this choir have given their time, without compensation, because they wanted to sing the sacred things of our Heavenly Father to his children.

## EVAN STEPHENS

We used to have here a number of years ago a young man who came from Wales. He did not have the opportunity of a college education, but he was a Welshman, full of Welsh music. When he came here, he became the leader of this great choir. He it was who had joy, along with those who preceded him and those who followed, in building a choir not just to sing but to sing praises to our Heavenly Father.

I want to tell you a little incident about Evan Stephens. Some very prominent people were coming here. In that day we did not have so many visitors of prominence. We were too far out in the wilderness. One of our good bishops came to Evan Stephens and said: "Brother Stephens, I have some company coming next Sunday to the religious meeting"—(we used to have a meeting here at two o'clock every Sunday)—"and I hope you are going to have some good music."

Brother Stephens said: "All right, Bishop, we will have good music."

The bishop did not think that was enough assurance so he pressed it a little. He said: "These people are not ordinary people. They are men of affairs and wealth. Their families are wealthy, and I would like them to see just what a fine choir we have. Now, won't you give us something just a little extra?"

Brother Stephens said: "Bishop, we have already had our practice. The music has all been prepared. I don't see how we can make a change. I think it will be good enough for your friends."

Then the bishop pressed him a little harder, and then Brother Stephens' Welsh got up, and he said: "Now look here, Bishop, we have prepared the music for next Sunday to sing to the Lord, and I suppose if it is good enough for the Lord, it is good enough for your company."

That is the spirit that has always been here. This house was dedicated to the worship of God, by the spoken word and by music, by song and by story. I stand in a pulpit here that has been sanctified by the righteous men and women who have stood here and have testified of their knowledge of God and have encouraged others to



keep his commandments, that they might be happy. I feel very grateful for my blessings.

#### • WARNING AND TESTIMONY

In conclusion let me say: We are not out of the woods. This world is in for a housecleaning unless the sons and daughters of our Heavenly Father repent of their sins and turn to him. And that means the Latter-day Saints, or the members of the Church of Jesus Christ of Latter-day Saints, along with all the rest, but we, first of all, ought to be setting the example. We have sent over seventy thousand of our sons and daughters into the world, paying their own expenses, to divide the gospel of Jesus Christ with his other children. Why? Because we know it is the only plan God has given to the children of men to earn a place in the celestial kingdom. That is why it is so important. In this great building that has been so sacred to all, after listening to the splendid choir and the organ, listening to the prayers that have been offered here, listening to the testimonies that have been borne, I want to leave my testimony with you and say to you: I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a Prophet of the Living God, and had restored to him the true gospel of Jesus Christ in these latter days.

That might sound like boasting if it were not so serious. It is serious, and I know that I will have to answer for that testimony as I leave it with you today. It will not be long until this man who is talking will have finished his work and passed to the other side, and when I go, I want to be worthy to join my grandparents and my parents, my brothers and sisters who have passed on. I know they have earned a place that is worth while. I want to go where they have gone, and I know that if I were not to tell you the truth in regard to this matter, I might lose that opportunity.

So, realizing the seriousness of a testimony like that, realizing what it means, and with love unfeigned and a desire to be a blessing to all our Father's children, I leave this witness with you that this is the gospel of Jesus Christ, the only power of God unto salvation in preparation for the celestial kingdom, into which kingdom we may all go if we will, but it will be on his terms, and I bear you that witness this day, in the name of Jesus Christ, our Lord. Amen.

#### President George Albert Smith:

We now have one order of business that is customary with these Conferences; that is, the presentation of the Authorities of the Church to be sustained by the vote of the people. I hope that you will realize, all of you, that this is a sacred privilege, and I hope that if you know of any reason why you should not sustain the leadership of the Church that you will make that reason known to those who handle the situation. On the contrary, if you feel that you want to carry on, that you want to sustain those who are doing the work and have been for a

long time, and others who may be added today, we want you to hold up your hand. It will not be just a symbol but it will be an indication that, with the help of the Lord, you will carry your part of the work. And so, with that understanding, we will now ask President McKay to present the General Authorities for your vote. I have been in meetings sometimes when you could not tell that people had their hands up, they kept them down so far. I do not think your arms are longer than other peoples', but we would like to see your hands, either for or against those whose names will now be presented by President McKay.

President David O. McKay then presented the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present, as follows:

## GENERAL AUTHORITIES OF THE CHURCH

### FIRST PRESIDENCY

George Albert Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George F. Richards

### COUNCIL OF THE TWELVE APOSTLES

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

John A. Widstoe

Joseph F. Merrill

Charles A. Callis

Albert E. Bowen

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Matthew Cowley

The Counselors in the First Presidency, and the Twelve Apostles as Prophets, Seers, and Revelators.

### ASSISTANTS TO THE TWELVE

Marion G. Romney

Thomas E. McKay

Clifford E. Young

Alma Sonne

### TRUSTEE-IN-TRUST

George Albert Smith

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young  
 Antoine R. Ivins  
 Richard L. Evans  
 Oscar A. Kirkham

Seymour Dilworth Young  
 Milton R. Hunter  
 Bruce R. McConkie

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
 Marvin O. Ashton, First Counselor  
 Joseph L. Wirthlin, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant.

## CHURCH BOARD OF EDUCATION

George Albert Smith  
 J. Reuben Clark, Jr.  
 David O. McKay  
 Joseph Fielding Smith  
 Stephen L. Richards  
 John A. Widstoe

Adam S. Bennion  
 Joseph F. Merrill  
 Charles A. Callis  
 Franklin L. West  
 Albert E. Bowen

Frank Evans, Secretary and Treasurer.

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISOR

J. Karl Wood

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams  
 Albert E. Bowen

George S. Spencer  
 Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President; J. Spencer Cornwall, Conductor,  
 Richard P. Condie, Assistant Conductor.

All the members of the Choir as they are now listed.

## ORGANISTS

Alexander Schreiner

Frank W. Asper

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widstoe	Alma Sonne
Albert E. Bowen	Antoine R. Ivins
Harold B. Lee	Oscar A. Kirkham
Marion G. Romney	LeGrand Richards
Thomas E. McKay	Marvin O. Ashton
Clifford E. Young	Joseph L. Wirthlin

General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Mark Austin	Roscoe W. Eardley
William E. Ryberg	Ezra C. Knowlton
Clyde C. Edmunds	Clyde J. Brown
Sterling H. Nelson	Paul C. Child
Stringham A. Stevens	Lorenzo H. Hatch
Howard Barker	

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## NATIONAL WOMAN'S RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Gertrude Ryberg Garff, Second Counselor  
 with all the members of the board as at present constituted.

## DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent  
 George R. Hill, First Assistant Superintendent  
 A. Hamer Reiser, Second Assistant Superintendent  
 with all the members of the board as at present constituted.

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
 John D. Giles, First Assistant Superintendent  
 Lorenzo H. Hatch, Second Assistant Superintendent  
 with all the members of the board as at present constituted.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President  
 Verna W. Goddard, First Counselor

Lucy T. Andersen, Second Counselor  
with all the members of the board as at present constituted.

PRIMARY ASSOCIATION

Adele Cannon Howells, President  
LaVern W. Parmley, First Counselor  
Dessie G. Boyle, Second Counselor  
with all the members of the board as at present constituted.

**President David O. McKay:**

The voting so far as I have noticed, has been unanimous in the affirmative.

You will note that in the presentation of the General Authorities the name of the Patriarch to the Church was omitted. The President of the Church has from Patriarch Joseph F. Smith the following letter:

Centerville, Utah  
3 October 1946

"President George Albert Smith  
47 East South Temple  
Salt Lake City, Utah

"Dear President Smith:

"As you know I have been very ill for many months. While I am slowly gaining strength and hope soon again to be able to do some work, I do not know when, if at all, I shall be able to stand the full drain upon my energy incident to the office of Patriarch to the Church. As you know the duties of the Patriarch entail heavy exhaustion. Since but one man holds that office, if he is measurably incapacitated, its work must in that degree suffer.

"I know, of course, that one neither resigns nor asks to be released from such a calling, out of personal considerations, any more than one requests appointment or asks for office. My chief desire is that the work of the Lord shall prosper.

"Bearing these things in mind, I am writing to say that if you desire me to carry on, I shall do my best. If, however, in the circumstances, you should feel that the interests of the Church would be best served by releasing me at this time, I want you to feel at liberty to do that. I am therefore writing this letter to let you know you have my full support for whatever you decide.

"I am grateful for the Lord's goodness to me and mine.

"Ever praying the Lord's choicest blessings upon you, I am

"Sincerely your brother,  
/s/ Joseph F. Smith"

After careful and prayerful consideration, and with deep regret

and sympathy for his condition, the First Presidency, with the expressed assent and approval of the Council of the Twelve, have decided, under all the circumstances, that Brother Joseph F. Smith shall be released from his duties as Patriarch to the Church.

**President George Albert Smith:**

So far as I could see the voting was unanimous, as it usually is. Now, brethren and sisters, we are going to our various homes, and they are thousands of miles apart. Let us take to those homes new determination to be worthy of him in whose image we are created, and seek in every way possible to please mankind by the example that we set and by giving of ourselves and our substance wherever it may be necessary.

I hope now that you will go from here feeling that you have waited upon the Lord and that he has answered your prayers, and with love in our hearts unfeigned for all his children let us carry on.

We want to thank all those who have helped us and cooperated with us in our great Conference, and we want the Tabernacle Choir to know how much we appreciate and love them, that they are remembered throughout the world because of the peace and love that they radiate from this great building that has been dedicated to our Heavenly Father. They will now conclude their portion of the Conference service by singing: "The Spirit of God Like a Fire is Burning," by W. W. Phelps. The closing prayer will be offered by President Wilmer J. Maw of the Farr West Stake of Zion.

The Choir sang the hymn, "The Spirit of God Like a Fire is Burning," by Phelps.

**President George Albert Smith:**

For your information we will say that there are approximately 12,000, not less than 12,000 people at worship in this building and the adjoining building and outside on the block.

Tonight at 7:00 will be the regular conference of the Deseret Sunday School Union. Those of you who have never been here to that fine meeting and the program carried on by the Sunday School, I am sure will enjoy it, and everybody is welcome.

President Maw will now offer the benediction.

The benediction was pronounced by President Wilmer J. Maw of the Farr West Stake.

Conference adjourned sine die.

The congregational singing was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sun-

day sessions and presented musical numbers at those meetings. J. Spencer Cornwall, Conductor, directed the singing of the Choir.

The Relief Society Singing Mothers of the Jordan Valley Region, Florence Jepperson Madsen, director, furnished musical numbers at the Friday morning and afternoon sessions.

At the Saturday morning and afternoon meetings the Richfield Combined Choruses, Elder Arden Peterson, Director, furnished the musical numbers.

The music of the *Tabernacle Choir and Organ Broadcast*, Sunday morning, 9:30 to 10:00, as also the music for the *Church of the Air* broadcast, Sunday morning 8:30 to 9:00, was directed by J. Spencer Cornwall, Alexander Schreiner was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,  
Clerk of the Conference.





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# DANIEL HANMER WELLS

## AND EVENTS OF HIS TIME

By Bryant S. Hinckley

As the polished facets of a diamond flash back brilliantly the rainbow of colors from the light which plays upon them so do certain historic characters reflect the light and color of their times.

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ANNUAL  
CONFERENCE

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 4, 5 and 6, 1947*

With Report of Discourses



Published by the  
Church of Jesus Christ of Latter-day Saints  
Salt Lake City, Utah

Printed in the United States of America

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# The One Hundred Seventeenth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Seventeenth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the great Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 4, 5, and 6, 1947.

General sessions of the Conference were held at 10 a.m. and 2 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting convened Saturday evening at 7:00.

A special meeting was held in the Salt Lake Temple Monday morning, April 8, at 9:30 to which were invited the General Authorities, Presidencies of Stakes, Bishops of Wards, Presidents of Independent Branches, and Presidents of Missions.

Through the courtesy of Radio Station KSL of Salt Lake City, KSUB of Cedar City, and KDYY of Pocatello, Idaho, the proceedings of the General sessions of the Conference were broadcast for the benefit of the general public.

President George Albert Smith was present and presided at each of the sessions, and also conducted the services.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

*The Council of the Twelve Apostles:* George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, \*, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, and Henry D. Moyle\*\*.

*Patriarch to the Church:* Eldred G. Smith\*\*\*.

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, and Clifford E. Young\*\*\*\*.

*The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, Seymour Dilworth Young, Milton R. Hunter, and Bruce R. McConkie.

*The Presiding Bishopric:* LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson\*\*\*\*\*.

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\*Elder Charles A. Callis passed away January 21, 1947.

\*\*Elder Henry D. Moyle sustained at this Conference as a member of the Council of the Twelve, filling the vacancy caused by the death of Elder Callis.

\*\*\*Elder Eldred G. Smith was sustained at this Conference as Patriarch to the Church, to fill the vacancy caused by the release of Patriarch Joseph F. Smith.

\*\*\*\*Elder Alma Sonne was absent, presiding over the European Mission.

\*\*\*\*\*Elder Thorpe B. Isaacson was sustained at this Conference to fill the vacancy in the Presiding Bishopric caused by the death of Marvin O. Ashton on October 7, 1946.

## OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, assistant.

*Members of the General Committee,* Church Welfare Program.

*Members of the Church Board of Education,* Commissioner of Education, and Seminary Supervisor.

*Presidents of Stakes* and their counselors, Bishops of Wards and their counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General Stake and Ward officers of Auxiliary Associations from all parts of the Church.

*Mission Presidents:* David A. Smith, Temple Square, Salt Lake City, Utah; Roy W. Doxey, Eastern States; William H. Reeder, Jr., New England; Creed Haymond, Northern States; William L. Killpack, North Central States; Thomas W. Richards, East Central States; Francis W. Brown, Central States; Heber Meeks, Southern States; Glenn G. Smith, Texas-Louisiana; Francis A. Child, Western States; Oscar W. McConkie, California; German E. Ellsworth, Northern California; Samuel E. Bringhurst, Northwestern States; Octave W. Ursenbach, Canada; Joseph Y. Card, Western Canada; Arwell L. Pierce, Mexico; Lorin F. Jones, Spanish-American; Ralph William Evans, Navajo-Zuni.

## FIRST DAY MORNING MEETING

The opening session of the Conference was held Friday morning, April 4, at 10 o'clock. The great tabernacle was filled to capacity.

President George Albert Smith presided and conducted the meeting.

### President George Albert Smith:

Good morning everybody. I am happy to see you so comfortable in the House of the Lord.

This is the opening session of the 117th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this morning all the General Authorities of the Church, except Elder Alma Sonne, who is in Europe in charge of the European Mission.

Elder Joseph Anderson is the Clerk of the Conference.

This whole service will be broadcast over station KSL, Salt Lake City, as will also the service this afternoon, beginning at 2 p.m., likewise the services tomorrow, Saturday, at 10 a.m. and 2 p.m., and

also the two services on Sunday at 10 a.m. and 2 p.m. These same sessions will be broadcast over station KSUB, Cedar City, and KDYY, at Pocatello.

The choir singing at this session of the Conference will be by the Relief Society Singing Mothers of the Salt Lake and Central Utah regions. Sister Florence Jepperson Madsen is the conductor, Elder Frank W. Asper, the organist.

The first song will be, "Dear Land at Home," by Sibelius.

The opening prayer will be offered by President Ivan Call of the Nevada Stake.

Singing by the Singing Mothers of the Salt Lake and Central Utah Regions, "Dear Land of Home," by Sibelius.

Elder Ivan Call, President of the Nevada Stake, offered the invocation.

Singers, by the Singing Mothers, "Hear My Prayer," by Will James.

### PRESIDENT GEORGE ALBERT SMITH

It is my pleasure this morning to bid you welcome to the house of the Lord. It is a beautiful picture to see this great tabernacle filled, the seats occupied and people standing, at the beginning of the one hundred seventeenth annual conference of the Church of Jesus Christ of Latter-day Saints. The Church was organized under great difficulties and unpleasantness to those who became its members. People who accepted the gospel did so because they knew it was the Lord's will, and the result was that they were able to endure the persecutions and difficulties and sorrows that followed them until they finally were driven from the East and came here to these desert lands to make their homes with the wild animals, and at that time, the still more savage red men.

#### PERSECUTIONS OF CHURCH

Remarkable as it may seem, but running true to form, the Church from its inception endured persecution. It was so in the days of the Old Testament, also during the mortal life of the Savior as well as

in our day. The people were moved about, buffeted from place to place, but I think it could be safely said that every day when the sun went down the Church was stronger than it had been the day before.

Representatives from many parts of the world are in attendance today. Many of you have traveled a long distance, and I am sure you will receive a blessing because of your investment.

#### SEVENTY-SEVENTH ANNIVERSARY

This happens to be an unusual occasion for me. Seventy-seven years ago today I came to Salt Lake City. My mother's home was

*Friday, April 4**First Day*

just across the road west of us, and that is where I was born. From the best of my recollection the ground was covered with snow that morning, just as it is now. In addition to my memory I have the testimony of my mother who later told me there was deep snow on the ground.

Many things have transpired since then. I have seen this city grow and develop. When I was a child, there were no paved streets. The dust on West Temple Street was the most delightful playground the children could have. We ran barefoot in it, and we had a happy time.

### SEEK FIRST THE KINGDOM OF GOD

Little by little conditions improved, and now in this year of the one hundredth anniversary of the coming of the Pioneers, on the 24th of July next, we see one of the beautiful cities of the world, one of the most delightful places in which to live that can be found anywhere. Fortunately for me, I have been able to observe and enjoy that development. The Lord made a promise a long time ago. It was this:

"Seek ye first"—not last—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added." (Matthew 6:3.)

And when our people abandoned their comfortable homes in the East because of force, also in different parts of the world, and began to trek their way across the plains to this then-wilderness, they had to have faith to believe that they could enjoy in this deseret land the blessings that people enjoy elsewhere. The Lord never fails to fulfil his promise, and I stand here today a witness to the fact that in this promised land, are some of the happiest people that can be found on the earth, and the advantages and opportunities here are unsurpassed. Not only do we have the blessings that our Heavenly Father has bestowed upon us as individuals, but people also come from all parts of the world to see what has been accomplished.

In an earlier day, if anybody wanted to hear the best music and be trained in great universities, he had to go away from here. Today those who have been trained here in our universities are serving in many parts of the United States as instructors in other educational institutions. Those who used to go away to receive their musical training and learn how to operate a pipe organ may now get that instruction here, and from this Tabernacle the Choir sings to the world, and the music of the Organ is sent everywhere that radio reaches.

### UTAH KNOWN FOR ACCOMPLISHMENTS

After one hundred years the Lord has made his people known for good. It is remarkable what has been accomplished. This state is classified as number one among the states of the Union for the

largest number of high school students and the largest number of university students in proportion to population. We are recognized because there have been more scientists and more men and women of affairs born in this state than in any other state in the Union in proportion to population. You cannot go anywhere in the world where Utah is not known. As you sit here this morning, you are doubtless in the most comfortable, the most desirable meeting place for its size—and it is one of the largest—to be found in all the world. You are in an edifice where a pin drop can be heard two hundred feet away. And all these things, with thousands of others that might be mentioned, have been coming one by one that we might enjoy them in tained us delightfully, and the great Organ that is famous the world that this was a land choice above all other lands, and at this time those who are fortunate enough to dwell in this part of it feel that there is no better place in which we may live.

### "COME OUT OF HER, MY PEOPLE"

I see these mission presidents from the various missions of the earth, stake presidencies, bishops, counselors, high councilors, and as already has been said, on this stand are all the General Authorities of this Church with one exception. I welcome you all. We have this marvelous chorus of singing mothers who have already entered dwell in this land in peace and safety; and how do we feel today over. Think, if you can, of any place in all the world that you could go to attend a service that would compare with this. Surely the Lord has fulfilled his promise. In our homes we have not suffered for the necessities of life during this terrible war period. A commandment was given long ago through a prophet of old to "... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.) Many of you who are in this audience today are descendants of those who followed this advice, and some of you have come yourselves from distant lands for the gospel's sake, and by so doing you escaped the ravages of world wars. Our Heavenly Father is mindful of his own.

### FORMER MISSIONARIES PRESENT

We are here this morning not to see and be seen, but we are here to worship, and there will address us from this stand a group of men whose lives are devoted to disseminating the gospel of Jesus Christ. In this audience there are hundreds who have filled missions, have been away from home for a term of years, at their own expense or the expense of their loved ones, to divide the gospel of Jesus Christ with our Father's other children. I would like to have all those who have filled missions for the Church of Jesus Christ of Latter-day Saints outside the states in which they live, raise their hands. Thank you.

I wish all who are outside the building could see that sight. Hundreds, both men and women, have indicated that because of their assurance that God lives, that Jesus is the Christ and that Joseph Smith was a Prophet of the Lord, they have been willing to leave home and loved ones and go from door to door among the homes of our own and other lands, asking for the privilege of sharing the truth that the others did not possess in order that they too might enjoy greater happiness.

### GRATITUDE FOR BLESSINGS

These are some of the things that come to my mind this morning. I am grateful to my Heavenly Father that I was born in this land of the free, in this great nation, in this valley, among the people who have dwelt here. I am thankful for the companionship during my life of the best men and women that can be found anywhere in the world both at home and abroad. This morning we are here to wait upon the Lord. We are here to listen to the inspiration that will flow from him to us. We are here to say by our prayers and by our singing voices, "Heavenly Father, we thank thee for all that we enjoy." This is a blessed privilege.

We have here this morning mayors of cities, the governor, and other officials of the state, some members of the Church and some not, and how happy we are to have our visiting friends with us. While you are here in the city, I would like to plead with the Latter-day Saints to see to it that everyone has a place to stay in comfort. Let this conference be notable for the generosity of the people who reside here, and let us see to it that everybody is properly taken care of.

I take this occasion to thank dozens of my friends, that I cannot thank in any other way, for their greetings and good wishes on my birthday. It has been a very delightful experience, and I thank you all, wherever you may be who are listening in, who have written to me or telegraphed or telephoned your good wishes. Surely it is a blessed thing to be associated with such people, and from the depths of my soul I pray that our Heavenly Father will now give us the satisfaction of listening to his voice and his instructions during this conference, and when the meetings are finished and we return to our homes, that we may take with us the influence and the truths that we have enjoyed here to share with those who are not fortunate enough to come here. I pray for these blessings, in the name of Jesus Christ our Lord. Amen.

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Elder Joseph Anderson, Clerk of the Conference then read the following report:

## CHANGES IN CHURCH OFFICERS, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE—1947

### *Special Appointments:*

Matthew Cowley appointed to preside over the Pacific Missions with headquarters in Salt Lake City, Utah.

### *New Mission Presidents:*

Jean Wunderlich appointed as president of the West German Mission.

S. Dilworth Young appointed to succeed William H. Reeder Jr. as president of the New England Mission.

E. Wesley Smith appointed to succeed Castle H. Murphy as president of the Hawaiian Mission.

Charles B. Richmond appointed to succeed Thomas D. Rees as president of the Australian Mission.

### *Stake Presidents Chosen:*

W. Glenn Harmon chosen as president of the Berkeley Stake.

Harvey Alexander Dahl chosen as president of the Humboldt Stake to succeed Rodney S. Williams.

Newell P. Baker chosen as president of the Burley Stake to succeed James D. Hoggan.

A. George Raymond chosen as president of the Mt. Logan Stake.

Fred W. Schwendiman chosen as president of the Wells Stake to succeed Thomas E. Towler.

Lucian M. Mecham, Jr. chosen as president of the Mesa Stake. Alvin C. Chace chosen as president of the Florida Stake.

John D. Hill chosen as president of the North Jordan Stake.

Vivian B. Coon chosen as president of the Oquirrh Stake to succeed John D. Hill.

A. Carlos Murdock chosen as president of the Beaver Stake to succeed S. Taylor Farnsworth.

J. Howard Maughan chosen as president of the East Cache Stake.

Herman C. Goates chosen as president of the Lehi Stake to succeed A. Carlos Schow.

J. Angus Christensen chosen as president of the Palmyra Stake to succeed W. J. O'Bryant.

Elbert R. Curtis chosen as president of the Sugar House Stake to succeed Thomas M. Wheeler.

### *New Stakes Organized:*

Berkeley Stake organized by a division of the Oakland Stake, October 13, 1946.

*Friday, April 4**First Day*

Mt. Logan Stake organized by a division of the Logan Stake, November 17, 1946.

Mesa Stake organized by a division of the Maricopa Stake, December 8, 1946.

Florida Stake organized from the Southern States Mission, January 19, 1947.

North Jordan Stake organized by a division of the Oquirrh, Cottonwood, and Pioneer Stakes, January 12, 1947.

East Cache Stake organized by a division of the Cache Stake, February 2, 1947.

### *New Wards Organized:*

Ft. Thomas Ward, St. Joseph Stake, formed by consolidation of Ashurst and Emery Wards.

College Ward, Parowan Stake, formed by a division of Cedar Fourth Ward.

Beacon Ward, Hillside Stake, formed by a division of Laurelcrest Ward.

Thirty-third Ward, Mt. Ogden Stake, formed by a division of Mt. Ogden and Highland Wards.

Sunset Ward, San Fernando Stake, formed by a division of Burbank Ward.

Cummings Ward, East Mill Creek Stake, formed by a division of Wilford Ward.

Studio City Ward, San Fernando Stake, formed by a division of North Hollywood Ward.

Price 4th Ward, Carbon Stake, formed by a division of Price 1st Ward.

San Leandro Ward, Oakland Stake, formed by a division of Elmhurst Ward.

Nampa 4th Ward, Nampa Stake, formed by a division of Nampa 2nd Ward.

Nampa 3rd Ward, Nampa Stake, formed by division of Nampa 1st Ward.

Logan 13th Ward, Mt. Logan Stake, formed by a division of Logan 7th Ward.

Logan 14th Ward, Logan Stake, formed by a division of Logan 6th Ward.

Grove Ward, Timpanogas Stake, formed by a division of Pleasant Grove 1st and 3rd Wards.

Lake View Ward, Lake View Stake, formed by a division of Riverdale Ward.

Hooper 1st Ward, Lake View Stake, formed by a division of Hooper Ward.

Logan 17th Ward, Cache Stake, formed by a division of Logan 3rd Ward.

Logan 16th Ward, Cache Stake, formed by a division of Logan 4th Ward.



Logan 15th Ward, Cache Stake, formed by a division of Logan 9th Ward.

Ogden 34th Ward, South Ogden Stake, formed by a division of Ogden 14th and 28th Wards.

Charleston Ward, Moapa Stake, formed by a division of Las Vegas 1st Ward.

Riverview Ward, Pioneer Stake, formed by a division of 25th and 26th Wards.

Virginia Ward, Long Beach Stake, formed by a division of North Long Beach, Long Beach, and Park View Wards.

American Fork 7th Ward, Alpine Stake, formed by a division of American Fork 2nd Ward.

Nephi First, Nephi Second, Nephi Third, Nephi Fourth Wards, Juab Stake, formed from the three original Nephi Wards.

Scottsdale Ward, Phoenix Stake.

Rosslyn Heights Ward, Highland Stake, formed by a division of Parleys Ward.

Logan 18th Ward, East Cache Stake, formed by a division of Logan 5th Ward.

#### *Independent Branches Made Wards:*

Richmond Ward, Washington Stake, formerly Richmond Independent Branch.

Wendover Ward, Grantsville Stake, formerly Wendover Independent Branch.

Chico Ward, Gridley Stake, formerly Chico Independent Branch.

Hamer Ward, Rigby Stake, formerly Hamer Independent Branch.

New Plymouth Ward, Weiser Stake, formerly New Plymouth Independent Branch.

#### *Independent Branches Organized:*

Walnut Creek Branch, Berkeley Stake.

Canyon Heights Branch, Cache Stake, formed by a division of Logan 5th Ward.

Aztec Branch, Young Stake, formerly a dependent branch.

Airport Branch, Riverside Stake.

Coutts Branch, Taylor Stake.

Turlock Branch, Sacramento Stake.

#### *Those Who Have Passed Away:*

Elder Charles A. Callis of the Quorum of the Twelve passed away in Jacksonville, Florida, January 21, 1947.

Bishop Marvin O. Ashton, First Counselor in the Presiding Bishopric, passed away October 7, 1946.

Thomas M. Wheeler, President of the Sugar House Stake, passed away March 2, 1947.

John M. Knight, former president of the Western States Mission and the Ensign Stake, passed away February 22, 1947.

## STATISTICAL REPORT

Number of Stakes of Zion	164
Number of Wards	1,220
Number of Independent Branches	120

Total Wards and Independent Branches	1,340
Number of Missions	38

*Church Membership:*

Stakes	823,819
Missions	172,686
Total	996,505

*Church Growth:*

Children blessed in stakes and missions	26,163
Children baptized in stakes and missions	17,579
Converts baptized in stakes and missions	5,929

*Social Statistics:*

Birth rate per thousand	33.8
Marriage rate per thousand	21.9
Death rate per thousand	5.9

*Missionaries:*

Number of missionaries in the missions of the Church	3,213
Number engaged in missionary work in the Stakes	2,598
Total Missionaries	5,811
Number of missionaries who received training in the Mission Home during 1946	2,263

**President George Albert Smith:**

Elder Joseph Anderson has just read the statistical data of the Church and the obituaries.

President J. Reuben Clark, Jr. of the First Presidency will now read the financial statement of the Church, for the fiscal year 1946.

## 1946 ANNUAL CHURCH FINANCIAL REPORT

President J. Renben Clark, Jr:

This report is divided into three parts. Part 1 contains the expenditures made from the central offices of the Church from the tithing and other income. Part 2 contains the non-budget and non-tithing expenditures of the Church, and part 3 the Church Welfare Program. There will be some duplication in the figures of part 1, Church Budget Expenditures, and part 3, Church Welfare Program.

Part 1—CHURCH BUDGET EXPENDITURES FROM GENERAL CHURCH FUNDS, BOTH NON-TITHING AND TITHING INCOMES ALL IN CASH

	Budget Ap- propriation for 1946	Budget Ex- penditures for 1946	Unexpended or Overspent
Total Cash Budget Appropriations for 1946 .....			\$7,375,607.00
Total Cash Budget Expenditures for 1946 .....			6,890,995.00

*Office of the Corporation of the President:*

Including salaries of 67 employees; expenses of offices; equipment; maintenance of the Administration Building; and the living allowances and traveling expenses of the General Authorities, all of which are covered by non-tithing income .....

\$ 343,750.00 \$ 318,237.00 \$ 25,513.00

*Office of the Corporation of the Presiding Bishop:*

Including the salaries of 82 employees; expenses of the Aaronic Priesthood Program; traveling expenses of the Presiding Bishopric; taxes; special printing; and departmental expenses—all of which are covered by non-tithing income .....

239,447.00 227,185.00 12,262.00

TITHING BUDGET EXPENDITURES

*Temples:*

For the operating expenses, including the salaries of 210 employees, and building maintenance, repairs and renovation of the eight temples of the Church .....

580,735.00 324,537.00 256,198.00

*Missions and Missionary Work:*

For the maintenance and operation of the established missions; living and traveling expenses of the mission presidents; return fares of missionaries; free literature; service men's welfare; the erection, remodeling, purchase, maintenance and renting of buildings; and the expenses of the Bureau of Information and Mission Home in Salt Lake City .....

1,264,236.00 1,201,476.00 62,760.00

Friday, April 4

First Day

**Stake and Ward Expenses:**

Allowances to 161 stakes and 1,340 wards and independent branches, including the maintenance of 1,677 stake, ward, and branch buildings; expenses and mileage allowances to stake presidents and bishops; furnishings for stake and ward offices; stake and ward taxes and stake and ward printing .....

Budget Ap- propriation for 1946	Budget Ex- penditures for 1946	Unexpended or Overspent
1,312,380.00	1,301,790.00	10,590.00

**Church Welfare:**

For the purchase of equipment and commodities; for the operating expenses of General Committee Storehouses, for land and building purchases and General Committee administrative expenses; for the care of the needy, consisting of rents, light, heat, hospitalization, burials, etc. ....

629,479.00	665,687.00	36,208.00
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**Church Schools:**

For the operating expenses of the Brigham Young University, Ricks College, Juarez Academy, 13 institutes and 95 seminaries; for operating expenses of the Department of Education, including the salaries of 405 teachers and 60 administrative officers and office employees; and for maintenance, repairs and improvement of buildings .....

1,306,678.00	1,306,373.00	305.00
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**Educational Institutions — Other than Church Schools, Institutes and Seminaries:**

Consisting of the McCune School of Music and Art; Lund Home for Boys; Deseret Gymnasium; Society for the Aid of the Sightless and the General Music Committee .....

57,695.00	37,558.00	20,137.00
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**Building Operations:**

For the maintenance of the buildings and grounds on the Temple Block and the Tabernacle organ; for the maintenance of other Church properties situated immediately adjacent to the Temple Block; for the erection, repairing and renovating of ward buildings and \$9,118.00 for equipping hospital buildings .....

1,079,468.00	1,037,698.00	41,770.00
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**Historic Monuments and Bureaus of Information:**

For the repair and maintenance of such properties at Palmyra, New York; South Royalton, Vermont; Carthage, Illinois; and for maintenance of the Memorial Cemeteries .....

60,014.00	28,561.00	31,453.00
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**Indian Projects:**

In the Papago Ward .....

10,125.00	10,861.00	736.00
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	Budget Ap- propriation for 1946	Budget Ex- penditures for 1946	Unexpended or Overspent
<i>Church Committee on Radio and Pub- licity:</i>			
For publicity and mission literature ....	32,553.00	19,818.00	12,735.00
<i>Genealogical Society of Utah:</i>			
For the maintenance of the Church gene- alogical library, record Archives, tem- ples index bureau and allied depart- ments, and for the recording, indexing, photographing and filing of genealogi- cal and temple ordinance data, includ- ing the names of 415,374 persons for- warded to the eight temples for baptisms and endowments, and for the salaries of 158 full time employees .....	327,491.00	306,743.00	20,748.00
<i>Other Expenses:</i>			
Consisting of contributions to civic or- ganizations such as the Red Cross, Com- munity Chest, etc.; salaries of tabernacle choir conductors and organists; taxes; legal expenses; welfare assistance by the General Church Offices; public li- ability and other insurance, etc. ....	131,556.00	104,471.00	27,085.00
Total Budget and Expenditures .....	\$7,375,607.00	\$6,890,995.00	\$484,612.00

**Part II—NON-BUDGET AND NON-TITHING EXPENDITURES FROM  
CONTRIBUTIONS BY MEMBERS OF THE CHURCH IN WARDS  
AND MISSIONS FOR THE YEAR 1946 ALL IN CASH**

The expenditures budgeted from General Church funds and paid principally from the tithes are detailed above. The following expenditures were made from further contributions by members of the Church:

Paid for stake and ward building purposes .....	\$ 720,795.00
Expended for stake, ward, and mission maintenance purposes; expenses of auxiliary organizations, and for recreation .....	2,207,298.00
Expended from ward and mission fast offerings .....	779,365.00
Expended from welfare contributions .....	429,994.00
Surplus Fast Offerings expended by Presiding Bishopric .....	101,309.00
Assistance rendered missionaries .....	147,258.00
Expended from General Board dues; Children's contributions to the Primary Hospital, and donations to temples .....	234,683.00
Expended by Church schools, in addition to amount listed under budget expenditures, from funds derived from tuitions and other sources .....	756,961.00
Total non-budget cash expenditures, 1946, from contributions, other than tithing, donated by the Church membership in wards and missions and other sources .....	5,377,663.00
Expended by the hospitals for the care of the needy sick, in addi- tion to the amount paid from the tithes and included in Part I ....	41,455.00
Total budget cash expenditures by general Church offices, brought forward from above .....	6,890,995.00
Total cash expenditures, budget and non-budget, of the Church for the year 1946 .....	\$12,310,113.00

Friday, April 4

First Day

## Part III—THE CHURCH WELFARE PROGRAM

*Fast Offering Data:*

Number of Church members who paid voluntary fast offerings and welfare contributions in wards and missions:

In the wards .....	153,293
In the missions .....	36,234

Total .....	189,527
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Amount of voluntary fast offerings and welfare contributions:

In wards:

Fast offerings .....	\$ 694,161.00
Welfare contributions .....	453,091.00

In missions:

Fast offerings .....	97,105.00
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Total fast offerings and welfare contributions in wards and missions .....	\$ 1,244,357.00
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Per cent of Church members who paid fast offerings .....	21.75%
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Average fast offerings per capita in wards, total membership .....	97.8c
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Average fast offerings per capita in missions (based on the membership of missions reporting) .....	60c
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Average fast offerings per capita based on the membership of wards and the membership of missions from which reports were received .....	90.8c
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*Welfare Program Cash Expenditures:*

Expended from ward and mission fast offerings and welfare contributions for the care of the needy consisting of food, clothing, rents, light, heat, hospitalization, burials, etc. and for the purchase of commodities for storehouses .....	1,209,359.00
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Disbursed by the General Welfare Committee for the operating costs of storehouses; for the overhead expenses of the General Committee; and for the shipment of relief supplies to European missions .....	290,416.00
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Disbursed by the Corporations of the President and Presiding Bishop for direct assistance; for contributions to civic, denominational and school projects; and for donations to charitable institutions, such as the American Red Cross, Community Chest, health foundations and Youth Organizations .....	284,410.00
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Expended by the hospitals for the care of the sick .....	41,455.00
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Total Relief Cash Expenditures for the year 1946, all included in above grand total of budget and non-budget cash expenditures .....	\$ 1,825,640.00
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This is an increase over the year of 1945 of .....	\$ 644,401.00
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In addition to the cash expenditure of \$1,825,640.00 for welfare purposes, the General Church Welfare Committee makes the following further financial report, with a statement indicating the commodities produced for and distributed from bishops storehouses during 1946, and the inventories of commodities at December 31, 1946.

*Summary of the Annual Report of the Church Welfare Plan:  
December 31, 1946*

## FINANCIAL REPORT

## Present Net Cash Value:

Current Assets (Principally cash and notes and accounts receivable) .....	\$ 1,434,600.37
Inventories (Principally Commodities) .....	524,116.66
Fixed Assets (Land, Buildings, etc.) .....	2,289,408.48
<b>Total Assets .....</b>	<b>\$ 4,248,125.51</b>

## Fixed Assets Include:

Deseret Industries, Deseret Mills and Elevators, Deseret Clothing Factory, Deseret Coal Mine.

One hundred and five Bishops' Storehouses having a total floor area of 467,497 square feet. This is twelve times the area covered by the Tabernacle; and a little more than the area of the Temple Block. There are 65 canneries included in the 105 Bishops' Storehouses.

Farms, ranches, dairies, and other regional and stake properties, made up of 9,422 acres of land, together with buildings, improvements, equipment and livestock.

The Fixed Assets were acquired with funds secured from the following sources:

Cash from General Church funds, through the General Committee .....	\$ 795,372.81
Cash from wards, stakes, regions, and Priesthood quorums ....	1,101,025.03
Donations, labor and property .....	393,010.64
<b>Total .....</b>	<b>\$ 2,289,408.48</b>

## The Fixed Assets consist of:

Land .....	\$ 782,681.15
Buildings .....	1,010,200.22
Equipment .....	394,253.15
Furniture and Fixtures .....	44,398.96
<b>Total .....</b>	<b>\$ 2,231,533.48</b>

To the foregoing fixed assets should be added:

Livestock .....	57,875.00
<b>Total Fixed Assets and Livestock .....</b>	<b>\$ 2,289,408.48</b>

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*Production, Distribution, Inventory, and Budget Assignment of Commodities for Bishops' Storehouses.*

Items	Unit	1946 Production	1946 Purchases	1946 Distribution	Inventory Dec. 31, 1946
Canned Produce (Milk, Vegetables, Fruits, Jams and Spreads) .....	quarts	803,188	55,303	793,133	694,402
Animal Products (Butter, Eggs, and Meat) .....	pounds	429,841	347,533	528,452	198,947
Vegetables, Fruits, and preservatives (Not canned)....	pounds	2,184,602	240,300	2,369,941	894,015
Grains and Grain Products....	pounds	2,810,651	1,763,160	2,673,694	3,876,857
Other Foods .....	pounds	54,778	46,243	126,969	72,309
Various Drugs and Household Supplies and Soaps....	items	126,393	65,122	190,683	128,266
Cotton and Misc. Items .....	pounds	41,910	800	30,101	11,851
Fuel (mostly coal) .....	tons	244	3,799	3,186	1,389
Clothing and Dry Goods....	articles	107,619	80,013	83,002	190,866
Furniture .....	articles	74	680	955	43

In addition to the distribution reported above, there were sent from storehouse stocks to Saints in European Missions, 740,573 quarts canned produce, 156,928 pounds meat, 386,200 pounds Grain Products and 18,600 bars soap.

*Activities of the Program During 1946: Canning and Processing for Storehouse**Program:*

Vegetables, Fruits, Jams and Spreads .....	486,101 quarts	(664,876 cans)
Meat, Fish, and Fowl .....	37,606 pounds	( 30,615 cans)
Milk, canned (each can equivalent to one quart fresh milk) .....	156,720 cans	
Milk, bottled .....	127,126 quarts	
Miscellaneous Food (Spices, Flavoring, etc.)....	2,405 pounds	
Flour, Cereals and Livestock Feeds .....	2,978,830 pounds	

*Group Canning:*

The following canning was done at Welfare canneries for their own use by 759 groups, consisting of 14,992 people:

Fruits and Vegetables .....	689,615 quarts	(1,010,916 cans)
Meat and Fish .....	42,902 pounds	( 32,313 cans)

1,043,229 cans

*Field Activities:*

Field activities carried on in the production of the 1946 Welfare Budget include 568 crop projects, cultivating 3,985 acres of land; 158 livestock projects, which produced 755 head of livestock, 8,340 chickens, 399 rabbits, and 56 stands of bees.

51,638 man days of work were donated on these projects, and 6,860 man days of work were donated in operating storehouses and processing plants.

For purposes other than the production of the budget for the Bishops' Storehouse program, there were 87 crop projects, 28 livestock projects, and 48 manufacturing projects operated during 1946. These agricultural projects utilized 528 acres of land and produced 109 head of livestock.

*Assistance Rendered:*

There have been from 17,913 to 55,460 persons assisted through the bishops' storehouse program each year since 1938. In 1946, there were 22,336 persons so assisted in the United States. We also sent to Europe enough food and clothing to help almost an equal number, or over 40,000 persons all told in 1946.

During this period and outside of Europe more than 1,032 families have been helped to become self-supporting; 7,383 persons have been assisted in other ways; and 1,675 construction projects have been completed in addition to the construction for the bishops' storehouse program.



*Welfare Meetings Being Held:*

Of the 156 stakes reporting, 126 hold Stake Welfare Committee meetings monthly or oftener; 24 hold them less frequently; and 6 are not holding any meetings; Of the 862 wards reported, 183 hold weekly Ward Welfare Committee meetings; 652 hold them less frequently; and 27 are not holding any meetings. No report from 477 wards.

*Persons Relinquishing Government Relief:*

During the past four years 1,729 persons have relinquished their position on Government Relief rolls. Of this number 690 have been rehabilitated and are receiving no aid from the Church, nor so far as known from any other gratuitous source; 697 are yet receiving part of their support from the Church; and 342 are receiving all their needs from the Church.

*Relief Supplies Sent to Europe:*

Relief Supplies sent to Europe and Japan through the Welfare Program, as of March 25, 1946. (Shipments commenced October 29, 1945.)

## Parcel post packages:

To Europe	8,319 parcels of clothing 6,726 parcels of bedding
To Japan	292 parcels of clothing 64 parcels of food
	<hr/> 15,401

A total of 15,401 parcels, the equivalent of 6 freight carloads, valued at \$84,531.00 at a cost for postage of \$24,925.00.

In addition to the foregoing, shipped by parcel post, we sent to Europe in bulk shipments:

	16 cars of clothing 29 cars of food
A total of	<hr/> 45

The value of these 45 cars was \$463,623.00; they were shipped at a cost in freight of \$117,742.00.

This makes a total of 51 freight carloads, valued at \$548,154.00, at a transportation cost of \$142,667.00, a total of \$690,821.00.

The materials sent to Europe went to the Church members in Belgium, Czechoslovakia, Denmark, Finland, France, Netherlands, Norway, Great Britain, and Germany.

*Emergency Activity:*

During 1946 the Welfare Program was again called upon to meet a major problem involving a flood catastrophe similar to the one in Arizona in 1942 and the one on the Avenues in Salt Lake City in 1945.

On Wednesday, July 24, a cloudburst in the mountains immediately east of Mt. Pleasant in Sanpete County washed mud, boulders, and debris into the city covering an area varying from 50 to 300 feet wide and 1-3/8 miles long. Sixty homes and 4 business establishments were damaged. Twelve homes had basements completely filled with mud; four had considerable damage done to them by mud entering on the main floor. Four barns, three chicken coops, and three garages were damaged and 250 chickens and three haystacks were lost. The flood covered 43 lawns and 30 gardens.

On Monday July 29, 235 men, together with tools, wheelbarrows and some motorized equipment, removed the muck and debris from the basements and main floors of all homes and from the sidewalks leading thereto. During that day 2,480

man hours, 186 horse hours and 96 truck hours of work were furnished. Work was then suspended for one week to allow the mud to dry. Beginning Monday, August 5, the five stakes of the Juab-Sanpete Region carried on an organized clean-up campaign. This work continued for nearly five weeks with 120 men on the job the first day and an average of 10 men on the job each day thereafter until the rocks and debris were removed from the lawns, driveways and gardens.

The Red Cross organization furnished some heavy power equipment to assist in this work and the city took care of hauling the mud and debris after it was removed to the street. The city also cleared the wide streets of Mt. Pleasant.

One hundred fifteen cases of fruits, vegetables and meats were distributed to replace, partially, the foods which had been destroyed by the flood. Neighbors were very generous in contributing vegetables from their gardens as long as they lasted.

### President J. Reuben Clark, Jr.

We feel that this is another demonstration of what the Welfare Program can do in dire emergency.

I should like to add to this a word or two. Unemployment seems to be increasing. We shall probably have greater need this year, locally, than ever before if this unemployment increases. I want to read an excerpt from a letter from President Walter Stover of the East German Mission, dated February 16, addressed to the First Presidency.

"I went to visit one sister whose husband was killed in action in Russia. She lives with her three children in an attic which has no heat, no windows, no water, the toilet facilities were all frozen, and there was hardly any bedding. Two small children were in bed shivering. The mother was hard of hearing and the oldest daughter, eleven, was almost insane, half-starved and frozen. The little girl had no shoes and little clothing. The mother was unkempt and had not washed for want of water. Brother Ranglack and I closed the open windows with ply wood from the boxes I shipped in, gave a little wood from the mission home, and brought the mother and daughter to the mission home, where we gave them warm food and clothing.

"I will never forget the thankful expression on the little girl's face when she got underclothing, a dress, stockings, and new shoes. We also could help the mother and other little children from the Welfare supplies. We gave them a couple of blankets and a few other things. The family might well have frozen to death if they had not come to our attention. We have since visited them, and although they have no heat, they have something to wear and warm bedding.

"There are many more similar cases and we do not know them all. Some families are refugees and we have not found them yet, but little by little we find more and more and we are doing everything possible to relieve the situation. Every morning I get a stack of letters from people pleading for help. Children are fainting in school for want of nourishment. I am happy that now we can send them some relief."

Brother Alma Sonne wired, pursuant to our request, on March 13th:

"Welfare supplies en route and on hand sufficient through summer. Situation not improved in Germany. Need continues acute for wheat, fats, sugar, milk, meat, dried beans, peas, concentrated foods. Great need for heavy worn clothing, underwear; large, heavy men's, women's and children's shoes; soleing materials, blankets, bedding. Dutch needs few. Air mailing further information, seed needs, and distribution problems."

We have a task ahead and I can foresee that it may be necessary for us to call for private contributions in addition to all that we can do under the Welfare program. God grant that we may not fail to meet this challenge in caring for the distressed of our Saints abroad who have been loyal and true through conditions of which we can scarcely dream, I humbly pray, in the name of Jesus Christ. Amen

**President George Albert Smith:**

President J. Reuben Clark, Jr. of the First Presidency has just read the Financial Statement. While he was talking I wondered if we here in this room, any of us, appreciate what it has meant. The Lord has blessed us abundantly, and while we have been able to make some contributions to the helpless, in all this time we have had everything we have needed to preserve life and make us reasonably comfortable. What a blessed people we have been!

Elder Orval W. Adams will now read the report of the Church Auditing Committee.

## REPORT OF CHURCH AUDITING COMMITTEE

Salt Lake City, Utah  
March 24, 1947

President George Albert Smith and Counselors  
Dear Brethren:

Your Committee has reviewed the Annual Financial Report of the Church of Jesus Christ of Latter-day Saints for the year ending December 31st, 1946. The accounting system is modern and adequate. The funds of the Church are being conserved with great care and expended only after thoughtful and careful consideration. The report shows the Church to be in a strong financial condition and free from debt.

Respectfully submitted,

Orval W. Adams  
Albert E. Bowen  
George S. Spencer  
Harold H. Bennett  
Auditing Committee

**President George Albert Smith:**

Elder Orval W. Adams has just read the report of the Church Auditing Committee.

In view of the report we have just received I hope that those who have been so anxious and concerned about the poverty of the Church are listening in, if they are not in this building.

The Relief Society Singing Mothers and the congregation will now sing "High on the Mountain Top," by Beesley, No. 123 in the Hymn Book, L.D.S. Hymns 131. Elder J. Spencer Cornwall, leader of the Tabernacle Choir, will be the conductor.

The Congregation and the Singing Mothers joined in singing, "High On the Mountain Top."

**President George Albert Smith:**

I would like to call attention to these beautiful calla lilies that decorate the stand. They come with the the compliments of the Berkeley Stake of Zion.

Elder Clifford E. Young, one of the Assistants to the Quorum of the Twelve, will now address us.

### **ELDER CLIFFORD E. YOUNG**

*Assistant to the Council of the Twelve*

It must be a source of pride, my brethren and sisters, to all of us to belong to the Church of Jesus Christ of Latter-day Saints, and in the light of the reports to which we have just listened we ought to be more grateful than ever before for the goodness of our Heavenly Father. Frequently we hear complaints of the requirements that are made of us, and many times these complaints are presented in "lump sum," so to speak.

### **THE WELFARE PROGRAM AN OPPORTUNITY FOR SERVICE**

The welfare budget, for example, is regarded from the totals that are presented, and as we see the program in the light of these totals, we think of it as a burden on us as members of the Church. As we analyze it, however, the per capita assignment is not so heavy, and this field of activity becomes not a burden, but an opportunity for service. As a matter of fact, the welfare program is not measured in dollars and cents but in kind, and it may be possible in the future that our money may have little value. But we shall still be in a position to render relief to those who may be in need by reason of this program of producing through the concerted efforts of all the members of the Church. Is it not a source of satisfaction to know and to feel that if and when the day of need comes to us,

we may go to those whose right it is to extend help and that help will be available? As I said, it may not be in dollars and cents, but it may be in the very things of which President Clark spoke; the example in Germany to which he referred. It wasn't money that those poor people needed. It was something to put on their backs, and food to eat, and warmth. Money couldn't buy what they needed because the things they needed were not to be purchased. But in this great program to which we have subscribed, food and clothing were available without money. This is the reason that to the Latter-day Saints the welfare program has in it the elements of security, and how grateful we ought to be for it.

#### EXPERIENCES OF A PIONEER FAMILY

This is a great year, an anniversary year, and I think we may reflect on some of the things that have gone before, and they may give us inspiration for the future. I am thinking this morning of a little log cabin that stands down in Liberty Park, built by my grandfather Riter. It was transported there from one of our pioneer lots by the Daughters of the Utah Pioneers and others who are interested in preserving shrines that they may be a source of inspiration to the people. This little log cabin is no different from many that were built in 1847. It was originally a one-room log cabin and built in that year. Later on a partition was placed in it so that there were two rooms. The mother who lived in that little log cabin was a convert to the Church from Pennsylvania. She, her sisters, her mother, and her husband were caught in the "Gospel Net," to use the term that Brother Widtsoe affectionately uses in speaking of his worthy mother, and may I say in passing, the type to which he refers in his delightful book is the type that sometimes we forget. They too were pioneers. They came out of the world. The physical hardships may not have been quite so severe when they came, but they pioneered, nevertheless. They left their homes, their kindred, and many times their own parents for an unpopular faith because they had in their souls a testimony of the divinity of this work. Well, this little family to which I referred, the mother who at one time lived in this little log cabin, came to Nauvoo, there to find not a home as she expected, because shortly after she came, she was to witness the martyrdom of the Prophet and his brother, the patriarch. Then the family moved on, and they started across those boggy Iowa plains of which Brother Preston Nibley has been telling us so vividly in his *News Church* Section articles. I doubt that you and I can visualize, can appreciate, the difficulties under which they traveled. As they began their journey they met with discouragement, hunger, lack of things to keep them warm. The conditions were indescribable, yet there was no complaint. Oh, some of them felt and wondered why. In this little band there was a father who was a practical fellow. He was a Pennsylvania Dutchman. He left a home where things were reasonably secure, and he said one day to his wife,

*Friday, April 4**First Day*

"We'd better turn back. We'd better go back whence we came. Conditions are so uncertain." That is a natural thing for any father to say. It is a natural thing for a mother to think. They were traveling among Indians and were not sure just where they were going, and conditions were not very favorable. They naturally would think of their children. They had two boys. They thought of the boys' welfare, not of their own. I am wondering how many of us would want to turn back, but that mother wouldn't turn back. She had been caught in the "Gospel Net," and she knew it was true, and so she said, "We will not turn back—we'll not turn back; we're going on!" That was my grandmother Riter, and her faith and indomitable spirit have always been an inspiration to me, and that spirit should be a source of inspiration to all of us.

### NO "TURNING BACK"

This Church is now celebrating the one hundred seventeenth anniversary of its organization. There has been no turning back since that memorable day; there must be no turning back now. Some perhaps have dropped by the wayside. One of the great contributions of pioneer life and of pioneer colonizing was the fact that the "Mormon" people did not turn back. You have read the story of other pioneer companies who came to the West in those early periods. Many of them started out perhaps with thirty or forty people and ended with half the number. They were not home builders; they were trappers; they were men seeking something else than homes. But it was different with the Latter-day Saints. They were to come West under the direction and inspiration of a great leader to build homes, and there was little turning back, and that is the inspiration for us today, my brethren and sisters, that there be no turning back, there be no wavering.

Brother Anderson read of the growth of the Church, of its membership. We are gratified about that, but when we come to analyze it, numbers mean very little. We are only strong, we're only powerful and influential insofar as we live the things that God has revealed for us, his children. We are only a great people as we cling to those concepts that were revealed for our benefit and blessing.

The welfare program and every program of the Church are strong only as we support them with our faith and with our devotion. And we are strong only as we live the concepts of right as revealed by the Lord Jesus Christ.

God help us that we may live so to do and that we may not turn back and not waver, but be worthy and strong in the faith, I humbly pray, in the name of Jesus Christ. Amen.

## ELDER GEORGE F. RICHARDS

*President of the Council of the Twelve Apostles*

In listening to the reports this morning, notwithstanding there are a great many of us here, this building being filled to overflowing, having a variety of thoughts and reflections, I believe that we will be united upon this point, that this work in which we are engaged is a marvelous work and a wonder. As Elder [Clifford E.] Young has suggested, we should appreciate our membership in this Church with all that it means to us, and I believe the Latter-day Saints do. In fact, we have an abundance of evidence of that fact. But for the faithfulness of the Latter-day Saints in the payment of their tithes and offerings and answering the call of authority that comes to them, what has been reported of accomplishment during the past year would have been impossible.

## MANY OPPORTUNITIES FOR WORK IN THE CHURCH

As General Authorities of the Church, if I may speak for them, we regard it as an honor shown to us by your presence here in such great numbers. We appreciate your faithfulness as Saints in the living of your religion and as officers constituting the leadership of the Church and the ministry of the Lord. We pray for you, and you pray for the General Authorities of the Church, and there is harmony existing. I know of nothing to the contrary, and the Lord is blessing this people abundantly, and we have opportunity of showing our appreciation of his blessings. There is no person that can fear being shelved in this work if he is worthy to be used. There is ample opportunity for every member to work to his full capacity to the one end, the accomplishment of God's purposes, looking to the saving of souls of the children of men, the living and the dead.

I would offer a few words of caution to the Latter-day Saints. We are apt unwittingly to find ourselves, if we are not careful, deviating from that straight and narrow way that leads to life everlasting. Perhaps a few words of caution will not be out of place. I would like, if I could, to give to you, my brethren and sisters and friends, some of the real bread of life and have you take it with a relish and proper assimilation, or in the words of the Apostle James:

... be ye doers of the word, and not hearers only, deceiving your own selves. (James 1:22.)

## BEARING FALSE WITNESS COMES FROM THE EVIL ONE

I would call your attention to two important characters about whom I have something to say, the acquaintance of one to be cultivated, the other to be ignored. The one is the friend and Savior of men; the other is the enemy of God and of mankind.

Why did the Lord give the commandment?

Thou shalt not bear false witness against thy neighbor. (Exodus 20:16.)

He gave it because of the subtle methods of the adversary in his effort to divide and tear asunder the love and the unity of the Lord's people! To bear false witness may not appear to be a very serious offense, but its results are far-reaching and cruel, hence, the use made of it by the instigator of evil. The Lord warns us against this evil practice. Bearing false witness, talebearing, slander, gossip, scandal, fault-finding, backbiting, and evil speaking are in the same category of evil practice and are some of the means employed by Satan to disunite us as a people and destroy brotherly love, kindness, and helpfulness toward one another.

. . . Thou shalt love thy neighbor as thyself. (Matthew 22:39.)

We do not knowingly injure whom we love. No one loves a character assassin. By the Spirit of God one is led to love his fellow men and to speak well of them, magnifying their virtues. Such a one has the spirit and the kingdom of peace, the kingdom of God within. By the spirit of Satan one bears false witness and broadcasts the weakness of his neighbor. He becomes a talebearer, a character assassin. He robs his neighbor of that which greatly impoverishes his neighbor without enriching himself. He makes others miserable and unhappy and has within himself the kingdom of Satan.

. . . choose you this day whom ye will serve. . . (Joshua 24:15.)

#### SATAN'S PLAN TO HINDER GOD'S WORK

Satan is an enemy of God and of man and is constantly working to defeat the purposes of the Lord in his efforts to save the children of men. We should be on the alert lest we be found rendering aid to Satan and hindering the work of the Lord. When we say anything bad about the leaders of the Church, whether true or false, we tend to impair their influence and their usefulness and are thus working against the Lord and his cause. When we speak well of our leaders, we tend to increase their influence and usefulness in the service of the Lord. In his absence our brother's character when assailed, should be defended, thus doing to others as we would be done by. The Lord needs the help of all of us. Are we helping or are we hindering? Quoting:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves. (D. & C. 121:16, 17.)



... All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren.

I will give unto you one of the *keys* of the mysteries of the kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises to condemn others, finding fault with the Church, saying they are out of the way, while he himself is righteous, then know assuredly that that man is on the highroad to apostasy; and, if he does not repent, will apostatize, as God lives. (Joseph Smith, *Compendium*, pp. 270-271.)

It is possible for us, by bearing false witness, to destroy the faith of others. It may be a child, a parent, a wife, or some other dear friend. We may later repent, but we cannot repent for them. We should be doubly careful not to do any injury we cannot repair. When we bear false witness, we injure at least four: ourselves, him about whom we speak, him to whom we speak, and the Lord.

... inasmuch as ye do it unto the least of these, ye do it unto me. (D. & C. 42:38.)

### THE WAY TO HAPPINESS

Are we sure that upon the screen of life there is no picture of which we would be ashamed to have exhibited? Or do we doubt the ability of God to record and reproduce at will what man can do, the voice, the actions, and even the thoughts and intents of our hearts?

George Eliot writes:

It is the glory of Christianity that it requires its followers to do good to men: to rejoice in their prosperity, not in their failures: to offer sympathy and not to make their position a terrible one in the sight of others.

We should so live and labor that our friends will not credit anything bad that may be said of us, so that it would require a preponderance of evidence to convict us, in their minds.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God. . . . (Eph. 4:11-13.)

Said the Lord:

... I say unto you, be one; and if ye are not one ye are not mine. (D. & C. 38:27.)

We would be lonely if we had to live alone on the earth. If we appreciate one another, we should show it by living together in love and sympathy and by making the association pleasant. This is done by sacrifice and service for one another. We should avoid those things which disrupt and tear asunder these finer feelings. As a people, the Latter-day Saints are well taught and know the course they should pursue in order to obtain happiness and the blessings

of salvation and eternal life. What we most need, it seems to me, is being impressed with the necessity of doing as well as we know.

The inspired words of the poet, in poetic form, are calculated to make the truth attractive and impressive, so upon the subject of bearing false witness and kindred evils, let me here use some of their expressions:

Don't look for the flaws as you go through life;  
And even when you find them,  
It is wise and kind to be somewhat blind,  
And look for the virtues behind them.

Just stand aside and watch yourself go by,  
Think of yourself as "he" instead of "I,"  
Pick flaws, find fault, forget the man is you,  
And strive to make your estimate ring true.  
—"Watch Yourself Go By,"  
by Strickland Gillilan.

There is so much good in the worst of us,  
And so much bad in the best of us,  
That it hardly becomes any of us  
To talk about the rest of us.

—Author uncertain.

#### BEARING FALSE WITNESS A GRAVE OFFENSE

A small boy returned from Sunday School one morning and found his father reading the newspaper. He called to his father, "Daddy, Daddy, which is worse, to steal or to bear false witness?" The father raised his glasses and, looking over his newspaper, answered let's see, the Lord said, "Thou shalt not bear false witness." He also said, "Thou shalt not steal." What do you think about it, Sonny?" "Why, it's worse to bear false witness." "How do you make that out?" "Well, if I were to steal something from my neighbor and afterward be sorry for it, I could take back what I had stolen and ask forgiveness and thus make right what I have done, but if I were to bear false witness against my neighbor I might be ever so sorry afterwards, but I wouldn't be able to undo the wrong which I had done." An application of this principle is found in the poem entitled, "Scandal."

A woman to the Holy Father went,  
Confession of sin was her intent;  
And so her misdemeanors, great and small,  
She faithfully rehearsed them all.  
And chief in her category of sin,  
She owned that she a talebearer had been—  
Had carried a bit of scandal up and down,  
To all the long-tongued gossips of the town.  
The Father, for other sins granted the absolution asked him;

But, while for all the rest he pardon gave,

He told her this offense was very grave  
And that to do fit penance, she must go,  
Out by the wayside where the thistles grow,  
And gather the largest, ripest one;  
Scatter its seeds; and that when this was done,  
She must come back another day,  
To tell him. His command she did obey.

The woman, thinking this a penance light,  
Hastened to do his will that very night,  
Feeling right glad she had escaped so well.  
Next day, but one, she went the Priest to tell.  
The Priest sat still and heard her story through.  
Then said, "There is something still for you to do.  
These little thistle seeds which you have sown,  
I bid you go regather, every one."  
The woman said, "But Father, 'twould be in vain,  
To try to gather back those seeds again;  
The winds have scattered them both far and wide,  
Over meadow, vale, and mountainside."

The Father said, "Now I hope from this,  
The lesson I have taught, you will not miss.  
You cannot gather back those scattered seeds,  
Which, far and wide, will grow to noxious weeds;  
Nor can the mischief once by scandal sown,  
By any penance be again undone."

Those who have yielded to temptation and committed sin of a grave character may have done so because of the weakness of the flesh rather than through sinful desire. They are to be pitied rather than to be censored and condemned.

### A PLEA FOR THOSE WHO ERR

Finally:

Think gently of the erring one;  
O let us not forget,  
However darkly stained by sin,  
He is our brother yet.

Heir of the same inheritance,  
Child of the selfsame God,  
He hath but stumbled in the path  
We have in weakness trod.

Speak gently to the erring ones;  
We yet may lead them back,  
With holy words, and tones of love,  
From misery's thorny track.

Forget not, brother, thou hast sinned,  
And sinful yet mayst be;  
Deal gently with the erring heart,  
As God has dealt with thee.

—Henry A. Tuckett.

**Quoting from James:**

If any man among you seem to be religious, and bridleth not his tongue, . . . this man's religion is vain. (James 1:26.)

We are benefited by a discourse of this character only as we make use of it in our course of life, being governed by its precepts. Is there anything of merit in this message, brethren and sisters, worthy of serious thought and reflection? If so, I shall be happy, and I pray the Lord will sanctify it to our mutual good and benefit, in the name of Jesus Christ. Amen.

**President George Albert Smith:**

One of our brethren is here who acted as mission president of the Danish Mission during the war, Brother Orson B. West. We would be glad to have Brother West come quickly to the stand and tell us about his experiences over there and bear his testimony if he feels like it.

**ELDER ORSON B. WEST**

*Former Acting President of the Danish Mission*

My brothers and sisters, may I be excused if I am not able to express my thoughts in the way I really would like. I am very humble, standing before this vast congregation, and I pray that my Heavenly Father will be able to help me. You who have been on foreign missions know what it is to speak in a foreign tongue. I have addressed a congregation in English only a couple of times before and I hope that I may be able to express myself in a pleasing manner unto you.

I bring greetings from Denmark, from President Alma L. Petersen, the missionaries and the saints. I want to tell you that as far as I am able to determine I do not think there is a better or more loyal people to the Church than are the Danish saints. They pray for the General Authorities every day, morning and night, and they are very loyal to them. You know we were separated for about four years, and the saints managed, directed their affairs in a marvelous way, but still we were very happy to receive President Ezra Taft Benson of the European Mission and his secretary, Elder Frederick Babbel, in February last year. You can imagine our happiness and our joy to receive those two servants of the Lord and they made a wonderful impression upon the saints of Denmark. We had a very fine opportunity to have them speak in several branches of the Danish Mission, and wherever they went they made our saints happy and glad, and we even had the opportunity of an interview over the radio with President Benson, so that most of the Danish people heard this man of God.

I am very grateful to be here today. This is my first visit to America and you do not know what it means to be here. We who have embraced the gospel in far-off lands have always been looking forward to the day we could arrive in Zion and this has been my privilege and my family's privilege. I want to tell you that we feel right at home and we shall never forget the welcome which we have received, and to be here in this Tabernacle is an experience which I cannot express in words.

I am very, very grateful that I had the opportunity to come here, and my only desire is to go forward and serve the Lord and be a better man from day to day. We all have our shortcomings, our faults, but I know if we try to live up to the standards of the Church we will be blessed so that we will be able to do the things which the Lord requires of us. You cannot understand how I feel to be in this historic building, of which I have heard so much, to be on this stand and looking into the faces of this vast congregation and into the faces of the General Authorities of the Church. I do know that they are men of God and I hope I shall always hold them in high esteem as such. I hope that they will visit frequently the missions in Europe. You do not know what it means to the people there to have one of the General Authorities visit them. People talk about it for days before the brethren arrive; they look forward to their coming with interest and with a desire to learn more from these men of God.

I am very happy to be a member of the Church of Jesus Christ of Latter-day Saints. I do know that this is the work of God and I hope and pray that we all may be faithful unto the end. The Lord has said that those who are faithful to the end will be saved in the Kingdom of God.

May the Lord bless this marvelous Church, this great Church. May President George Albert Smith and his counselors, the Quorum of the Twelve, the Seventies and all who have responsible positions be blessed of him is my humble prayer, in the name of Jesus Christ. Amen.

**President George Albert Smith:**

You have just listened to Orson B. West who during the war was Acting President of the Danish Mission.

If Brother Max Zimmer will now come to the stand we shall be glad to have him do so. Brother Zimmer was the Acting President of the Swiss Mission during the war and during the past year was acting Mission President of the West German Mission. A week ago he was over there. This morning he is here.

**ELDER MAX ZIMMER**

*Former Acting President of the West German Mission  
and Also of the Swiss Mission*

My brethren and sisters, this makes me very humble to stand before such a large audience, realizing my poor English and feeling how difficult it is to express my thoughts and feelings in the language which I have at my command.

I want to take this opportunity, first of all, to bring you the greetings and love of the eight thousand saints of the Church of Jesus Christ of Latter-day Saints in the West German Mission, and more especially to bring their thankfulness and to express my own appreciation of the wonderful help you have rendered to these poor saints over there through the Church Welfare plan.

As you all know, these saints have been faithful during the war. There may have been a few exceptions, but they only confirm the rule. A vast majority have been very faithful and true to the Church. They have suffered much. When I think of the change within a week or so to me, it is like being in another world. After having traveled about eighteen months through about a hundred destroyed cities, and then coming to this beautiful city of Salt Lake, entirely untouched by the war, with happy people all over, people who are abundantly blessed by our Heavenly Father, it is truly like being in another world.

The Latter-day Saints in the West German Mission, over which it was my privilege to preside about a year, even though in many cases they have been stripped almost of every earthly possession and in many cases they have lost loved ones, they were happy because they had one thing in their possession which means more to them than anything else,—their testimony of the divinity of this great work, their positive knowledge that the heavens have been opened to the Prophet Joseph Smith, that he was a chosen servant of the Lord to restore the true gospel of Jesus Christ and that this work is to prepare for the second coming of Christ. This testimony was more to our saints in Germany than anything else, and those who lost almost everything held that they still were not poor for they have the knowledge of the gospel. They realize that.

So far as temporal conditions are concerned, they have suffered a great deal but now since shipments of Church Welfare have arrived there, the Church has contributed very liberally, and I may say in regard to the food situation, our saints in Germany are well taken care of. So far as clothing and shoes, underwear and other things are concerned, as Brother Stover has mentioned in his letter, they are still suffering, but I am happy to know that even such things are on the way and in a short time they can be distributed among our saints.

I only wish, brethren and sisters, you had had opportunity to be in our fast meetings, for instance, after these shipments arrived

and were distributed, and to see the happy faces, to feel the spirit of thankfulness and appreciation of those who have been benefitted by your liberal contributions through the Church Welfare plan. I never realized so much that we had one great brotherhood as I did when these shipments came in. We always knew that we are all brethren and sisters, all children of our Heavenly Father, but now we have experienced that we have been blessed with the manifestation of this spirit of brotherhood and even among our friends who are non-members of the Church, I think this has been the most impressive thought during the last year, that the Mormons are really one great family, that when they say Brother and Sister to one another, they mean what they say. It is not a common thing with them; it is practical Christianity. Many times in the mission field we have discussed this question as to whether or not Christianity has failed, especially during the past ten years. How happy we are to be in a position to give our testimony from our own experience that the true Church really practices Christianity as this Church has done. I am very thankful, more than I can express, for this manifestation of brotherhood in this great Church.

I am grateful also for the blessing of association with men like the General Authorities of the Church. I was in London a week ago and had the privilege of meeting President Alma Sonne. I have known President Benson, I have traveled with him, I have been with him in high places, in his interviews with General McNarney in Frankfurt, and with General Clay in Berlin. I listened to the conversations he had with these men and I never had the impression that he was inferior to them, but he had some influence with him which was above the spirit and influence of these men. I know that the Lord has been with him; otherwise he could not have done what he has done in the re-opening of the European Mission, overcoming so many obstacles and handicaps and putting us on our feet again in these missions in Europe.

I know without doubt that this is the Church of Jesus Christ, that the men at the head of this Church are really what we believe they are, brothers and apostles of the Lord Jesus Christ, in a real sense of the word, which we know from the New Testament and from the revelations of God. I know that this gospel of Jesus Christ makes men and women happy if they obey the commandments of the Lord. I know that one of the best things we can do in this Church is to cultivate the spirit and the attitude of brotherhood, that we may continue to be a great Church of brothers and sisters, realizing that we are all children of our Heavenly Father, trying to help each other and in this way trying to come nearer to our Heavenly Father.

That this may be the case more in the future even than in the past is my humble prayer in the name of Jesus Christ. Amen.

**President George Albert Smith:**

You have just listened to Brother Max Zimmer, Acting Mission President of the Swiss Mission during the war, and during the past

year Acting Mission President of the West German Mission, who left London about a week ago on his way here. Hearing these humble men who have come from other lands and feeling of their spirit and realizing what a change has come to them, how grateful we ought to be for our homes in the valleys of these great mountains, far from the sorrows and distresses of those destroyed buildings, wrecked families and sorrowful people, many of whom may never again know what it is to be happy while they live in mortality.

After the singing and the closing prayer, this Conference will adjourn until 2 o'clock this afternoon. The afternoon session will be broadcast over KSL at Salt Lake City, KSUB at Cedar City, and KEYY of Pocatello. The audience should try to be back and in their seats not later than ten minutes before 2 o'clock.

The choir singing for this session of the Conference has been by the Relief Society Singing Mothers of the Salt Lake and Central Utah regions, with Sister Florence Jepperson Madsen conducting and Elder Frank W. Asper at the organ.

How they have rejoiced our souls with their lovely music, and we thank them for it.

They will now sing for us, "O That Thou Hadst Hearkened," by Sullivan, after which the closing prayer will be offered by Lawrence T. Dahl, President of the West Jordan Stake.

Singing by the Singing Mothers, "O That Thou Hadst Hearkened," by Sullivan.

**President George Albert Smith:**

I just want to call your attention to the marvelous age in which we live. This beautiful lei from the Hawaiian Islands could have been there yesterday, and I suppose it was, and here we enjoy it with all its fragrance.

President Lawrence T. Dahl of the West Jordan Stake offered the closing prayer.

Conference adjourned until 2 p.m.

## FIRST DAY AFTERNOON MEETING

The second session of the Conference convened at 2 p.m., Friday, April 4th. Again the building was filled to capacity.

**President George Albert Smith:**

This is the second session of the 117th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened



in the Tabernacle on Temple Square, Salt Lake City, Utah, and the house is packed.

There are present on the stand this afternoon all the General Authorities of the Church, except Elder Alma Sonne who is in Europe in charge of the European Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, KSUB at Cedar City, and KDYY at Pocatello.

The singing of this session will be by the Relief Society Singing Mothers of the Salt Lake and Central Utah regions. Sister Florence Jepperson Madsen will conduct their singing. Elder Frank W. Asper will be at the organ.

We will begin the services by the Singing Mothers rendering "How Lovely Are Thy Dwellings," by Little; soloist, Sister Shirley Westover.

The opening prayer will be offered by President Lamont B. Gunderson of the East Mill Creek Stake.

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The Singing Mothers sang, "How Lovely Are Thy Dwellings."

Elder Lamont B. Gunderson, President of the East Mill Creek Stake, offered the opening prayer.

The Singing Mothers sang, "All In the April Evening," by Diack.

## ELDER S. DILWORTH YOUNG

### *Of the First Council of the Seventy*

I have been much impressed, as I read in the history of the Church, by the simple faith and desires of the men who began things over a hundred years ago. When they discovered that Joseph Smith the Prophet had access to their Heavenly Father, there were many men who came to him and asked if he would inquire of the Lord what was desired in their behalf.

### THE WORD OF THE LORD TO EARLY MEMBERS

I suspect this importuning sometimes embarrassed the Prophet and at times made him impatient, but he did many times go to the Lord on behalf of his friends and his brethren, and he invited the Lord to tell him what they should do in the kingdom of our God. His father, Joseph Smith, Senior, inquired. Oliver Cowdery invited instruction. Hyrum Smith, his brother, Joseph Knight, Senior, David Whitmer, Thomas B. Marsh, Ezra Thayre, and Northrup Sweet were among those who received reply. Nearly all of these brethren, in the course of the Lord's instruction to them, were told that if they wanted to serve God, they were called to do the work and that now was the time. They should thrust in their sickles and reap while the day lasted, for there were many souls that were ready to be harvested. The main burden of the refrain which I catch from the spirit

of the Prophet Joseph's utterance is that if men desire to be called, they may be called. I believe that is the way it has always been.

The other day in the Tooele Stake a sister came to me and said that a certain member of the stake wanted to go on a mission but that the family concerned was sitting back waiting for the inspiration of the Lord to tell the bishop of this particular person's desire. Well, I think the Lord will eventually inspire the bishop to feel that way about it, but it would be a lot easier if the person concerned would go to the bishop and express his desires, thereby putting himself in line with what these brethren did over a hundred years ago.

What does the Lord want in our behalf? He wants us to serve him and do all things which his servants, the leaders of the Church, ask.

### THE SPECIAL CALLING OF THE SEVENTIES

May I say a few words to the seventy concerning this matter? It is that particular group which I have a desire to help. The seventy are the missionaries of the Church, if I read the Doctrine and Covenants correctly. I do not mean by that that they are the only missionaries but that they are called especially to be missionaries. When a man becomes a seventy and is ordained as such, he ought to begin immediately to develop his powers of expression, to understand the principles of the gospel, and to seek every opportunity he can to express himself, that he might some day be able to fill his calling and do missionary work. I can recall about fifteen or sixteen years ago when President J. Golden Kimball came to Ogden and asked all of the seventy assembled in the Ogden Stake how many would go on missions if they could. All raised their hands. Then he wanted to know further how many would be willing to die for the gospel's sake, if necessary. Again all raised their hands. I thought at that time, how in the world can all these men go on missions? They work; they have families; there is no way they can leave their dependents behind and let the Church take care of them. How can they fill that particular call? Now it is easy to see. There are missions in the stakes of Zion. Each stake has its mission. From these missions the missionaries are prepared and are sent to the non-members of the Church who should hear the gospel, should have it preached to them, should be given an opportunity to accept it. Any man who is a seventy, who wants to do missionary work and thus fill his calling as a seventy should waste no time in reporting to his stake president that he so desires to do it, and in the due time of the Lord, as these brethren are inspired, they will call this seventy to the work of the ministry and to the mission field. Let it not be thought that this work is not important. One of the most fruitful places that we do missionary work is among our people right here at home. There were two brethren in my stake who went out on a missionary call. Before they went out, they said to themselves and to the Lord, "We shall give every minute of our time away from our business to this work,"

and so they did. Soon they were spending five evenings a week of their time visiting people and teaching the gospel to them. Within sixteen months after holding a series of cottage meetings and promulgating the truths of the gospel to their neighbors, they had baptized, after conversion, the unbelievable number of twenty-two adults—twenty-two adults in sixteen months! You can find no more fruitful field than that in this day anywhere, and those brethren told me that as they went down the street to do their tracting, very often they felt the whisperings of the spirit saying to them, "Turn into this place," and having turned into that place, they were able to convert the family. I cannot recall ever hearing my father or any of my relatives telling any better stories of missionary experiences than that. That happened right at home, right among our own people. These brethren did not spend any money going into the mission field. They were right where they could be every night with their families after getting through with their evening's labors. The Lord blessed their labors, and he will bless your labors.

So, brethren of the seventies' quorum, (there are about somewhere in the neighborhood of twenty thousand of you), when you say to the presidency of your stake, "What may we do?" when you inquire of the Lord what he desires of you, perhaps the reply will be, "We shall call you to a mission, as your office requires; and we shall ask you to spend what spare time you have in teaching the gospel to our friends who do not belong." If such a call should come to you, it is my personal hope that you will accept and go forth with your might and reap while the day lasts. I believe that is the call to us as seventies. It matters not whether we go far afield or whether we stay at home, so long as the call comes, and our brethren who preside want us to do it.

I have only a desire to preach the gospel personally. I am to be sent away from you for awhile. All I can promise in that respect is that I shall do my best to build upon the foundations laid by those who shall have been my predecessors, and to teach the people of the New England States, through your lovely missionaries, the gospel of Jesus Christ, for I know it is true. It is an honor to me to be sent to do this thing with your boys and your girls, who are so anxious to tell the world, as they know and I know, that Joseph Smith was a Prophet; that through the power of our Lord and Savior Jesus Christ, Joseph Smith was able to bring back the gospel of Jesus Christ to the earth. This is my hope and my prayer in the name of Jesus. Amen.

**ELDER MATTHEW COWLEY**  
*Of the Council of the Twelve Apostles*

President Smith first announced me as Matthias F. Cowley. He has been dead for a number of years, but nothing would please me more than to have him speak through me at this time. I only wish that I were as well prepared to propound the scriptures and explain

the gospel after my many years in the missionary service as my father was at the age of nineteen when he first went to the Southern States, at which time he knew by heart four hundred eighty-three passages of scripture.

I am very grateful to be at this great conference today. I am grateful for the privilege I have to engage in the missionary service in this Church wherever the call may take me.

#### VISIT TO THE LEPER SAINTS

A week ago yesterday I was in a little settlement known as Kaulapapa on the Island of Molokai in the Hawaiian group. That is a leper settlement. I flew over there to spend an afternoon with our leper Saints. It was my first experience with those people. I went expecting and apprehending that I would be depressed. I left there knowing that I had been exalted. I attended a service with those people. I heard a chorus sing our beautiful anthem, conducted by an aged man, blinded by the dread disease. I heard them sing, "We Thank Thee, O God, for a Prophet," and as long as I live, that song will never ring in my soul with such beautiful harmony as came from the hearts and the voices of those emaciated lepers of that colony.

#### PRESENT DAY PIONEERS

When I heard the brethren from Europe speak this morning, my heart went out to the people who live in those countries. We are here today paying tribute to the great pioneers who came here a hundred years ago to make this desert blossom as the rose. I have often wondered if we still had great pioneers in this great Church, as great as those who came here a hundred years ago. After hearing the two brethren from Europe this morning, I am reassured. We have just as great pioneers living today in this Church as we had one hundred years ago. When we think of those who pioneered through the great war years of Europe, who have suffered the horror and the devasation of their homes and cities, but who have pioneered through all those experiences faithfully and devotedly to the gospel of Jesus Christ without such leadership as our pioneers had when they came to this desert wasteland, I say we still have as great pioneers in the Church of Jesus Christ of Latter-day Saints as we ever had.

#### FASTING AND FAST OFFERINGS

I have a message for you, my brothers and sisters. It is based upon one of the things that was referred to in the statistics this morning, and I offer this message in connection with our people in the war-torn areas of Europe who suffer: That message has to do with fast offerings. We heard it read here that our death rate is very, very low. If we are honest in the payments of fast offerings, we are

living miracles. We are not obeying the principle of the fast, and it is a principle of the gospel of Jesus Christ. We are not paying to the Lord and to the Saints in Europe who have neither bedding nor clothing nor food, that which God expects us to pay. We are paying less, I suppose, than ten cents a month in fast offering. Does that represent the cost of the food we are eating or that we are refraining from eating on fast day? All you have to do is take one look at me and know that I know that I owe more than a dollar a month fast offering to this Church, and yet it was announced here that we had not reached our goal. What is it, one dollar a year? I don't know. The goal is, brothers and sisters, an honest offering for that which we refrain from eating in accordance with the plan of God on the first Sabbath of each month.

We cannot appreciate the suffering, the wants of our brothers and sisters in the countries of Europe unless we fast and fast often, and we need to fast! The great pioneers who came here were fasting pioneers. They were not men and women of financial means. This building, the great building east of here, all of this temple block was built, not with money, but with faith, with privation, and the foundation of it all is righteousness, good character, initiative, independence, self-reliance. If we are building upon the foundation which our pioneer fathers laid for us here, we will not build better buildings; we will build better characters. I know that this is the greatest force in all the world to develop character, to bring righteousness into the lives of men and women. Christ said, "Whosoever committeth sin is the servant of sin," (John 8:34) and when man becomes the servant of sin, he loses his freedom. Men who drink say they have the right to drink, that is their freedom, but too often they lose that freedom by becoming the servant of drink and not the master of it. Our freedom, brothers and sisters, is the freedom which our pioneers brought here, the freedom to do what God wants us to do and what we ought to do, rather than what we ourselves desire and are pleased to do, and it is our responsibility to hold high that great torch of freedom founded upon righteousness which those great parents of yours and of mine carried here into this valley.

Now, in conclusion, may I say that we are all here in fulfilment of the promise of God through his prophets, that in the last days would the mountain of the Lord's house be established in the tops of the mountains and be exalted above the hills and that all nations would flow unto it. We are all here today in fulfilment of that prophecy, and yet throughout the world we have thousands of Latter-day Saints, in Germany, Scandinavia, in the islands of the sea, who have a burning desire in their hearts to fulfil that same prophecy just as you and I have fulfilled it, and their eyes are looking up, and their hopes are reaching out to the tops of the mountains, and the only way we have of bringing them here to us is by reaching out to them where they are and seeing that they do not suffer, that they do not want for food, that they do not want for clothing.

We came here to these valleys to be sustained on the foundations of this Church. We must extend now into all the world the same sustenance which we have received here. Pay your fast offerings, obey the principles of the welfare plan, and let us take the mountain of the Lord's house and all its gifts and blessings to the four corners of the earth, I pray in the name of Jesus Christ. Amen.

**ELDER BRUCE McCONKIE**  
*Of the First Council of the Seventy*

I know that Jesus is the Son of the Living God and that he was crucified for the sins of the world. I know that he came into the world with the definitely appointed mission to be the Redeemer and the Savior of men. I know of him, as he himself said to the Nephites:

... I came into the world to do the will of my Father, because my Father sent me. And my Father sent me that I might be lifted up upon the cross. ... (III Nephi 27:13, 14.)

**A TESTIMONY OF THE RESTORATION OF THE GOSPEL**

This I believe to be the great burden of the message of the restored gospel.

I believe and know also, by the revelations of the Holy Ghost to my soul, that Joseph Smith was the instrument in his hands of restoring in this day the fulness of those principles and authorities and graces whereby you and I can go back into our Father's kingdom. I testify and know of Joseph Smith, as the inspired document which announced his martyrdom states:

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it.

I think that this is the second great message of the restored gospel in this day. And in addition to that, because a testimony must be brought up to date if it is to have any saving force and value in the lives of men, I testify that I know that the keys of the kingdom have continued with the Saints from the days of Joseph Smith, and that George Albert Smith who stands at the head today is the Lord's anointed and the Living Oracle.

It is all well and good to sing praises to the ancient prophets and build sepulchres to their names, but there is no salvation in that fact standing alone. If men in this world in our day want to go back to our Father's kingdom, it is incumbent upon them to come to the Living Oracle and have exercised in their behalf the authority of the priesthood. They must accept and live in harmony with the counsels of those men whom God has chosen today.

... he that receiveth my servants receiveth me. (D. & C. 84:36.)

And on the other hand if we do not receive the servants of the Lord, we do not receive the Lord.

#### HOW A KNOWLEDGE OF THE TRUTH IS OBTAINED

In my judgment one of the first cornerstones of all righteousness in this world is for a person to get for himself a knowledge, by the revelations of the Holy Ghost to his soul, that this work in which we are engaged is true. How does one get such a knowledge? God is no respecter of persons and he, through the Holy Ghost, will reveal to every person who abides the law upon which the receipt of that revelation is predicated, a knowledge that this work is true. The first step in complying with that law is for a person to desire to know. Men are given according to their desires, and unless they desire in their hearts to know that this work is true, that Jesus is the Christ and that Joseph Smith was a Prophet of God, they will never exert the effort, and they will never comply with the law which will entitle them to know. And I think that the second step is that they must study the principles of the kingdom. The Lord does not pour a testimony into a vacuum. Men have to know what the doctrines of the kingdom are. Men are saved no faster than they gain knowledge of Jesus Christ and the principles of salvation. No man can be saved in ignorance of Jesus Christ and the laws of salvation. Christ said to the Jews:

Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me. (John 5:39.)

He said in our day as the preface to his Book of Commandments:

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

We have to learn of the doctrines of the kingdom if we ever in this world expect to gain a revelation that those doctrines are true.

And the third step is that we must practice the principles which we learn. The Lord said:

... My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

We must practice the principles which we learn and make them a living part of our lives.

And as a fourth step, because a testimony comes by the revelations of the Holy Ghost and not from any other source, we must pray to the Lord in humility and in faith and beseech him to reveal to us whether this work is true or whether it is not. In writing of the things that were on the gold plates, Moroni said this:

And when ye shall receive these things, I would exhort you that ye would ask God the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4, 5.)

Now there is not a person, a God-fearing and righteous person in this world, who cannot come to this kingdom and by obedience to that law, embracing those four steps, gain for himself a knowledge that this work is true, a knowledge that Jesus is the Christ, that Joseph Smith was the head of this dispensation and that the keys of the kingdom are with the Saints today. The Church has not strayed away. This is the Lord's work. This Church is literally the kingdom of God on earth, and the Lord's hand is in it, and there is inspiration at the head. There is no peace, and there is no safety; there is no salvation or solace or comfort or anything like these for the Latter-day Saints outside the kingdom. On the outside there is darkness and anguish of spirit and turmoil of heart and everything that upsets a man and that leads him on the broad course that goes down. But there are peace and joy for us here in this life, and there is a hope of eternal life for us hereafter, if we stand by the Church, and if we hearken to the counsels that come from the Living Oracles today. They are the voice of God to the Latter-day Saints and to the world in the day in which we live.

The first thing that a person ought to do is to know for himself that this work is true, and after he gets that kind of knowledge in his heart, he will have a desire to work the works of righteousness. He will want to do as Alma said at the waters of Mormon. To mourn with those that mourn; and to comfort those that stand in need of comfort, and to stand as a witness of God at all times, and in all things, and in all places, and then having that desire in his heart, he will want to covenant in the waters of baptism to do righteously in return for having the Spirit of the Lord poured out upon him in abundance.

And I think that that covenant is the second step in the plan of salvation, and that the third step is to press forward with a steadfastness in Christ, having a perfect brightness of hope and a love of God and of all men, and then as Nephi wrote:

If ye shall press forward, feasting upon the words of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life. (II Nephi 31:20.)

#### THE LATTER-DAY SAINTS A BLESSED PEOPLE

On one occasion Christ preached a sermon where the doctrine was very strong, the sermon on the bread of life. After he had done it, the multitudes, including the disciples, began to fall away, and



he turned, and I suppose it was with a note of sadness, said to the Twelve:

"Will ye also go away?"

And then Simon Peter who was to be his mouthpiece, the Living Oracle for that day, spoke up and said:

Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. (John 6:68, 69.)

That is the condition that the Latter-day Saints are in today. We have the revelations of heaven. God has spoken in this day. Light and knowledge have been poured out upon us, and there is no place in all this world that we can find peace or solace or comfort—unless we keep the commandments of God and desire to do the things that he wants us to do.

I do not know anything in this world that is greater than to have the constant companionship of the Holy Ghost, and that is the gift of the Holy Ghost, and every Saint has been promised that in connection with his baptism; and I do not think there is anything greater in eternity than to have the companionship of those of the celestial world, to have exaltation and eternal lives, and that is the thing that has been promised to the Saints on condition that they obey the law, that they keep the commandments of God.

Now there is nothing in this world that I would rather do than have the privilege of preaching the gospel and of devoting such time and abilities as the Lord may bless me with to the building up of his kingdom. I am grateful beyond any ability that I have to express for the privilege of being a member of the First Council of the Seventy and mingling with you Latter-day Saints and traveling in the stakes of Zion, and I pray that the Lord will bless me and will bless you and pour out his spirit upon the Saints, that we may keep the commandments of God and be entitled to the great blessings that flow therefrom, and I ask it in the name of Jesus Christ. Amen.

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The Congregation and the Singing Mothers sang the hymn, "O Ye Mountains High," by Penrose: Hymn Book No. 317, L.D.S. Hymns No. 338; Elder J. Spencer Cornwall, Director.

## BISHOP LEGRAND RICHARDS

*Presiding Bishop of the Church*

This is the year that we are paying special tribute and honor to our pioneers. Many of us are descended from them. They made great sacrifices to come to these valleys of the mountains. They left their homes, and President Grant used to say they left willingly because they had to. They could not bring very much with them in the way of this world's goods, but they brought something that

was more precious than all else in this world. They brought with them faith in the Living God and in the Prophet of this dispensation and in the Holy Scriptures.

### THE LAST DISPENSATION

We are told that by faith the worlds were formed, and of the many mighty things that have been wrought in days past by the prophets of God. We live in a day that the prophets of old have foreseen, when many of the marvelous things that God had in store for his children should come to pass. In the words of Paul:

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him. (Eph. 1:10.)

And God never decreed such a fulness of gospel dispensation for any other period of time.

Some of you will remember reading the words of Roger Babson in *Fundamentals of Prosperity*, when he told of an interview he had with the president of the Argentine Republic when the president asked him how he accounted for the fact that notwithstanding that South America had so many more natural resources than North America, North America had made so much greater progress than South America. Roger Babson asked the president what he thought was the reason, and he said he had given it much thought, and he decided that it was because those who went to South America went in search of gold and those who came to North America came in search of God.

And so, brothers and sisters, it brings us back to a realization that "except the Lord build the house" as the prophet of old said, "they labor in vain that build it." God has been building this land of North America, and not only that, but he has also been building the work that has been accomplished here in these valleys of the mountains.

The Saints were never discouraged because the Prophet of this dispensation had said that they should suffer much persecution and should continue to be driven until they should ultimately come to the Rocky Mountains, and many of them should live to see the the Saints become a mighty people here in the valleys of the Rocky Mountains. It was this prophetic utterance from the voice of him whom they knew to be a Prophet of God that encouraged them to go on and to meet every obstacle that came in their way.

The Saints had their enemies, and they had great persecutions to meet at their hands before they came into these valleys. The evil one is still alert. He is seeking to lead away the souls of men and women from following after God. And right in our own community; in this land that was established by our pioneer fathers who came here in search of God that they might worship Almighty God accord-

ing to the dictates of their own consciences, there are many things transpiring, seeking to lead away the hearts of our young people, particularly, from believing the things that were so precious and so dear to the hearts of our pioneer fathers.

### A COLLEGE MAN'S QUESTION

I was talking with a man recently who in attending one of our state colleges, heard the professor in the room propound this question to his class: "Is there anyone in this class who has any idea whatever that there is any way possibly to foretell the events of the future?"

He was a college man; he was their professor; and there was not one of the students who dared take issue with him. But I have asked myself, and I think every father and mother in Israel ought to ask themselves, what would my boy or girl have said if that question had been propounded to them. They may not have given the answer, but in their own souls they would have had an answer. And when no one dared answer, the professor said, "I am glad to see there is no one in this room who follows the traditions of their parents in this regard." Then he added, "Ninety percent of the things taught you by your parents is false."

Many of our young people would not have been influenced by the statement of that professor, but there are others who might have been. As parents we should be close enough to our children to know that their faith would enable them to withstand even such an attack as that on the teachings of their parents. As far as I am concerned, I do not like to see our tax money go to pay the salaries of such apostles of infidelity, and I believe that not only do the Latter-day Saints feel this way about it but also most of our Christian neighbors and friends. It is not their right to come into our schools and destroy the faith of our children.

Peter of old said:

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. (II Peter 1:19.)

And as far as I am concerned there is nothing in this world more sure than the word of prophecy. The Redeemer of the world said that,

Heaven and earth shall pass away, but my words shall not pass away. (Matthew 24:35.)

And our boys and girls ought to realize this and know that the words of the prophets will be fulfilled.

### MANY PROPHECIES FULFILLED

You Latter-day Saints who live in these valleys of the mountains and see this magnificent temple here, on this block, know that it is

here in fulfilment of the words of the prophets Isaiah and Micah, when they said:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isaiah 2:2, 3. See also Micah 4:1, 2.)

Is there any unbelief in this world that can stop the God of Israel from fulfilling such promises as this? Every time I walk around this temple, I wonder what these prophets of old could have seen that could have been more grand and glorious and beautiful than the temple of God established in the tops of these mountains. These prophets did not only say that it should be established here, but they also said that men and women should come from all nations of the earth, and this gathering here today is a witness of the divinity of their prophetic words.

If there were time, I would like to show you what the prophets saw about the development of these valleys of the mountains, the fulfilment of which is recorded in the history that has since been written by the coming of the pioneers. Isaiah saw rivers of water flowing down from the high places which, as far as I can interpret, is nothing more than the great reservoirs that have been constructed in our mountains, and he saw fountains in the midst of the valleys—thousands of acres of desert lands are now being irrigated from flowing wells, and "rivers in the desert," and when you travel up and down these states, and particularly in Idaho, and see the great service canals led out of the Snake River, they are literally rivers of water. Jeremiah saw the people "... come and sing in the height of Zion," (Jer. 31:12.) For nearly eighteen years this splendid Tabernacle Choir has been singing over the radio to all the world out of the heights of Zion, and where else can you look to find fulfilment of these words of prophecy?

The thirty-first chapter of Jeremiah is but "Mormon" history written three thousand years ago when the Lord said through Jeremiah:

For there shall be a day, that the watchman upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. (Jer. 31:6.)

Then he indicates that the Lord would gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, a great company should return thither. They should come with weeping and supplications, and he promised that he would cause them to walk by the rivers of waters in a straight way, wherein they should not stumble. And when the pioneers came to these

valleys of the mountains, they traveled some six hundred miles along the Platte and North Platte rivers, fulfilling literally the words of Jeremiah in the gathering of the people to Ephraim's mountains, and they did come as a great multitude and with them their sick and their lame and the blind and the woman with child, and they came sorrowing because they were driven from their homes. And how did Jeremiah know all this three thousand years ago if, according to the teacher I have referred to, there is no way men can know things before they actually transpire?

And then read the final climax of that great gathering, how the Lord should turn their sorrow into rejoicing and their young and old should rejoice together in the dance, and they should sorrow no more at all, and he should satiate the souls of his priests with fatness (See Jer. 31:12-14); and I want to tell you that even though the elders of Israel are not paid for their services, there are no ministers of religion in all the world as well paid as the elders of this Church.

God grant that we may have the faith to carry on as our pioneer fathers, and that we may have the power to plant that faith in the hearts of our children, that we may be worthy of our noble heritage, I pray in the name of Jesus Christ. Amen.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

Recently I had a conversation with a sister who had heard a funeral sermon in which it had seemed to her the doctrine had been taught that it was possible to know what one's place was to be in the eternal worlds, even before the day of judgment spoken of by John the Revelator when he said he saw the dead, small and great, stand before God to be judged, every man according to the deeds done in the flesh. And then she asked the question: "How is it possible for one to know what the place of an individual is to be before the resurrection takes place?"

#### A QUESTION AS TO LIFE AFTER DEATH

That question suggested some important scriptures. As I thought about what she had asked, I found that apparently Alma had a similar question propounded to him for he made this explanation to his son Corianton:

And it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good.

And if their works are evil they shall be restored unto them for evil. . . . for as he has desired to do evil all the day long even so shall he have his reward of evil when the night cometh.

And so it is on the other hand. If he hath repented of his sins, and desired righteousness until the end of his days, even so he shall be rewarded unto righteousness.

... and thus they stand or fall; for behold, they are their own judges.  
 ... [Italics author's.] (Alma 41:3-7.)

In agreement with that explanation of the Prophet Alma, the Lord, in revealing the place the world shall occupy at the day of the redemption of mankind, said:

That bodies who are of the celestial kingdom may possess it forever and ever; for, for this intent was it made and created, and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom.

For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory.

And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory.

And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory. (D. & C. 88:20-24.)

And finally we have the testimony of Amulek:

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. (Alma 34:34, 35.)

As I pondered those scriptures brought to my attention, as we discussed the question of this sister, these conclusions seemed clear to my mind. In the first place, we are our own judges of the place we shall have in the eternal world. Here and now in mortality, each one of us is having the opportunity of choosing the kind of laws we elect to obey. We are now living and obeying celestial laws that will make us candidates for celestial glory, or we are living terrestrial laws that will make us candidates for either terrestrial glory, or telestial law. The place we shall occupy in the eternal worlds will be determined by the obedience we yield to the laws of these various kingdoms during the time we have here in mortality upon the earth.

### JESUS THE LIGHT OF THE WORLD

The Lord characterized himself as, "the light of the world." And in that testimony he declared further that those who would

follow him would not walk in darkness but should have the light of life in the celestial world in the presence of the Lord.

The Master in his Sermon on the Mount has given us a high standard to attain:

Be ye therefore perfect, even as your Father which is in heaven is perfect (Matthew 5:48.)

And the scriptures declare to us that the prime purpose of the organization of the Church was for the "perfecting of the Saints." We have been told the way by which the Master attained to the fullness of his power. The Apostle Paul said:

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him. (Hebrew 5:8, 9.)

### SACRIFICE AND SERVICE ARE SAVING PRINCIPLES

The very core of that which we call Christianity is to be found in the record of the writer of the gospel of John in which he quoted the Master's testimony of his own divine mission as the Savior of the world. These were his words:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

Thus has been stated the highest service that we can render here in mortal life, the willingness to sacrifice of our own self for the welfare of others. The place of sacrifice and service in this sanctifying process of life was explained by the Prophet Joseph Smith:

A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation.

It was through sacrifice and this alone that God has ordained that men should enjoy eternal life. . . .

If we could apply to ourselves and to our own lives that principle by which we might lay hold upon that precious gift, we would be indeed wise. It was King Benjamin who taught his people in his closing address:

. . . when ye are in the service of your fellow beings ye are only in the service of your God. (Mosiah 2:17.)

That great principle of sacrifice and service was exemplified in that declaration of the Son of God which I have already quoted:

For God so loved the world, that he gave. . . . [Italics author's.]

Giving, then, is an expression of one's love, and when one truly gives himself, it is an evidence of an abiding love in that individual

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who thus is willing to give. The Master so loved mankind that he gave his life. It was he who said:

I am the good shepherd, and know my sheep, and am known of mine.

... and I lay down my life for the sheep.

No man taketh it from me, but I lay it down of myself. (John 10:14, 15, 18.)

The Prophet Joseph Smith so loved the truth that had been revealed to him that he was willing to sacrifice everything he possessed in the world, not withholding his life, all to the end that he might bear that testimony and that it might be heard by the nations of the earth. He characterized his life in the closing years in these words:

I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, ... all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty. ... (*Teachings of the Prophet Joseph Smith*, 1940 edition, p. 304.)

The pioneers, whom we honor in this centennial year, so loved the freedom to worship God according to the dictates of their own consciences that they gave up their homes, they gave up their lands and their possessions, left friends in the eastern lands, and came here to a forbidding mountain desert in order that their righteous desires might be realized.

### A SERVICE MAN'S EXPERIENCE

I was out visiting a stake some months ago and was asked to interview some young men as prospective missionaries. I had been told by the stake president that one of the young men had, after a long period of hospitalization, recovered from a severe shell shock that he had received while in military service. As I faced this young man for the interview, I asked him, "Why do you want to go on this mission?"

He sat thoughtfully for several moments, and then he replied "When I went into the service, it was the first time I had ever been away from my home. I found conditions strange. I found temptation on every side and the invitation to sin. I needed strength to keep from sin, and I went before my Heavenly Father and prayed to him in faith to give me that strength to resist evil. God heard my prayer and gave me that strength. After the period of training was over and we neared the combat area, we heard the booming of the guns that foretold the message of death that was coming over constantly. I was afraid, and I was quaking all over. I prayed to God for courage, and he gave me courage, and there came over me a peace that I had never enjoyed before. When we got over in the Philippines, I was assigned to duty as an advance scout which meant I was ahead



of the combat forces and sometimes was almost surrounded by the enemy. I knew that there was only one power in the earth that could save me, and I prayed to that power to protect me, to save my life, and God heard my prayer and returned me back to my company."

Then he said to me: "Brother Lee, I have all those things to be grateful for. It is little enough that I can do to go out now as an ambassador of Jesus Christ, to teach mankind these blessed things that I have received as a child in my home."

As I heard such an expression of faith from that young man, I contrasted it with those whom I had heard say that they thought by going into the mission field they would gain a training, they would see the world, they would gain valuable experience that would benefit them personally. I wish that our missionaries would exemplify in their service the standards of the great missionaries of the past, one of whom has passed from us since the last general conference. Brother Charles A. Callis lived and died the great missionary; aye, he gave his life and was willing to sacrifice all he possessed that he might teach this truth that was so precious to his soul.

#### HAPPINESS THROUGH SERVICE

Our young people come to the marriage altar having been taught in the public schools how important it is to make a certain adjustment in marriage, and many of them are very fearful about that adjustment. If these young people would understand that the application of that principle of sacrifice and service would be the answer to the problem of adjustment, their fears would be subdued. If they would resolve from the moment of their marriage, that from that time forth they would resolve and do everything in their power to please each other in things that are right, even to the sacrifice of their own pleasures, their own appetites, their own desires, the problem of adjustment in married life would take care of itself, and their home would indeed be a happy home. Great love is built on great sacrifice, and that home where the principle of sacrifice for the welfare of each other is daily expressed is that home where there abides a great love.

A selfish grasping for personal advantage does not come from the teachings of truth but comes rather from the teachings of him who is an enemy of truth. It is expressed in that scripture which tells us of the proposition that Satan made to our Heavenly Father:

... Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. (Moses 4:1.)

There was the selfishness and the exemplar of it before the world.

That man who is ambitious for personal gain and personal advantage is never a happy man, for before him always are the reced-

ing horizons of life that will ever mock his attempts at acquisition and conquest. That man who serves unselfishly is the man who is the happy man.

In the military service there were awarded ofttimes for outstanding accomplishment, national decorations and certificates of merit, and always with the citation were these suggestive words: "For meritorious service beyond the call of duty."

Therein lies the way by which we, too, can reach the highest goals and win the merited plaudits of our Heavenly Father. That which we do beyond the call of duty, beyond that for which we are compensated by material wealth is that which gives us the greatest joy in life.

As I look at the experiences of our brethren and hear their testimonies, I become persuaded of one great truth: Whenever the Lord has a great blessing for one of his children, he puts that son or daughter in the way to make a great sacrifice.

### THE WAY OPENED THROUGH PRAYER

I sat down in the temple some years ago with a member of my high council as we went to our prayer circle one early Sunday morning. He told me of his financial difficulties that had almost destroyed his wealth, and he said: "I had no place to turn; I was about to lose everything I had in the world; finally, last week I went to my Heavenly Father and said to him, 'Father in heaven, if you will open up the way by which I can refinance myself, I will give more than my tithes and my offerings. I will make greater sacrifices for that if you will only help me to save what I have.'" And he said, "Brother Lee, I got up from my knees, and the way opened up in a most miraculous way. The Lord did his part, and I want you now to help me to do my part. Will you help me to find an avenue by which I can make greater sacrifices for this Church?"

Out of that man's planning there came one of the things that today has been a mark in the welfare activities of that stake. Today we have the welfare program that is giving us an avenue for sacrifice and for greater service. We have listened today to the reports and the appeals of the demands of this program. Surely we must not let these things fall upon deaf ears, for if in this day the Church rises to the call of the First Presidency, and if Church members sacrifice of their means, their time, their talents for the upbuilding of the kingdom of God, notwithstanding their own lives, if that were necessary, then there will come to this people, and to that individual who thus is willing to consecrate himself, the greatest joy that can come to the human soul.

God bless us that we might teach our youth the way by which this happiness will come, and let us plan our banquets for youth in such a way to give youth the opportunity to banquet their leaders rather than for their leaders to make all the sacrifice for the benefit of youth. Give them the joy of service and expect from them such

sacrifices as may be necessary to build the faith necessary to lay hold upon eternal life, I pray humbly in the name of the Lord Jesus Christ. Amen.

President George Albert Smith:

If Brother Frederick W. Babel who recently returned from the European Mission, and during the time he was there acted as secretary to the mission president, will come to the stand we would be glad to hear from him, and we would like Brother Hilton A. Robertson of the Japanese Mission also to come to the stand if he is here. Brother Babel will now address us.

### ELDER FREDERICK W. BABBEL

*Formerly Secretary to the President of the European Mission*

This is an inspiring sight, my brothers and sisters. I believe I feel very much like Brother Zimmer and Brother West felt this morning. This too, is my first General Conference in the Church. The past fourteen months in Europe have been a great experience and a very sobering one. I don't wish to take much of your time today by way of report, but I do wish to leave with you the assurance that this is the work of God. So many things have happened this past year to convince me of that. Ways were opened which seemed to be impossible for the accomplishment of the work that had to be done.

I know of no man in the Church better prepared and more richly endowed and blessed than was Elder Benson in the work which he had to undertake in Europe. In a matter of six months the work in Europe was firmly reestablished. Relief and welfare supplies were reaching our Saints. The necessary contacts had been made to permit missionaries to come back in numbers.

Today, in Europe, the people are distressed. It is such a joy and a happiness to see the Latter-day Saints, to look into their faces and see that something greater and deeper is burning within their bosoms than that which exists in the lives of those around them. Europe today stands almost on the threshold of another war. There is fear in the hearts of the people, there are rumors of war, rumors of impending disaster. One of the great agricultural leaders of Great Britain just recently made a pronouncement that Great Britain would probably have to face a dreadful year of famine this year. As I left Britain by plane, as far as the eye could see Britain was under water. It seems that even the elements have conspired against the people, and yet today Europe as a whole is spiritually sick. How they cry out to know that God lives! What they would give if their hearts could have the answer that is in the hearts of the Latter-day Saints.

President Sonne wished me to extend his love and greetings to you whom he cannot see today, and the Saints of Europe join in extending their love and their confidence to the General Authorities of the Church, and almost as one body they wish to sustain the servants of God.

One thing has developed from this mission for which I am deeply grateful, and that is a knowledge which has not come from men that this is the work of God; that God lives; that he speaks to his servants and that his servants go in humility before him to learn his mind and will concerning his children.

I have a testimony of the divinity of this gospel. There is no greater opportunity that can come to men and women in the Church than that of service to their God. This is the true way of life. This is the message that God wants all of his children in all parts of the world to hear, and we as Latter-day Saints have the responsibility of letting people hear it. It is not given to another people to give that message, and "Oh ye that embark in the service of God, see that you serve him with all of your might, mind and strength." I wish that you could realize some of the sufferings of the Saints in Europe; that you could see their devastated lives, their homes in shambles. Nearly ninety percent of our saints have lost their homes. Many of them have lost all of their possessions. Some have lost all of their loved ones. I recall in February, in Berlin, the arrival of a group of Germans from Poland, over five hundred of them were frozen to death and were unloaded from the cars by the side of the tracks, lifeless. They had been traveling in open cattle cars during that sub-zero weather. Conditions are horrible, and today people's hearts are failing them. They don't know where to turn. I think it is safe to say that our Saints in Europe, nearly thirty thousand strong, would arise as one man to come out of the world and to join with the Saints here if such were possible; yet they realize that under existing conditions it is not possible. They have striven with their might and with their strength to serve the God of this world who is Jesus Christ, and by serving him, to have his spirit with them, that they may stand in holy places in the days of his judgments, and have the assurance that even as they were preserved by his almighty hand during this past catastrophe, that they shall have the strength, perhaps, not to live through a new catastrophe but to return to God with clean hands and pure hearts and with thanksgiving in their souls for the gospel of Jesus Christ. For when men and women have everything taken away from them, nothing remaining but a testimony of the gospel, and yet they can arise with tears in their eyes and thank Almighty God for his blessings unto them, such people can see the beauties of the gospel of Jesus Christ in the lives of men and women.

God grant that we may have the strength to serve him with all of our heart, might, mind and strength, that we may give unselfishly of our time and our talents, that we may be true Latter-day Saints,

true sons and daughters of God, for such we have been called who have entered into the waters of baptism and become a part of the kingdom of God on earth.

I testify that this is the work of God. I am grateful for that testimony and thank the Lord for the privilege of bearing it to you, my brethren and sisters, in all humility and in the name of Jesus Christ, Amen.

### ELDER HILTON A. ROBERTSON

*Former President of the Japanese Mission*

My dear brothers and sisters, I am happy to be here this afternoon with you. I believe my name has been called out more than that of any other mission president, since my return from the mission field in 1940. It seems that during the sessions that I have been in attendance I have not been called upon to speak, and when I have been away my name has been called.

I read the inscription in the Central Union Church in the City of Honolulu. When the architect was preparing the church he wanted an inscription of not to exceed twenty letters which would be appropriate for all meetings, under all circumstances, with all nationalities of people, meetings such as we have today at Easter time, Christmas programs, wedding receptions, etc. The one that was given, and that hangs under the cross at this time is "Love Never Faileth."

My experience has led me, as President Grant used to say, in "far-off" Japan. In 1921 Sister Robertson and I went into the mission field after the return of President David O. McKay and Brother Hugh J. Cannon from their trip around the world, when they visited the Japanese Mission. We went, together with other young couples, to assist with the work there. It was very hard and I think many times the Japanese people have been condemned because they did not accept the gospel, but I feel that the missionaries were partly responsible for this. You heard many times President Grant make the expression that he learned the Japanese language but the people couldn't understand their own language when he spoke it. This, I think, was true of most of the missionaries. However, I think that the mission was closed for a purpose in 1924 when we returned home. I feel that the Lord knew what was going to transpire and he called the missionaries home and ordered the mission closed temporarily. Later on we find that the other denominations throughout the world who were proselyting in Japan were forced to close their missions and return to America at great loss and sacrifice. I am sure that people did not realize the true heart of the Japanese people, and especially they could not foresee what is going on amongst them at the present time.

I returned to Japan in 1939 while the war was still on with China, and I found there at that time a number of the children

and some of the relatives of the saints who joined the church during the time that President Grant was there—from President Grant's time up until the close of the mission, they had been waiting for baptism. I had the privilege at that time and the blessing of baptizing fourteen people, one of them a lady sixty-seven years old, a sister of one of the saints and a daughter of one of the members. I baptized children of the saints who had been very faithful during our time.

When we went into the Hawaiian Islands we found a different situation entirely. We found that the people had become more closely associated with other groups of people. They spoke the English language and they were very eager to learn, and we contacted them from a different standpoint than we had formerly done. We tried to reach the mothers and fathers in Japan. In Hawaii we reach the fathers and mothers through the children, and today there are between five and six hundred Japanese members of the Church who are as faithful as any members we have.

I was thrilled in talking with President McKay while I was in the hospital, after my return, when he returned from dedicating the tabernacle in the Hawaiian Islands, to hear him tell of the experience of a lady, Sister Okemuto who, with her family, became the first family of the Japanese nation to come into the Church as a unit. She spoke to the subject: "What the gospel means to me as a mother," and she said, "I had been taught as a child that my spirit was eternal, that I would come back to this life, but that spirit would enter into a different form of life, and I would be rewarded according to my living. I had tried to live a righteous life as I had been taught by my parents, especially my mother", but she said, "today, since I have accepted the gospel of Jesus Christ, I understand that I will come back to this life as a mother, that I shall be a mother eternally, and that I will continue on if I am obedient to the principles of the gospel which I have been taught, throughout eternity and progress and have added joy and happiness together with my family." That's what the gospel has done for the people in the islands. I have heard no more fervent and sincere and interesting testimony borne than I have heard given by Japanese people.

The greatest miracle in the Church, my brothers and sisters, to me is not the healing of the sick. It is not making the blind to see nor causing the lame to walk. The greatest testimony to me is to see a soul brought from the depths of darkness wherein he or she has had no light and understanding of the true and living God nor of his or her relationship to Him, brought unto a knowledge of the Gospel of Jesus Christ and to see the transformation, the rehabilitation, the complete making over of an individual, the change in the facial expression and in the person's whole attitude toward life. They become better mothers and better fathers. They become better citizens, better sisters and better brothers. Our love, my brothers and sisters, must not be distorted because of race or color

or creed. If we are to be the people that we are intended to be, we must have love for all people. We are God's children. I heard Roger W. Babson say in the City of Honolulu that the Japanese people are as kind and hospitable as any people he had ever seen. They are laboring under a condition which is as bad or worse than was the condition under Stalin or Hitler at their worst. That was before Stalin became one of our allies. These people are a kind and hospitable people and while we were in the cities of Japan I had no fear for my wife or for the missionaries or myself. They were a law-abiding people, kind and hospitable, and I love them. Some of my best friends in this life are those people and I have seen the gospel touch their lives. I know how faithful and true and sincere and loving and kind they are, and I know of their testimonies, that no more sincere and strong testimonies are given in this church than are borne by those people. There are brethren in this audience, of the General Authorities, who know that this is true.

I hope and pray that the blessings of the Lord will be with us, my brothers and sisters, that we will have no fear in going wherever we are called, and that we will be happy and willing to go. I know we can go. I know the circumstances under which I went into the mission field the first time, and I know that the Lord blessed us and that we were able to perform that service.

I spoke at a farewell of a missionary just recently, called into that mission in the Hawaiian Islands. He had just come out of the military service of his country. He had nothing but hatred and distrust for that people, and he couldn't understand why he was called to go there. I talked to him and I talked at the farewell and told the people if that boy did not love the people there when he was with them in his missionary activity, he himself would be at fault. He wrote back not so long ago to the bishop and said that he could not love a people more than he did those people and he was happy that he had been called to that mission.

We should all be ready and willing to go whenever and wherever the call comes, and be willing to give of our time and our means to support this great Church.

I bear you my testimony, my brothers and sisters, that I know this gospel is true. I know that God lives. I know that this is his work. I have seen its influence in the lives of the people, and unless we have love and apply it every day of our lives to our brothers and sisters, regardless of who they are, we are not living the gospel of Jesus Christ. "Love never faileth," and it will give us great returns and great rewards for our efforts.

Let me relate one little incident before I close. I would like to tell you how the Lord directs our efforts, if we are willing. I traveled for seven days on the water. I entered the City of Yokohama in 1939, with nearly a million people. I was trying to find an address. I was in a rickshaw and as we went along inquiring along the way and stopped opposite a public bath a young lady about

nineteen or twenty years old came out of that institution and started in the opposite direction to which I was going. Contrary to all customs of etiquette in Japan, this lady came across the street to inquire what it was I wanted, and I asked for the name of a certain person and she said: "That is my mother." I traveled for seven days and was in a city of a million people and this girl, at the very minute that I came to this point came out before me. Was I being led? It was the key to my whole visit there, because through this family I received the addresses of other people and was able to contact them.

My brothers and sisters, let us so live that we might have the inspiration and guidance of our Father in Heaven at all times to direct our efforts, I pray and ask the blessings of the Lord to be upon you, and all, in the name of Jesus Christ, Amen.

**President George Albert Smith:**

You have just listened to Brother Hilton A. Robertson, formerly President of the Japanese Mission.

After the closing hymn, Conference will be adjourned until 10 o'clock tomorrow morning, that is, Saturday, April 5. The proceedings of that session will be broadcast over KSL, Salt Lake City, KSUB at Cedar City, and KDYY at Pocatello. Tomorrow morning the audience should be in their seats not later than ten minutes before the time of beginning.

The choir music for this session and for this morning's session has been furnished by the Relief Society Singing Mothers of the Salt Lake and Central Utah regions. Sister Florence Jepperson Madsen has conducted the choir and Elder Frank W. Asper has been the organist. I am sure we have enjoyed the contribution of this fine group of Singing Mothers. It has been my pleasure to listen to the Singing Mothers of the Relief Society of this Church in many parts of the world and I think it was an inspiration when they were called Singing Mothers and brought together in the form in which they were. I have been where I could not understand their language but I did enjoy their music. I refer now to the South Seas particularly. We are very grateful to them for what they have done for us today and I am sure they will go away from here feeling that they have made a part of the contribution that we are all trying to make, not only to this Conference but to the Centennial year of the coming of the Pioneers.

The Singing Mothers will now sing to us, "Holy Redeemer" by Marchet. The closing prayer will be offered by President Leland W. Redd of the San Juan Stake.

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Selection by the Singing Mothers, "Holy Redeemer," by Marchetti.



Elder Leland W. Redd, President of the San Juan Stake, offered the closing prayer.

Conference adjourned until Saturday morning, April 5, 10:00 a.m.

## SECOND DAY MORNING MEETING

Conference reconvened Saturday morning, April 5, at 10:00.

**President George Albert Smith:**

Good morning, everybody! We are glad to see you here. The house is full and hundreds of people are standing, notwithstanding the snow on the ground and the discomfort outside. It is delightful to be here in the house of the Lord.

Our services this morning will be as follows: This is the third session of the 117th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah. There are present on the stand this morning all the General Authorities of the Church except Elder Alma Sonne who is presiding over the European Mission.

The proceedings of this session will be broadcast over KSL of Salt Lake City, KSUB at Cedar City, and KDYY at Pocatello.

The choir singing during today's sessions will be by the Brigham Young University mixed chorus, with Elder Franklin Madsen conducting, and Elder Alexander Schreiner at the organ.

We will begin the morning services by the Brigham Young University mixed chorus singing, "Open Our Eyes," by McFarlane, soloist, Elder Kennar Kartchner.

The opening prayer will be offered by President Preal George, Millard Stake.

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The Brigham Young University Mixed Chorus sang, "Open Our Eyes." Soloist, Elder Kenner Kartchner.

President Preal George, of the Millard Stake, offered the invocation.

The Brigham Young University Mixed Chorus sang: "Hosanna," by Granier; with Elder Ray Wood singing the solo.

### ELDER JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

My beloved brethren and sisters, it is with some fear and trembling that I address you here this morning, and I seek the guidance of the Spirit of the Lord in what I shall say.

## SUFFERINGS AND PERSECUTIONS OF THE EARLY SAINTS

We are living one hundred years from the time the Pioneers commenced their journey and came into this valley. It is only natural that the brethren should call attention to the Pioneers and the great work they performed. I have visited most of the scenes of early Church history. I have gone over a good part of the trail which they followed when they came to these valleys. I have reflected a good deal upon these scenes, the travels, the hardships, the travails, and suffering and persecutions of these early days, and as I have stood in these hallowed spots and have traversed some of the territory which they passed over, my heart has been touched, but I have realized that it is beyond my power to understand and perhaps to feel all that these good faithful souls endured, and all for the sake of the gospel of Jesus Christ.

The Church had its beginning in New York. Persecution came upon the Saints from the beginning, and they were driven out. The Lord gave them a commandment to assemble in Ohio. They established their headquarters at Kirtland in that state. No doubt they had no intention of leaving, when they first went there, but the Lord revealed to them that there was another place, the place which he called "Zion," on the borders of the Lamanites, and so their hearts were turned to that place; however, they never had intended to forsake altogether their headquarters in Kirtland, but persecution came upon them, and they were forced out. With rejoicing they assembled in large measure in Jackson County where it had been made known to them that the great city, the new Jerusalem or Zion would be built, and they rejoiced over it, but they were not privileged to remain there. Their enemies came upon them with hatred and bitterness in their hearts and drove them out. They moved to another part of the state of Missouri and there again intended and tried to establish themselves, but persecution still followed them, and the hatred of the officials in that state resulted in their banishment and an edict coming from the governor of that state that they would have to leave or be exterminated. They went back eastward, crossed the great river, and made their settlement at Nauvoo, in the state of Illinois. For a season they prospered but not without persecution, not without hatred, and finally that hatred reached its peak, and their prophet and his brother, my grandfather, were martyred. Their enemies thought that would be the end of the Church. The papers so declared it. Their enemies rejoiced, but it did not bring the end. Still the Church grew. So also grew the animosity and the hatred of their enemies, and finally the Saints were driven from their homes, robbed of practically all that they possessed and thus set upon their journey to this western land, destitute, in poverty, and the world said they had gone to their destruction, and rejoiced.

I tell you, my brethren and sisters, we don't realize all that they went through; their hardships, their sufferings, the persecutions, the

murders, the drivings that came upon them before they started on their westward journey; and they arrived in this valley rejoicing. It was President George A. Smith who was responsible for the statement that they came here of their own free will and choice—because they had to; and that is true. They crossed the plains, many of them pushing handcars, containing the meager possessions which they had. They traveled the weary miles with sore and bleeding feet, through hardships and suffering which we do not understand, and arrived in this valley of the Salt Lake, and were grateful to the Lord that he had preserved their lives and brought them to a place of peace where they could worship; and all this, if you please, because they loved the truth.

### THE FIRST SABBATH IN THE VALLEY

The Pioneers arrived, that is President Young with the company of the Pioneers, arrived in this valley on the 24th day of July in the year 1847. The next day was Sunday. In the gratefulness of their hearts they held meetings as it was their intention and their practice to do. In the morning session Elders George A. Smith, Heber C. Kimball, and Ezra T. Benson were the speakers, and with their eyes filled with tears, they rejoiced and thanked the Lord that he had brought them safely through. In the afternoon, another service was held and others of the brethren spoke. Elder Wilford Woodruff, Elder Orson Pratt, and Elder Willard Richards were the speakers, and they also bore testimony to the truth and expressed their gratefulness that the Lord had brought them to this land, and they prayed in their hearts that the people would remember their covenants and their obligations and be true and faithful to the Lord and serve him with full purpose of heart. President Brigham Young was ill, but he did make some remarks. He spoke briefly, and I want to call attention to one thing that he said as it was reported by Elder Wilford Woodruff. Said he, in the brief remarks made by President Young, "He told the brethren that they must not work on Sunday, that they would lose five times as much as they would gain by it. None were to hunt on that day, and there would not any man dwell among us who would not observe these rules. They might go and dwell elsewhere if they pleased but should not dwell among us"; and they meant it, and why shouldn't they? Why should anyone come to this land as a member of the Church, in that day or since, who doesn't have in his heart a desire of keeping the commandments of the Lord and walking in righteousness?

### HOW ARE WE MEASURING UP?

Now I have been thinking, as I have thought many times in the past, of this great legacy which is ours, the great blessings which have come to us, built upon the foundation of persecution, death, hardships, men and women laying down their lives that we might

dwell in this land in peace and safety; and how do we feel today about it? Do we keep the Sabbath day holy? Do we pray? Are we grateful in our souls for all that has been done for us by these sturdy people who loved the truth and came here that they might worship God according to the dictates of their consciences? How do we feel? When I see reports of conditions in this state and surrounding states where Latter-day Saints dwell, the amount of liquor that is consumed and tobacco that is consumed, and tea and coffee and other things destructive of health, and contrary to the commandments of the Lord, when I see the people violating the Sabbath day and committing all other kinds of sins contrary to that which they have been taught, I wonder if the Lord is pleased with us.

### PUNISHMENT OF ANCIENT ISRAEL

I'd like to call your attention to a statement in the scriptures that when the Lord led Israel into the land of Palestine, then known as Canaan, he gave them commandments, he told them what would happen if they broke those commandments, and among those commandments was that of keeping the Sabbath day. Not only were they to keep the Sabbath day holy but their land was also to have a Sabbath at certain intervals, and the Lord told them, through Moses, that if they did not keep the Sabbath day holy, if the land itself did not have a chance to rest, the day would come when the land would observe its Sabbath because the people would not be there. He would move them out of their place; and that happened. After the ten tribes of Israel had been carried away, and Babylon had come and laid siege to Judah and had carried those of that kingdom captive, Ezekiel the Prophet spoke to them and called their attention to all these promises the Lord had made to them and said that because they had violated these things, these destructions and drivings, had come upon them. Two verses I want to read in his admonition. The Lord speaking:

And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. (Ezekiel 20:11, 12.)

And then again:

I am the Lord your God; walk in my statutes, and keep my judgments, and do them; And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. (Ezekiel 20:19, 20.)

This is also a sign to us. If we don't keep the Sabbath day holy, he may still be our God, but we may not be his people, for all the people of the earth are his, but we are a peculiar people, and by that we mean that we are different and should be different from the rest

of the world because we are not of the world. We are in it. We are not of it.

# STATEMENT OF PRESIDENT JOSEPH F. SMITH REGARDING THE SABBATH

Now, time will not permit saying much more, but I have here a statement by President Joseph F. Smith, taken from a letter that he wrote to his daughters who were away from home in school, and they wanted to know about the Sabbath day, because the people, where they were, were not living it, and so they wanted to know why we had to obey the Sabbath day, and I think I have just about time to read this.

All things should be done with prudence and in moderation. The Sabbath: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work. . . ." [Genesis 2:2, 3.] "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work. . . ." [Exodus 20:8-10.] This is the command. It is binding upon all. There are sound religious reasons for it and physiological reasons not less sound. Indeed it is a physiological as well as a divine law. Those who keep it will reap the reward of obedience to divine law, will enjoy the benefits of the physical law. It is not less needful to the human being than sleep although not so speedily felt. No one can live without sleep, neither can anyone survive long without rest. The result of sleep is no more potential to prolongation of life than the Sabbath rest, although we may survive longer without the latter than without the former, speaking from a physical point of view. From a spiritual point of view the willful violation of the law of the Sabbath rest is as deadly to the moral growth and faith as is the sleepless eye to the mortal being. But the great point is God has said it, not for his own but for man's well-being. He therefore should obey. If he does not, he will have to abide the consequences both temporal and spiritual to himself. Again, "For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." [D. & C. 59:10.] We learn to do by doing. Never can we learn to do by not doing. One who closely shuts his eyes is more blind than those who are blind indeed. The things of God are discovered by the spirit of God, not by the spirit of man nor of the world. Those who seek shall find and to those who knock at the door shall it be opened, and those who ask shall receive and not otherwise. He that hath the spirit discerns by the spirit, loves the work of the spirit, for they give delight and joy. Who gives himself to do works, good works, finds beauty and reward in them, and he who sows to the wind will reap the whirlwind. Not now, perhaps, for that which was sown must first take root then spring forth in leaf, then bear fruit. The fruit will be after the kind of its own seed. We learn a principle by coming in close contact with it and studying it and admitting it into our minds and hearts.

. . . truth is eternal. It was not created or made. It is a precious gem. It lies hidden from us, and we must find it and apply it and make it ours.

The Lord bless you I pray, in the name of Jesus Christ. Amen.

**ELDER MILTON R. HUNTER***Of the First Council of the Seventy*

My dear brethren and sisters, it is in deep humility that I stand here this morning before you. Elder Joseph Fielding Smith has just told of the coming of the Mormon Pioneers to Utah, in a very beautiful way. I would like also to say something on that subject this morning. Throughout 1947 a million people are observing the centennial of the arrival of the Mormon Pioneers in the Salt Lake valley. Our hearts are turned with love and adoration to this noble race of men and women who just one hundred years ago were driven from their homes in the East and suffered untold hardships while crossing the plains. Many of them sacrificed their lives while others came to Utah, and here they built a great commonwealth in the arid region of the Rocky Mountains.

**A TRIBUTE TO THE PIONEERS**

These people endured extreme hardships and made great sacrifices because they knew that the Eternal Father and his Only Begotten Son had come down from heaven in answer to the Prophet Joseph Smith's prayer in the Sacred Grove. They also knew that angels had brought to Joseph Smith the Holy Priesthood. The Holy Ghost had borne testimony to their hearts that God had established upon the earth again the true gospel of Jesus Christ which they had embraced. Thus these Mormon pioneers were a devout, God-fearing people who firmly believed that they had been called of the Lord to build up Zion and to prepare the world for the millennial reign of the Son of Man. In fact, they endured because they firmly believed that such scriptures as the following applied to them:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light. (1 Peter 2:9.)

It is not the material things of life which make a people great but the high spiritual qualities of the soul engendered in men and women through faith in God, through a conviction of immortality, and through a recognition that there exists a moral order of laws which must be obeyed, which lifts a race of mortals to a position "a little lower than the angels." (Psalm 8:5.) In fact, these intangible spiritual qualities exalt man to his full stature as a son of God.

The Mormon pioneers were great men and women, and we honor them today because they possessed these spiritual qualities and extended their vision into the eternities.

**THE FULFILMENT OF PROPHECY IN THE SETTLEMENT  
OF THE SAINTS IN THE WEST**

The question has oftentimes been discussed as to why and when the Mormon pioneers decided to select the Great Basin as their home.

Bishop LeGrand Richards very beautifully pointed out yesterday that the ancient prophets looked down through the stream of time and saw that in the last days the Saints would establish themselves in the tops of the mountains. I would like to add to that thought today a definite statement that history affirms that this people settled Utah because God selected this spot for them and revealed to the modern prophets that here was the place in which to establish his people and to build Zion. In fact, as early as August 6, 1842, the Lord made known to the Prophet Joseph Smith that the Saints would be driven from their homes in Nauvoo and would migrate to the Rocky Mountains. On that date the Prophet wrote in his journal:

I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains. (*Documentary History of the Church*, vol 5, p. 85.)

A year and a half later and only four months before the death of Joseph Smith, he was making definite arrangements to explore the West preparatory to the anticipated migration. On February 20, 1844, he wrote in his journal:

I instructed the Twelve Apostles to send out a delegation and investigate the location of California and Oregon, and hunt out a good location, where we can remove to after the temple is completed, and where we can build a city in a day, and have a government of our own, get up into the mountains, where the devil cannot dig us out, and live in a healthful climate, where we can live as old as we have a mind to. (*ibid.*, vol. 6, p. 222.)

We should keep in mind that California included Utah at that time, and Oregon included Idaho; therefore, when Joseph Smith mentioned Oregon and California, he referred to the region that we are living in today.

In accordance with instructions given by Joseph to send out a company to explore the West and select a site for a city of the Saints, four men immediately volunteered to go, and four others were assigned to accompany them.

Two days later the Prophet told the Twelve Apostles that he wanted an exploration of the entire intermountain country. He said:

Send twenty-five men. . . . Appoint a leader, and let them beat up for volunteers. I want every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God. (*ibid.*, vol. 6, p. 224.)

The following Sunday (February 25, 1844) Joseph Smith spoke to the Saints and then recorded in his journal his principal thought as follows:

I gave some important instructions, and prophesied that within five years we should be out of the power of our old enemies, whether they were apostates or of the world; and told the brethren to record it, that when it comes to pass they need not say they had forgotten the saying. (*ibid.*, vol. 6, p. 225.)

The proposed exploring expedition to the Rocky Mountains, however, was never made. Right at this time the persecution of the Saints increased greatly and was climaxed with the martyrdom of Joseph and Hyrum. However, only five days before their deaths, Joseph and others made temporary arrangements to flee to the Rocky Mountains for safety and have the Saints join them there later. Governor Ford had demanded that Joseph, Hyrum, and other Mormon leaders appear at Carthage for trial. When the governor's letter was read to Joseph Smith, he said to those with him:

The way is open. It is clear to my mind what to do. All they want is Hyrum and myself; then tell everybody to go about their business, and not collect in groups, but to scatter about. There is no doubt they will come here and search for us. Let them search; they will not harm you in person or property, and not even a hair of your head. We will cross the river tonight, and go away to the West. (*ibid.*, vol. 6, pp. 545, 546.)

Later that same day Hyrum confirmed Joseph's decision to flee to the Rocky Mountains. In a statement made to Reynolds Cahoon, he said:

A company of men are seeking to kill my brother Joseph, and the Lord has warned him to flee to the Rocky Mountains to save his life. (Hyrum Smith cited in *ibid.*, vol. 6, p. 547.)

Joseph and Hyrum crossed the Mississippi River preparatory to going to the Rocky Mountains; but as the result of complaints made by some of the Saints, they returned to Nauvoo, and shortly thereafter they were killed.

#### OPINIONS OF EARLY EXPLORERS

Following their deaths, the enemies of Mormonism actively worked to destroy the Church. In the fall of 1845, vicious men mobbed the Saints in the outlying settlements. Since it was generally known at the time of Joseph Smith's death that he contemplated a move to the West, the people of Illinois demanded that the Saints leave the state and migrate into the wilderness. Brigham Young, who had now assumed leadership, and his associates accepted their demand and announced that the Saints would migrate the following spring.

The maps and the account of John C. Fremont's exploration of the Far West had recently been published. Throughout the winter of 1845 and 1846, while the Saints were preparing to abandon their homes and move, Brigham Young and the other Mormon leaders carefully studied Fremont's exploration of the Rocky Mountain region.



In the fall of 1846, fifteen thousand exiled Saints had made temporary homes on the banks of the Missouri River where the cities of Omaha and Council Bluffs now stand. While there they gleaned all the information they could regarding the Great West. Father Pierre Jean DeSmet, a Jesuit priest who had spent many years as a missionary among the Indians in this region, visited the Mormon refugees. He reported a conversation he had had with the Saints as follows:

They asked me a thousand questions about the regions I had explored and the valley [meaning the Salt Lake valley] which I have just described to you, pleased them greatly from the account I gave them of it. (Cited in Levi Edgar Young, *The Founding of Utah*, p. 86.)

When the pioneers were crossing the plains the following summer, on June 26, 1847, near South Pass, they met Major Moses Harris. He was a man who had spent twenty years in the Rocky Mountains. Orson Pratt recorded in his journal the conversation they had with Major Harris. He wrote:

We obtained much information from him in relation to the great interior basin of the Salt Lake, the country of our destination. His report like that of Captain Fremont's is rather unfavorable to the formation of a colony in this basin, principally on account of the scarcity of timber. (Orson Pratt, *Journal*, June 26, 1847, cited in Andrew Jenson, *Historical Record*, vol. 9, p. 58.)

Two days later, the Pioneers met James Bridger who was on his way to Fort Laramie. Pratt stated that Mr. Bridger,

... being a man of extensive acquaintance with this interior country, we made many inquiries of him in relation to the "great basin" and the country south. His information was rather more favorable than that of Major Harris. (Orson Pratt, *Journal*, June 28, 1847, cited in *Millennial Star*, May 15, 1850.)

And William Clayton added the thought that Bridger

... thinks the region around Utah lake is the best country in the vicinity of the Salt Lake. (William Clayton, *Journal*, June 28, 1847, cited in Andrew Jenson, *op. cit.*, p. 60.)

We should be aware of the fact that each of these experiences bears indisputable evidence that the "Mormon" leaders knew where they were going long before they arrived in the Salt Lake valley, because they were being led there by divine revelation from the Lord.

#### BRIGHAM YOUNG'S INSPIRATION

On June 30, the Pioneer band had arrived on the banks of the Green River in Wyoming. There they were met by Samuel Brannan. He had come from San Francisco to persuade the Mormons to settle in California. Although he gave Brigham Young a glowing

report of the wonderful country around San Francisco Bay and an equally discouraging report regarding the barren desert wastes of the Rocky Mountain region, President Young refused to take the Saints to California. The Mormon leader was following the inspiration of the Lord, and he could not be induced to exchange it for the wisdom of man. God had pointed out to him, as well as to the Prophet Joseph Smith, that the place to settle the Saints was in the "midst of the Rocky Mountains."

The fact that on July 12, Brigham Young commissioned Orson Pratt to lead a vanguard company ahead of the main body of Pioneers for the purpose of making a road into the Salt Lake valley gives additional evidence that the Mormon leaders knew where they were going. Nine days later Erastus Snow overtook Elder Pratt, saying Brigham Young wanted Elder Pratt to bear slightly northward after leaving the canyon and select a spot for plowing, planting seed, and building a city. On July 21, Orson Pratt and Erastus Snow emerged from the mouth of Emigration Canyon. Then they climbed to the top of a hill and viewed the Great Salt Lake valley lying before them. Regarding this experience, Elder Snow recorded the following in his journal:

From the view we had of the valley from the top of the mountain, we supposed it to be only an arm of prairie extending up from the Utah valley, but on ascending this butte we involuntarily, both at the same instant, uttered a shout of joy at finding it to be the very place of our destination, and beheld the broad bosom of the Salt Lake spreading itself before us.<sup>1</sup> (Erastus Snow, *Journal* July 21, 1847, cited in B. H. Roberts, *A Comprehensive History of the Church*, vol. 3, p. 216.)

Pratt's vanguard company camped on a stream subsequently known as City Creek on July 23. There he called his associates together and dedicated the land as the new home of the Saints.

Erastus Snow testified that God directed Brigham Young to the Salt Lake Valley. To quote:

President Young said . . . that this was the place he had seen long since in vision; it was here he had seen the tent settling down from heaven and resting, and a voice said unto him: "Here is the place where my people Israel shall pitch their tents." (Erastus Snow, "Address to the Pioneers," *Journal History*, July 24, 1880, ms.)

### A VISION OF THE FUTURE

On that memorable day of July 24, 1847, right at the time when Brigham Young made the famous statement, "This is the place! Drive on," the Lord confirmed his previous revelations to Joseph Smith and Brigham Young by letting the Pioneer leader view in a vision

<sup>1</sup>In Elder Snow's statement he was referring to a previous view of the Salt Lake valley that Elders Orson Pratt and John Brown had had two days earlier.

many things which would take place in the Salt Lake valley. Wilford Woodruff described this experience in his journal as follows:

This is one of the most important days of my life, and in the history of the Church of Jesus Christ of Latter-day Saints. . . . We came in full view of the valley of the Great Salt Lake; the land of promise, held in reserve by God, as a resting place for his Saints.

We gazed in wonder and admiration upon the vast valley before us, with the waters of the Great Salt Lake glistening in the sun, mountains towering to the skies, and streams of pure water running through the beautiful valley. It was the grandest scene that we had ever beheld till this moment. Pleasant thoughts ran through our minds at the prospect that, not many years hence, the house of God would be established in the mountains and exalted above the hills; while the valleys would be converted into orchards, vineyards, and fruitful fields, cities erected to the name of the Lord, and the standard of Zion unfurled for the gathering of nations.

President Young expressed his entire satisfaction at the appearance of the valley as a resting place for the Saints, and felt amply repaid for his journey. While lying upon his bed in my carriage, gazing upon the scene before us, many things of the future concerning the valley were shown to him in a vision. (Wilford Woodruff, *Journal*, July 24, 1847, cited in Andrew Jenson, *op. cit.*, vol. 9, p. 77.)

When Brigham Young, Wilford Woodruff, Orson Pratt, Erastus Snow, and others of the Pioneer leaders first saw the Salt Lake valley, they were not viewing the barren desert region covered with sunflowers, sage and salt flats—a country infested with millions of black crickets—as were many of their pioneer followers. These men of God were looking through the eyes of holy prophets; therefore, they saw the Great Basin as it would be in the future as a result of the industry and thrift of the people coupled with the blessings of the Lord. On a later occasion Wilford Woodruff described the entrance of the Pioneer band into the Salt Lake valley, and he pointed out exactly what Brigham Young beheld. To quote:

When we came out of the cañon into full view of the valley, I turned the side of my carriage around, open to the west, and President Young arose from his bed and took a survey of the country. While gazing on the scene before us, he was enraptured in vision for several minutes. He had seen the valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel, as they would be, planted in the valleys of these mountains. When the vision had passed, he said: "It is enough. This is the right place, drive on." (Wilford Woodruff, *Utah Pioneers*, p. 23, cited in Roberts, *op. cit.*, vol. 3, p. 224.)

Then Brigham and his associates entered the valley and joined Orson Pratt's group. He assured Elder Pratt that he had selected the right spot on which to locate the people and build the city. In fact, no man has been more convinced that God led the Saints to the Rocky Mountains than was Brigham Young. On July 28, only four days after his arrival, he wrote:

Some of the brethren talk about exploring the country farther for a site for settlement; I replied that I was willing that the country should be explored until all were satisfied, but every time a party went out and

returned, I believe firmly, they would agree this is the spot for us to locate. (*Journal History*, July 28, 1847, ms.)

Sometime later he said:

I do not want the people to understand that I had anything to do with our being moved here; that was the providence of the Almighty; it was the power of God that wrought out salvation to his people. I never could have devised such a plan. (*Journal of Discourses*, vol. 4, p. 41.)

At the time of the gold rush in 1849, some of the Mormons were anxious to leave the barren desert region of Utah and migrate to California. Brigham Young again made a public announcement that God had led the Saints to this place. To quote:

We have been kicked out of the frying-pan into the fire, out of the fire into the middle of the floor, and here we are and here we will stay. God has shown me that this is the spot to locate his people, and here is where they will prosper. . . .

As the Saints gather here and get strong enough to possess the land, God will temper the climate, and we shall build a city and a temple to the Most High God in this place. We will extend our settlements to the east and west, to the north and to the south, and we will build towns and cities by the hundreds, and thousands of the Saints will gather in from the nations of the earth. This will become the great highway of nations. . . .

Take courage, brethren. . . . Plow your land and sow wheat, plant potatoes. . . . It is our duty to preach the gospel, gather Israel, pay our tithing and build temples. (James Brown, *Autobiography*, pp. 121, 122.)

#### THE VINDICATION OF A HUNDRED YEARS

Time has vindicated the Prophet Joseph Smith and his successor, Brigham Young, in their declarations that the Salt Lake valley and the surrounding intermountain region was the right place in which to establish God's chosen people and to build up Zion. A hundred years have passed, and Mormons have left a history literally filled with noble deeds and Herculean accomplishments made by a devout, God-fearing people. Credit and great honor have been brought to the intermountain west as the result of the contributions made by our pioneer forefathers in the building of this American frontier. Truly "This is the Place!"

In conclusion I want to bear testimony that I know that Jesus is the Christ and that I know that God lives. I am also thoroughly convinced that the Mormon pioneers were brought to this land under the direction of our Lord. May we, the descendants of the pioneers, ever honor that great heritage that is ours and live true to the ideals and high spiritual standards that they left for us. I humbly pray, in the name of Jesus Christ. Amen.

#### President George Albert Smith:

I am going to ask the people who are in this room this morning who are descendants of the first company of Pioneers that came into the valley on the 24th of July, 1847, to please stand up.

[A large number arose.]

I was satisfied they would be well represented in this group. When I think of the way we have been multiplied in this country and that those whom I have just referred to are the descendants of the first company of 143 men, 3 women and 2 children who came into these valleys, I marvel at what the Lord has done.

### ELDER THOMAS E. MCKAY

*Assistant to the Council of the Twelve Apostles*

President Smith, counselors, my brethren and sisters, I was impressed by the opening prayer of this session and especially by the inspirational music furnished by the Brigham Young University chorus, and also by the two very timely and appropriate sermons to which we have listened.

I have missed at this conference my brother and colleague, Elder Alma Sonne, now president of the European Mission, and I hope, brethren and sisters, that you will not forget him, that you will pray for him and those presidents who are working with him. He needs our prayers. He is a great leader and is the right man in the right place.

### AN OUTSTANDING STAKE CONFERENCE

Last Saturday and Sunday, March 29 and 30, I had the privilege of attending the Los Angeles Stake quarterly conference. In some respects it was outstanding. They had 47½ percent of the priesthood at their nine o'clock session. Fifty-nine percent of the ward teachers were there. It had been previously announced that a roll would be called of the wards at one of the general sessions; the night session, when the roll was called, showed the largest attendance ever held in the evening—twenty-five percent of the entire membership was there. They have had larger numbers in their 10:30 a.m. sessions. One of the wards had forty-eight percent of its membership at that evening session. I asked one bishop how he did it. He said the ward teachers deserved most of the credit. He has them organized, not more than five families to each pair of teachers. During the month of March in their visits, the junior member who is, as a rule, a priest or an ordained teacher, extended a special invitation from the bishop for all to attend this conference. He took the names of those who needed transportation and furnished these names to the chairman of the adult Aaronic Priesthood transportation committee. This junior member also checked at the conference to see who of their members were there, and those who were not, and at the next visit he will have something to talk about, praising those who were there and telling those who were not what they had missed. This procedure, I understand, is followed also at the ward conferences and the sacrament and the priesthood meetings. The teachers keep track of the members of the families under their supervision who are absent, especially those in the service of their country. They know

those who are unemployed and are having other difficulties and report them to the bishop. I recommend this method to all bishops. I am sure that many of your problems would be simplified and you would not be so overworked as many of you are now, if you would use your ward teachers as the Lord intended that they should be used, to watch over the Church always.

#### CONVERSION OF PARENTS BY MISSIONARIES

Another feature of this conference that appealed to me very much was the large number of nonmembers, friends and investigators of the stake missionaries in attendance. After the two general sessions, some of the missionaries brought quite a number of these nonmembers to the front, and I had the privilege of shaking hands and talking with them. One young man was especially interested in missionary work. He had traveled quite extensively. Two of the members of the presidency especially are very close friends of mine, and they had been a little extravagant in telling these nonmembers of the number of missions that I have spent in Europe, and this young man said, "You certainly have devoted quite a number of years of your life to the Church, and I am sure it has cost a tidy sum of money." I said, "Yes, but when I think of the wonderful home life in these beautiful valleys of the mountains, and contrast conditions here with conditions in Europe, I am still in debt, yes, very much in debt to the Lord." I told him of the missionary system of our Church, how from the beginning we have sent missionaries into all the world as the Savior did when he was here in person; how two of these missionaries away up in the highlands of Scotland found my father as a young man and his parents; how two others in Wales called at the home of my mother, then a small girl, and her parents; how both families joined the Church about the same time, crossed the ocean, the same year, but in different vessels; how they spent a few months in the East preparing for their thousand mile trek across the plains with oxen and covered wagons; how they crossed these plains the same year but in different companies; how they arrived in the Salt Lake valley and counseled with some of the leaders and decided to go north, perhaps as far as Cache valley, but when they arrived in Ogden at the junction of the Weber and Ogden rivers and saw those large cottonwood trees that looked so beautiful and inviting, both families decided to make their new homes in Ogden; and there it was that my father saw my mother for the first time, sitting on the tongue of her covered wagon, and his face would always beam when he would add, "and I never forgot her."

#### HIS FATHER'S CALL AS A MISSIONARY

They waited until she was in her seventeenth year before they married. They went up through scenic Ogden canyon, settled in Ogden valley, one of the beauty spots of the world, and built to-

gether their new home in Huntsville. It was here that ten children were born to that beautiful black-eyed, stately, now angel mother. When they had five children, that dread disease, diphtheria, spread through the valley and the surrounding towns. In those days these contagious diseases were real plagues. More than twenty young people died in Huntsville alone that winter; among them our two eldest sisters, Margaret, eleven, and Lena, nine. They died within a few days of each other and were buried in the same grave. They had been such a comfort and help to Mother, that Father, who was always so considerate of her well-being, grieved over their loss even more than Mother; he found it difficult to adjust himself. It was just a few weeks after this tragedy that he received his call to go on a mission. He would go, of course. No other thought entered his mind, but to go now and leave my mother in her delicate condition with three small children, seven, five, and three years old, seemed impossible. He decided after worrying about this matter for a few days to ask for a year's postponement. When he told Mother what he intended to do, she appreciated of course that it was out of consideration for her that he didn't want to leave home then. But her black eyes sparkled as she said kindly, but firmly, "David" the Lord wants you now, not a year from now, and he can take care of me just as well when you're in Scotland as he can if you are at my bedside. You go now."

They had excavated in the fall preparatory to building an addition to their home in the spring. That, of course, would have to wait. My father remembered too, that he had not paid his tithing on his wheat. He generally paid his tithing on his grain when he threshed, but for some reason, a shortage of sacks, I think, he had not paid his tithing on his wheat, so he decided to go to the granary and arrange for it. With the first bucketful of wheat that he dipped, he struck the floor of the bin. He was shocked! He thought, "If I pay my tithing, my family will not have sufficient wheat for spring seeding and for flour until the next harvest." The thought started to enter his mind, "I'll wait and have them pay my tithing in the fall for both years." He recognized where that thought came from, so he poured that wheat into the sacks in a hurry and paid a little more than he was owing.

He left on April 19 for his mission. On the twenty-ninth my sister Anne was born. You understand now why it was so difficult for him to leave just at that time. While he was on this mission, we were blessed, and Mother had managed very well. When he returned, she very gently, and I think proudly, placed a beautiful baby in his arms, a baby now over two years old, which he had never seen. The addition to the house as previously planned had also been erected without letting him know anything about it. It was a wonderful home-coming.

## THE VALUE OF MISSIONARY EXPERIENCE

Many other incidents which I could relate if I had the time would illustrate that a missionary in the field is a good investment. Moreover, to the missionary the experience is invaluable: travel is itself educational; the missionary has the opportunity to meet all kinds of people, at times the opportunity presents itself to visit other churches, cathedrals, museums, art galleries, and oftentimes to attend operas and theaters. Add to these broadening influences the educational background found in all "Mormon" communities, we soon learn the reason why two leading educators were able, in a recently published book, to classify Utah as highest in all-around educational performance among all the states. They divided the states into five classifications: highest, high, medium, low, and lowest. Among the ten highest Utah ranked first.

Yes, this is a missionary Church, brothers and sisters. We have always had missionaries. We kept out about two thousand until the war and then, of course, our missionaries were called home. Six hundred ninety-nine of them were evacuated from the European missions alone; but our servicemen and women—God bless them—more than compensated for that return. Nearly all of them have been missionaries, preaching the gospel by their example of clean living, and then since the war, the First Presidency have called on an average of about three hundred a month. Now, as we were told yesterday by Brother Anderson in the statistical report, we have over three thousand two hundred missionaries in the field, a thousand more than the Church has ever had before. And then, too, we have about that same number of stake missionaries, and also hundreds of local missionaries called in the missions themselves. Yes, we are all missionaries. I wish we would adopt the motto that we had in the mission field, "Every member a missionary." We can't all go into the mission field, but oh, brethren and sisters, we can all preach the gospel *by our example*.

May the Lord help us and bless us with faith and sufficient will power that we may live so that it will be said of us, not only that we believe in being honest, true, chaste, benevolent, virtuous, but also that we are honest, we are true, we are chaste, we are benevolent, we are virtuous, and that we do love our neighbor as ourselves, I pray in the name of Jesus Christ. Amen.

The Brigham Young University Mixed Chorus and the congregation sang: "Praise to the Man Who Communed with Jehovah," by Phelps; Hymn Book No. 282, L.D.S. Hymns No. 167.

## ELDER JOHN A. WIDTSOE

*Of the Council of the Twelve Apostles*

My brethren and sisters, this vast congregation, crowding and overcrowding the capacity of the Tabernacle, seems to me to be a



sufficient answer to the query of the ancient prophet. *There is faith in Israel.*

### NATURAL ENDOWMENTS OF THE PIONEERS

Almost every speaker during this conference has mentioned the pioneers, the heroic men and women who, a hundred years ago and up to the coming of the railroad, trailed across the plains and made possible, not only Utah but also the arid and semi-arid wastes of the United States, for the use of mankind. It is a great story, beautifully told here this morning.

These pioneers were uncommon people. They were not of the common run. It took more than brawn, muscle, to redeem the desert, and to teach the whole world how the great arid wastes of the world might be reclaimed. The work of these men has been heralded far and wide, and all the world has profited by their labors. They were uncommon people.

I knew David McKay [President David O. McKay's father]. It was a great privilege. He was not a common man. There were notable, fine qualities in him, inborn qualities, such as were characteristic of the great body of pioneers which made possible that which they accomplished. They were not men and women of great education though they had as much education as was ordinarily possessed by the people of that day, both in America and in Europe. There was a good porportion of school-trained men among them, but remember that a school can only polish and develop that which a man possesses. Schools do not create the powers of men. These pioneer people had natural endowments so great as to make it difficult to understand, how so many such capable people could be gathered together in the making of this intermountain empire.

### PRESIDENT YOUNG'S DEFINITION OF MORMONISM

I have chosen to try to say something about the qualities and endowments of these men in the words of the foremost of them, their appointed leader, Brigham Young. He was not greater than the others. He was of the same blood, spiritually and physically, and, fortunately, he left behind him nearly four hundred discourses taken down in shorthand and published. I grew up as other young men in Zion, looking upon Brigham Young as a great leader, great colonizer, but only after I undertook to read his discourses did the character of the man really stand out boldly before me. He was a great character. Those who labored with him in their respective fields were equally great.

A stranger came to him one day and said:

President Young, will you define Mormonism for me? I heard you preach in the Tabernacle the other day. I did not quite understand all that you said, and I wish you would be kind enough to analyze what you said and simplify it.

Then this leader of the pioneers, of great endowments, brushed aside all the old opinions, the old methods of defining things, in the realm of religion, all the secondary or derivative doctrines and answered:

Our religion is simply the truth. It is all said in this one expression: It embraces all truth wherever found in all the works of God and man, visible or invisible to mortal eyes.

An ordinary man of lesser mental and spiritual stature would have found refuge in some other kind of definition. This man dug down to the bottom of the thing. Truth is the foundation of the gospel of the Lord Jesus Christ. He added:

It is more rational for an intelligent being to embrace truth than it is to mix up a little truth with a great deal of error or to embrace all error and undertake to follow a phantom.

### THE FAITH OF A GREAT LEADER

But, he understood that truth must have a source, a teacher to human beings. No man in all the world has ever expressed a finer and a greater, more fervent belief in God than did Brigham Young.

Our faith is concentrated in the Son of God and through him in the Father, and the Holy Ghost is a minister to bring truths to our remembrance, to reveal new truths to us and teach, guide, direct the course of every mind. . . . Jesus is our captain and leader, Jesus, Savior of the World, the Christ that we believe in.

Out of that faith came the truth that he held so dear. If we had time, I could read some eloquent statements about his faith in God and Jesus Christ, never surpassed in the writings of mankind.

This man was a symbol of all the pioneers, for when I speak of Brigham Young, I speak of every pioneer. It took and takes strong men, men of capacity, to accept the gospel of the Lord Jesus. In that respect, we of this age who have accepted the gospel are also uncommon.

But Brigham Young warned the people:

Now we have the truth. We know whence it comes, from God himself, and that brings a tremendous responsibility to rest upon every one of us. . . . Our mortal existence is a school of experience. The Lord does not compel any person to embrace the gospel, and I do not think he will compel them to live it after they have embraced it. The volition of the creature is free. This is a law of their existence, and the Lord cannot violate his own law. Were he to do that he would cease to be exalted. He has placed life and death before his children, and it is for them to choose. If they choose life, they receive a blessing of life. If they choose death, they must abide the penalty. This is the law which has always existed from all eternity and will continue to exist throughout all the eternities to come. Every intelligent being must have the power of choice.

Simple words! But what a tremendous burden, if burden it be, they place upon us, the necessity to live in accordance with the eternal law of God.

## THE RELIGION OF THE LATTER-DAY SAINTS A PRACTICAL ONE

Having said all of this (I have picked just a few things out of the record), he emphasized the fact that the truth which comes from God, and possessed by us, must be used by us properly. There was no hesitation in that. Truth is not an ornament to be hung on the wall or placed on the shelf to look at. It must be of daily use for he said:

We need a present, everyday religion. My religion must be with me from one Monday morning to the next, the year around or it will not answer me. I am decidedly in favor of a practical religion, of everyday useful life, and if I today attend to what devolves upon me to do, then do that which presents itself tomorrow, and so on, when eternity comes I will be prepared to enter on the things of eternity, but I would not be prepared for that sphere of action unless I could manage the things that are now within my reach. We must all learn to do this. There is no life more precious than the present life which we enjoy. There is no life that is worth any more to us than this life is. It may be said that an eternal life is worth more. We are in eternity, and all that we have to do is to take the road that leads into the eternal lives.

And in his application of truth to useful ends, he said many things. For example, concerning education:

Knowledge is to be sought. It was originally embraced by the Latter-day Saints, if only slightly understood, and they were counseled to search diligently after knowledge. There is no other people in existence more eager to see, to hear, to learn and understand truth. . . . Every accomplishment, every polished grace, every useful attainment in mathematics, music, and all the sciences and arts belong to the Saints, and they should avail themselves as expeditiously as possible of the wealth of knowledge that science has offered to every diligent and persevering scholar.

There is no narrow conception in such a statement, no fence is built around knowledge, no limitation placed upon it. All truth is ours.

## BRIGHAM YOUNG'S VIEWS ON CAPITAL AND LABOR

He entered into the field of economics and became known as a great economic leader. He said in what might be written in huge letters for the wise men of the earth to read:

Capital and labor, all the capital there is upon this earth, is the bone and sinew of working men and women. Were it not for that, the gold and the silver and precious stones would remain in the mountains, upon the plains, and in the valleys and never would be gathered or brought into use. The timber would continue to grow, but none of it would be brought into service, and the earth would remain as it is. It is the activity and labor of the inhabitants of the earth that bringeth forth wealth.

This simple definition of wealth, is fit for colleges and all the nations to ponder. Time and the ability to labor are the capital stock of the whole world.

## EXPRESSIONS AS TO GOVERNMENT

He spoke of political government:

The Constitution and laws of the United States resemble a theocracy more closely than any government now on earth. We will cling to the Constitution of our country and to the government that reveres that sacred charter of free men's rights and if necessary pour out our best blood for the defense of every good and righteous principle.

He laid down the principle which should be the foundation of every government:

Individual self-government lies at the root of all true and effective government whether in heaven or on earth.

He even spoke of the women and their duties in the world of action—woman suffrage:

Now, sisters, I want you to vote also, because women are the characters that rule the ballot box.

I wish they did rule it today. I am not certain they have lived up to the commendation of the pioneer leader.

## HUMILITY A SIGN OF GREATNESS

Great men are humble. No great man takes power and honor unto himself, and so Brigham Young said:

I have never professed to be Brother Joseph, but only Brother Brigham, trying to do good to this people. I am no better nor any more important than any other man who is trying to do good. If I am, I do not know it. If I improve upon what the Lord has given me and continue to improve, I shall become like those who have gone before me.

I shall be exalted in the Celestial Kingdom and be filled to overflowing with all the power I can wield, and all the keys and knowledge I can manage will be committed unto me.

Then he quoted what President Hunter just quoted, the first part being:

I do not wish anyone to understand that I had anything to do with our being moved here. That was the providence of the Almighty.

## LOYALTY TO JOSEPH SMITH

Great men are loyal. There is nothing finer in the life of Brigham Young than his loyalty to Joseph Smith. He spoke of him and said:

A Prophet of God! I honor and revere the name of Joseph Smith. I delight to hear it. I love it. I love his doctrine. . . .

What is the nature and beauty of Joseph's mission? When I first heard him preach, he had brought heaven and earth together, and all the

priests of the day could not tell me anything correct about heaven, hell, God, angels, the devils, . . . and there was blindness, . . . darkness. When I saw Joseph Smith, he took heaven, of which he was speaking, and brought it down to earth. Then he took the earth and brought it up and opened up in plainness and simplicity the things of God, and that is the beauty of his mission.

At the last, on his deathbed, the attending physician as he leaned over the bedside heard him whisper:

"Joseph, Joseph!"

Of such timber were our pioneers hewn. Of such timber are we or should be. God bless us and be with us, help us to be like the pioneers we honor. I pray, for the deserts of the world, in other fields, are formidable today as the deserts of the West were yesterday, in the name of the Lord, Jesus Christ. Amen.

### PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

My brothers and sisters, I trust that the sweet influence of the Spirit of the Lord which has been with us thus far in this conference and in this session will continue with us while I stand before you.

### TRIBUTE TO CHARLES A. CALLIS AND MARVIN O. ASHTON

We miss this morning from our presence two great men, Apostle Callis, whose greatest love was his fellow men and his desire and purpose to spread among them the truths of the revealed gospel of this last dispensation; the other, Bishop Ashton, who loved men as much as did Apostle Callis, whose troubles, the troubles of men and women, appealed to him, and always he did all that he could do, that lay within his power to do, to alleviate those troubles. They were great men. They have gone to a great reward that will take them to a place in the celestial kingdom of God.

### THE SAVIOR'S MOURNING OVER JERUSALEM

When the Savior was just leaving Trans-Jordan to come into Jerusalem to be crucified, the Pharisees came to him and told him that Herod was seeking to kill him. And speaking of Herod as "that fox" the Savior said: Tell him that the sick are healed and that the blind see. Tell him that I must travel today, tomorrow, and the next day, "for it cannot be that a prophet perish out of Jerusalem." (Luke 13:33.)

And the mention of Jerusalem seemed to have awakened in his mind all that had gone before since the world was, particularly since Jerusalem was built, and he said:

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! (Luke 13:34.)

When he came to Jerusalem on that last mission and while preaching in the temple, he uttered that fierce denunciation against the Pharisees and the Scribes, the fiercest that I know of in all history, called attention to the fact that they had persecuted and martyred the righteous, and then again broke forth in the same lament:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matthew 23:37.)

That is the motif of all of God's dealings with mankind, always forgiving, always ready to accept us if we will but put ourselves where we may be accepted. His expression was an expression of divine love, and it is not without interest that in making his comparison he spoke of the love of the mother hen, mother love, the nearest thing we know to divine love.

#### LOVE AND FORGIVENESS MANIFESTED BY JESUS

Ever since the world was, he has offered us opportunities to serve him. He has tried to have us live righteously. He has forgiven, over and over again. He has tried to bring us back to him. Enoch, Noah, Moses—think of how patient he was with Israel, the destruction of the first-born of Egypt, the crossing of the Red Sea, the providing of the manna, the striking of the rock in the wilderness.

When it came to the time of the Savior himself, think how he tried to lead them to repentance, forgiving wherever he found people worthy of forgiveness. All through the history of Israel there has run that one sentiment:

How often would I have gathered thee but thou wouldst not.

In our day the same thing is true. Time and time and time again he has called us to serve him, and has given us mighty promises as to what he would do if we would but do our part. The Church had scarcely organized when he gave the great law of temporal and spiritual salvation, the United Order. And remember, that the Lord very early said that to him all things were spiritual, that he never had given a law which was temporal. He tried to get us to live the commandments that he had given in the matter of the United Order that none might suffer, that all who needed might be provided for, that all might be his people, happy, one with another, because of no jealousies of excess in one and deficiency in another. But the people could not live it. After three years and four months he was forced to take it away, suspend it, and if you want to know why it was suspended I refer you to the fifty-sixth section of the Doctrine and Covenants, beginning with the fourteenth verse. There is crystallized his denunciation of selfishness and greed against us of this dispensation. We tried other measures when we came here to

the valleys, but they were no more successful. Here in the last few years we have set up another plan, temporal yet spiritual. He is again trying us. "How often would I have gathered thee together as a hen gathers her chickens under her wings"—that is the issue, my brothers and sisters.

#### TIMELY ADVICE

I do not need to belabor the need we have or that we are likely to see grow greater, particularly in this country with unemployment coming on. We shall all need help, even those, perhaps, with the most. Yesterday's sermons told of the needs of our brothers and sisters who are in foreign lands. Are we going to meet this challenge and provide for those who are in need of help or are we going to let matters go and take up our time complaining?

I want to repeat the suggestion I have made before, the thought was inspired by the reports that came that some of the brethren were counting out what a terrible load they had in dollars and cents. Their computations surely made it big enough. If I remember rightly, the Lord commanded Israel that she should not take a census, should not count her men. I do not know why the command was given, but I suspect it was because if they counted and saw how few they were, they would lose all heart to fight the battle which they had to fight. And the record is that when they did not count, God blessed them. If I were you presidents of stakes, chairmen of regions, I do not believe I would spend too much time figuring out how much money I had to raise but go to work and raise it.

I repeat, as I see it, we are again on trial. The Lord is giving us a continuing opportunity to serve him, to work out his plan, the plan which he gave certainly as far back as Sinai.

May the Lord bless us, give us the power to hold fast to the eternal truths he has revealed. May he open our vision that we may see our duty to our fellow citizens, to our fellow members of the Church wherever they are. May he take out of our hearts all feelings of hate and leave there only love for those who belong to us and to our Heavenly Father, I humbly pray in the name of Jesus. Amen.

#### President George Albert Smith:

President J. Reuben Clark, Jr. of the First Presidency has just spoken to us.

We are now approaching the time when it is customary to adjourn this meeting. After the Conference is adjourned, and it will be adjourned until 2 o'clock this afternoon, the proceedings of the afternoon session will be broadcast over KSL of Salt Lake City, KSUB at Cedar City, and KDYY at Pocatello.

This afternoon the audience should be in their seats not later

than ten minutes before the hour of beginning, if possible, so that we may all be comfortable.

The singing for this session of the Conference has been by the Brigham Young University mixed chorus, with Elder Franklin Madsen conducting and Elder Alexander Schreiner at the organ.

The Brigham Young University mixed chorus will now sing, "Lamb of God," by Biset, soloist, Sister Iris Taylor.

The closing prayer will be offered by President Abel S. Rich of the South Box Elder Stake.

Singing by the Brigham Young University Mixed Chorus: "Lamb of God."

President Abel S. Rich, of the South Box Elder Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

## SECOND DAY AFTERNOON MEETING

Conference reconvened Saturday afternoon, April 5, at 2:00 p.m.

**President George Albert Smith:**

This is the fourth session of the 117th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square at Salt Lake City. There are present on the stand this afternoon all of the General Authorities of the Church except Elder Alma Sonne who is presiding over the European Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, KSUB at Cedar City, and KDYY at Pocatello.

The house is packed to the doors and hundreds of people are standing who have not seats. I would like to take occasion at this time to suggest that those who have more room than they need on these seats move over and make room for some others.

The music for this session will be furnished by the Brigham Young University mixed chorus, Franklin Madsen, director, Alexander Schreiner, organist.

We will begin this service by the Brigham Young University mixed chorus singing, "The Voice in the Wilderness," by Scott, with Sister Alene Peterson as soloist.

The opening prayer will be offered by President John P. Lillywhite of the North Box Elder Stake.

Singing by the Brigham Young University Mixed Chorus: "The Voice in the Wilderness."

Elder John P. Lillywhite, President of the North Box Elder Stake, offered the opening prayer.

The Chorus sang: "My Soul Is Athirst For God," by Florence Jepperson Madsen, with Elder Bert Morley as soloist.



## ELDER JOSEPH L. WIRTHLIN

*First Counselor in the Presiding Bishopric*

I sincerely trust, my brethren and sisters, that I may enjoy the Spirit of the Lord and have an interest in your faith and prayers during the few moments that I shall stand before you.

## SOURCES OF THOUGHT

The ancient one declared:

For as he thinketh in his heart, so is he . . . (Prov. 23:7.)

This ancient writer fully understood the relationship between our minds and our hearts and the deeds that would come from our thinking as expressed in the emotions and passions that we find in our hearts. "First the thought and then the deed." "Noble thoughts, noble deeds." Shelley declared: "Strange thoughts beget strange deeds."

For a moment or two I would like to consider with you the sources of our thoughts. I think they fall in four categories: what one sees, and what one hears, what one reads, and then that great source of thought that comes to us through the inspiration of the Lord's Holy Spirit, provided that we are so clean and sweet in our thinking and in our deeds that we might enjoy the association of the Holy Ghost. Time does not permit to discuss these four sources of thoughts, hence I should like to speak about the third one, what one reads.

## PRESENT-DAY LITERATURE

Sometime ago I stood in a railroad station waiting for a train. Having some little time on my hands, I was attracted to the magazine rack, and there I counted forty-seven magazines that had to do with crime and sex problems, all of them procurable at a price from ten to twenty-five cents each. I have observed as I have traveled over the country during the period of the war, the material that our boys in the armed forces have been reading. In many instances I found them reading the same kind of material that I noticed on the magazine rack in the depot.

Of recent date there are certain writers in our country who are using biblical characters around which they build stories, and unfortunately, they are not portraying to the reading public of America the fine qualities of these great characters but rather their weaknesses. Recently there came into my hands a story about David of old. Some four or five chapters were devoted to his relationship with the wife of Uriah, and described in such minute detail as to be disgusting and vulgar.

There are sensational newspapers which play up the morbid side of life. There are some newspapers which have comic strips,

so-called, and which strips I am sure are inculcating into the minds and hearts of our boys and girls that read them, thoughts that, if they are expressed in deeds, will get them into serious difficulty.

There are books now on birth control, books on common law marriage, and many other books that are not conducive to the morals or the best thinking of those who read them. In a recent poll taken of 7,600 middle class average homes, the startling fact was revealed that forty percent of these homes did not own a Bible.

#### CAUSES OF YOUTHFUL DELINQUENCY

Dr. Walter Athren conducted a survey which covered the entire country. This survey showed that seventy percent of the youth of America grow from infancy to maturity without any constructive, systematic instruction and training either in morals or religion, and from sixty-five to seventy out of every one hundred children are brought up in utter ignorance of the Bible. In addition to all of these, we must not forget the fact that we are spending, in the United States, more money for intoxicating beverages than is being spent in the interests of education.

What does this all add up to? It adds up to what we call delinquency, but I think the time has come now when we shall have to use the term "general delinquency" because this delinquency embraces not only the youth of the land but adults too. When you stop to consider that over ninety percent of the divorces in the United States are caused by what is termed infidelity, which means nothing more or less than immorality, adding to general delinquency out of which is developed vandalism, immorality, mental and physical indolence, and profanity. I mention profanity because much of this modern-day literature spells out in bold type some of the most vile oaths that any of us have ever heard.

What about a change in all of these conditions? Is there not something that can be brought about to awaken the American people to a destiny of degradation and weakness, spiritually, mentally, and physically unless the sources of reading material are changed, affording only that which is noble, uplifting, and cultural? As in ancient days when the finger of the God of Israel wrote the doom of Babylon, this same penalty hangs over any nation that forgets God to the extent that the Bible is found in few homes and where the youth of the country are not familiar with the teachings of Holy Scripture. Yes, just as Babylon was called to an accounting by the God of Israel, so will the people of this great nation be called to an accounting for permitting youth and old alike to be indoctrinated with the principles of the evil one through the reading of immoral and vulgar literature.

#### RESPONSIBILITY OF PARENTS

What about us, members of the Church of Jesus Christ of Latter-day Saints? The Lord has loved us to the extent that he has

been kind enough to give us the safeguards against evil thoughts, for he has revealed to us:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D. & C. 88:118.)

Then, back in the days of Kirtland, there was set up the School of the Prophets for the sole purpose of acquainting our leaders with the best that could be found in wisdom, and among other things was said that this school was not only for the high priests, but it was also for the deacons. And so the Lord intended that all should enjoy revealed wisdom, revealed truth, that we might be enabled to carry forth his great work and consummate his plans here upon the earth.

The great responsibility in guiding the thinking of youth rests in the home. That obligation rests squarely upon the shoulders of parents. I sometimes think that we parents are prone to leave the matter of what our boys and girls think too much in the hands of the schools. As Bishop Richards indicated yesterday, doctrine is being taught to our boys and girls that will undermine their faith, and I say that the Lord is going to hold us accountable as parents if we fail to take an inventory of what is being taught to our boys and girls in the institutions of learning in the land. Not only that, we as parents usually are very careful about the kind of associates our sons and daughters shall have. But I want to say to you there are other associates to which we should also give very careful consideration; namely, the books they read, for, after all, books are more than associates because they are so intimate. Let us remember that the books that these young men and young women read will store away in the storehouse of memory the thoughts that will either motivate them to deeds of nobleness or evil.

#### BOOKS FOR LATTER-DAY SAINT HOMES

In every Latter-day Saint home we should find the library of the Lord. It is small as far as the number of books is concerned. There are but four, the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. In addition to these there can be purchased thousands of books written by inspired men, and I am sure that the Lord expects us to have in our homes his library. Brigham Young made it plain that without the library of the Lord we would walk in darkness and that we would not enjoy the Spirit of our Heavenly Father. Brigham Young had this to say:

On reading carefully the Old and the New Testaments we can discover that the majority of the revelations given to mankind anciently were in regard to their daily duties; we follow in the same path. The revelations contained in the Bible and the Book of Mormon are examples to us, and the book of Doctrine and Covenants contains direct revelation to this Church; they are a guide to us, and we do not wish to do them

away; we do not want them to become obsolete and to set them aside. We wish to continue in the revelations of the Lord Jesus Christ day by day, and to have his spirit with us continually. If we can do this, we shall no more walk in darkness but we shall walk in the light of life. (*Discourses of Brigham Young*, 1943 edition, p. 12.)

I am sure there are no Latter-day Saints here but what are anxious that their children will understand the revelations as found in the Bible, in the Book of Mormon, and in the Doctrine and Covenants. How often do you or I ever sit down with our children and take up one of the sections of the Doctrine and Covenants, point out the great truths revealed therein, and what it will do if we apply these truths in our daily lives?

### MEMORIZING THE SCRIPTURES

I think the time has come when it would be a fine thing to take at least one verse a week and have the whole family memorize it. Think of what Brother Matthew Cowley told us yesterday with reference to his father—at the age of nineteen having memorized four hundred eighty-three verses of scripture. I am quite sure when this young man went into the mission field he was able to teach the gospel of Jesus Christ vigorously, intelligently, and to do a great work. If we were to teach our children one verse of the scriptures a week, that would amount to about fifty-two verses a year, and in ten years it would amount to five hundred twenty verses. And think of their going out to preach the gospel of the Lord Jesus Christ with five hundred twenty verses of scripture at their command! Think of the time it would save! Think of the impression that it would make upon those that they come in contact with. And far and above this, it would inculcate into their minds and hearts, great truths and light which would motivate them to noble deeds. We should consider the Book of Mormon, for, as President Grant said:

I am convinced in my own mind, my dear brethren and sisters, that this book, the Book of Mormon, is the greatest converter of men and women as to the divinity of the gospel of Jesus Christ. It is in every way a true witness of God, and it sustains the Bible and is in harmony with the Bible.

How many of our young people become acquainted in the home with this American Bible? You and I can best answer that question. I think if we are to protect youth against the evils of the land, against evil thinking, against evil books, we can do no better than to teach them the great truths that are found in the Book of Mormon. There we find the gospel of the Lord Jesus Christ given to us in its fulness, and its simplicity.

### WISDOM OBTAINED THROUGH GOOD BOOKS

Speaking of rules that we should adopt, to discriminate against that which is bad in our reading, may I give you a suggestion as it comes from President J. Reuben Clark, Jr. He said this :

My rule now is, never read anything that is not worth remembering. I know now that all the wisdom of the past is for our use, and that the only place we can learn that wisdom, which comes from all that men have thought, and worked, and suffered, and achieved, is from good books; and wisdom is one of the most precious gifts that the Lord has to give. When Solomon of old was made king, he asked the Lord for wisdom only, and because he did not ask for the lives of his enemies, nor for riches, wealth, and honor, the Lord gave all of these to him and then wisdom also in great abundance, so that from that time until now, Solomon has stood as the wise man of the ages.

Then, too, brethren and sisters, if we are going to have the kind of home that Latter-day Saints should have, we might well follow the counsel found in Proverbs 24:3-9.

Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches. A wise man is strong; yea, a man of knowledge increaseth strength. For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety. Wisdom is too high for a fool: he openeth not his mouth in the gate. He that deviseth to do evil shall be called a mischievous person. The thought of foolishness is sin: and the scorner is an abomination to men.

Never let us forget that the glory of God is intelligence, and that no man will be saved faster than he gains knowledge and intelligence. Therefore, as we think of our minds and our thoughts as related to our hearts, our hearts should become pure, if we understand the gospel of the Lord Jesus Christ. What did the Lord say about the pure in heart?

Therefore, verily, thus saith the Lord, Let Zion rejoice, for this is Zion—the pure in heart; therefore, let Zion rejoice, while all the wicked shall mourn. (D. & C. 97:21.)

May we have as a motto the words of that lovely old song: "Beautiful Zion for me," and always remember the scripture of that ancient one: "For as he thinketh in his heart, so is he, . . ." which I pray for in the name of Jesus Christ. Amen.

## ELDER STEPHEN L. RICHARDS

### *Of the Council of the Twelve Apostles*

I think, my brethren and sisters and friends, that no apology for repetition is necessary during this conference. The pioneer theme so dominates the occasion and our thinking that we can scarcely be expected to do other than speak about it. So I propose to address myself to the subject, "What did the pioneers bring?"

### PURPOSE OF MORMON PIONEERS IN SETTLING THE WEST

Pioneer movements for reclamation of new territory were not uncommon in America a hundred years ago. Land was the most commonly accepted form of wealth, and the availability of new

lands made their quest a dominant pursuit of the people. Colonization had built America, and the extension of her frontiers was a general enterprise.

There were, it is true, many unusual circumstances attending the pioneer settlement which we now commemorate. The distance from established communities covered by the migration and the penetration into unexplored and forbidding country were much greater than those of average advances. The number of people moved and colonized was exceptionally large; the territory sought to be included in the project was vast; the expulsion of the people from their homes and their cruel and intolerant treatment in a free democratic country would serve to give character to this migration. The continued persecution of the people after their settlement here and the adverse attitude of their government were unusual items. All these circumstances might well serve to focus attention upon the pioneer movement of 1847 as being unusual and distinctive among comparable undertakings of frontier peoples of our country; but, in my opinion, these conditions, of themselves, do not adequately account for the historical placement of the Mormon colonization of the West in the number one position among all pioneer movements and conquests in America, certainly from the standpoint of resources available and results achieved.

To understand the pioneers and their accomplishments, we must examine their motives. Herein we shall find the difference between them and other pioneers and frontiersmen of our country. They came for freedom and peace as others have done. They came to make homes for themselves as others have done. They came to worship God and practise their religion to the satisfaction of their consciences, as others have done; but here is one thing they came for which, so far as I know, has no counterpart in any other pioneer movement: They came with the avowed purpose of establishing a society so that they would be able to take back to the civilization from which they had fled, yes, even to their persecutors, the principles of life and conduct which were the source of their own inspiration, cohesion, success, and happiness. I do not mean to say that missionary efforts have not been undertaken by other groups, but for pure Christlike altruism in purpose and deed, I place the founders of this commonwealth on the very summit of all Christian endeavor.

It was ingrained in their very beings that their greatest blessings would come in blessing others. They knew they had a message that was a boon to mankind; they knew they were under obligation to propagate that message among the peoples of the world; and they never for one moment lost sight of that obligation and their endeavor to fulfil it. In the processes of subduing a most stubborn country, with all its discouragements, disappointments, and exactions of time, energy, patience, and courage, they never ceased to give liberally of their hard-earned substance and their limited man power in carrying

abroad the sacred principles which dominated their lives. The early companies of immigrants in their long marches across the prairies met countermarches of missionaries toiling back over the same hard road they had so recently trod with the same determination, equal expectancy and hope, and oftentimes comparable sacrifice as when they undertook the long trek to the West. Thus the pioneers came and went back as no other people have ever done, and their descendants have kept up the process for a century of time.

### BELIEF IN ANCIENT PROPHECY

What was the compelling force which drove them to such superhuman exertion and such widespread sacrifices? Strange as it may seem, it was their literal acceptance of an ancient prophecy revived by modern revelation:

... It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. (Isaiah 2:2, 3.)

Every pioneer believed that prophecy with his whole heart. He saw the vision of its fulfilment in all his labors, trials, and privations. He wanted a home with comfort for his family, of course. He wanted a good society and prosperity, but all these were subordinate to the fulfilment of this prophecy—the establishment of Zion.

We all rejoice in the general high esteem accorded Brigham Young as a master colonizer, statesman, and empire builder. He is fully entitled to this acclaim from his fellow men, but not many outside his own followers have understood the real secret of his success. It is true that he was practical, far-sighted, and adept at organization, but those who know the inner forces behind his accomplishments will tell you that his power was spiritual, rather than temporal. The unity so essential to the cooperative effort of the people was a spiritual unity, arising out of a universal conviction of the sacred nature of the cause they espoused and a common acceptance of the responsibilities it entailed. In all of Brigham Young's work and ministry there was another in spirit always at his side, always supporting him and inspiring him, whose guidance and direction he ever acknowledged. That was his predecessor, Joseph Smith, the earthly founder of the cause he represented, the inspirer of the people through whom their destiny had been revealed. Brigham never forgot and never ignored Joseph; neither did the people. They fought with all their strength to carry out the mission he had put upon them. That mission was both temporal and spiritual but predominantly spiritual.

## INDUSTRY, EDUCATION, LOYALTY BROUGHT BY THE PIONEERS

What then did the pioneers bring? They brought industry in a measure that has seldom been equaled. They taught and practised the gospel of work as the foundation for success and happiness. That gospel was perhaps more widely accepted in their day than it is today, unfortunately. They demonstrated its efficacy, and their demonstration stands today as an example and incentive to the world.

They brought education and a love for the artistic and beautiful. Not many of them were scholarly. Their opportunities for learning had been very meager, but they had within them an innate yearning for truth, which, after all, is the real basis for education. It was an integral part of their conception of the purpose of life to develop intelligence and acquire knowledge. Intelligence was invested with the highest possible attributes, proclaimed to be the very glory of God. It was but natural, therefore, that education and its cultural, refining influences should receive their ardent support. The education which they fostered was not narrow and restricted as some education is. It was directed toward the acquisition of knowledge in all phases of life and the universe; and it did one thing which, unfortunately, modern education does not always do—it did not subordinate the quality of intelligence essential to comprehend the things of the spirit to the order of intelligence necessary for the acquisition of other facts. With this lofty concept of intelligence came a deep-seated love of the beautiful which is the foundation for creative art, as well as for artistic appreciation. This love of beauty did not always find tangible expression, but it prompted many worthwhile and sometimes outstanding endeavors in architecture, music, drama, and other cultural projects. It was undoubtedly this deep love for learning and truth which has been responsible in succeeding generations for the high position our state has attained in the field of literacy and education and in the percentage of its population who have won recognition in scientific and other fields of learning. I believe that Utah has been among the foremost, if not first, of all the states in the Union in these respects.

They brought with them a high order of loyalty and a great capacity for firm devotion to the cause they espoused. We can scarcely estimate what this meant to the success of their enterprises. In the main they were rugged individuals, free men, many of whose immediate ancestors had fought for liberty; yet they were willing and eager to consecrate themselves and all they had to the cause which brought them here—the cause they loved. Theirs was the type of unselfish devotion which makes for the success of great causes in the world. Without that devotion no leadership, however competent, could have succeeded.



## WISDOM AN OUTSTANDING QUALITY OF THE PIONEERS

I come now to the greatest thing of all which the pioneers brought with them, and that I characterize as wisdom, wisdom about the important things in life. The really vital and fundamental aspects of our lives and living may be clasified under very few headings. I think about four would be sufficient—the body, character, the family, and the social order. If everything were all right with these four items, the world would be in good order, and wisdom about these things is and always has been the greatest need of mankind. The pioneers brought with them this much required wisdom. It was not of their own making. It was given to them before they came here. In fact, it was not of any man's making, for it was the wisdom of the ages bequeathed to them by Divine Providence.

First, consider the body of man. Everyone wants a sound body. Not all are willing to take the steps to secure it. The pioneers brought a new concept of the body which invested it with sacred significance. They taught that the body is the earthly tabernacle wherein the spirit of man, the literal child of God, is housed and that the body cannot be defiled or polluted or otherwise abused by taking into it poisons and deleterious substances without offering affront to God whose spirit dwells therein. In this concept infractions of the laws of health are attended not only with physical penalties, but with spiritual consequences as well. There is a double duty to preserve the wholesomeness of the body; and, for guidance in this duty, they brought with them a code of health rules, which, although given more than one hundred years ago, have had the sanction and the corroboration of scientific researches never even thought of at the time of their origin. Here was wisdom about the body, and the contributions coming to the people from that wisdom are immeasurable.

Second—character or personality, if you will. I see but little difference. I define character as the sum total of all the attributes incorporated into the structure of a man's life, and the complexion of his character is determined by the preponderance of good or bad qualities. Now the wisdom which came about character was not new. It was very old, but it had a new and very special emphasis. It taught not only that man is the child of God, of the most noble lineage but that he is destined also, if he lives for it, to be associated with his Heavenly Father in carrying forth his eternal works in all time to come. Could there be a higher incentive for worthy living and character, with no uncertainty as to the criteria upon which all elections and choices should be made? I know of nothing more stimulating to the attainment of high character in men and women than a clear concept of their divine origin and eternal destiny.

Next—the family. What a world of joy and sorrow and tragedy and bliss that word spells for us! It fills the pages of countless books. It is the subject of articles, orations, debates, and controversies of

legislation and judicial decision, and right today I notice a magazine writer who questions the necessity of the institution and mildly predicts its extinction in the not-too-distant future. What was the wisdom the pioneers brought about the family? Why, they invested it with the noblest and most exalted attributes which have ever come to it in all the history of the world. They taught that it is not only a basic unit for happy life and progress here on this earth but that it constitutes also the very foundation of our hope for supreme exaltation in the celestial kingdom of our God. Indeed, the heaven we seek is little more than the projection of our homes into eternity. How at variance with these lofty concepts of home and family are the tragic evils in domestic life today—divorce, broken homes, neglected, wayward children more to be pitied than abused because of the disintegration of family life. In my thinking this very disintegration has been responsible in no small measure for the growth of the disorders and “isms” in government and society which have so plagued the world and which today constitute our greatest menace. Oh, if the wisdom which these humble pioneers brought could only find application in the families of the world what a boon it would be to the comfort and the happiness and the progress of humanity.

Lastly, the social order by which I mean to include the art of men's living together comfortably and in peace. The wise contribution which the pioneers brought on this altogether important aspect of life can be told in a single word—brotherhood. They taught, in the most realistic way, the concept of all nations, kindreds, tongues, and peoples belonging to the family of God. They taught fraternity but not without paternity. The whole doctrine of Christian relationship, altruism, and service may be summed up in the designation, “my brother,” “my sister.” They believed a hundred years ago that the only substantial hope for universal peace lay in the extension of this doctrine of brotherhood throughout the world. Many others in times gone by and at the present have proclaimed this doctrine. I am grateful that it is so. I hope their proclamation will help, but I confess to some skepticism when I see the reception this doctrine gets. Some months ago I heard an address over the radio from an eminent divine, the Archbishop of Canterbury, speaking from Philadelphia. Brotherhood and peace was his subject. I was pleased to hear him make the declaration that there was little chance for the establishment of brotherhood without recognition of the Fatherhood of God. I read an account of his speech in the public press the next day after it was given, and a few weeks later I read another account of it in a magazine. In neither account was there any mention whatever of this declaration which I regarded as the most important and vital thing in his speech. What the world needs for composition of its difficulties and the establishment of a lasting peace is not merely a so-called spiritual brotherhood which makes a fine sounding phrase, but also a brotherhood of the sons of God in this earth translated in terms of mutual, practical helpfulness.

That was the wisdom about the social order and peace which the pioneers brought and demonstrated when they came to this land.

All of my fellow members of the Church will readily understand that these wise contributions of which I speak and many more were but principles of the gospel of the Lord Jesus Christ which had been restored through the Prophet Joseph Smith but a short time prior to the event which we commemorate this year. It was because of the pioneers' implicit faith in this transcendent message of life and truth that they established the Lord's house in "the top of the mountains." It was a great thing to set up a commonwealth and transform a desert into cities, towns, and villages with the homes, schools, and facilities we now enjoy. It was a vastly greater accomplishment to establish the kingdom of God and send forth from Zion that salutary message of hope and faith and divine, eternal wisdom to all mankind. This was the real heritage our noble pioneers brought with them and left to us and our friends who have come to join us in this lovely land which we call the Zion of our Lord. It is the most precious gift in life. God help us to prize it, to live it and to spread it, I humbly pray, in the name of Jesus. Amen.

### ELDER THORPE B. ISAACSON

#### *Second Counselor in the Presiding Bishopric*

My dear brothers, my dear sisters; I feel very timid and, I am sure, humble in appearing before this large gathering of fine people in this historic building. I know you will forgive me, you who know me well, if I ask that I may have an interest in your faith and prayers for the next few moments; I feel very dependent upon the help of the Lord; and I shall appreciate your assistance.

I have been deeply touched by the fine messages that we have listened to today. I know they have made me more humble. I appreciate the lovely music from this great university [Brigham Young chorus] named after our great leader.

#### GRATITUDE EXPRESSED FOR KINDNESS

During the past four or five months, I have worried a great deal about this experience. I have thought about it, but even after that thought and that prayer and that worry, I had no idea of what it would be like to face this congregation. I would be very ungrateful to my brethren of the General Authorities, and particularly to my Father in heaven, if I failed to thank him publicly for the opportunity that I have had of knowing these men personally. They have been most kind to me, most encouraging, most patient. They have attempted to make me feel welcome, and they have put themselves out to extend to me many kindnesses for which I am grateful. I came to them a stranger, and they took me in. I can bear you my testimony

that I know they are men of God, and I know the veil between them and the sphere of their Father in heaven is indeed thin.

My work has brought me in very close association with Bishop Richards and Bishop Wirthlin. I think they are two of the finest men that you could ever know. They are sweet; they are tolerant and kind. They have been very patient with me, and I am grateful for the opportunity of knowing them as I do.

### A PLEA FOR INACTIVE MEMBERS

There are great responsibilities that all members of the Church bear, if they are to do that which is required in assisting the Lord to bring about the immortality and eternal life of man. The Holy Ghost is given each of us that we may be led aright and be made equal to the tasks that are given us, and I am very confident that we would fail without the companionship of the Holy Ghost to help us. I am fully convinced that one cannot find a full and complete life without service to his fellowmen, and I can think of no greater way to be of service to his fellow men than by helping in the service of our Father in heaven who is the Father of all of us. Mormonism leads to the habits of industry, thrift, temperance, tolerance. It makes people self-reliant and self-supporting. It tempers independence with humility. It sustains law and encourages patriotic citizenship.

If it were in my power, I would like to say a word to my brethren who are somewhat inactive in the Church. I know many of these good men, and I wish I could appeal to them to become more active in the Church because I am satisfied that they are really missing some of the greatest blessings and the greatest happiness in the world. I have been appointed to do a little work with adult members of the Aaronic Priesthood. I know that many of those fine men who, perhaps not of their own fault, (maybe the rest of us have neglected them at times in our lives), are now a little inactive in the Church. They have become a little disinterested in the Church. May the Lord give us strength that we may reach out a hand of fellowship to these fine men. I had lunch with two of them a week ago. One of them was a doctor, and he said to me after we had discussed some of the activities of the Church, in a very serious expression, "How can I get started in the Church again? It's years since I have attended any of my Church duties." He is only waiting for somebody to extend a hand and help him over that first hurdle. These men are successful businessmen and professional men, and if they have the ability and judgment to be successful in their own lines of endeavor, I am sure they have the ability to see the blessings that are in store for them by becoming associated with the Church in our different activities in the Church.

### INCIDENTS REGARDING PRAYER

I am sure that the habit of prayer plays a great part in our lives. We have heard a lot today about being close to our Father in heaven,

and I don't know any other way to stay close to our Father in heaven except by prayer. I know sometimes in our busy lives we get away from that fine principle that the pioneers brought here. I cannot help referring to a story of my grandfather who accepted the gospel in Denmark years ago, when he left his father and mother, brothers and sisters, never to see them again, came to this country, crossed the plains, but the finest story I think of all that I remember from his stories was the one when he told me that he never sowed the seeds of grain until he opened his sacks of grain and knelt down beside those sacks and prayed to his Father in heaven that the grain would grow. I remember that story from the time when I was a young boy, and that is one principle that I have tried to live, if I failed to keep any others.

I am very grateful that I was taught the habit of prayer, and I had one of the sweetest experiences by passing that on to a son. I have only one son, and I love him just as you love your sons, and I did try to teach him the habit of prayer. I had a beautiful experience last May when he was attempting to graduate from the university his last quarter, so he could fulfill his mission. I knew he was studying late at night, and I can't see any danger, any wrong in a boy's praying about his studies. I am grateful that no teacher was able to destroy that in his life. One night as he was staying up late to study, I knew it was getting morning, and I tiptoed into his room and opened his door without knocking—possibly I should have knocked—but as I came into his room, there I saw him on his knees at his desk praying to his Father in heaven that he would be given ability to finish his school year, graduate, and go on a mission. His prayers were answered, and I am grateful to my Father in heaven that he answered those prayers and saw fit to permit that boy to go on a mission. My son is enjoying his work back in the New England Mission with President and Sister Reeder. I know that the Lord will answer our prayers! I bear you my testimony that without those prayers being answered, I fear we would be great failures.

#### A SINCERE TESTIMONY

I bear testimony to you that I know the gospel of Jesus Christ is true. I know that Joseph Smith was a Prophet of God, and the only way that I can say that I know it is because of the dictates of my conscience and because of the spirit of my Father in heaven that has permitted me to feel that I know those things to be true. The Lord has blessed me abundantly, and if he will give me health and strength, I will try to render some service in a measure for the many blessings that I have received. The Lord has magnified his people. Many times I have heard men lay their hands upon the head of a brother and pray to their Father in heaven that he would magnify him. I didn't always know or realize what that meant, or perhaps I didn't give it enough thought, but I know now that the Lord will

magnify his people if we will but pray to him and trust in him and place ourselves in his hands.

May the Lord continue to bless us as a people, that we may be grateful for the opportunities that we have, that we may extend the hand of fellowship and love so perfectly exemplified by the President of our Church today, President George Albert Smith. Whenever I feel that I am getting out of patience or becoming perturbed, I think of his beautiful spirit, and then I have to mellow and realize that the spirit of love is the spirit of our Father in heaven.

May the Lord bless us that we may have that pleasure, I pray in the name of Jesus Christ. Amen.

The Brigham Young University Mixed Chorus and the Congregation sang: "O Say, What Is Truth?" by Jaques; Hymn Book No. 59, L.D.S. Hymns No. 191. Elder Richard P. Condie conducting.

### ELDER RICHARD L. EVANS

#### *Of the First Council of the Seventy*

You are a glorious audience to look upon, and if the Church represented nothing more than what we see before us here from this pulpit, it would be an inestimable power for good in the earth. But to look at you and to realize that you represent only a fraction of one percent of the total membership of the Church is a glorious thought to contemplate.

### MUCH EXPECTED OF THE CHURCH

I suppose we all like to hear success stories, and the centennial is a success story. The statistical report of the Church, read here yesterday morning by President Clark and by Brother Joseph Anderson, is a success story of the cumulative accomplishment of the past hundred years.

The Lord expected much of those six people who officially organized the Church in 1830, and I feel sure he was not disappointed. He expected much of the twenty thousand who made up the population of Nauvoo and vicinity about a hundred years ago, and, while some faltered, their total achievement was glorious. I hesitate to think how much more he expects of us today as we stand at the beginning of the second century in this valley.

The past has little meaning except in terms of the future. What is only past is a dead thing, but what of the past may be builded upon is something else, and I look at the centennial not only as an occasion for looking back but also as an obligation for looking forward, and again, I hesitate almost to think of what would be expected of about a million people with all of the advantages we have in comparison with the accomplishments of those who have gone before with what they had.

## CHALLENGE FOR MISSIONARY WORK

Surely it may be said that in no century of the history of the world has greater change taken place than in the past century which we now celebrate as our centennial, and I should like to indicate, by citing a few facts and figures, some of the accomplishments, and some of the things that face us squarely as a challenge for the century to come.

For one thing, the total population of the world has more than doubled in the past century which we now commemorate. There are more than two billion people on the face of the earth today. It is estimated by statisticians of population that this will double, or more than double, again, being permitted to do so, in the next century, which would mean something between four and five billion people. To an organization that has the obligation to preach the gospel to every nation, kindred, tongue, and people, this is something to consider.

Sometime before the war (and I don't know just what the figures are at this moment), there was an estimated net gain of about thirty million people being added to the population of the world annually. About one hundred fifty thousand new faces were appearing in this world each day. About a hundred thousand were dying each day. These figures are also something to contemplate by a Church that has the obligation of carrying the message to every nation, kindred, tongue, and people. What does a hundred fifty thousand new faces each day mean in terms of missionary work, and what does the great number of those who depart mean in terms of temple work?

Some years ago I took an annual report of the British Mission, when there was a rather strong corps of missionaries active there, and paralleled figures with some of the vital statistics from Great Britain, and discovered that in the oldest and perhaps best established European mission in the Church, at that time at least, there was about one person born in Great Britain every year to every tract we were distributing; there were about four born in Great Britain every year to every door answered to our missionaries; about ten born every year to every gospel conversation; and about sixty born every year to every family visited. Multiply this result by the total figures for the world, and we have some more facts to take into consideration in terms of our own obligations.

The Book of Mormon has been translated into about twenty-four languages, and printed, I think, in eighteen. But the French Academy recognizes about two thousand seven hundred ninety-six distinct languages on the face of the earth. You can see what the Lord started when he took a hand in the confusion of tongues at Babel after the flood, and it is marvelous to contemplate how magnificently men cooperate when confusion is called for—two thousand seven hundred ninety-six languages! The *World Almanac* recognizes forty-five major languages in use today. These are other facts for us to consider.

Now I submit to you that the Lord does not deal in statistical impossibilities, and when he places upon any people the obligation of preaching the gospel to every nation, kindred, tongue, and people it is an assignment to be taken seriously and not something beyond possible reach. I have made the statement often that if every person in the Church did his job as a missionary as well as Wilford Woodruff once did, this would be accomplished now.

But in addition to such service there are many tools that have been given to us which multiply the power of men's efforts and which I am sure the Lord expects us to make good use of even as tools are being made use of in all the other pursuits of life for man's enrichment and comfort and for the material advancement of the world. A man with his bare hands doesn't have much to work with in this world, but a man with a tool or with a machine, which is a tool multiplied in power and complexity and function, may do the work of five or ten or a thousand or more men.

I am sure that our Father in heaven expects us to use all available resources intelligently and to multiply our personal efforts by every modern facility that is available to mankind in this our day, even as our pioneer fathers a hundred years ago used everything that was available to them. It is not for us to use their methods alone but to use the principles on which they builded and by which they lived, and to add to and multiply the use of those principles by everything that is available to us.

If we can have a conversation with one man, well and good, but if we can multiply this by modern means of communication by a million or several million, so much the better, and by such means, as well as by our individual opportunities and efforts, this obligation that has been placed upon us is within realization, theoretically at least, practically, I believe.

These are just a few passing thoughts of the significance of our centennial. I should like to add two more before sitting down.

### THE HOME MISSIONARY FIELD

One, that I believe there is no greater mission field, however much we may emphasize others, than there is at home and in the home.

Night before last, I read in the newspaper of a mother who had been chosen as Utah's Mother of 1947, and who had fifty-eight living descendants. I remember of reading of an elderly patriarch in Utah County, some years ago, who was then living but has since died, and who then had one hundred forty-eight living descendants. I recall having seen a picture of President George F. Richards and his excellent family on the occasion of his eightieth birthday. They then numbered, as I recall, more than ninety descendants living, and they no doubt have added many more since then in these past five or six years. What would have been the cumulative result if,



many years ago, someone hadn't done his duty in the Church, and had allowed one of these three whom I have mentioned to become indifferent or estranged from the Church early in life or to become offended for some reason?

When we are dealing with the life of a boy or girl, we are not dealing with an individual only. We are dealing with a whole posterity, and not with time only, but with life eternal. And there is no greater mission mothers and fathers can perform than to keep their sons and daughters close to them and close to the Church, and no greater mission that we at home can perform than to see that no one has cause for offense because of us, and that no one is allowed to lapse into indifference and inactivity, and that no one who is now inactive, fails to be labored with, with all that we have to give, because we are not dealing with an individual only; we are dealing with generations and with ultimate consequences of which we have no conception. I plead with you, my brothers and sisters, to consider this fact, and whenever you look at an individual, don't think of him just as he is, but think of the potentialities of his life and of generations to come—and never give him up.

#### FEAR OVERCOME BY TRUST IN THE LORD

And now, returning to the subject of world populations: A few months ago on a nationwide radio network two of America's eminent statisticians and authorities on population advocated as a solution to world troubles a planned limitation of population. Almost at the same time or a little later another authority was telling us that within five years from now, perhaps not more than ten percent of us would be left living. These two views are difficult to reconcile. It would be wonderful if the experts could only agree, but where they can't, confusion is the result.

But we do know what the Lord's plans and purposes are; what he expects of us; and the fear in our hearts concerning these things can be quieted; and our confusion and our apprehension in these times of wild rumor and of potentialities that are beyond our understanding for good and for evil, for destruction as well as for the making of good things, can be made to give way to calm assurance, if we will follow the counsel of the Lord, accept the counsel of his appointed servants, and live our lives as we know they should be lived. If we will do so we need not worry about these predictions, but we shall find satisfaction and happiness and peace and accomplishment in life, and can go our way and trust our Father in heaven for the ultimate consequences. That we may do so I pray in the name of Jesus Christ. Amen.

**ELDER MARK E. PETERSEN**  
*Of the Council of the Twelve Apostles*

I wish each one of you could have seen the expression of pride and satisfaction that covered the face of President Howard McDonald as his thrilling choir stood up to sing each time. I am sure that each of you has enjoyed the glorious singing of these fine young people, quite as much as has their president. I have greatly enjoyed them.

I would like to read you something which I do not necessarily recommend for its poetry, but I do recommend for the sentiment that is there:

**LIVING WHAT WE PRAY FOR**

I knelt to pray when day was done,  
 And prayed, "O, Lord, bless everyone;  
 Lift from each saddened heart the pain;  
 And let the sick be well again."

And then I woke another day,  
 And carelessly went on my way;  
 The whole day long I did not try  
 To wipe a tear from any eye.

I did not try to share the load,  
 Of any brother on the road;  
 I did not even go to see  
 The sick man, just next door to me.

Yet once again when day was done  
 I prayed, "O, Lord, bless everyone,"  
 But as I prayed, into my ear  
 There came a voice that whispered clear:

"Pause now, my son, before you pray,  
 Whom have you tried to bless today?  
 God's sweetest blessings always go,  
 By hands that serve him here below."

And then I hid my face and cried,  
 "Forgive me, God, I have not tried;  
 Let me but live another day,  
 And I will live the way I pray."

**RESPONSIBILITY TOWARDS THE SUFFERING**

Day before yesterday afternoon, a very good friend of mine, came to our office at the *Deseret News* and told me about a family that has just come from Holland after having endured the bitter war years in that country. These people had starved; they had gone cold, many of them without sufficient clothing. They had no heat in their homes. They had endured one of the great tragedies that come into human lives. They became so hungry over there that whenever

they could get such things as potato peelings, they would regard them as the greatest of delicacies. These people have come to America. The other night as they sat down around the table of my friend, they could hardly believe that such wonderful food in such great abundance could be made available to anyone. Why, there on their table were, not the peelings, but the potatoes themselves, beautiful white, whipped, creamy potatoes! They had thought that the peelings alone were a delicacy.

It breaks your heart when you think what these people have gone through. When I listened to that wonderful report given yesterday by President Clark and heard the remarks made regarding that family referred to by Brother Stover, living upstairs, without heat, with the glass broken out of their windows, the little girl without any shoes, insufficient clothing or bedding, the children lying there in bed shivering, hungry, cold! Well, it touches your heart to think that human beings must pass through things like that. And when I think of the many others who have similarly suffered, when I think of the conditions related here yesterday by Brother West and Brother Max Zimmer and Brother Babbel who have just come from those countries, I wonder if we appreciate what we have and what is our great responsibility to those who have not.

#### PARABLE OF THE GOOD SAMARITAN

You remember one day the Savior was talking with a lawyer about the two first great commandments, one of them: "Thou shalt love thy neighbor as thyself." This is the way the scripture reads:

... a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. (Luke 10:25-37.)

## LIVING THE WAY WE PRAY

Speaking of living the way we pray, I suppose the priest who passed by that traveler who had been attacked and beaten and left half dead must have been a praying man. That was his business. Probably he was paid for it. But in spite of all his prayers, he was not enough interested in the way he lived, he was not enough interested in translating his prayers into action to be willing to do anything about this poor, half-dead man who was abandoned there after having been beaten by thieves.

I am sure, too, that the Levite was likewise a praying man. I suppose there was probably no more pious man in all Palestine, and I am sure that he could pray as well as any Pharisee who might say that he thanked God that he was better than other men. Even this Levite, forgetting all his prayers and forgetting the real meaning of true religion, was willing to stand there and look at this man, and pass by and leave him there without supplying the necessary succor for him.

I thought of this yesterday as President Clark read that welfare report. It was a good report. Much was accomplished through the welfare program, but much more should have been accomplished. When Brother Cowley spoke here of our fast offerings, I felt it is not enough. There are too many among us who do not live the way we pray.

I suppose there are no more frequent prayers offered than the appeals that go up to the Lord asking him to bless the poor and the needy, and yet our fast offerings are down, and we still have many people in the Church who do not live enough the way they pray so that they are unwilling to get in and work with the welfare program and make that welfare program work for those who are in need. How well do we live according to the manner of our prayers?

When I think of the stakes or wards that have gone now these eleven years without storehouses and without permanent projects, when I think of the number of people who are constantly criticizing the welfare program, not understanding it probably, then I think, too, of what James said at one time. You remember James in his epistle talked about faith and works and said:

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? (James 2:14-16.)

Likewise when we pray and say to the Almighty, "Bless the poor and the needy," and then, to apply the scripture,

Notwithstanding we give them not those things which are needful to the body; what doth it profit?

## HELPING THE POOR

Well, some people say: "I would like to help the poor in my own way."

I think we all should help the poor in our own way, but I think likewise we should help the poor in the Lord's way, and the Lord has said so much in so many words: Said he:

And it is my purpose to provide for my saints, for all things are mine. But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low. (D. & C. 104:15, 16.)

I call your attention to the fact that the Lord says that the helping of the poor "must needs be done in mine own way," and the Lord's own way in 1947, in this centennial year, is that organized assistance be given through the Church welfare program and through the priesthood quorums allied with that program. We ask you one and all who are laborers in this Church to cooperate fully and heartily and willingly with that program, and remember that not your way, but the Lord's way is to be done.

Speaking again of living the way we pray, I suppose everyone within the sound of my voice, at least those of the membership of the Church, every day pray that the Authorities of the Church may have the guidance and inspiration of the Lord. I hope you pray that way. We need the faith and prayers of the Saints. But remember that you have a responsibility to live the way you pray, and when you ask that the leaders of this Church may be guided by inspiration, then you be willing to live by the inspiration that comes from those Authorities. Part of that inspiration, I say part of that revelation, is the Church welfare program, and we invite all to participate in it earnestly.

After the Lord says it must be done in his own way, he says this:

For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment. (D. & C. 104:17, 18.)

I used to think the Lord was pretty harsh in saying that if we are not willing to help the poor and the needy in his way, we would be in danger of the torment of hell, but when I began to read that in the light of Matthew, twenty-fifth chapter, and think of it along with the Church welfare program, I began to understand what the Lord had in mind. You remember the Savior said this:

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall

set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. (Matt. 25:31-45.)

### OUR LIVES PROVE OUR LOVE FOR GOD

We are living in a day of tribulation. Peace has been taken from the earth. Tribulation will continue among us. It may be that you and I may never be face to face with starvation. It may be that you and I will never look upon the forms of our little children, as they have been described from abroad by Brother Benson, and others, in the last stages of starvation. We may not have a trial of that kind, but I tell you that we are being tested here and now, whether we realize it or not. Our everyday lives are demonstrating to the Almighty whether or not we love him, whether or not we love his children, even our neighbors as ourselves. We are demonstrating by our lives whether we are selfish, whether we are grasping, whether we are willing to help the other fellow, whether we are willing to share.

How do we measure up? Are we willing to share by paying fast offerings? Are we willing to share by laboring earnestly in the Church welfare program? Or are we going to drag our feet? Are we selfish? Do we love our neighbors as ourselves? Do we live the way we pray? Are we like the priest and the Levite in the story of the Good Samaritan? Or do we love the Lord our God with all our hearts, realizing that we cannot love God whom we have not seen if we do not love our brother whom we have seen?

Yes, we are in a testing ground, testing whether or not we are worthy to be called Saints, whether we love the Lord our God with all our hearts and our neighbors as ourselves. We are being tried to see if we are willing, even in a time of extremity, to share, if it is our last crust of bread, with another who is hungry.

Whom have you tried to bless today?  
God's sweetest blessings always go  
By hands that serve him here below.

When you pray for the poor, remember that the poor must be helped by somebody, and there is no one better to be that somebody than you. That we may all live as we pray, that we may serve God by serving our fellows, I humbly pray, in Jesus' name. Amen.

**President George Albert Smith:**

We are now approaching the closing exercises of this session of the Conference. After this Conference session, which will conclude in a short time, the next meeting will be at 7 o'clock this evening, and in accordance with the custom of the Church, the General meeting of the Priesthood will be held. That session will not be broadcast.

The session at 10 o'clock tomorrow morning, Sunday, April 6, 1947, will be broadcast over KSL at Salt Lake City, KSUB at Cedar City, and KDYY at Pocatello.

Referring to the meeting tonight at 7 o'clock, I hope you will be here in good time and if you have the experience we had at the last Conference, you may all get seats because we were all able to squeeze in last time.

The Tabernacle broadcast tomorrow morning is from 9:30 to 10:00, and those desiring to attend the broadcast must be in their seats by 9:15 a.m. As the Choir will be rehearsing during the time the audience is gathering, it is desirable that the audience come in and take their seats quietly and refrain from making any disturbing noise of any kind during the broadcast.

The Church of the Air Broadcast, on which Elder Albert E. Bowen of the Quorum of the Twelve will be the speaker, will begin at 8 a.m. Those desiring to attend this broadcast must be in their seats by 7:45 a.m.

The regular session of the Conference will begin at 10 a.m.

The choir singing for this day's sessions of the Conference has been by the Brigham Young University mixed chorus, with Elder Franklin Madsen conducting, Elder Alexander Schreiner at the organ. We have been delightfully entertained by this splendid aggregation of singers from that great university.

By the way, I know of no reason why the Brigham Young University should not be the greatest of all the universities in the world and if we will do our part, teach our people, encourage them to enjoy training such as they get down there, it may become the greatest. When I think that we can have our sons and daughters educated under the influence of men and women who believe in God and who are willing to exemplify his teachings, I realize that it is a privilege. I would like to say in passing that that school has probably turned out more prominent individuals who have become known nation-wide, and some world-wide, than any other school of equal

numbers in this part of the world. All that the world has in the way of education we may have at the Brigham Young University, plus the gospel of Jesus Christ, and so I hope that we will keep in mind how important that is, and when we have this splendid group come from there to sing to us and we have the opportunity to feel of their spirit, I am sure we feel benefitted.

There will be a service at 5 o'clock p.m. upon the hill at the mouth of Emigration Canyon. This is the place where the monument is being constructed, and at 5 o'clock it is intended to lay the cornerstone of that great monument. Those of you who have conveyances I am sure will enjoy being there. The services will be broadcast over KSL so that if you cannot get up there, you can probably be where there is a radio and you can enjoy it in that way, and if the sun will shine and we can look out over the valley as we sometimes do from that point, I think that during this period we are talking about, the one hundred years anniversary, you will get a real thrill out of it. When that monument is finished, it will be one of the finest monuments to be found in the world. You are all invited if you feel that it is possible for you to be there at 5 o'clock this afternoon.

The Brigham Young University mixed chorus will now sing "Great and Marvelous Are Thy Works." The closing prayer will be offered by President Stephen E. Busath of the Sacramento Stake, after which we will be adjourned until 7 o'clock this evening.

Singing by the Brigham Young University Mixed Chorus: "Great and Marvelous Are Thy Works," by Gaul.

Elder Stephen E. Busath, President of the Sacramento Stake, offered the benediction.

## CHURCH OF THE AIR

The *Church of the Air* program was presented Sunday morning, April 6, at 8:00, over Radio Station KSL and the Columbia Broadcasting System.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for the service. Alexander Schreiner was at the organ. Richard L. Evans was the announcer.

The Choir sang as an opening number, an Easter anthem, "Alleluia,"—Jones.

The hymn, "Jesus, Lover of My Soul"—Wesley—Holbrook—Cornwall—was sung by the mens' voices of the Tabernacle Choir.

### ELDER ALBERT E. BOWEN

*Of the Council of the Twelve Apostles*

### CHURCH OF THE AIR Sermon

Friends of the Church of the Air:

The account of the transcendent event which signalizes this



day and entitles it to rank among the first of all memorial days is brief and simple.

### THE RECORD OF THE RESURRECTION

Jesus of Nazareth, who had proclaimed himself the Son of God, had been crucified and his sorely tortured body entombed in a borrowed sepulchre. At the dawning of the third day, "at the end of the Sabbath," certain devoted women returned there to perform some unfinished offices for the dead. They found the tomb empty, and his burial clothes folded together. Their agitation was quieted by a heavenly messenger who, announcing that he knew they had come seeking Jesus, gently reproved them asking:

... Why seek ye the living among the dead?  
He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,  
Saying, The son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.  
And they remembered his words. (Luke 24:5-8.)

The record adds little to that epoch-making story except that the risen Lord identified himself to Mary, one of the women; then, on various occasions, to his intimate disciples, and finally to a considerable body of people as he took his earthly leave of them.

According to accepted reckoning, all this happened more than nineteen hundred years ago, but that simple account, widely spread, and accredited by millions, has persisted without interruption down through all the intervening centuries. Today, betokening the depth of its penetration into the pattern of their lives and the farflung extent of its dominion, people, over that whole broad section of this earth comprising what is called the Christian world, will flock in multitudes to their churches, or have already done so, to pay homage to him who crowned his earthly ministry of mercy and redemption by triumph over death, giving assurance of the indestructibility of life and its perpetuation beyond the grave for all the race of men. That is the meaning and the message of the empty tomb.

### ACHIEVEMENTS OF JESUS THROUGHOUT HIS LIFE

But the story comprehends more than a mere recital of the incident of the resurrection. That, standing alone, likely could not have prevailed over the opposition raised against it. It had to be coupled with the life and works and teachings of him whose body came forth out of the stone-covered, guard-protected sepulchre. Neither would the life alone nor the teachings alone have sufficed. They had to be crowned with the sanction of immortality which came from victory over the grave. All these—the life, the teachings, the death, and resurrection—are inseparably bound up together, into one whole and may not be considered as severable parts.

The integrity of the unified account is enormously fortified by subsequent happenings, for it has profoundly changed the course of the world's history and has been the determining influence that has for long made western man dominant among the peoples of this earth.

Clearly this phenomenal consequence was not attributable to the worldly rank or earthly possession of Jesus. He had neither. I do not, however, wish to dwell upon the humble circumstances of his birth nor the lowly station of his life. All this has been immemorably the subject of eloquent discourse.

I do, though, want to emphasize that the life of Jesus was not lived nor his doctrine propounded among a benighted or naively credulous people. He lived and wrought among, and, following his death, his disciples carried his message to peoples boasting a two-thousand-year-old civilization. The banner of Rome spread out over all the lands whose shores are washed by the waters of the Mediterranean. There were converged the learning of the ancients; the record of the laws and theistic beliefs of Israel with its noble literature and the majestic messages of the Hebrew prophets; the art, literature, poetry, and music of Greece; the fruits of the organizational and governmental genius of Rome. There, in the heart of the world's culture, Christianity was born. That is where, among the peoples who had created that culture, the Church found its early adherents and sent down its firm-bedded roots. There it won its place and got itself accepted as the worship of the majority of the people of the erstwhile persecuting empire and spread itself over all the nations of the western world, stamping them with the very name of Christ. From thenceforth it has influenced and shaped the course of nations, supplying them, to this day, their noblest ideals, their best standards for evaluation of behavior according to which conduct is extolled as being right or condemned as being wrong, introducing the concept of human brotherhood and of the individual worth and dignity of man. History furnishes no parallel to the power and influence of Jesus the Christ. In all the achievements of the nineteen centuries since his death, nothing has been produced to challenge this preeminence. In this marvelous day when study of physical forces has seemed to bring knowledge about them almost to its very pinnacle, there is in all our learning, physical or metaphysical, mystical or philosophical, nothing to grip the hearts of men as they have been gripped by the compelling power of the Man of Galilee. "Whence hath this man his power?"

#### SPIRITUALITY EMPHASIZED IN THE TEACHINGS OF JESUS

In all his teachings Jesus emphasized the supremacy of the spirit. The message he committed to his disciples was a spiritual message, whose power was inherent in itself and not derived from any materialistic source or dependent on the caprice of human favor.

That is the secret of its conquest. He came teaching not a mere code of ethics, but a religion.

That is what he commissioned his disciples to spread everywhere. His charge to them was,

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you. . . . (Matthew 28:19, 20.)

The reality and directive authority of God, he made the central theme of all his teaching, declaring that he had come from the Father to whom he would return and whose will alone he had come to do. He prayed fervently to the Father and taught his disciples to do so. It was to those who believe in the Father that he promised eternal life. The last words he uttered as he died upon the cross were: "Father, into thy hands I commend my spirit." (Luke 23:46.) Implicit in all this is the doctrine that he lived premortally with God and is his Son. He distinguished man, too, as an eternal being, a child of God, thus bringing him into direct relationship with the Father and the Son. Nothing else so dignifies man or stabilizes him in his behavior once his soul is pierced with that conviction.

That concept, basic in the Christian religion, shaped the thought processes of men and expressed itself not only in their forms of worship but also in the secular affairs of their lives and in the very frameworks of civil governments themselves. It is at the foundation of the whole civilization and culture of the Christian nations of the world.

#### PRESENT DISORDERED CONDITION OF THE WORLD

How stands that civilization, if we pause to assess it, this Easter day?

It is sick, terrifyingly sick, the whole world is, and everybody knows it. Hate, suspicion, envy, covetousness, and lust for power, stalk the earth, keeping the whole globe in turmoil. Gripped by fear, the nations are congealed with terror. Christian civilization has suffered a tragic moral collapse. No thoughtful person disputes that. But it is very doubtful if we have correctly diagnosed the malady. Rather does it seem that we are toying with symptoms while the root causes of the disease are left to flourish and propagate, administering palliatives instead of cures.

Commonly we attribute our ills to the war. That is an explanation so ready at hand. War is ugly anyway, and the source of so much evil that it is easy to lump onto it the sole responsibility for all our afflictions. But it is clear that the war is not the root cause of our disorders. It is only a symptom, evidence of a basic ailment which produced it. If the war had been the cause, then the cause would have been removed when the fighting stopped, and we should

have had only to convalesce from the sickness. That is not what happened. We seem further from peace now than when the battle was raging. The pressure of the conflict had some cohesive, unifying power which is now wanting. Many small nations seem merely to have changed masters, and their lot is not improved. They seem to have lost all immediate prospect for controlling their own destinies. War is rightly recognized as an evil scourge, and there is a feverish desire to prevent its recurrence. But war arises out of antecedent causes, and the only way to prevent it is to remove those causes.

### DESTRUCTIVE INFLUENCES AT WORK

The truth of the matter is that our problem is a spiritual problem, and unless that is solved, our civilization is lost. The cure does not lie, as so many fondly believe, entirely in technical and economic reconstruction. I have already said that the civilization of Christendom is founded on belief of God. You will destroy that civilization if you let its basis perish. To live, it needs constant nourishment at the source. The Nazi youth were cut completely off the Christian practices which had been the basis of man's living for centuries. They were trained to deny Christ's teachings; so were the Fascist youth. You know the result, and it was not good. Unfortunately the undermining of Christian faith has not been confined to Nazidom, or to Fascist controlled lands or to Bolshevik revolutionaries. True, the same methods have not been used in most parts of Christendom, but destructive influences have nonetheless been long at work all over the Christian world.

Jesus is reduced from Godhood to the status of a mere moralist, and his teachings from a religion to a code of worthy ideals without binding force. The man-centered humanistic creed by which it is sought to supplant the God-centered Christian religion is thus stated by one high in the realm of educational thought.

The cosmos as a whole, out of which human life emerges, gives no evidence of being, or wishing to be, intelligent. The human spirit is alone in an otherwise nonhuman, nonspiritual universe. Whatever it has, or may ever have of sensitiveness, of wisdom, of generosity, of freedom, of justice, it has made, and will make, for itself (Alexander Meiklejohn, *Education Between Two Worlds*.)

Over against this humanistic atheism I set the confession of a doctor of philosophy, teacher in one of our large universities, who was sent to Germany to record the emotions and reactions of the defendants at the Nuremberg trials. As he went through his experiences there, and after having witnessed the desolation of that ravaged land, he is reported to have said:

I was one of those smart boys who at my university used to ridicule the idea of God and who helped my students mock him. But now as I stand in this place of utter ruin and see the judgment of God which has

come upon this city, and this people, and which is crushing these defendants, the leaders of Germany, I am going back to America and cry with the loudest voice I can muster: "It is time that we turn back to God, lest a worse fate befall us."

### THE WEAKENED CONDITION OF CHRISTENDOM

It cannot be forgotten that the scourging war, which has just devastated the earth, broke out right in the heart of so-called Christendom. Christian nation destroying Christian nation. The degradation left in its wake, the tragic collapse of morals, the earth-searing desolation spread everywhere, and the tottering of the whole social order among peoples who have forgotten God, should teach us lessons in humility and make us know that puny man, of himself, standing in the midst of this universal wreckage, "is no more capable of saving the world than he was of creating it in the first place."

It is high sounding to deny divinity and to say that man must make for himself whatever he has or may ever have. Men may profess to accept Jesus as a great moral teacher and his doctrines as comprising the best code of ethics the world has known. But his ethical and moral teachings derive their influence over the lives of men out of the majesty of divine authority with which Christ's gospel invested them. There they have their roots. They cannot support a civilization if severed from their nourishing roots any more than the bloom of a flower can be kept after cut from its parent stem. We have been trying to maintain faith in a Christian ethic without faith in the religion that produced it. That cannot be done! True, a civilization and its culture may go on after a fashion after it has lost faith in the power from which it rose, carried on its acquired momentum. But unless it is nourished at the roots, it will ultimately exhaust the surplus on which it draws. You can no more go on drawing indefinitely on moral reserves without replenishment, than you can go on drawing from a bank without keeping the account current by new deposits. For too long now, the civilization of Christendom has been living on the remnants of a discarded faith. Its weakened condition is apparent in the lack of moral direction which characterizes these times. It is the teaching of history that moral decay follows upon the withering of belief of God.

A committee comprising the most prominent clergy of England, after prolonged study, reported:

... a sharp decline in truthfulness, personal honesty, an alarming spread of sexual laxity, and of the gambling fever. Magistrates have expressed their anxiety at the rise of juvenile crime. Schoolteachers complain at the difficulty of impressing upon their young charges the abomination of lying and stealing which they copy from their elders at home.

The sorriest part about it all, is that the most debasing vices are practised without shame or remorse. But these things, too, are but

symptoms of a blighting distemper bedded down deep in the souls of men. The committee found:

Depravity is the sure symptom of spiritual disease. The idea of man as a responsible person is in danger of disappearing with the loss of belief in a Living God.

You have only to read our own press to know that conditions in our country closely parallel those deplored by the English clergy. If you do not think so, read the column in the *Los Angeles Times* giving the list of crimes for a day in that city.

#### FAITH OF THE EARLY DISCIPLES OF JESUS

It should be remembered that it was the religion Jesus brought—the gospel—that won over Rome against such overwhelming odds. The men whom he picked and left behind to represent him, and whom he commissioned to spread his gospel all over the world were lowly men, without political power or armed might. The only resource they had was the message the Master had left them and bidden them proclaim. They had to fight every step of their way forward against the unleashed fury of the mightiest empire on earth. They believed to the depth of their souls in the truth of what they declared. Their strength was their unyielding faith in the Living God and in the redemptive mission of Jesus the Christ.

Our observances of this Easter day, though we may have thronged to our churches, will be futile unless we come from them refreshed in that faith and strengthened in the will to restore it as the power that can save the world.

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The Choir sang, "Surely He Hath Borne Our Grievs"—Handel. Hymn by the Choir, "Jesus Once of Humble Birth."

### THIRD DAY MORNING MEETING

Sunday, April 6, 1947. Preliminary to the commencement of the Sunday morning session of the Conference, which convened at 10:00 a.m., the regular Sunday morning nation-wide Tabernacle Choir and Organ Broadcast was presented from 9:30 to 10:00 a.m. The large Tabernacle was crowded to capacity long before the hour arrived for the presentation of the broadcast, people from all parts of the Church having assembled to listen to this radio program and the Conference meeting which was to follow. The Assembly Hall on the Temple Square was also filled with people, and hundreds of others assembled on the Tabernacle grounds, where they listened to the services as they were broadcast from the Tabernacle for the benefit of those who could not find accommodation in the Tabernacle.

(Organ began playing "As the Dew," and then on signal the Organ and Choir broke into "Gently Raise," singing words to end of second line, and humming to the end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls as music and the spoken word are heard again from Temple Square in Salt Lake City, at the Crossroads of the West. \* \* \*

We begin with a theme fitting unto the meaning and message of this day on which we commemorate the resurrection of Jesus the Christ. It is the Easter hymn from "Cavalleria Rusticana," by Mascagni: "We will sing of the Lord now victorious! All the terrors of death were in vain! Let us sing of the Christ ever glorious. He is risen in glory to reign!"

(Choir sang: "Cavalleria Rusticana"—Mascagni)

*Announcer:* The music of this day continues as Alexander Schreiner presents one of the chorale preludes of Johannes Brahms: "Adorn Thyself O My Soul."

(Organ presented "Adorn Thyself O My Soul"—Brahms)

*Announcer:* As we turn back the centuries to a New Testament scene, the Tabernacle Choir sings a Moravian folk song, arranged by Harvey Gaul: "Our Risen Lord at break of day with the three Marys went His way. To the disciples gathered near, [saying] 'My peace be on ye here.' 'Look, ye doubters,' Peter cried: They saw His forehead, hands, His side. Spoke Thomas, 'Who could doubt our Lord when we have heard His living word?'"

(Choir sang: "Our Risen Lord"—Gaul)

*Announcer:* Turning again to music for the organ we hear the quietly thoughtful phrases of the "Adagio in A Flat" from the 3rd Sonata by Alexander Guilmant.

(Organ presented: "Adagio in A Flat"—Guilmant)

*Announcer:* There is no compromising with death. We may differ much in our preparedness to meet it, but not in our ability to avoid it. And the prospect would be dark indeed except for the event which this day commemorates: the return from death to life of Jesus the Christ, the Son of God, the "first fruits of the resurrection," by whose triumph over death all mankind are assured a like coming forth from the grave. This brings us face to face with these uncompromising facts: Either this event as witnessed and recorded in history is true or it is not. Either men are immortal or they are not. Either we, ourselves, shall pass through death to life and shall come forth again by resurrection or we shall not. Such issues are not to be set aside or explained away. They are true or false. Of course, we are free to believe what we want to believe. It is quite reasonable that men should be reluctant to accept what they cannot explain, and it is certainly true that no man now living can explain the process of resurrection. But the fact that there are some things the Lord God has not told us would be a miserable excuse for not accepting what He has told us. And, who is there among us to ex-

plain how life came to be in the first place—and who is there to deny that we live? There will always be unanswered questions—questions that rise upon questions as hills rise above hills on an eternal horizon. And if we should have to give up everything that men cannot explain, we should have to give up much indeed, including life itself. But fortunately neither truth nor God is limited by man's understanding. If they were, we might expect nature and the universe to be in the same chaos as are man's own affairs. Fortunately, they are not. That we should live forever is surely no greater miracle than that we should live at all—for the same God who gave us life here, has also given us life hereafter—us, and all men, and all those we love and cherish. And so we accept this day in recognition of the reality that if a man die he shall rise again. "Believest thou this? . . . Yea, Lord, I believe. . . ." (John 11:26 and 27.)

(Choir sang "Christ is Risen"—arr.—Deis)

(Organ presented "O Thou Kind and Gracious Father"—Careless)

*Announcer:* We have heard from the organ the hymn by George Careless: "O Thou Kind and Gracious Father" which was preceded by the Choir's singing of a seventeenth century German air: "Christ Now Is Risen in Glory."

And now two other traditional chorales, arranged by Darl Deis, add their message to the music of this day: "Easter Joy" and "Alleluia," recalled from out of their old world settings.

(Choir sang: "Easter Joy" and "Alleluia"—arr. Deis)

*Announcer:* (organ background) "And now, after the many testimonies which have been given of Him, this is the testimony, last of all, which we give of Him: that He lives!" . . . "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth."

(Choir sang: "Christ the Lord is Risen Today"—Wesley)

*Announcer:* As we leave you now within the shadows of the everlasting hills, again we wish for you peace, this day—and always—even that peace offered by Him who is the Prince of Peace, and who will come yet again, even as He has promised.

This concludes the 924th presentation, continuing the 18th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Alexander Schreiner was at the organ. The spoken word by Richard Evans.

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Immediately following the conclusion of the Choir and Organ Broadcast, the Conference session commenced.



**President George Albert Smith:**

This is the sixth session of the 117th Annual Conference of the Church of Jesus Christ of Latter-day Saints. In other words, this is the birthday of the Church, the 117th. We are convened in the Tabernacle on Temple Square in Salt Lake City. The Tabernacle is packed to overflowing and hundreds of people are standing. We have just listened to the great broadcast that goes out from this building every Sunday. There are seats in the Assembly Hall adjoining that will accommodate about two thousand more in addition to what we have in this building.

It may interest you to know that last night in these two buildings a company of men numbering over 12,000 were in session at the annual Priesthood meeting.

There are present on the stand this morning all the General Authorities of the Church, except Elder Alma Sonne who is in Europe presiding over the European Mission.

The proceedings of this session will be broadcast over KSL, Salt Lake City, KSUB, Cedar City, and KDYY at Pocatello, Idaho.

The choir singing for today's sessions of the Conference will be by the Tabernacle Choir, with J. Spencer Cornwall conducting, and with Elder Alexander Schreiner at the organ for the morning session, and Elder Frank W. Asper for the afternoon session.

We will begin this morning's session by the Tabernacle Choir and congregation singing, "Come O Thou King of Kings," by Pratt, hymn book 192, L.D.S. Hymns 158, Elder Richard P. Condie directing.

The opening prayer will be offered by President Elmo S. Sorenson of the Gunnison Stake.

The Choir and congregation sang the hymn: "Come, O Thou King of Kings."

President Elmo S. Sorenson of the Gunnison Stake offered the opening prayer.

**President George Albert Smith:**

These beautiful flowers that decorate the stand and have done during the Conference, including those that have come this morning, the lilies are from the Berkeley Stake. President W. Glenn Harmon of that stake is here, as well as other members of the stake. The daffodils are from President I. T. Smith and the members of the Buckley Branch (Washington) of the Northwestern States Mission. We thought that we should like to call your attention to these flowers this morning and to thank those who have been so gracious as to provide them.

There is one item that I should like to read to you in the quiet of the Conference before we start this morning. Sister Julia Caroline Beal Burr is celebrating her eighty-ninth year. She has 243 descend-

ants, 225 of them living. These include 13 children, 75 grandchildren, 152 great-grandchildren, and 3 great great-grandchildren. Her people are visiting with her today at Orem. I simply mention this that the strangers who are here and those who come from California and other places will know what we do here in Utah. (Laughter)

We will now listen to the Tabernacle Choir sing, "Let the Mountains Shout for Joy." This is by Stephens, a man who is loved by this great Church for his contribution to the music of the Church.

After the Choir sings President David O. McKay of the First Presidency will address us.

The Tabernacle Choir sang: "Let the Mountains Shout for Joy."

### PRESIDENT DAVID O. MCKAY

#### *Second Counselor in the First Presidency*

One hundred years ago today there was held at Winter Quarters near Council Bluffs, Iowa, a conference of the Church of Jesus Christ of Latter-day Saints. Easter Sunday was part of that conference if it included Sunday, as it is part of this conference today. Of all groups in the world who profess to believe in Christ, none have more assurance in their hearts of the reality of the resurrection of Christ than did this group who met at Winter Quarters. They could say, as all true members of the Church of Christ today can say, in the words of the salutation of the early Christians, "Christ is risen," and the reply, "He is risen indeed."

The historian Lord Macaulay says that "the people who do not revere the deeds of their ancestors will never do anything to be remembered by their descendants."

### PIONEER MIGRATION

Eight days after that conference at Winter Quarters, the first band of Pioneers were encamped on the Elk Horn about fifty miles west from where the Saints had spent the latest winter. The group, as you know, consisted of one hundred forty-three men, three women, and two children. Two of that group were non-members of the Church. Three were colored.

That encampment suggests a picture worthy the skill of your sovereign artists—a band of fewer than one hundred fifty men facing nine hundred miles over an unresponsive, defiant desert and plain. Behind them, stretching from Council Bluffs, Iowa, to the British Isles, were forty thousand people with faith in their hearts in the restored gospel, and an unwavering confidence in the leaders of the Church. And what were those leaders facing? What did they see at the end of their trail? A barren valley on the shores of a great inland sea, a part of the Rocky Mountain territory for which United States Senator McDuffin said he would not for agricultural purposes

"give a pinch of snuff." With all those thousands of people headed toward an uninhabited desert, try to imagine the magnitude of the responsibility carried by President Young and his associate leaders. Six months after the first advance company had entered the Great Basin there were over two thousand people in and around Great Salt Lake City; and in May 1848, that number was more than doubled, for President Young in that month having returned to Winter Quarters, led a company of six hundred wagons and approximately two thousand more people.

In the spring of 1848, the pioneers planted about five thousand acres, principally in wheat. Suppose that the hordes of crickets that blackened the sky in the month of May that year had destroyed those crops, the principal if not the only means of subsistence for the people in the valley and for the thousands who were coming. It is conceivable that there might have been a tragedy second only to that which overtook the ill-fated Donner Party. Truly President Young was right when he said he didn't lead the people here. It was God. Even as it was, the harvest was insufficient to supply the wants of the populace. Food was rationed. People dug sego roots, cooked weeds, and even thistles, for subsistence.

These are the pioneers of whom the historian Bancroft writes:

All ties of the past had been sundered. They were so poor that their utmost hope was to secure the merest necessities of life. If ever a dream of anything like comfort or luxury came to them, they made a grave in their hearts for that dream and buried it that it might not longer vex them.

#### LEGAL OPENING OF THE CENTENNIAL CELEBRATION

On May 1 this year will be the legal opening of the Utah centennial celebrating the advent of these intrepid Pioneers into the valley of the Salt Lake. On that occasion the pioneers now living, who came to Utah prior to the completion of the railroad in 1869, will be given fitting deference.

May I call your attention on this occasion to some of the features planned for the centennial year, a statewide celebration. The complete schedule of events is now printed in our daily papers, but I wish to call your attention to a few this morning that you may get the spirit of it.

In behalf of the governor, the state legislature, and the centennial commission, I take this opportunity to thank the press, the radio stations, and the hundreds of committee members who are all so sincerely and untiringly devoting their efforts to make this centennial year a worthy expression of our gratitude for the rich and honorable heritage left by the Utah pioneers.

Already the Utah symphony orchestra has given twenty-two performances in thirteen cities. To have an orchestra of such excellence visit so many towns in a state at so little expense to the people is

undoubtedly an outstanding record in the United States, and possibly in the world. We are glad the people appreciate it. Here is a sample of what they are saying: From the students of the West High School, in Salt Lake City:

We wish to thank the centennial commission, Doctor Lorin Wheelwright, and Werner Janssen, for bringing the Utah symphony orchestra to our school. To us it was an unforgettable experience, and should aid substantially in building an adult audience interested in the finest of music. You have truly awakened in us a desire to hear this orchestra again and again.

And their principal says:

Never in my experience with high school students has an audience of young people been so attentive and courteous to and so appreciative of this type of performance as were the West High School students on this occasion. The success of the experiment proves that high school boys and girls really appreciate things of high quality.

Our higher educational institutions, the University of Utah, Brigham Young University, and the Agricultural College, are giving their respective dramas in approximately fifty-eight different localities, making a total, including *Blossom Time*, of one hundred eighty-seven appearances.

The traveling art exhibits have been booked for fourteen cities. I am informed by the chairman of the arts division that they will have visited every county in the state with one or more of these events before June 1.

Last Sunday night in this auditorium, the Tabernacle Choir rendered a sacred concert of unequalled excellence. Mr. Max Krone, who is at present director of music at the University of Southern California, and an outstanding authority on music, after hearing it, said, and said truly, "This is the greatest choral organization in the United States." That was the first of a series of eight Sunday evening concerts to be given by our choir.

In the music educators' conference, held in the Tabernacle, Wednesday night, April 3, four hundred students from fifty-two high schools united in song with an orchestra from thirty-two high schools from southern California.

### EVENTS AHEAD

Following the tribute to the pioneers the first of May (to be specific May 5) *The Message of the Ages* will be given in the Tabernacle, continuing until June 5.

Following that, the Young Men's and Young Women's M.I.A. conference and centennial celebration will be held, which promises to be the greatest conference ever conducted by these organizations.

July 22, commemorating the entrance into this valley of the

advance company, the Sons of the Utah Pioneers will complete a trek from Nauvoo to Salt Lake.

July 23, a pageant in the form of a cavalcade, telling the story of Utah from its first explorations through one hundred years, including a glimpse of the future, will be staged here.

On the morning of July 24, dedicatory services of "This is the Place" monument will be held at the mouth of Emigration canyon. On this occasion there will probably be assembled two thousand band performers from the schools of Utah to participate with the Boy Scouts in their parades of youth.

July 24th there will be pageants in Ogden, Logan, Salt Lake City. There will be encamped on Fort Douglas grounds five thousand or more Boy Scouts, perhaps the largest encampment of its kind ever held in the country.

An historical cavalcade will be held at Brigham Young University, July 4 and 5.

One hundred years of American painting will be opened at the Capitol, July 15 to August 30, and it is hoped that acceptance exercises will be held near October at which will be exhibited the marble statue of President Brigham Young, which is to take its place in the Statue Hall at Washington, D. C.

The conference of governors of the United States will be held here July 13 to 16.

As a fitting climax, there will be given in the University stadium, the opera pageant, "The Promised Valley," depicting through song and pageantry the history of the pioneers as told or experienced in the imagination of the author and musician through the people who made the trek.

Members of the state fair board, in cooperation with the centennial commission, are preparing the greatest exposition in the history of the state in which agriculture, horticulture, animal husbandry, mining industry will all be given due recognition.

In the field of athletics champions from Switzerland, France, Sweden, and Canada have already thrilled thousands in the centennial ski tournament. Fifteen other events are on the program. I shall not take time to narrate them.

Officials in every county with the possible exception of one county, are uniting wholeheartedly in making this statewide celebration such as will do honor to those who participate and be a worthy tribute to the heroic men and women who have left us such a rich heritage. To this end music, drama, art, pageantry, athletics will all combine to interest, instruct, and inspire young and old. In every important town from Cache valley on the north to St. George and Kanab on the south, from Vernal on the east to the Salt Flats on the west, there will be appropriate dignified events commemorative of the accomplishments of these pioneer builders of this western commonwealth.

Neighboring states are contributing to this celebration and even asking the privilege to make monetary contributions. Worship, education, music, drama, recreation, art were all fostered in our early history by the pioneers, and we do well in paying honor to them to emphasize these phases of culture and progress.

Well, I've given you just this glimpse of what the hundreds of men and women on the centennial committees are doing to make the year '47 memorable in tribute to the past achievements and inspirational to us for future accomplishments.

### HIGHEST HONOR SHOWN EMULATING IDEALS

But the best way to honor the pioneers is to emulate and make practical in our lives the ideals and virtues that strengthened and animated their lives. These eternal ideals and principles which they fostered and upheld, even under the most adverse conditions, are as applicable today as they were when emphasized by the pioneer leaders.

I should like to take time this morning to refer to only a few. As I name them, will you please mentally point out their applicability to present world conditions?

Foremost was their outstanding faith in the Lord Jesus Christ and in his restored gospel. The very first instruction given when they began their journey across the plains was that they should pray morning and night and keep holy the Sabbath day. When they arrived here in the valley, to quote the words of President Young, they prayed

... over the land and dedicated it and the water, air, and everything pertaining to them unto the Lord, and the smiles of heaven rested upon the land and it became productive.

Among the outstanding virtues of the pioneers were industry and thrift. They condemned idleness and wastefulness as not being in accordance with the rules of heaven. Said President Young:

My experience has taught me, and it has become a principle with me, that it is never any benefit to give out and out to men or women, money, food, clothing, or anything else if they are able-bodied, and can work and earn what they need when there is anything on earth for them to do. This is my principle, and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers. ... To give to the idler is as wicked as anything else.

### CAPITAL AND LABOR

I have here notes on their ideas of capital and labor. Elder Widtsoe has already called our attention to this ideal, and I'll pass it without further comment except this added quotation:

Labor builds our meetinghouses, temples, courthouses, fine halls for music, and fine schoolhouses; it is labor that teaches our children, and makes them acquainted with the various branches of education, that makes

them proficient in their own language and other languages, and in every branch of knowledge understood by the children of men; and all this enhances the wealth and the glory and the comfort of any people on earth.

Then President Young admonishes his people to join with what he calls the capitalists. He says:

I am acquainted with a good many of them, and as far as I know them, I do not know but every man is an honorable man. . . . Work with them, receive your wages and then use them to build up the kingdom of God.

Of home life: To the pioneers marriage was ordained of God. It was not something which should be entered into lightly, terminated at pleasure, or ended at the first difficulty that might arise. They taught that the marriage bond should be as eternal as love, the most divine attribute of the human soul. Most surely, then, that bond should continue as long as love is an attribute of the spirit. Said the President:

Let every man in the land over eighteen years of age take a wife, and then go to work with your hands and cultivate the earth or labor at some mechanical business, or some honest trade to provide an honest living for yourselves and those who depend upon you for their subsistence, observing temperance and loving truth and virtue. Then would the women be cared for, be nourished and honored and blessed, becoming honorable mothers of a race of men and women farther advanced in physical and mental perfection than their fathers. This would create a revolution in our country, and would produce results that would be of incalculable good.

He further admonished:

Strive to make your little home attractive. Use lime freely, and let your houses nestle beneath the cool shade of trees, and be made fragrant with perfume of flowers.

One way, then, truly to pay tribute to these builders of the west is to clean up, fix up and paint up our own homes.

#### CHASTITY AND VIRTUE

What was their idea regarding chastity and virtue? As fundamental to domestic happiness and social uplift they cherished these ideals. Said President Young on one occasion:

Any man who humbles a daughter of Eve to rob her of her virtue and cast her off dishonored and defiled, is her destroyer and is responsible to God for the deed. If the refined Christian society of the nineteenth century will tolerate such a crime, God will not, but he will call the perpetrator to account. He will be damned; in hell he will lift up his eyes, being in torment, until he has paid the uttermost farthing, and made full atonement for his sins. The defiler of the innocent is the one who should be branded with infamy and cast out from respectable society and shunned as a pest or as a contagious disease is shunned. The doors of respectable

families should be closed against him, and he should be frowned upon by all high-minded and virtuous persons. Wealth, influence, and position should not screen him from their righteous indignation. His sin is one of the blackest in the calendar of crime, and he should be cast down from the high pinnacle of respectability and consideration to find his place among the worst of felons.

### BIRTH CONTROL CONDEMNED

Those pioneers condemned the artificial means of limiting the number of children in the family, a growing evil, not only throughout the United States but also here in our own settlements. Said the great leader:

To check the increase of our race has its advocates among the influential and powerful circles of society in our nation and in other nations. The unnatural style of living, the extensive use of narcotics, the attempts to destroy and dry up the fountains of life are fast destroying the American element of the nation.

Regarding self-control, the pioneers voiced the teachings of the Church on this principle:

Let each person be determined, in the name of the Lord Jesus Christ, to overcome every besetment—to be the master of himself, that the spirit God has put in your tabernacles shall rule; then you can converse, live, labor, go here or there, do this or that, and converse and deal with your brethren as you ought.

You cannot inherit eternal life, unless your appetites are brought in subjection to the spirit that lives within you, the spirit which our Father in heaven gave. I mean the Father of your spirits, of those spirits which he has put into these tabernacles. The tabernacle must be brought into subjection to the spirit perfectly, or your bodies cannot be raised to inherit eternal life; if they do come forth, they must dwell in a lower kingdom. Seek diligently, until you bring all in subjection to the law of Christ.

We often hear people excuse themselves for their uncouth manners and offensive language by remarking, "I am no hypocrite," thus taking to themselves credit for that which is really no credit to them. When evil arises within me let me throw a cloak over it, subdue it instead of acting it out upon the false presumption that I am honest and no hypocrite. Let not thy tongue give utterance to the evil that is in thine heart, but command thy tongue to be silent until good shall prevail over the evil until thy wrath has passed away and the good spirit shall move thy tongue to blessings and words of kindness. . . . When my feelings are aroused to anger by the ill doings of others, I hold them as I would hold a wild horse, and I gain the victory. Some think and say that it makes them feel better when they are mad, as they call it, to give vent to their madness in abusive and unbecoming language. This, however, is a mistake. Instead of its making you feel better, it is making bad worse. When you think and say it makes you better, you give credit to a falsehood. When the wrath and bitterness of the human heart are molded into words and hurled with violence at one another, without any check or hindrance, the fire has no sooner expended itself than it is again re-kindled through some trifling course, until the course of nature is set on fire.

### SLANDER AND BACKBITING

On slander, already mentioned by the President of the Twelve, George F. Richards, the pioneers held this:



Some are in the habit of talking about their neighbors, of vending stories they know nothing about, only that Aunt Sally said that Cousin Fanny told Aunt Betsy that old Aunt Ruth said something or other, or somebody had a dream; and by the time the story or dream reaches you, it has assumed the semblance of a fact, and you are very foolishly spending your time in talking about things that amount to nothing, or that you have no concern with. A report is started that such a one has done wrong and by the time it has gone its rounds, has become anointed with the salve of the backbiter and talebearer—become endowed with their spirit. . . . When you know what right is and are capable of correcting a person that is wrong, then it is time enough for you to judge.

### PROFANITY

In this connection they condemned profanity.

If any are in the habit of taking the name of God in vain, cease doing so today, tomorrow, and throughout the coming week, and so continue, and you will soon gain strength to overcome the habit entirely; you will gain power over your words.

So taught the father of our country, George Washington, who said to his soldiers on one occasion:

The general is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing in fashion. He hopes the officers will, by example as well as influence, endeavor to check it and that both they and the men will reflect that we can have little hope of the blessings of heaven on our arms if we insult it by our impiety and folly. Added to this, profanity is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it.

### SERVICE

The pioneers helped each other in adversity, shared with the hungry the last loaf of bread, gave their time and means for the upbuilding of the community and on not a few occasions offered their lives for the truth. That is service.

Thus they exemplified in their teachings the two great commandments, love the Lord thy God with all thy might, mind, and strength, and thy neighbor as thyself. Truly they followed the example of the Prophet Joseph, who, as we have already heard today, was ever an inspiration to the great leader of the Mormon pioneers. "If my life is of no value to my friends, it is of no value to me."

Truly, in this centennial celebration, we can re-echo the words of the great composer, Evan Stephens:

Zion's children sing for joy,  
Praise the great and guiding hand  
That led you to the chosen land,  
Oh, dauntless pioneers!

Sing His praise who made you free  
In the land of liberty,  
Thank the Lord, who raised a band  
Of noble pioneers.

Zion's children, shout for joy,  
Make the hills and valleys ring.  
Great the theme the song ye sing,  
Immortal pioneers.

God give us the power to perpetuate their faith and ideals, and thus help make their lives and deeds an everlasting blessing I pray in the name of Jesus Christ. Amen.

### ELDER LEVI EDGAR YOUNG

#### *Of the First Council of the Seventy*

My brethren and sisters: This is a day of grace, a day that brings to our minds the life of our Savior, Jesus Christ, and the lives of noble men and women who have made the world better and brought to civilization a knowledge that God lives and Jesus Christ is the Savior of the world.

#### CHRIST'S RESURRECTION A TESTIMONY FOR ALL LIVING

I wish to read what thousands of people are reading and thinking today. Thousands of men in the service of their country who are in Europe and in far-off Asia, are marching according to orders to the cemeteries, where white crosses bear testimony of the many who have given their lives for God and country. As they pass through the portals to the cemeteries, they read certain sentences written in gold. They are taken from the last chapter of Mark:

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, who was crucified: he is risen; he is not here: . . .

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. (Mark 16:1-7.)

Mary and those other women who had gone to the sepulchre left and went down the highway, knowing in their hearts that Jesus had risen, and it was only a short time before he assured his disciples that as he had risen, so shall the children of God also rise from the tomb.

#### RESPONSIBILITY FOR MISSIONARY WORK

This is a day of grace; it is grace unto us because it is divine knowledge that we have. You brethren who hold the priesthood, you seventies, who are responsible for giving to the world the message of Christ our Lord, must go forth as never before with your souls ringing with testimony. All of us bearing this Holy Priesthood must awaken to this great cause of truth. Live righteously because it is right, and do the things that we have been admonished to do, in this conference of the Lord. We must remember, brother seventies, that as Jesus of Nazareth, after his crucifixion, sent his disciples into the world to preach the gospel, so he is sending his disciples today into the world, and they will be heard.

It is wise and good for us to remember that the Sermon on the Mount undoubtedly was an ordination message. The Twelve and the Seventies were sent in the very early life of the Savior into different parts of Palestine. They were to teach the people, and you will note from this, that the word "seventy" is a very divine word. It is sacred; it literally means "universal" and comes from one of the oldest words of one of the oldest languages of ancient times.

#### LOOKING TO THE FUTURE

Think how our attention has been called to the Prophet Joseph Smith, President Brigham Young, and all the pioneers, who were looking to the future when the gospel was restored and the priesthood of God given to them. They were told to look to the future because they had to go forth and bear the power of their priesthood. Think of how they knew—the vision they had! We are seated today in a building which is now the largest symphony hall in America, possibly in all the world. The great symphonies of the world will come here and play to the world. Great music has already been given. It is only recently that one of the noted architects of America found here what he called an example of the old Greek classical art; he saw the beauty of these columns, these long graceful columns, holding this gallery up. How the pioneers built for the future is a glorious story.

Not long ago a new course of study was inaugurated at St. John's College in Maryland, a system of academic work which the educators of America said was one of the most forward looking things in the academic world. Students were to enter that college and read the masters of history, the masters of literature. Before the people started

west from Nauvoo, a library was to be built by the seventies, and President Joseph Young inaugurating it through the permission and the blessing of the Prophet Joseph Smith, announced that, "There shall be erected in the city of Nauvoo a library where the learned may come and read the great literature of the world."

In 1850, President Joseph Young again had in mind the building of a great library, and Truman O. Angell became the architect of it. He drew plans for one of the most beautiful buildings to be erected on the western frontier which should house a large collection of books for the use of the seventies.

They were looking to the future, to preach the gospel. My brethren, we must keep in mind always that we must become students of world history. Think of what has already been said from this pulpit concerning the pioneers, and I leave you this angle of thought which has already been expressed. It is now known that the five great institutions of civilization, that came from the very beginning of man's history upon the earth, have been perpetuated up to the present time. They were perpetuated in this state by the pioneers, and they lie at the root of our civilization. They are first, industry based on agriculture; second, the home; third, the state; fourth, the public school system; and fifth, the church.

Paul, the Apostle, was a seventy and a graduate of the University of Tarsus. So were Barnabus, and the evangelist Luke. They fostered these institutions, and we are to perpetuate them. We are to live by them, and hold them sacredly as we work our way through life.

My brother seventies, and all the priesthood, may we dedicate our lives as never before to the perpetuation of this great work, and always know that it is art, knowledge, and religion that bring spirituality, and it is the spiritual forces that will save the world.

God bless us. May we understand and see as never before, I ask, in the name of Jesus Christ. Amen.

### ELDER MARION G. ROMNEY

*Assistant to the Council of the Twelve Apostles*

Brothers and sisters, you would think, if you could test my blood pressure and feel my heartbeat, that what I am going to say is the only thing that counts in this conference. I am under no illusions on that score, however, but I would like to have what I say be in harmony with the spirit of this great occasion, and I would like to have your faith and prayers while I stand here.

### THE CHURCH A LIGHT TO THE WORLD

A great deal has been said in this conference already about the welfare program and about the pioneers. I have not been able to

get my thoughts off these two great subjects, and so I think I shall talk about them both.

This entire centennial year we are appropriately dedicating to the honor and memory of our pioneer fathers who a century ago arrived in these mountain valleys after a long and tedious journey. Truly, they played well their important role in the great pioneering drama of this last dispensation.

But that drama did not begin or end with the taming of the wilderness and the subjugation of the desert, for the Church is commissioned to hold up a light to the world and a standard for its members in all things pertaining to righteous living and the eternal welfare of men. The Lord made this abundantly clear in March 1831, when he said:

... I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me. (D. & C. 45:9.)

The everlasting covenant spoken of in this revelation is the gospel of Jesus Christ, and the keys of the gospel have been committed to the Church. Continuous pioneering—going before and preparing the way for others to follow—is therefore the inescapable responsibility of the Church. Its over-all pioneering assignment, as the revelation states, is to prepare the way for the second advent of the Redeemer.

### PIONEERING CONTINUOUS

Much pioneering was done before the Saints crossed the plains; and a beginning was made even before the Church was organized, for a flood of new light and knowledge burst upon the world in the Prophet's first vision, before which the narrow frontiers of sectarian ignorance fell back in hopeless rout. Surely, the Prophet Joseph Smith was a mighty pioneer in obtaining a knowledge of God and of religious truth. The Church has been a pioneer in many other fields, particularly in health and education.

To some extent the pioneering movements of the Church have followed a common pattern. Usually a present need has been felt, to meet which divine guidance has been sought and received, and always the solution has struck at the fundamental issues of the problem involved, so that in the process not only has the immediate need been met, but the building of the kingdom of God has also been advanced.

Since pioneering is a continuous responsibility of the Church, we Latter-day Saints of today, if we are true to our heritage and professions, must also be pioneers, and I believe that we are. We heard here Friday in the welfare section of the annual report, something of what has been accomplished during the last ten years and of what

is now being done in Church welfare. After thinking of these activities in connection with the pioneer movements of the Church, I am persuaded that the Church today is meeting its pioneering responsibility through its welfare program, and I believe that if we carry it forward to its full possibilities, we shall accomplish a pioneer task in our day and time equal to the one accomplished by the pioneers of 1847.

### THE MEANING OF THE WELFARE PROGRAM

I believe, as President Clark has said, that through the welfare program the Church is attempting to abide by the second commandment, "Thou shalt love thy neighbor as thyself" (Matthew 22.39); that the Lord tried to bring his people to this condition through the United Order but was unable to do so and had to take the United Order from us; that the records will show that the reason was the selfishness and greed of the people; that had the people lived the United Order, we could have had a millennium then, a hundred years ago; that if we do not go forward with the welfare program and live it now, it will be because of our selfishness and greed, and the Lord will take the program away from us; and that in such case the members of the Church a hundred years from now will look back upon our day with the realization of the fact that we could have brought in a millennium if we had but lived this law. When we live it, then only will swords be beat into plowshares and that day of peace arrive.

President Grant characterized it as

... one of the greatest and most important things the Church has ever undertaken to put over.

The development of the welfare program has followed the usual pattern. In the first place, it emerged under its present name out of a pressing current need. There has been some criticism of it on this point, as if the function of the Church was not to deal with problems of the day. But how can it be a light to the world if it does not deal with the problems which plague the world?

The Church was dealing with a present problem when it undertook the great westward trek a century ago. The Prophet Joseph was dealing with a current question when he received his first vision, for others in the community in which he lived, as well as he, wondered which of the contending sects had the truth. It was not the nature of the problem but what was done about it, which set the Prophet apart from his fellows and marked him as a pioneer.

In the second place, the welfare plan was inspired by the Lord and is divinely led. President Grant, the prophet through whom the Lord established it under its present name, so considered it. President George Albert Smith has referred to it as the "Lord's great welfare program." President Clark, President McKay, and Elder Harold B. Lee of the Council of the Twelve, all men who stood close to

President Grant in the early days of this program, have testified that it was inspired of the Lord, as have others of these men whom we sustain as prophets, seers, and revelators. Of course, acceptance of it as being of divine origin has not been universal. No truth was ever so accepted when first revealed.

#### APPRECIATION EXPRESSED FOR WELFARE WORKERS

I call to mind a visit from a venerable brother who came to my office some three years ago to protest what some of the brethren had said about Church welfare. In the course of the conversation he said he had emigrated to Utah during the administration of President Wilford Woodruff because that prophet of the Lord had advised it. He thought President Woodruff spoke by the inspiration of God. He also thought that President Snow and President Joseph F. Smith so spoke. I asked him if he thought President Grant, who was, at the time of our conversation, the President of the Church, spoke by the inspiration of the Lord, and he said, "I think he ought to keep his mouth shut about welfare questions."

It is not so difficult to profess acceptance of the dead prophets. The real test comes on the acceptance of what the living ones say, for that requires absolute sincerity and the courage of one's convictions.

And right here, lest I forget it, let me parenthetically pass along to you, my brethren and sisters, who by the tens of thousands have heard the voice of the Lord in the welfare program and have accepted it and are carrying on as true pioneers, my tribute. I express to you my sincere appreciation.

In this connection, I have record of 3,088 people who deserve special mention. On the strength of their belief that the welfare program is the Lord's plan, 1,729 of them have discontinued and 1,359 of them have refrained from accepting public relief, all against a tremendous public and private pressure to take it. From a bishop's letter to me of January 28, 1947, I quote the following:

A check of the ward records shows me that there have been thirty-five people who have either stopped taking the old age pension or have refused it since the plan's inception. There are also six other families who have accepted the Church program, each of them being eligible for more than a hundred dollars a month of government money. Of the forty-one mentioned, who have refused government aid or dole, we are helping only ten. Only one receives all her sustenance; all are working except one, who is our present problem. All forty-one have received some help. I sincerely believe that the support received by these people which has meant the most, is moral support. These fine people have accepted the Church guarantee of help, and while leaning on that promise, have gone ahead on their own resources very largely, and are living happy, useful lives.

Financially, we have had to ask for approximately three hundred dollars from the stake and the Presiding Bishopric during the past year, but since we have had three funerals from among the group and severe sickness, we still feel good about it. If our people were to pay an honest fast offering, we should have had hundreds to spare.

The import of the figures given in this letter is tremendous. Of forty-one persons who were receiving public relief, thirty-one of them are now self-sustaining. Only one of the remaining ten needs to be wholly supported. From the resources of this one ward in fast offerings and welfare contributions and through the welfare storehouse, plus just three hundred dollars from some other ward's fast offerings, the public welfare funds are being saved \$2,175.00 a month, or \$26,100 a year. You yourself may compute what it would mean by way of a saving from public welfare funds if every ward and stake in the Church made the welfare program function fully. Here indeed is a practical demonstration of the inspiration of the plan.

I doubt not but that thousands of you who are within the sound of my voice can bear truthful witness from your own experiences that the program is divinely led, and I testify that all the rest of you can have that witness for yourselves if you will follow the admonition given by Moroni with respect to the Book of Mormon. (See Moroni 10:4,5.)

And although it neither adds to nor detracts from the divine origin of the plan, it is a common experience, while showing visitors through Welfare Square, to hear them express surprise, if not actual amazement, at the program and its accomplishments, and to hear them express their conclusions that nothing short of a religious motive and a great spiritual faith could induce people to carry on such an endeavor.

As it does in other things, the Church through its welfare program strikes at the fundamental issues underlying the problems to be solved, for the Church is never an opportunist. It does not deal in half measures. To solve the liquor and tobacco evils, it teaches Church members to abstain from the use of liquor and tobacco. The solution of the Church to social disease is chastity and virtue. To eliminate war, the Church would substitute for hate in the hearts of men, and for force, love and meekness.

The Church does likewise in its welfare program. It affords an opportunity for its members, while receiving the help they need, to preserve and develop within themselves through self-effort, those pioneer virtues of industry and thrift which are the priceless possessions of every self-respecting person and which are indispensable to man's eternal progression. In this way the Church would conquer idleness and indolence and exalt the poor, saving them from the awful degradation of the temporal political and spiritual bondage into which the panaceas of the world, which neglect the development of these fundamental virtues, inevitably lead.

To finance its welfare plan, the Church accepts the free will offerings and consecrations in cash and services of God-fearing people, who are voluntarily seeking to subscribe to the Master's admonition to love one's neighbor as oneself.



## FAITH NECESSARY TO CARRY FORWARD THE WORK OF THE CHURCH

Thus the Church, through its welfare program, is not only meeting the immediate problem of supplying the necessities of life for its members, administering to them according to their need, but also at the same time it is building the kingdom of God by pioneering a way in which all men, rich and poor alike, may be brought together as one in love and unity. Certainly, the Church in this work is going before and preparing a way for others to follow. It is holding up a light to the world, a standard for its members and for the Gentiles to seek to attain.

And there are among the Gentiles those who are seeking such a light, and some have caught a glimpse of it. Recently an industrialist who has come to Utah to establish a manufacturing industry, told me that the thing which first attracted him to Utah was the statement of President Grant in the middle thirties, calling upon Church members to avoid the curse of idleness, eschew the dole, give a full day's work for a day's pay, and preserve in their living the pioneer virtues of industry, thrift, and self-respect. He said that those statements sounded to him like a rallying call of a great leader in a disintegrating civilization. Such was his reaction to the battle cry of God's living prophet.

Now, my brothers and sisters, how far shall we go in this modern pioneering work? Shall we succeed? The answer to these questions depends upon how much faith and courage you and I have. You will recall that at the time President Grant characterized it as "one of the greatest and most important things the Church has ever undertaken to put over," he added: "And it will be put over because we have the ability and the power to do it."

For my single self, I am persuaded from all I see and hear in the world of today, and such inspiration as I enjoy bears to me the same witness, that a continuation of our way of life is contingent upon a triumph in the lives of men of the principles of thought and action implemented by the welfare plan. I feel no doubt about the ultimate outcome. To me the unknowns in the equation are "the time it will take and how much suffering will be required to bring us to obedience. For the Lord has said his "... people must needs be chastened until they learn obedience" to these principles, "if it must needs be, by the things which they suffer." (D. & C. 105:6.)

He also makes it clear that this obedience must come as a prerequisite to the redemption of Zion. (See D. & C. 105: 1-6.) And none of us doubts that Zion will be redeemed. It is therefore abundantly clear that the Church, through its welfare plan, is pursuing its over-all pioneering assignment of being a messenger before the face of the Lord, preparing the way for his glorious coming. God grant that we shall not falter. I pray in the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn, "Redeemer of Israel," by Phelps; Hymn Book No. 194, L.D.S. Hymns No. 231.

**ELDER OSCAR A. KIRKHAM**  
*Of the First Council of the Seventy*

I humbly pray that the spirit of the Lord will be with me that I may be blessed as I fill this serious task.

I rejoice this happy morning to know that people have been trailing for hours up the mountainside of Mt. Tamalpais and Mt. Rubideaux and many other places for Easter services. Yes, all across America crosses have been raised and people have gone or are going to renew their faith in the Lord that fear may leave their hearts and that joy may enter there.

I am happy that America is a Christian country although we hear much about its sin and misgivings.

**THE SPIRIT OF EASTER BRINGS REJOICING**

I hope and pray that this happy Easter morning into the heart of General George C. Marshall, our Secretary of State, will come a renewed faith in God. I hope that he will have the courage of a great pioneer in a new world to hold fast to what he said last week: When Germany's problem is solved, it will be of the people and by the people and for the people. These are not his exact words, but what he said were the words of a man representing a free people.

I rejoice in the spirit of Easter. It was faith that rolled back the stone to let the Savior come into the garden. It is faith that will roll back the stone across the path of the human race and let the spirit of the Son of Man come again. Fear will vanish as we cultivate faith in our hearts and lives.

I rejoice in the glorious centennial celebration that is before us. May I say there are other pioneer bands standing now on eastern hills that overlook this valley and a thousand others. It is the youth of America, and they are ready to go forward into the valley of their dreams and do great and good things. May we, the leadership of this Church, have faith in them and give them the opportunity to come forward with their glorious faith and strength. They are waiting for it. They are anxious for the responsibility of it.

**AN INCIDENT AT THE TEMPLE AT MESA**

Two years ago at the temple at Mesa, Arizona, I was with about a thousand of our young people. From the temple wall we had a glorious Easter morning service. The orchestra played; the chorus sang; it was lovely; and then I walked around the temple wall. As I passed one corner, I saw over behind a tall pine tree a young man embracing a young lady and kissing her. It was one of those embarrassing things that we sometimes see in life, and yet we confess we are somewhat interested. I started hurriedly to go away, and the young man motioned to me to come. I went over to him, and he

said, "Brother Kirkham, we are not at all ashamed of what you saw. I just asked this young lady to be my wife, and when you looked, she had said, 'Yes,' and I was sealing the bargain." "Well," I said, "I hope you are coming back here again." "Yes," he said, "that was part of what we had talked about."

Back to the temple of God! Yes, that was the desire of their hearts. Let us have more faith in them, not fear, but faith in them.

#### THE CENTENNIAL A YEAR OF MISSIONARY OPPORTUNITY

I have looked forward to the happy day that is now here—our centennial celebration. I love a parade. I love to hear a band playing. I love to see banners flying. I love to see great monuments unveiled. These are lovely things to see and hear. When I was in Mexico City recently and stood on the crowded streets watching the parade when President Aleman was made president of that great republic, there were many things going on in the streets; but the great things were happening on the sidewalk. I did not see Mexico as the military units went by displaying their pride, but around and about me on the sidewalk was the real story of Mexico; and so it will be with us. The people that come will be listening to the story on the sidewalk as well as enjoying what they see in parade. This is a great year of missionary service for us—a great year for the pioneer spirit. I saw it in my mind's eye yesterday, so beautifully exemplified when President Smith, at our great priesthood meeting last night, told the Boy Scout that had given his seat to an adult, "Now you may come up and sit with us." Yes, that was the spirit of his father and his grandfather. He was only carrying on. No spoken words were more glorious than that.

When President Clark made the appeal again, as he has done before, to "be one," I saw a united band coming into this valley. They were one.

President McKay last night after the priesthood meeting called together the bishops and the presidents of stakes of some of these near-by stakes. He was recruiting for our great pageant to be held in this tabernacle. It has been difficult to get men, but it wasn't difficult when President McKay stood before them recruiting two hundred that will participate. Every hand went up when the people heard the voice of the president. I thought I saw Brigham Young recruiting the Mormon Battalion.

When our friends come to our homes as President Smith said, "Open your doors in hospitality." They will forget much of the glamor of the street and the highways, but they will see the pioneers in what we do.

May there be children there to play with them. May there be family prayer held unafraid. Let the children pray. When they lift the photo from the mantle and say, "Does this happen to be your son?" may you have the high privilege of saying, "Yes, he's our

ambassador. He's out in the world preaching the gospel." Then when they leave your home, the memory of these things will linger with them when all else is forgotten.

God help us to remember that this is a missionary year; and in honoring those that went before, we shall courageously and with faith-destroying fear give to these visitors the hope of the gospel of Jesus Christ by our humble living. I pray in the name of Jesus Christ. Amen.

### ELDER JOSEPH F. MERRILL

#### *Of the Council of the Twelve Apostles*

Brethren and sisters, listeners here and elsewhere:

#### JOSEPH SMITH'S FIRST VISION

Mormonism, as the world generally calls the religious faith taught by the Church of Jesus Christ of Latter-day Saints, is noted for many characteristic teachings, one of which is that Joseph Smith was divinely called, beginning with a most wonderful and glorious vision. Relative to this matter a basic and fundamental question that every member of the Church may rightfully ask, as well as every honest investigator, is "Did Joseph Smith really see God?"

As I view it, this is perhaps the most natural and logical question that can be asked concerning the origin of Mormonism. It is one that might well challenge the attention of every person who believes in God and in life beyond the grave, whether he is a Mormon or non-Mormon.

All informed Latter-day Saints know the story of the first vision as related by Joseph Smith. He was a member of a sincerely religious family but belonged to no church. Though he was only fourteen years old at the time, this fact of non-church membership worried him. As a means of helping him to solve his problem, he read the Bible with deep interest, for he wanted to know which of the contending churches was the right one to join. He therefore resolved to heed the injunction of James (James 1:5, 6) and so went into the woods and prayed that God would give him wisdom that he might know what to do. In answer to the boy's simple prayer, he related that he was enveloped in a pillar of brilliant light which descended from above. Looking up he beheld two personages standing above him whose brightness and glory defied all description. One of them, calling him by name and pointing to the other said, "This is My Beloved Son. Hear Him!" and then Joseph heard the voice of Jesus Christ, the Son, and received instructions from him.

Thus, according to his story, Joseph Smith, the fourteen-year-old lad, saw the Father and the Son and heard their voices. So far as the records indicate, this was the most glorious vision ever given to mortal man. Never before had both Father and Son appeared simulta-

neously to any mortal man. I have called your attention to Joseph's story because of its extreme importance to our faith—to Mormonism, which we testify is the restored gospel of Jesus Christ. So I ask again, did Joseph Smith really and in fact see God? I believe all of us can profit by asking ourselves this question, occasionally at least. The correct answer can be stimulating and satisfying to us.

#### THE VISION GAVE EVIDENCE OF A PERSONAL GOD

The implications of the affirmative answer are tremendously significant. Through misunderstanding and wrong interpretations the world had lost the correct conception of the image and personality of God. To restore the truth, a new revelation was imperative. Though from the beginning to its end, the Bible, as we understand it, teaches that God is a personal being in whose image we are made, and that the Father and the Son are two separate and distinct personalities, alike in image and attributes, yet the modern world, through ignorance and lack of understanding, denies these fundamental truths. And so important are these truths to a satisfying faith that, I think, they are absolutely basic. Without any concrete conception of the image of God, how can one develop the necessary faith of the kind that the Apostle James asserts is needed to get an answer to prayer. Yes, God the Father and his Son, Jesus Christ, are personal beings in whose image man himself is made, so declared Joseph Smith. Hence in this sense we do believe in an anthropomorphic God and take great satisfaction in this belief.

#### TRUTHFULNESS OF JOSEPH SMITH'S CLAIMS

In addition to seeing the Father and the Son, Joseph also claimed he was visited, in his eighteenth year, by the Angel Moroni who among other things told him that his "... name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people." (Joseph Smith 2:33.) This was a very daring and reckless statement for Joseph to make, unless in very truth it was spoken to him by a divine messenger; for Joseph was then only seventeen years of age, a very poor and unschooled lad, living in a frontier village. Humanly speaking, there were no discernible prospects that he would ever be known beyond the limits of his own backwoods area.

Now, what evidence can we present of the truthfulness of Joseph Smith's claims, one might ask. Such a question is both natural and reasonable. My time in this meeting will permit of indicating only a few of the highlights relative to the man, his teachings, and his works. In his great Sermon on the Mount, Jesus emphasized the principle that a tree is judged by its fruits. Can there be a more fair, just, and satisfactory basis of judgment than this? All followers of the Prophet will ask for no other.

## JOSEPH SMITH'S ACCOMPLISHMENTS

Then as to the man: He was born of worthy parents who lived in humble circumstances in one of the rural areas of Vermont. When Joseph was ten years old, the family moved to the frontiers of western New York where it continued by dint of frugality and hard work to earn a very modest livelihood. Joseph grew to manhood denied most of the opportunities for even a common school education, his school training therefore being very limited. Judged by modern standards, he was practically uneducated and untrained for leadership in any sphere of intellectual endeavor. Thus handicapped in the eyes of the world, is it any wonder that he was rejected by people generally and his stories regarded as the product of a wild and foolish imagination?

But notwithstanding all the severely handicapping conditions from an economic and educational point of view, what did Joseph Smith become? Let me make a few quotes. First from John Henry Evans' book entitled, *Joseph Smith, An American Prophet*, we read:

Here is a man who was born in the stark hills of Vermont; who was reared in the backwoods of New York; who never looked inside a college or high school; who lived in six States, no one of which would own him during his lifetime; who spent months in the vile prisons of the period; who, even when he had his freedom, was hounded like a fugitive; who was covered once with a coat of tar and feathers, and left for dead; who, with his following, was driven by irate neighbors from New York to Ohio, from Ohio to Missouri, and from Missouri to Illinois; and who, at the unripe age of thirty-eight, was shot to death by a mob with painted faces.

Yet this man became mayor of the biggest town in Illinois and the state's most prominent citizen, the commander of the largest body of trained soldiers in the nation outside of the Federal army, the founder of cities and of a university, and aspired to become President of the United States.

He wrote a book [the Book of Mormon] which has baffled the literary critics for a hundred years and which is today more widely read than any other volume save the Bible. On the threshold of an organizing age he established the most nearly perfect social mechanism in the modern world, and developed a religious philosophy that challenges anything of the kind in history, for completeness and cohesion. And he set up the machinery for an economic system that would take the brood of fears out of the heart of man—the fear of want through sickness, old age, unemployment, and poverty.

In thirty nations are men and women who look upon him as a greater leader than Moses and a greater prophet than Isaiah; his disciples now number close to a million; and already two granite shafts pierce the sky, one over the place where he was born, and the other over the place where he received the inspiration for his Book.

## JOSIAH QUINCY'S OPINION

Further, you may be interested to hear what a nationally-known writer and publicist and once mayor of Boston, Josiah Quincy, wrote about Joseph Smith. In May 1844, Mr. Quincy and his cultured

friend, Charles Francis Adams, son and grandson, respectively, of two United States Presidents, happened to make a two-day visit to Nauvoo. Being well-known, prominent men they were entertained at the Mansion House, Joseph Smith's residence. An account of this visit is given by Mr. Quincy, in the last chapter of his book entitled *Figures of the Past*, published in 1880. I quote the following from this twenty-four page chapter:

It is by no means improbable that some future textbook for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High,—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. Fanatic, imposter, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other today have to do with this man and what he has left us. . . . Joseph Smith claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and finally, forty-three days after I saw him, went cheerfully to a martyr's death.

Born in the lowest ranks of poverty, without book-learning, and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon earth. Of the multitudinous family of Smith . . . none had won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet. . . .

Mr. Quincy concludes his chapter with these words:

I have endeavored to give the details of my visit to the Mormon prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I myself stand helpless before the puzzle.

#### QUOTATION FROM NEW YORK TIMES

Now I recite one more quotation from an unfriendly writer in the *New York Times* of September 4, 1843:

This Joe Smith must be set down as an extraordinary character, a prophet-hero, as Carlyle might call him. He is one of the great men of this age, and in future history will rank with those who, in one way or another, have stamped their impress strongly on society.

It is no small thing, in the blaze of the nineteenth century, to give to men a new revelation, found a new religion, establish new forms of worship, to build a city with new laws, institutions, and orders of archi-

ture, to establish ecclesiastical, civil and military jurisdiction, found colleges, send out missionaries, and make proselytes on two hemispheres. Yet all this has been done by Joe Smith, and that against every sort of opposition, ridicule, and persecution.

In the short space of fifteen years, Joseph Smith, unschooled in the learning and the methods of the world, did all these important things. How was it possible? Does not the only rational explanation lie in the claim that he was God-taught and that the statement is literally true which asserts,

. . . I raised you up, that I might show forth my wisdom through the weak things of the earth. (D. & C. 124:1.)?

Yes, Joseph Smith was able to confound the wise, to astonish the learned, and to outmarvel the great.

### TRUTHS TAUGHT BY JOSEPH SMITH

I have briefly indicated who Joseph Smith was and some of the things he accomplished. Now another important question is what characteristic things did he teach—things not taught by other churches. A number of these are mentioned in the thirteen widely used Articles of Faith of the Church, and written by the Prophet himself. Many of his teachings are not accepted by the world, but time will permit me to speak of only a few of them. I have already indicated one such teaching—a very important and basic one—the personality and image of God the Father and of Jesus Christ his Son who redeemed mankind from the bondage of death, brought about by the fall of Adam. He also taught that we are spirit children of the Father and had an individual, conscious existence with him and Jesus Christ, our elder spirit brother, before we were born in mortality. Unquestionably, God created us in the flesh, and biologists teach that the human family came from the same parents. It follows that the universal brotherhood of man, both in the spirit and in the flesh, is a divine truth.

Another closely related teaching to the fatherhood of God is the personality and actuality of Satan, the devil. He is a real person with a spirit body in the image of man. He is here on earth, accompanied by a multitude of other spirit persons who cooperate with him in his evil work. This fact should be kept in mind by all who sincerely desire to live righteously and resist temptations to do wrong. All such temptations stem right back to the devil and his host of evil spirits, spirit brothers of ours who because of rebellion were cast out of heaven. They are permitted by the Father to be here as a means of testing us to find if in the exercise of our free agency we can prove ourselves worthy to return to his presence.

And this suggests a word relative to free agency—the freedom the Father has given to every child born in mortality to do as he pleases so long as he does not infringe upon or deny this freedom



to others. Multitudes of people in the world today deny the existence of a loving and merciful Heavenly Father because he permits war with its associated terrors and horrors. Such persons do not understand the divine doctrine of free agency, else they would never hold the Lord responsible for the wickedness, crimes, and horrors in which his children engage. The Lord is merciful, loving, and good to all his children who will refrain from doing evil and follow the way of life he has given them. He said to Moses:

... this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

And the Lord will not fail in his purpose with those of his children who will render obedience to, and cooperate with, him.

This leads to a word relative to the beautiful doctrine of salvation for the dead, taught by the Prophet Joseph Smith. This doctrine, as I understand it, absolutely reveals the Father as a God of love, mercy, forgiveness, justice, and all other attributes we ascribe to a perfect Father. He has given his children their free agency. He has prepared for them a plan of eternal progression. Not one of them will be annihilated—all will have eternal life, be they saints or sinners. Every one coming into mortality will in this life or in the life beyond the grave have the opportunity of hearing and accepting the gospel of Jesus Christ. Those who comply with all the conditions, which they will have the privilege of doing, will eventually be saved in the Father's kingdom.

Brethren and sisters, how beautiful is the way of the Lord! How great his mercy and forgiveness! How all-embracing his love!

But it is very largely to the teachings and labors of the Prophet Joseph Smith that the modern world is indebted for a correct interpretation of the plan of life, salvation, and exaltation that the Lord has provided for his children to follow if they would care to return to his presence.

I close with the thought that Joseph Smith, his claims, his teachings, and his achievements are so very remarkable in character that they challenge every normal human being able to do so, to make an honest and thorough investigation of them. A refusal to do this is likely to bring sometime, somewhere, painful regrets and handicaps as a consequence. Certainly every member of the Church, in justice to himself, should rouse up to the performance of this important duty. May every one of us worthily seek the help of the Lord in responding to the calls of duty I pray in the name of Jesus Christ. Amen.

**President George Albert Smith:**

After the singing and prayer, this Conference will stand adjourned until 2 o'clock this afternoon.

The proceedings of that session will be broadcast over KSL, Salt Lake City, KSUB at Cedar City, and KDYY at Pocatello.

This afternoon the audience should be in their places not later than ten minutes before the opening hour and if you want a seat you had better come an hour before that.

The choir music for this session has been furnished by the Tabernacle Choir with Elder J. Spencer Cornwall conducting, Alexander Schreiner at the organ.

The choir will now sing, "Come, Come Ye Saints," by William Clayton, arranged by Cornwall.

The closing prayer will be offered by President John Howard Shawcroft of the San Luis Stake.

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Closing number by the Choir, "Come, Come Ye Saints."

Elder John Howard Shawcroft, President of the San Luis Stake, offered the closing prayer.

Conference adjourned until 2 p.m.

### THIRD DAY AFTERNOON MEETING

The concluding session of the Conference commenced at 2 o'clock p.m., Sunday, April 6th.

Again the Tabernacle was crowded to capacity, and, as was the case at the morning meeting, the Assembly Hall was filled with people and a large number of others congregated on the Tabernacle grounds, where they listened to the services as they were broadcast from the Tabernacle.

**President George Albert Smith:**

This is the seventh and closing session of the 117th Annual Conference of the Church of Jesus Christ of Latter-day Saints. Again I want to emphasize the fact that this is the Church's birthday and I am sure we wish it many happy returns. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are present on the stand this afternoon all the General Authorities of the Church, except Elder Alma Sonne who is in Europe presiding over the European Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, KSUB at Cedar City, and KDYY at Pocatello.

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

We will begin the afternoon services by the Tabernacle Choir singing: "I will Give Thanks Unto the Lord," by Campbell Tipton.

The opening prayer will be offered by President W. Hazen Hilliard of the Smithfield Stake.

Singing by the Choir: "I will Give Thanks Unto the Lord."

The opening prayer was offered by President W. Hazen Hill-yard of the Smithfield Stake.

**President George Albert Smith:**

The Tabernacle is filled to overflowing, hundreds are standing and the Assembly Hall is similarly situated.

We have a message from New Zealand that I think maybe some of you would like to hear.

"Missionaries and saints enjoying a wonderful hui tau at Korongata send greetings arohanui and best wishes to General Authorities and all assembled in General Conference. Kiaora Koutou Katoa. [I do not know whether that is right but Brother Cowley can tell you the next time you see him.] New Zealand Mission, Reed Halvorsen, President."

It is delightful to know that while we are in session here that wonderful group of people in New Zealand are holding their hui tau, and I am satisfied they are having just as happy a time as we are. One of the best experiences of my life was attending a hui tau in New Zealand and I hope that some of the people who are here in this house who have been missionaries there will have the satisfaction I have in getting this cablegram or aerogram, whatever it may be, this day.

The Tabernacle Choir will now sing, "Allelujah," by Thompson, after which President David O. McKay of the First Presidency will present the General Authorities, General Officers, and General Auxiliary officers of the Church for the sustaining vote of this General Conference.

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Singing by the Choir, "Alleluia."

**President George Albert Smith:**

One of the interesting sights at a General Conference of the Church of Jesus Christ of Latter-day Saints is the voting to sustain the General Authorities of the Church, or not, as the case may be. People come here from different parts of the world and marvel when they see this vote by uplifted hands. I suggest that that is our privilege today, to either vote for or against, if there is any reason why we should not sustain these men. I would suggest that we vote with uplifted hands, that we raise our hands so that they can be seen.

President David O. McKay of the First Presidency will now present the General Authorities, General Officers, and General Auxiliary officers of the Church for the sustaining vote of this General Conference.

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President David O. McKay then presented the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by the Conference, as follows:

## GENERAL AUTHORITIES OF THE CHURCH

## FIRST PRESIDENCY

George Albert Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George F. Richards

## COUNCIL OF THE TWELVE APOSTLES

George F. Richards

Joseph Fielding Smith

Stephen L. Richards

John A. Widtsoe

Joseph F. Merrill

Albert E. Bowen

Harold B. Lee

Spencer W. Kimball

Ezra Taft Benson

Mark E. Petersen

Matthew Cowley

Henry D. Moyle

## PATRIARCH TO THE CHURCH

Eldred Gee Smith

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Marion G. Romney

Thomas E. McKay

Clifford E. Young

Alma Sonne

## TRUSTEE-IN-TRUST

George Albert Smith

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young

Antoine R. Ivins

Richard L. Evans

Oscar A. Kirkham

Seymour Dilworth Young

Milton R. Hunter

Bruce R. McConkie

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
 Joseph L. Wirthlin, First Counselor  
 Thorpe B. Isaacson, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

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J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Frank Evans, Secretary and Treasurer	

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISOR

J. Karl Wood

## AUDITING AND FINANCE COMMITTEE

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Albert E. Bowen	Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
 J. Spencer Cornwall, Conductor  
 Richard P. Condie, Assistant Conductor

## ORGANISTS

Alexander Schreiner	Frank W. Asper
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Albert E. Bowen	Oscar A. Kirkham
Harold B. Lee	LeGrand Richards
Marion G. Romney	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
Alma Sonne	

General Presidency of Relief Society

## GENERAL COMMITTEE

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 Harold B. Lee, Managing Director  
 Marion G. Romney, Assistant Managing Director

Mark Austin	Howard Barker
William E. Ryberg	Roscoe W. Eardley
Clyde C. Edmunds	Ezra C. Knowlton
Sterling H. Nelson	Paul C. Child
Stringham A. Stevens	T. C. Stayner

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Gertrude Ryberg Garff, Second Counselor  
 with all members of the board as at present constituted

## DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent  
 George R. Hill, First Assistant Superintendent  
 A. Hamer Reiser, Second Assistant Superintendent  
 with all members of the board as at present constituted

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
 John D. Giles, First Assistant Superintendent  
 Lorenzo H. Hatch, Second Assistant Superintendent  
 with all members of the board as at present constituted

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President  
 Verna W. Goddard, First Counselor  
 Lucy T. Andersen, Second Counselor  
 with all members of the board as at present constituted

## PRIMARY ASSOCIATION

Adele Cannon Howells, President  
 LaVern W. Parmley, First Counselor  
 Dessie G. Boyle, Second Counselor  
 with all members of the board as at present constituted

President George Albert Smith:

If Elders Henry D. Moyle and Eldred Gee Smith are in the congregation, we shall be pleased to have them come forward at once and take their places on the stand.

The choir and congregation will now sing: "We Thank Thee O God for a Prophet." After hearing the reports of our brethren regarding other parts of the world, surely we recognize the hand of our Heavenly Father in the blessings that have come to us as a result of the restoration of the Gospel through the Prophet Joseph Smith.

### ELDER SPENCER W. KIMBALL

*Of the Council of the Twelve Apostles*

My brothers and sisters: In a very old-fashioned way I ask for an interest in your prayers. I wish also to express gratitude for your uplifted hands and your sustaining vote. I hope that what I shall say will not detract in any way from the beautiful truths that have been given to us already in this conference, particularly with reference to the pioneers. My grandfather was one of the original group to enter this valley. I am proud that his statue will grace the new monument with Wilford Woodruff and his file leader, Brigham Young.

### THE FORMER INHABITANTS OF THE AMERICAN CONTINENT

I have been thinking today also, of the pioneers, but of other pioneers who preceded the ones we have been honoring today. About twenty-five centennials ago, a hardy group left the comforts of a great city, crossed a desert, braved an ocean, and came to the shores of this, their promised land. There were two large families, those of Lehi and Ishmael, who in not many centuries, numbered hundreds of millions of people on these two American continents. Their scriptures and records taught them of God. They had many blessings, and many promises. They were given, by the creator of this land, a clear title to the Americas—a certificate of title, free and clear of all encumbrance. There was, however, one condition: They must serve the Lord their God if they were to retain title to the property. Their wickedness brought on wars, which scattered and destroyed them and divided them into two factions, the Nephites and Lamanites, and finally they peopled the continents. The years went apace; the Savior came to them after his resurrection—which glorious event we are celebrating today, this Easter day. The Savior so inspired them that for twice the period of our own Church history they were righteous and were devoted to their Heavenly Father. And then came prosperity and wealth. The sins of the world overtook them, and for about one hundred and seventy years, both

factions were wicked, very wicked indeed, until the great battle on Cumorah when the Nephites were literally destroyed. The Prophet Mormon recounted sixty thousand people lying in their blood in death, and this because of their wickedness. Their enemies had been permitted to come upon them. Mormon exclaims:

And my soul was rent with anguish because of the slain of my people, and I cried:

O ye fair ones, how could ye have departed from the ways of the Lord! O ye fair ones, how could ye have rejected that Jesus, who stood with open arms to receive you!

Behold, if ye had not done this, ye would not have fallen. . . .  
(Mormon 6:16-18.)

The penalty for their wickedness was that they were to be scattered and driven, cursed and scourged. They were to be "cut off from the presence of the Lord." Scales of darkness were to be their curse, and they were to become "as chaff is driven before the wind" or "a vessel is tossed about upon the waves without sail or anchor or anything wherewith to steer her."

. . . wherefore, as they were white, and exceeding fair and delightful, that they might not be enticing unto my people the Lord God did cause a skin of blackness to come upon them.

. . . I will cause that they shall be loathsome unto thy people, . . .

And cursed shall be the seed of him that mixeth with their seed: . . .

. . . they did become an idle people, full of mischief and subtlety. . . .  
(II Nephi 5: 21-24.)

#### APPRECIATION FOR THE DESCENDANTS OF LEHI

I do not know when I began to love the children of Lehi. It may have come to me at birth, because those years preceding and after I was born, were spent by my father on missions among the Indians in Indian territory. He was president of the mission. This love may have come in those first years of my childhood, when my father used to sing the Indian chants to us children and show us souvenirs from and pictures of his Indian friends. It may have come from my patriarchal blessing which was given to me by Patriarch Samuel Claridge, when I was nine years of age. One line of the blessing reads:

You will preach the gospel to many people, but more especially to the Lamanites, for the Lord will bless you with the gift of language and power to portray before that people, the gospel in great plainness. You will see them organized and be prepared to stand as the bulwark "round this people."

I do not know when my appreciation for them came, but I have always had a sympathetic heart for the sons and daughters of Lehi, and so, recently, when President Smith called Brother Cowley, Brother Ivins, and myself to give attention to their problems and to



... the work of disseminating the gospel among the Indians. . . . not only to the Indians close to us but also over the world, in the islands of the sea and elsewhere. . . .

a great thrill came to me such as I have had few times in my life.

#### FULFILMENT OF A PATRIARCHAL BLESSING

I had waited forty-two years for the fulfilment of this patriarchal blessing! When I was called to the mission field in 1914, my assignment was to the Swiss-German Mission, and then the war broke out and prevented my going there, and I was sent to the Central States Mission. I knew there were no Indians in Switzerland and Germany. I knew also there were Indians in the Central States Mission, but in all my two years' mission, I had not seen an Indian. I wondered, "Can I have failed, or did the patriarch err," and now, forty-two years after the promise, President George Albert Smith called me to this mission, and my blessing was fulfilled.

I love those downtrodden and deprived people. Brother Cowley and I spent some time on the Hawaiian Islands last summer, and those good people found their way into my heart. We have about a half-million children of Lehi in the islands of the sea, and about sixty million of them in North and South America, about a third of them perhaps, being pure-blood Indians, and about two-thirds are mixtures, but they have the blood of Jacob in their veins.

Someone said:

If my pen might have the gift of tears I would write a book and call it "The Indian," and I would make the whole world weep.

I hope I may help to make the whole world weep for the children of Lehi. Can one refrain from tears as he contemplates the fall of these people who have been brought down from culture and achievement to illiteracy and degradation; from kings and emperors, to slavery and serfdom; from landowners of vast continents, to indigent wards of governments and peons—from sons of God with a knowledge of God, to rude savages, victims of superstition, and from builders of temples to dwellers in dirt hogans.

#### MIGRATION OF NEPHITES TO PACIFIC ISLES

The predictions concerning the scattering of the early American was fulfilled to the letter. Not long before the birth of Christ, a great man by the name of Hagoth left continental America with colonies of people. He

... went forth and built him an exceedingly large ship . . . and launched it forth into the west sea, . . .

And behold, there were many of the Nephites who did . . . sail forth with much provisions, and also many women and children; and they took their course northward. . . .

And the next year:

... this man built other ships. And the first ship did also return, and many more people did enter into it; ... and set out again to the land northward.

And it came to pass that they were never heard of more. ... And ... one other ship also did sail forth. ... (Alma 63:5-8.)

It has been thought by many people that they went to the Pacific islands. And the scripture would so indicate:

But great are the promises of the Lord unto them who are upon the isles of the sea: wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren. (II Nephi 10:21.)

Elder Cowley and I visited some of these peoples on the "isles of the sea" and found them developing and progressing and doing well.

But we are not so fortunate here at home in the United States. There are some bad conditions in our own nation and continent.

#### THE SAD STORIES OF THE CRUELITIES OF THE SPANISH CONQUERORS

The conquerors came and robbed and despoiled and destroyed. The battle of America, a four-hundred-year struggle began with the discovery of America and ended not until the owners were dispossessed of nearly everything they had owned. Cortez with a handful of soldiers came into Mexico and through deceit and misrepresentation was able to conquer thirty million people. Preying upon their superstitions and beliefs in the return of the Fair God, he gained access to their beautiful city, took their lives, carried off their treasures and desecrated their homes and temples. He gave them a soldier's helmet which they brought back to him full of gold nuggets. They laid at his feet great quantities of gold and silver, jewels, and other priceless treasures. These valuables seemed only to whet his appetite, and he sacked their chests and vaults for more. His soldiers closed the three exits to the courtyard at Cholula, it is written, and with his mystery weapon, the cannon, massacred them by the thousands. And in their loved city of Tenochtitlan his soldiers were permitted to profane the temples with the very blood of the Indians who were slaughtered in great numbers. The Aztec king was tortured and assassinated. It is a sad story how they were despoiled and dispossessed of their rich homeland—how whole valleys together with thousands of the Indians for servants, were granted to individual Spanish conquerors. The Aztecs were enslaved and branded. The history of Mexico claims that in 1800 though "... only ten percent of the population was Spanish, but almost all the property belongs to them." And even after the slaves were presumably freed, their condition of servitude as peons for centuries following, was nearly as distasteful and onerous. The

millions of Indians could literally have smothered the invaders with their very bodies, but it was not to be. For the prophecies had to be fulfilled.

#### THE INDIANS A DOWNTRODDEN RACE

That is a gloomy picture, but the world should weep also at the treatment of the real Americans in our own states. As the colonists came from Europe and settled along the Eastern seaboard, the great "push" continued. Mile by mile we crowded them back. When the Indians resisted our encroachments, we called them "murderous redskins" and continued our relentless aggression. When they killed us "whites," we called it a massacre, but when we took their lives, we termed it a necessary riddance of a menace. We were fighting for their lands and rivers and forests and minerals, but they were fighting for their rights, their homeland, their families, their very lives.

I would not justify any evil that the Indians ever did, but can we not see that they were on the defensive, fighting for their liberty, for independence and to perpetuate their rights to the promised land to which they had title from the Creator?

But the laws had been broken. They had forfeited their rights because they had failed to keep the commands of God. The prophecies must be fulfilled, and the plan of God must now be consummated. It was necessary, for the ultimate good of the Indian himself, that the Gentiles must come from foreign shores to become "nursing fathers" to these benighted people; the Pilgrims and Puritans had to come to settle this land; the Revolutionary War had to be fought and won so that peace and freedom and liberty could be established here, and so that the gospel could be restored, and this that the record of the ancestors of the Indians might come forth, and the gospel of Jesus Christ be made plain to them.

The prophecies were being fulfilled by us Gentiles. We pushed the natives ever westward until the Pacific stopped their further movement in that direction. Then we crowded them into the corners and upon reservations, oftentimes territory of little value. The country became crowded, and we pushed southward, this time making war on Mexico, a Lamanite country. Again we used might, and subdued and took from the original Lehithe owners and also from Mexico, the new claimants, the great territory of the southwest, including much of the states of Arizona, New Mexico, California, Utah, Wyoming, and Nevada. We did pay for this vast empire, some fifteen million dollars, which is the approximate present value of the one little Gila valley in Arizona where I lived for so many years. We later paid ten million dollars for another area involving a considerable portion of Arizona, known as the Gadsden Purchase.

We went relentlessly on in our battle of aggression until we finally were undisputed conquerors of this expansive domain, so rich in natural wealth.

### TROUBLES MULTIPLIED THROUGH INJUSTICE

Down near Lordsburg, New Mexico, there is an pretentious monument. On it are the words, "Here Geronimo surrendered, thus ending Indian wars in America forever." The final war of self-defense was waged in the southwest by the Apache chief, the courageous Geronimo. He led his thirty-four warriors with their wives and children against the United States army. And the battle of America lasting four hundred years had ended. We battled but a few short years for our independence from Britain and were rewarded with success. The Indians fought valiantly four centuries for their freedom and lost. This proud people was reduced from wealth to poverty; from two vast continents to crowded reservations. We hail George Washington as the great patriot because he led us successfully against our aggressors. And because they cannot, we erect a tiny monument to mark the spot where the last survivor chief was subdued while resisting our aggression. It is a sad story. Let the world weep.

But there were still some outbreaks. Because of the chaotic condition and the hopelessness of their situation, some groups of natives continued to commit depredations against the new alleged owners of their properties. The Navajos were in the way also. We sent our army against them. We tracked them into the mountains and canyons of northern Arizona and killed them in great numbers; they claim we killed their sheep numbering fifty thousand; we destroyed all their thousands of peach trees, in *Canon de Chelly*.

Our war against them was relentless. The ultimatum was surrender by July 20, 1863, or extermination.

Orders were given to kill every male Navajo capable of bearing arms, wherever he may be found. Women and children were to be captured and held as prisoners.

And then to Colonel Riggs came these instructions:

I have been informed that there is a spring called *Ojo de Cibola* . . . where the Navajos drive their stolen cattle and "jerk" the flesh at their leisure. Cannot you make arrangements for a party of resolute men from your command to be stationed there for say, thirty days, and kill every Navajo and Apache they can find? A cautious, wary commander hiding his men and moving about at night might kill off a good many Indians near that point.

A bounty of twenty dollars was placed on a good Indian horse, and a dollar for a sheep.

We did an efficient job of it. The Indians claimed later that they did not know they had an option to surrender; they thought

that they were the victims of an extermination order, and not till they were starved out did they finally raise the flag of truce. We took them over into New Mexico on a reservation and after four years of starvation and freezing and hopelessness for them we imposed upon them a treaty. They were to commit no more depredations and were to be given that vast area of territory of little value. They were to receive some small allowances. They were to require their children to go to the schools, and we were to furnish them a school, and a teacher for every thirty children. If you could go with me to the reservation and hear these Navajo parents plead for schools for their children, you would realize how greatly we have failed to live up to our part of that treaty of 1868. There are more than twenty-four thousand children of school age, but with all the government schools, plus those schools operated by churches, only about 5,100 of the little folk can hope to get into a school. The nearly 19,000 children yearn in vain for schooling. In September, ambitious parents send these little ones long, rugged miles, to a school building, only to find it filled to capacity, or to find it locked for want of repair or a teacher. Back of these long rugged miles, even longer now, they trudge home to wait another year, still hoping for better luck next time. There is a big backlog with many thousands of children and adults who have never had a day of school, and unless we change our policy, these defrauded people in the heart of this rich and educated nation, will still be illiterate fifty years hence. The median school year for the Navajo is .9 of a year, as compared to 5.7 years for the average Indian and 8.4 years for our own children. The records reveal that while 3.7 percent of us have had no schooling, and 25.2 percent of the Indians in general have had none, there are sixty-six percent of the Navajos who have never had such opportunity. Illiteracy is reported to be about seventy-five percent among the Navajos while the United States negro is only 16.1 percent and we United States whites are 1.5 percent illiterate. When we speak of educated Indians, we do not mean those with degrees but those who can read and write. Of one hundred ninety-five literate, "educated" Navajos surveyed, only sixteen had more than eighth grade training. To take care of the children on the reservation it would require twelve five-hundred-pupil high schools. There is not a single one available. The tribal leaders say:

#### A PLEA FOR SCHOOLS FOR CHILDREN

Why? Why can we not have schools? We cooperate always. We reduce our sheep when we are told we have too many. We do everything. But all they do is to close our school.

In Tolani area there are six hundred school children with one little school building which might accomodate sixty, but even it is closed. At Tohatchi, New Mexico, is a large school plant with school buildings, dormitories, residences, hospital, but for five years it has been closed. The officials say there is no appropriation to repair and

fit it for school purposes. At Aneth, Utah, are 1,500 Navajos. They beg for a teacher for the one little closed school there. At Sheep Springs the Indians called a mass meeting and wrote us:

. . . We want a Mormon school here so our children will get good education by you Mormons. The government cannot take care of us all . . .

One group came to the superintendent and asked; "Can't you help us build a school?" The superintendent said he was sorry, but "there is no money for lumber, doors, windows, nails, roofing." So the Indians collected one hundred dollars for materials and with old lumber and logs built themselves a building, then begged for a teacher to train their children. The appeals of these untaught people cause one to weep in sympathy. They wrote:

Our little children beg us to go to school, but there is none for them. We cannot vote. We do not have influence with congressmen. We pay taxes and send our sons to war. The United States Congress makes big treaties with other countries and makes big loans, but not once in history has it observed the sacred treaty of 1868 to give us schools.

Even under most unfavorable conditions of roads and long distances and cold weather, the attendance of the children is eighty percent to ninety percent. In our little school at Blanding, Indian mothers kneel at the desk of their little ones and urge them on in their learning.

#### PITIALE CONDITIONS

The Lord had promised the sons of Lehi:

They shall prosper in the land of promise if . . .

But little prosperity has come to the Navajo and little can come until we Gentiles, their "nursing fathers," help to train them. Though they have sixteen million acres of land, it is of such barrenness that it takes about one hundred sixty acres to support a horse. Of seven thousand three hundred livestock owners only about one hundred have an economic unit. The average of seven sheep, a half-acre of land and the little they can make from rug weaving and silversmithing and incidentals, will bring about eighty dollars a year, or \$1.50 a week, income, for each person.

It is estimated that the Navajo woman makes about three cents to seven cents an hour at her weaving and the silversmith makes little more. During the war the allotments from the three thousand six hundred service boys gave the tribesmen some financial relief, but now they are reduced again to their starvation incomes.

The health conditions are deplorable. They have but one full-time dentist for sixty-three thousand people and no field nurse or

doctor, though they should have twenty-five or thirty of each to even approach rural standards. The birth rate is high, but the death rate is also very high, being sixteen per thousand as against 10.5 for the nation and 6.36 for the Church. The large family lives in the dirt hogan being one small circular room with dirt floor, no windows, and with a stove or fire in the center. All members of the family sleep on sheep pelts on the floor. There is no privacy, practically no furniture or equipment. There are no sanitary conveniences inside or out. With a single towel, a common cup, no hot water nor disinfectants, it is easy to see why trachoma, impetigo, and other skin diseases run through the family, and why dysentery, venereal diseases, and tuberculosis run rampant. In a survey of thirty-one families it was found that three in each family had tuberculosis. In their scattered condition, and with such limited hospital facilities, many lie in their hogans, coughing in the air, spitting on the floor, to finally die on the ground floor without medical assistance. Their numerous superstitions bind them down. The use of peyote is increasing, and its demoralizing opiate effect is most destructive. The Indians have learned all the white man's vices, and liquor is "at flood stage" there. And thus they live without the power to raise themselves from the deplorable situation. They cannot lift themselves by their bootstraps. They must have help. They realize it. The late chairman of the tribal council epitomized their thinking when he said:

We are a ward of the people—that means we are slaves. They chase us down . . . with a gun . . . to Ft. Sumner. . . .

#### "WEEP AND PRAY FOR THE INDIAN"

How I wish you could go with me through the Indian reservations and particularly Navajo Land and see the poverty, want, and wretchedness, and realize again that these are sons and daughters of God; that their miserable state is the result, not only of their centuries of wars and sins and godlessness, but is also attributable to us, their conquerors, who placed them on reservations with such limited resources and facilities, to starve and die of malnutrition and unsanitary conditions, while we become fat in the prosperity from the assets we took from them. Think of these things, my people, and then weep for the Indian, and with your tears, pray; then work for him. Only through us, the "nursing fathers and mothers," may they eventually enjoy a fulfillment of the many promises made to them. Assuming that we do our duty to them, the Indians and other sons of Lehi will yet rise in power and strength. The Lord will remember his covenant to them; his Church will be established among them; the Bible and other scriptures will be made available to them; they will enter into the holy temples for their endowments and do vicarious work; they will come to a knowledge of their fathers and to a perfect knowledge of their Redeemer Jesus Christ; they shall prosper in

the land and will, with our help, build up a holy city, even the New Jerusalem, unto their God.

Only in our doing all in our power to restore these people to their heritage can we even approach a justification for having taken their promised land. May the Lord assist us all to see our full duty respecting these people and give us the courage and determination to guarantee that they have the education, culture, security, and all other advantages and luxuries that we enjoy—I pray, in the name of Jesus Christ. Amen.

### ELDER EZRA TAFT BENSON

#### *Of the Council of the Twelve Apostles*

Through seven inspirational sessions I have not lost faith that my time would come.

To one who has spent the major part of the last year amidst the rubble and destruction of war-torn Europe, this conference has been doubly inspirational and appreciated. As I have looked into the faces of this well-fed (almost too well-fed in many cases) audience, well-clothed, surrounded with all the comforts and blessings of life, I have found that my thoughts have many times drifted across the Atlantic to those of our brethren and sisters with whom I have been closely associated during recent months. I love them, my brethren and sisters, as I am sure you do, many of you having descended through progenitors from those nations.

We have heard much in this conference regarding Europe and the Latter-day Saints in those countries. You heard testimonies from two of the former mission presidents of those missions who told of the suffering of the Saints and who bore fervent testimony to the faithfulness and devotion of Latter-day Saints in Europe. You heard from Brother Frederick W. Babbel, my companion and faithful associate, regarding his observations in Europe. If the Lord will bless me during the next few moments, I should like, in keeping with the suggestion of President Smith, to refer briefly to some other phases in connection with observations and travels in Europe, covering a period of some ten months and more than sixty thousand miles.

#### ACKNOWLEDGMENT OF GOD'S DIRECTING HAND

I hasten to suggest, my brethren and sisters, that even though many fine comments were made regarding our mission over there, I assure you I know the source of the success which attended our labors. Never at any time have I felt it would be possible for me or my associates to accomplish the mission to which we were assigned without the directing power of the Almighty. I shall never forget my feelings when I read in the press the announcement by the First Presidency regarding our call. The magnitude of it seemed overwhelming. They gave us a four-point charge: First, to attend to the



spiritual affairs of the Church in Europe; second, to work to make available food, clothing, and bedding to our suffering Saints in all parts of Europe; third, to direct the reorganization of the various missions of Europe; and, fourth, to prepare for the return of missionaries to those countries.

Our great desire was to live so that the Lord would bless us in carrying out those directions, and I testify to you this afternoon, my brethren and sisters, that the Lord has in very deed blessed us on every turn. He has gone before us. Barriers have melted away. Problems that seemed impossible to solve have been solved, and the work in large measure has been accomplished through the blessings of the Lord.

I remember well our first inquiry as to the time we could set sail, either by plane or boat. We were told it would take three months, that all bookings were filled for that period. Yet within twenty-one days from the time our appointment was announced, we landed at Hurn Airport sixty miles south of London. And in spite of a most acute housing shortage in London, two days thereafter suitable headquarters had been established; how, I do not know, except through the blessings of the Almighty; and had we been free to select a spot for our headquarters, as it developed later, we could not have done better for our purpose. And so today I am grateful beyond my power of expression for the blessings that have accompanied us on our mission in Europe.

#### THE FAITHFULNESS OF THE EUROPEAN SAINTS

I am grateful for the love of the Saints over there, and for their devotion, for their faith, for the manner in which they received us. They are a great people. I have never seen greater faith anywhere in the Church than we saw among the Saints in the war-torn countries.

I will not take time today to describe the terrors of war, the worst of which is not the physical combat but that which follows: the abandonment of moral and religious restraints, the increase in sin, disease; the increase in infant mortality; and all the suffering which accompanies famine, disease, and immorality. We saw these things on every side. We saw nations prostrate, flat on their backs economically. We found it difficult even to get a telephone call through from London to many of our missions on the continent when we arrived. We could not even make a telephone call to Holland, let alone countries like Poland and Czechoslovakia, and other nations. Almost the only type of transportation available was that under the control of the military. But through the blessings of the Lord we were able within eight days to make our first trip to the continent, and from Paris made our journey into the various nations of Europe.

I think I shall never forget those first meetings with the Saints. They have suffered much, my brethren and sisters. We wondered just how they would receive us, what the reaction would be. Would

their hearts be filled with bitterness? Would there be hatred there? Would they have soured on the Church? I well remember our first meeting at Karlsruhe. After we had made visits through Belgium, Holland, and the Scandinavian countries, we went into occupied Germany. We finally found our way to the meeting place, a partially bombed-out building located in the interior of a block. The Saints had been in session for some two hours waiting for us, hoping that we would come because the word had reached them that we might be there for the conference. And then for the first time in my life I saw almost an entire audience in tears as we walked up onto the platform, and they realized that at last, after six or seven long years, representatives from Zion, as they put it, had finally come back to them. Then as the meeting closed, prolonged at their request, they insisted we go to the door and shake hands with each one of them as he left the bombed-out building. And we noted that many of them, after they had passed through the line went back and came through the second and third time, so happy were they to grasp our hands. As I looked into their upturned faces, pale, thin, many of these Saints dressed in rags, some of them barefooted, I could see the light of faith in their eyes as they bore testimony to the divinity of this great latter-day work, and expressed their gratitude for the blessings of the Lord.

That is what a testimony does. We saw it in many countries. I say there is no greater faith, to my knowledge, anywhere in the Church than we found among those good people in Europe.

#### SPIRIT OF FELLOWSHIP PREDOMINANT

Many interesting things happened as you can well imagine. Oftentimes our meeting rooms were in almost total darkness as we were forced to close the windows, filled with cardboard instead of glass, because of a rainstorm. But the Saints insisted that we go on with the meeting. Other times we would close a meeting, and then they would ask if we could not hold another before we sent them home—they were so happy to have the opportunity of meeting with us. I remember in Nuremberg that the people had waited two hours for us—we were delayed because of detours around bombed bridges and other things. Shortly after we arrived, the curfew rang; but they requested that we allow them to stay on; and after the meeting was over, they were forced to stay all night in the old partially bombed-out-schoolhouse, because of curfew restrictions. Words cannot adequately express the joy of the Saints for the first missionwide conference following the war in England, Holland, Sweden, and other countries.

We found that our members had carried on in a marvelous way. Their faith was strong, their devotion greater, and their loyalty unsurpassed. We found very little, if any, bitterness or despair. There was a spirit of fellowship and brotherhood which had extended from

one mission to the other, and as we traveled, the Saints asked us to take their greetings to their brothers and sisters in other countries although their nations had been at war only a few months before. Local missionaries had carried on during the war period. In some districts there had been more baptisms than during a comparable period prior to the war.

They had lived the standards of the Church. The Word of Wisdom has been a great blessing to them. Whereas many people, driven by the pangs of hunger, had had their desire for tobacco intensified and would trade their meager food allowance for more tobacco, the Saints traded their rations of tobacco for more food. Truly this revelation of over one hundred years ago is a great blessing to them.

#### SUFFERINGS OF THE SAINTS

They have suffered much, my brethren and sisters. You heard President Clark read a letter here on Friday from President Walter Stover in Berlin. You may think that is an isolated case. It is only one of hundreds, many of which are much worse than the one he referred to, because our Saints in some cases have suffered more than death. It is worse than death for a mother or a father to have to stand at the point of a gun while they witness their little thirteen and fourteen-year-old daughters being ravished by fiends in human form. Some of our Saints were forced to go through that.

Yes, they have been hungry; they have been cold. We saw many such families long before welfare supplies arrived in Europe. Thank God that the welfare supplies are there now!

Our local mission presidents have performed a marvelous work. The local leaders, district and branch presidents, have done yeoman service for which we are deeply grateful to them. The local people have rallied around and supported them in every way.

Probably the saddest part of our mission was with our refugees. These poor, unwanted souls, have been driven from their once happy homes to destinations unknown. They came with all their earthly possessions on their backs, but after organizing them into branches, calling them into meetings, they sang the songs of Zion with a fervor I am sure has never been surpassed. We visited some of their homes—their shacks—where as many as twenty-two people were living in one room—four complete families! And yet they knelt together in prayer night and morning and bore testimony to us regarding the blessings of the gospel.

#### THE WORK OF THE WELFARE PROGRAM IN EUROPE

Now, just a word about the welfare program. I bring to you, my brothers and sisters, the deep gratitude and thanksgiving of the Saints in Europe. The spirit of the welfare program was there long before we arrived. The Saints in various countries had sent help

to their less fortunate brothers and sisters in other nations. Welfare gardens had been planted. We found them among the bombed-out buildings. We ran on to many instances where following bombings, branches had joined together and pooled all their remaining supplies, food, clothing, and household articles, and turned them over to the priesthood for distribution according to need.

It was a great joy when the welfare supplies came through. It was also a great surprise to the military authorities and others to learn with what dispatch the supplies arrived from Zion, after arrangements were made, and the cable sent back to Zion, March 14, 1946, to start shipments. They could hardly believe that there was a Church in existence with a hundred storehouses well stocked, ready to dispatch supplies to the suffering people in Europe. You have heard figures regarding the quantities that have arrived—some fifty-one carloads. That means over two hundred European carloads, or approximately two thousand tons, and I am sure that if the cost of transporting it on the European end was considered, it would total well over three quarters of a million dollars. The bulk of that, of course, has gone to the countries in greatest distress, Germany and Austria, Holland, Norway, Belgium, with quantities going to many other countries according to need.

I have faced congregations of more than a thousand Latter-day Saints where it was estimated by the mission president that more than eighty percent of the total clothing worn was clothing from Zion, sent through the welfare program. My brethren and sisters, do you need any further evidence of the need for this program and the inspiration back of it? I wish you could have spent a few days with me in Europe during this past year. I tell you God is directing this program. It is inspired! Had it not been so, there would have been many, many hundreds more of our Latter-day Saints perish with hunger and die of cold because of the lack of simple food commodities and clothing.

#### THE WORK OF THE CHURCH PROGRESSING

Now the work is going forward in Europe. New buildings are being provided. Under the direction of the First Presidency, purchases have been made in Sweden, England, and Holland, of buildings and lots. New headquarters have been established and the work of the Lord is progressing. We have fine cooperation from the military authorities, from civic, business, and professional people. Our United States embassies have cooperated fully. The radio and the press have been friendly. And on the whole, with mission presidents now back in all of the missions, except the West German, and permission granted for a president to go there, with four hundred and fifty missionaries already called and assigned and one hundred others waiting for visas, the outlook is encouraging. Even in Germany and Austria, where missionaries have not been permitted to go in num-

bers, some seventy local missionaries are serving full time to carry on the great work.

Two distributions of welfare supplies have been made in all districts in Germany and in the East German Mission; a third distribution was made through purchases on the Swiss market before welfare supplies arrived. A third distribution is now being made in the western zones which comprise the West German Mission. In Holland and Norway the work is progressing equally well.

#### EUROPE IN HOPELESS STATE

While the outlook for the Church is favorable in Europe if peace can be maintained, certainly the outlook for the world at large is anything but encouraging. After two years, following the second world war in twenty-five years, the world is indeed in a sorry state. Once powerful nations in Europe, Asia, and the Orient are flat on their backs, industries broken, economies shattered, and their once happy people on starvation doles. A large part of the world is cold, hungry, and desperate. Millions without the gospel are without hope. Europe today is in the midst of one of the greatest ideological conflicts in recorded human history—whether government exists for the individual or the individual for the government. We feel it only vaguely here, but it is real. To me the threat of Godless communism is a stern reality, not only in Europe but also in blessed America.

#### THE GOSPEL THE ONLY HOPE FOR THE WORLD

The outlook for the world is not encouraging, but we know what the answer is. There is only one answer, and that is the gospel of Jesus Christ. Peace must come from the heart. Men's hearts must change, and righteousness must rule in the lives of the people of the world before peace can come. May God hasten the day. May the message of the restored gospel go forward in great force, by increasing numbers, that God's children may escape the calamities which are impending. I humbly pray in the name of Jesus Christ. Amen.

**President George Albert Smith:**

The brethren whose names we added to the list of the General Authorities by your vote today have not had an opportunity, perhaps, to get their breath, but we would be glad to have them tell us whether they are willing to serve, or not, and they may say anything else they have in their hearts. We shall ask Brother Henry D. Moyle to come to the stand.

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The Choir and congregation sang the hymn, "We Thank Thee, O God, for a Prophet," Hymn Book No. 152, L.D.S. Hymns No. 298.

## ELDER HENRY D. MOYLE

*Of the Council of the Twelve Apostles*

It goes without saying that we do in this Church what we are told. I have never understood that it was my privilege as a member of this Church, holding the priesthood, to say no. I have never had a desire in my heart to do anything other than that which the brethren direct. While I may feel as if some of the things that they have most recently asked me to do are beyond my power, nevertheless so far as my Heavenly Father will give me the power to act I shall do so, and all that I have and am belongs to my Heavenly Father. I had a grandfather who met with a very great disaster. All that he had was swept away by fire. His thoughts and his actions at the moment he was told of his loss have been on my mind for the past several minutes, and I must say I feel rather as he then felt:

... the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. (Job 1:21.)

I know that the Lord can take that away which he giveth, if we give him cause so to do; that we may be the recipients of his blessings today but to continue to be such recipients, we must be obedient to his laws and his commandments.

## OBEDIENCE TO PRESENT-DAY LEADERS REQUIRED

Brethren and sisters, my faith in this gospel is such that I do not confine my obedience alone to that which I find in the scriptures, but I believe that our obedience should be pledged, that of every one of us, to every word that comes from the mouths of the prophets and the representatives of our Heavenly Father here upon this earth. To me that which the Presidency of this Church have said and say now, is as much the law and the gospel as anything that has ever been said or written before for our guidance.

It is not the wisdom of the world as Paul says that is important to us; it is the power and the strength of the gospel: That your faith should not stand in the wisdom of men but in the power of God. (I Cor. 2:5.) If there is anything else in life that we can better afford to dedicate that which we have and are than to the work of the Lord, I do not know what that would be. Certainly it is not to be found in the world. I have had an exceptional opportunity, as I have told many of you in your quarterly conferences in our welfare work, to examine the minds and understand the reasoning and the philosophy and the weaknesses of the world in its counsels, and by comparison to see the strength and the certainty and the wisdom and the knowledge that come to the leaders and the councils of our Church from our Heavenly Father on high.

And so, with my heart full of gratitude and humility for this further opportunity to serve the people, I hope and pray that I may

be blessed in my ministry with the wisdom that comes from above, and never be tempted to rely upon that which comes from the world.

#### THE WISDOM OF THE WORLD INSUFFICIENT

I know that after eleven long years in this welfare work that if we had depended upon the wisdom of the world, and had let our people go as the world goes, the time is rapidly approaching when they would have no security. They would have no welfare, because the philosophies of men by which many of our people have been led astray will fail, whereas that which comes from the Lord will remain with us eternally.

I want to bear you my testimony that I know that this Church and this people are capable of taking care of their own; that there is no need for any of us to go beyond the confines of our own combined resources, to garner into the bishops' storehouses of this Church all that we need for ourselves, all that we need for our brethren and sisters in Europe, and I will go one step farther and say, all that we need for our neighbors, if we will but keep in close communion with the spirit of obedience and act under the direction of the leaders of Israel, here upon this earth and here upon this stand today.

#### A FERVENT TESTIMONY

I know that this is the gospel of Jesus Christ. I know that this group of men, before me in this audience, are in reality the representatives of the only group of men in the world made up, as they are, of all professions and coming from all walks of life, that is to say the priesthood of this Church, who can bear this same testimony—that they know that God lives and that Jesus is the Christ. You cannot go anywhere else in the world and find such a group of men able, ready, and willing so to testify. I have never in my life met a doctor or a lawyer or a business man of any other church or of any other denomination that had a testimony to bear concerning this most important knowledge of all, our knowledge as Latter-day Saints of the fulness of our gospel.

There has never been a question of a doubt in my mind that our Heavenly Father and his Son Jesus Christ appeared to Joseph Smith in the Sacred Grove. I have stood on that spot. I have heard the testimonies of the leaders of this Church borne there. I have felt with all the feeling there was within my being, that that was the Sacred Grove, and that that was where the gospel of Jesus Christ was again restored to mankind in this day and age. It shall be my hope and my desire that I shall ever be worthy in the sight of my Heavenly Father to retain the good will and the confidence and the love of these my brethren who have called me into their quorum and that I may be an honor and a credit to my family and my people and be able to spread the gospel of Jesus Christ and to bear this testimony throughout the world. I pray for this further blessing with the assistance of my Heavenly Father, in the name of Jesus. Amen.

**ELDER ELDRED G. SMITH***Patriarch to the Church***A TESTIMONY OF THE TRUTH**

I have been active all my life, and I don't think that there has been a time when I haven't had a testimony of the gospel. I know that this is the gospel of Jesus Christ. I am the sixth generation in this Church in this dispensation. If all my forefathers could be active members in the Church, as they were, I don't know why I should be one to find fault with it, or to question their testimonies as well as the testimony which bears within me. I know that this is the true gospel of Jesus Christ. However, I think that there are probably thousands of men in the Church who, if called by the proper authority, could come and fulfill any position in the Church, and the position to which I have been called is no exception. I believe and have always taught that the Lord's way is the best way and that he is guiding this Church. This is the Lord's Church, and he is directing it, and those who are called to positions are truly called of the Lord, and they are directing this Church as he wants it done, in spite of the fact that we all have our free agency.

**ADVICE OF MISSION PRESIDENT RECALLED**

While I was in the mission field in Germany, President Hugh J. Cannon said to us one time in a missionary testimony meeting, where only the missionaries were present:

The Lord uses the weak things in this life to accomplish his purposes. If you don't believe me just look around at yourselves, and the first chance you get, take a good look in a mirror.

That is still true, and I think I am just as weak today as I was then, and I am sure I am going to need the help of the Lord to fulfil this office to which I have been called. President Cannon also said to us at one time, "How much time do you waste in prayer?" If we are wasting our time, we are not praying. My appeal to you as the membership of this church is that you do not waste your time, and when you pray, pray! Remember the Authorities of the Church in that prayer, and include me with them, because I am going to need it.

May the Lord bless us all and help us all in our righteous endeavors and in all of our callings, is my prayer in the name of Jesus Christ. Amen.

**PRESIDENT GEORGE ALBERT SMITH**

I am sure the Lord has been good to us in these days of conference. It has been a happy experience. The brethren who have spoken to us have expressed themselves under the influence of the Spirit of our Heavenly Father. We have been entertained with the



most delightful music that could have been heard anywhere. The Tabernacle Choir today has rendered anthems and hymns that I am sure have uplifted our souls.

#### GROWTH OF CHURCH

As I have sat here and looked into the faces of the men and women present, I have seen those from many parts of the country, and I have shaken hands with people from nearly every section of the United States and from other parts of the world. Ours is no longer a Church of small number and limited boundary. Its membership may be found in almost all parts of the civilized world.

I am sure we are grateful to those who have sung for us and prayed for us, and to those who have given to us their testimonies. We who are here today are just a little handful of the membership of this great Church. I think we hardly realize the real power of this organization.

#### FIRST MEETING IN SALT LAKE VALLEY

We have said much about the coming of the pioneers. They were men and women of courage and fidelity. It is a strange thing: I have been thinking of them for the last few moments. Three of us who have talked to you in this audience today are descendants, grandsons as a matter of fact, of three of the men who talked in the first meeting ever held in this valley by the Latter-day Saints. I refer to Brother Benson, Brother Kimball and myself. Our grandfathers delivered the first addresses that were listened to in this valley following the arrival of the Pioneers. It may be of interest to you to know that President Young in speaking to the group, criticized one of those men because he planted some potatoes on the Sabbath day before he came to church.

There was a purpose in the coming of the pioneers. It was no small responsibility that President Young undertook when he led the people across the plains and into the valleys of these mountains. The Lord had opened the way and prepared the time, and the result was that they came and planted their crops, which matured sufficiently to be used for seed. But for the coming of the Donner-Reed Party the year before, they would probably have been weeks longer arriving in this valley, and it would have been too late for planting. Truly "God moves in a mysterious way, his wonders to perform."

Later when the pioneers were desperate because of the destruction of their crops by the crickets, they went to the Lord as their only hope. Then the sea gulls came and devoured the crickets and saved the crops.

All these stories are not new or strange to you people. Most of you here have heard them before. I recall that a hundred years ago now our people were camped on the banks of the Missouri River in an Indian country, expatriated from their own homes, deprived

of that which they had earned and accumulated, and willing to come into this western land and leave everything behind rather than surrender their faith. I wonder if we were put to the test whether or not we would be as courageous as they were.

#### PROGRAM OF CONSERVATION

Reference has been made to the necessity of increasing our holdings of food, clothing, bedding, etc. We, the group that dwells here in the tops of these mountains, will not need the increase very much, unless something happens that we do not know of now, but it was the advice of those early pioneers under President Young to keep a year's foodstuffs on hand, so that if anybody did lose his crops, he could carry over until the next season.

It was a very severe test of faith, I am sure, to some of our people, when the President of the United States and those associated with him decreed that we should destroy our food, and that we should kill our animals, and then to have the Church leadership say: "We will build granaries; we will grow more food; we will increase our herds and our flocks; we will not destroy what this world will soon need so much."

The result was that when the war was finished, we had plenty. Not only did we have plenty in our granaries, but we had also given the surplus to bless the needy. In our root cellars and on our farms and ranges, we had sufficient that from that time until the present, carload after carload has been sent off to our brothers and sisters in other lands, and we have not missed one bushel of wheat, one pound of meat. Nor have we missed one quart of fruit or vegetables that has been canned and sent over there. I want to say that as we have given to the poor, we have but lent to the Lord. And so we ourselves today are in greater comfort than many people in different parts of the United States and other parts of the world who have not given to help those who are in distress.

I am sure the Lord loves those humble, faithful souls who are willing to reach out and touch those who are in need whether it be with food or clothing or bedding or kindness because that is a part of the gospel of Jesus Christ.

#### LATTER-DAY SAINTS KNOWN FOR GOOD

Today people of all the world know of the Latter-day Saints. They know the record we have made, and they know the truth about us now as they never have before. The result is that our neighbors and friends of other faiths who come to see us look from a different viewpoint, see what we are accomplishing, and go away to become missionaries for the cause of the Master. I wish you could see several letters that have come to me in the last few days from people not members of the Church, and telegrams from some of the most prom-

inent men in our nation, men of affairs, wishing me well as President of the Church, wishing the Church well for what we are doing to bless our kind, and encouraging us to go forward.

We have over three thousand missionaries in the world and many of them will be led to homes which before were closed but will now be open to hear their testimonies. It is our responsibility to carry the message of the gospel not only to the civilized world but also to those who are not considered to be so civilized. All this has been made possible because the Lord in his wisdom saw the necessity of giving us a nation in which we could thrive. In no other nation under heaven could the Church have been organized and gone forward as we have in this nation. The founding of the United States was not an accident. The giving to us of the Constitution of the United States was not an accident. Our Heavenly Father knew what would be needed, and so he paved the way to give us the Constitution. It came under the influence of prayer, and he guided those who framed that wonderful document.

#### BLESSINGS OF DEMOCRACY

I hope that the membership of this Church will not be deceived into thinking that other plans, other forms of government, other systems of direction whatsoever, are desirable. I want to say to you without any hesitation that no form of government in the world can be compared favorably with the government God gave to us. This is his plan. Then after giving us our civil government, preparing the way for governing ourselves, if you will, he organized the Church and gave it the name of his Beloved Son, and then directed that we share that information with all his children. What a commission, a divine commission!

The Lord says that he is a slothful servant who waits to be commanded in all things. (See D. & C. 58: 26.) When we see all around us the need for living as well as teaching the gospel, it is our duty to set the example. We ought not to be waiting for other people to take the initiative; it should be our responsibility to go forward. Everything that is praiseworthy, everything in civil life, or in religious life that is necessary to make the people happy will come to us as a part of the gospel of Jesus Christ, our Lord. This is his Church; we are his people if we are faithful. I want to say that this Church will continue to grow and expand, and instead of approximately a million souls as we have now, if we shall do our duty, the membership of this Church will continue to increase, and the good men and women, those who are seeking God, will get the inspiration and accept the truth as some of your forebears did.

#### STORY OF AUSTIN FAMILY

I would like to tell you the story of the family of a man sitting in this audience today, that of the Austin family. They wanted to come to Zion, but they did not have the means. The father was not

sure they could make it. He was working in the coal mines in England. However, the mother received the inspiration and said: "We must get ready to go to Zion." When the husband indicated that he did not think it was possible, she paid no attention. She secured boxes and began to make and repair the children's clothing which she put in the boxes. The husband saw the preparations, and yet he could not see how there was any chance for them to go. They had only food enough and barely enough clothing to keep them comfortable.

One day, about two weeks, as I remember it, before a boat was to sail, a good woman came into the home of this family and said, "Sister Austin, we have been preparing to go with this boat. We have our reservations; we have our money, but sickness has come into our family, and it is necessary for us to stay. Would you like to use this money and take your family to America? Then you can send the money back after you get over there."

Talk about a miracle, with money as scarce as it was in those days! The result was that the Austin family came to this country, and it has been a blessing to the Church that they came. God opened the way.

#### IMPORTANCE OF TRAINING CHILDREN

There are dozens and dozens of such instances, hundreds of them if we had time to check on them and repeat them. What a wonderful thing it is to know that we can, if we will, hold our Heavenly Father's hand and be guided by him. No other people in the world have the assurance that this group of people has. If we do our duty, even our children may have that faith, as a result of the training in our homes that prepares them for the struggle of life. We may desire the wealth of the world, but the most important treasures that we have are the sons and daughters that God sends to our homes. I want to say to the Latter-day Saints one of the responsibilities of every married couple is to rear a family to the honor and glory of God. Those who follow the customs and habits of the world in preference to that blessing will some day find that all the things they have struggled for are wasted away like ashes, while those who have reared their families to honor God and keep his commandments will find their treasures not altogether here upon earth in mortality, but they will have their treasures when the celestial kingdom shall be organized on this earth, and those treasures will be their sons and daughters and descendants to the latest generation. That is what the Lord says. Fathers and mothers, teach your sons and your daughters the necessity of virtue. Do not leave it to somebody else. Do not take it for granted that they understand, but in their tender years explain to them the purpose of life and guide them that they may feel that it is a blessing from the Lord to be members of the Church and to be sons and daughters of the Living God.

## APPALLING DIVORCE RATE

The divorce rate of our country is appalling, and many of those, who, within the last few years, have hastened into marriage are dissolving those ties. They are sowing the seeds of sorrow that will continue with them a long time. They have not been willing to work it out in patience and take their chances that all will be well.

## HARD TIMES

I remember what one sister in Idaho said a number of years ago when people were complaining about hard times. I had asked if there was anybody in attendance at the meeting eighty years of age and was told, "Yes, there is one woman here that is over eighty."

I said, "Call her to the stand, and let us hear her testimony."

She said: "You make me sick, talking about hard times. Why you have more food and everything else than you need here; a few families possess more than we had in this whole valley when I first came. When we came in, we had a span of horses and a wagon and a cow and the only encumbrances I had were my baby and my husband. (She meant companions.)

Of course that provoked a great deal of merriment in that group. She was not taking much stock in her husband if she meant what she said. Then she continued, "We worked; we did teamwork. We worked outdoors and indoors. We did everything we could to conserve our energies and conserve our means, and see what this valley has produced now. Talk about hard times!"

It was interesting to hear that dear old soul scold that great congregation of people who thought they were having a hard time.

We may have hard times, brothers, and sisters, but we can be prepared for them, if we think of the seven years of plenty and the seven years of famine in the days of Pharaoh and plan as they did. Such conditions may come again. We do not know, but we do know that in the early days of the Church the Presidency and leadership of the Church advised the people to store sufficient food to meet an emergency. The result has been that since the people got thoroughly settled here and farms began producing, and herds and flocks increasing, there has been no real necessity for anybody to suffer for food.

## CHURCH MEMBERSHIP TO BE PRIZED

This is God's work. This is the Church of the Lamb of God. He has offered us eternal membership in it, and O my brethren and sisters, I plead with everyone of you to prize that membership and retain it by reason of righteousness, and that there will never come a time when you will find yourselves in the dark and groping your way, uncertain as to what it all means. I would like to say to you before closing that this work is a joyous work. It will bring peace and happiness that nothing else can bring if we will do our part. We

will be loved by our neighbors and our friends, many of them not associated with us, if they see our virtues, and if we will develop those virtues as the Lord intends we should.

Think today of this great organ and Tabernacle Choir singing to the world all during the war, and giving their time, day by day, week in and week out, to sing for us and for our neighbors and friends everywhere. How the Lord has magnified them and held them up to the admiration of mankind!

This is the Lord's work. You cannot find anything else like it. The city we live in was a desert a hundred years ago. Today it is the one city in all the world whose streets originally were made wide enough to be useful for the automobile. I think that those who came in that early day never dreamed of an automobile, but when they laid the city out, they laid it out wide enough so that if people will be careful, there is plenty of room to drive four cars abreast in our streets, do our parking, and get along without any difficulty.

This desert has been made to blossom as a great forest. I have taken people up on the hills and had them look over the valley, and they have said, "We heard this was a desert country. Why, you cannot see the houses for the trees." It is a beautiful valley. The Lord sends us the early storms and the late storms and stores our mountains with snow so that we are sure, year by year, of the blessing of moisture that we so much need to mature our crops and enjoy this once desert land.

#### OBEDIENCE BRINGS BLESSINGS

There are so many things that we might talk about if there were time. I want to say to you that every blessing we enjoy is the result of keeping the commandments of God. Every blessing we desire we must obtain on those same terms. So today I witness to you that we have a Heavenly Father—I know that he lives. I know that Jesus was the Christ, his Beloved Son, who gave his mortal life that we might have eternal life. He came to this country twice, once to the Nephites, and later in the days of Joseph Smith. The Father and the Son came in that latter instance to see that the way was opened for the dissemination of his gospel. He has called us to bear the priesthood and carry the gospel message as missionaries to the various parts of the world, and in return for that he has promised us eternal life in his celestial kingdom. Joseph Smith and Hyrum Smith gave their lives as a testimony to the world of the truthfulness of this work.

You have voted today for two men in this audience who are the descendants of Hyrum Smith, the martyr. God has blessed that family all down through the years, and if they will be faithful, he will continue to bless them, and nobody but themselves can take their blessings from them. You do not have to belong to that family, but each of you has the same promise if you will seek first, not last, the kingdom of God and his righteousness. He has promised every-

thing else. What more do you want? But all is conditioned on our willingness to honor him and keep his commandments.

#### TESTIMONY

Joseph was a prophet who gave his life for the cause. Hyrum was a patriarch who gave his life, and many others have given their lives also for the gospel of Jesus Christ. This is the Lord's work; his authority is deposited with this Church, and nowhere else in, all the world except with the Church. Knowing that, I am happy to be here with you. I am delighted to be able to worship with you in this house that is sacred to us all. I pray that when we go from here, each of us will return to our homes with a renewed determination that we will be worthy of him who gives us all our blessings, that we will be worthy of one another as we live together in our homes, sanctified by the righteousness of our lives.

This is God's work, and I bear you my witness of it, in the name of Jesus Christ our Lord. Amen.

Singing by the Tabernacle Choir: "Hosannah," by Jones.

Elder Willard C. Stolworthy, President of the Young Stake, offered the benediction.

Conference adjourned.

#### President George Albert Smith:

I have been asked to read this notice: "Please announce the meeting of The Message of the Ages pageant choir which was scheduled for the Assembly Hall at 4:30 p.m. today will be held in the 17th Ward at that hour. [That means a block and a half north and a block and a half west from where we are now.] This is to make way for the Scandinavian Conference in the Assembly Hall."

I want to tell you that if any people should have a place in which to hold their meetings in the Church of Jesus Christ of Latter-day Saints, it is the Scandinavians. They have been the salt of the earth and the substance that has built this country, in very large measure.

In conclusion, the Tabernacle Choir will sing "Hosannah" and the closing prayer will be offered by President Willard C. Stolworthy of the Young Stake.

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The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday sessions and presented musical numbers at those meetings. J. Spencer Cornwall and Richard P. Condie directed the singing of the Choir.

The Relief Society Singing Mothers of the Salt Lake and Central

*Sunday, April 6**Third Day*

Utah Regions, Florence Jepperson Madsen, Director, furnished musical numbers at the Friday morning and afternoon sessions.

The Brigham Young University Mixed Chorus, with Elder Franklin Madsen conducting, was present and rendered numbers at the Saturday morning and afternoon sessions.

The music of the *Tabernacle Choir and Organ Broadcast*, Sunday morning 9:30 to 10:00, as also the music for the *Church of the Air* broadcast, was directed by J. Spencer Cornwall, Alexander Schreiner was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,  
Clerk of the Conference.



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OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*October 3, 4 and 5, 1947*

With Report of Discourses



Published by the  
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# The One Hundred Eighteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Eighteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 3, 4, and 5, 1947.

General Sessions of the Conference were held at 10 a.m. and 2 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting convened Saturday evening at 7:00.

The full services of each of the sessions were broadcast over KSL, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, and KJAM at Vernal, and over KTYL at Mesa by transcription.

President George Albert Smith was present and presided at each of the sessions. He also conducted the services Sunday morning, Saturday afternoon and Sunday afternoon. President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services Friday afternoon and Sunday morning; and President David O. McKay, Second Counselor in the First Presidency, conducted the services at the Saturday morning session.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

*The Council of the Twelve Apostles:* George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, and Henry D. Moyle.

*Patriarch to the Church:* Eldred G. Smith.

*Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young.\*

*The First Council of Seventy:* Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, \*\*, Milton R. Hunter, and Bruce R. McConkie.

*The Presiding Bishopric:* LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

## OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, assistant.

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\*Elder Alma Sonne was in Europe, presiding over the European Mission.

\*\*Elder Seymour Dilworth Young was absent, presiding over the New England Mission.

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*Members of the General Welfare Committee, Church Welfare Program.*

*Members of the Church Board of Education, Commissioner of Education, and Seminary Supervisor.*

*Presidents of Stakes and their Counselors, Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General Stake and Ward officers of Auxiliary Associations, from all parts of the Church.*

## FIRST DAY

### MORNING MEETING

The opening session of the Conference was held Friday morning, October 3, at 10 o'clock, with President George Albert Smith presiding and conducting the meeting.

The building, auditorium and galleries, was fully occupied, every available seat being taken.

#### President George Albert Smith:

We are happy to see you all here this morning and hope that you are comfortable in your seats and that everybody can obtain seats. It is a glorious morning to begin our conference, and I am sure we have everything to be grateful for in this wonderful world.

This is the opening session of the 118th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this morning all the General Authorities of the Church except Elder Alma Sonne, who is in Europe in charge of the European Mission, and President S. Dilworth Young, President of the New England Mission.

Elder Joseph Anderson is the Clerk of the Conference.

This full service will be broadcast over Station KSL, Salt Lake City, as will also the services this afternoon beginning at 2:00 p.m.; likewise the services tomorrow at 10:00 a.m. and 2:00 p.m.; likewise the services on Sunday at 10:00 a.m. and 2:00 p.m. By arrangement with KSL these same sessions will be broadcast over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, and KJAM at Vernal, and over KTYL at Mesa by transcription.

Any messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The Choir singing during today's sessions will be by the Relief Society Singing Mothers from the Central Utah Region. Sister

Florence Jepperson Madsen is the conductor; Elder Frank W. Asper, the organist.

The first song will be:

"The Heavens Resound"—(Beethoven).

The opening prayer will be offered by President Israel Hoyt Chamberlain of the Kanab Stake, Kanab, Utah.

(Singing by the Singing Mothers—"The Heavens Resound.")

The opening prayer was offered by President Israel Hoyt Chamberlain, Kanab Stake.

Selection by the Singing Mothers, "O Savior Hear Me"—(Gluck).

## PRESIDENT GEORGE ALBERT SMITH

I am very grateful this morning to be able to be here at this session of the conference. It seems incredible that there could be so much quiet and peace and comfort, yes, luxury, in this part of the world today, while in many other parts of the world people are suffering for the necessities of life, and there appears to be no hope of peace in those sections, in fact, in any section, for a long time.

We are met this morning in worship. I see in the audience, to-day, prominent officials of the state, our educational institutions, missionary representatives, and people from all parts of the Church. I think I should mention this morning that we have here with us the grandson of a great friend of the Church in early days, Colonel Thomas L. Kane, who offered his life that he might preserve the people in this valley, and the Lord preserved him to do his work, and he returned home safely. Today we feel grateful that his grandson is here. We hope that he will enjoy being with the people for whom his grandfather sacrificed so much.

It was eighty-nine years ago that Colonel Kane visited here, but one hundred years ago the first general conference was held in this valley. I think you would like to know just about what happened.

### EVENTS OF 100 YEARS AGO

The conference meetings began on Sunday, October 3, and continued until Friday, October 8. During that period the weather in Salt Lake City was warm. Brigham Young was sustained as President of the whole Church. The Twelve Apostles were sustained with the exception of Lyman Wight, who was left until he came in person, which he did not do. An epistle from the Twelve was read by Parley P. Pratt and accepted by the Saints. Charles C. Rich and John Young were elected counselors to President John Smith; Father John Smith, who was my great-grandfather, was sustained as president of the Salt Lake Stake of Zion, and as patriarch to the Church.

It does not seem possible that we are talking about a hundred years ago. At that time Henry G. Sherwood, Thomas Grover, Levi

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Jackman, John Murdock, Daniel Spencer, Lewis Abbott, Ira Eldredge, Edson Whipple, Shadrach Roundy, John Vance, Willard Snow, and Abram O. Smoot were elected members of the high council. Charles C. Rich was also elected chief military commander. Albert Carrington was elected clerk, historian and deputy postmaster for the city. John Van Cott was elected marshall of the city—all this was one hundred years ago!

Several companies of emigrating Saints arrived in Salt Lake City on Monday, October 4. The presidency of the stake and the high council met in Great Salt Lake City for the first time at 7 p.m., at which meeting they considered the advisability of building mills on City Creek and on Mill Creek.

On Tuesday the presidency of the stake and the high council met at 9 a.m. and appointed a committee to lay out farming land. The city had been surveyed, and they were now getting ready to move out a little farther. Other companies of pioneers arrived in Salt Lake City on this date.

The presidency of the stake and high council met on October 6, and appointed a committee to see that the fort had proper gates made for it. Also Henry G. Sherwood was continuing his survey.

Nancy Rich, mother of Charles C. Rich, was buried beside the grave of Caroline Grant, a short distance southeast of the Fort, which was out in the southwest part of the city.

The last families of emigrating Saints arrived in Salt Lake City on Friday, October 8. There were about two thousand people in the valley at this time.

I thought that this might bring to your minds some things that would be of interest to you. It is wonderful to think that this marvelous land we live in, then desert, now is as the garden of the Lord, and to realize that our Heavenly Father preserved the people and opened the way for them to multiply and increase until today we have here in this valley every comfort, every convenience, almost every blessing that you can think of which is enjoyed in any part of the world.

#### WALKING STICK OF THOMAS L. KANE

In view of the visit here of the Honorable E. Kent Kane, the grandson of Colonel Thomas L. Kane, I brought with me this walking stick which I hold in my hand. It was given to my great-grandfather, John Smith, by Colonel Kane as a result of their friendship. They were great friends before either came to Salt Lake Valley, having become acquainted during the exodus of our people from Nauvoo. This walking stick was handed down from John Smith, to George A. Smith, my grandfather, then to John Henry Smith, my father, and then it came to me and has been passed down to my son, George Albert Smith, IV.

I thought it might be of interest to go back into that history, particularly in view of the fact that we are honored by the presence of the grandson of the man who gave this cane. It came from the hickory grove at the Old Hermitage near Nashville. It was given



by Andrew Jackson, the man who became president of the United States, and who owned the Hermitage and lived there, to Thomas L. Kane, and he passed it to John Smith who became the first president of the stake in this valley.

Today, instead of having only two thousand members of the Church in this valley, we have more than four thousand missionaries of the Church in the world who are sharing the gospel of Jesus Christ with the children of men—the largest number that have ever been in the world at any one time.

#### TEMPLE SQUARE

Hundreds of incidents could be narrated here, if there were time, that would be of interest to this particular audience. Today we are met in the great Tabernacle that is known the world over because from this building each week for more than seventeen years has gone a broadcast by the Tabernacle Choir and the great organ which has been carried to nearly all parts of the civilized world. This Tabernacle, of course, a hundred years ago had not been thought of. Since that time on this block we have the Tabernacle which holds 10,000 people and is one of the most delightful places in the world to meet in; we have the great temple; we have the Bureau of Information; we have the little old log cabin that used to be over on First North Street, and the Assembly Hall, all in this ten acre square. And I call your attention to the fact that the square is adorned, not only by these buildings, but by monuments and markers in honor of those who have passed on, and is beautified by gardens of flowers, and shrubs, and trees. It is one of the most attractive squares in all the world.

#### RELIEF FOR EUROPEAN SAINTS

Word comes from our people in Europe. In many cases they are still having difficult times, but they are faithful, in the main, to God and the Church, and the messages that they send us from time to time in expressing gratitude for food, clothing, and bedding we have sent them warm our hearts.

It may be of interest to you to know that since World War II closed, more than seventy-five major carloads of food and clothing and bedding have been shipped across the sea to those needy people over there, without any expense to them whatsoever.

#### VISIT TO PRESIDENT TRUMAN

When the war was over, I went representing the Church, to see the president of the United States. When I called on him, he received me very graciously—I had met him before—and I said: "I have just come to ascertain from you, Mr. President, what your attitude will be if the Latter-day Saints are prepared to ship food and clothing and bedding to Europe."

He smiled and looked at me, and said: "Well, what do you want to ship it over there for? Their money isn't any good."

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I said: "We don't want their money." He looked at me and asked: "You don't mean you are going to give it to them?"

I said: "Of course, we would give it to them. They are our brothers and sisters and are in distress. God has blessed us with a surplus, and we will be glad to send it if we can have the co-operation of the government."

He said: "You are on the right track," and added, "we will be glad to help you in any way we can."

I have thought of that a good many times. After we had sat there a moment or two, he said again: "How long will it take you to get this ready?"

I said: "It's all ready."

The government you remember had been destroying food and refusing to plant grain during the war, so I said to him:

"Mr. President, while the administration at Washington were advising the destroying of food, we were building elevators and filling them with grain, and increasing our flocks and our herds, and now what we need is the cars and the ships in order to send considerable food, clothing and bedding to the people of Europe who are in distress. We have an organization in the Church that has over two thousand homemade quilts ready."

The group that sang for you this morning, the Singing Mothers of the Relief Society, represent that organization. They had two thousand quilts made by their own hands ready to ship. The result was that many people received warm clothing and bedding and food without any delay. Just as fast as we could get cars and ships, we had what was necessary to send to Europe.

#### ACCOMPLISHMENTS OF THE LAST CENTURY

Now, we couldn't have done that a hundred years ago. We were seeking food ourselves. Our people in this valley then were digging thistle and sego roots for food, and they were utilizing every means possible to get food to keep the soul and body together. In a hundred years the desert has been made to blossom as the rose. In a hundred years the gospel has been preached to almost all nations of the earth where it would be received. In a hundred years the people have been gathered from the various nations and have come here to Zion, and have settled and made homes. In Utah and Idaho, Nevada, Wyoming, Colorado, Arizona, Montana, California, and Oregon, the state of Washington and western Canada we have congregations as large as this that can be gathered together—members of the Church of Jesus Christ of Latter-day Saints who have reason to thank God for the gospel of Jesus Christ revealed in this latter-day, for without it there could have been no such a settlement, no such a gathering as has been made by the people in this great western land.

So this morning, brothers and sisters, we have much to be grateful for. Thanksgiving should fill our hearts. Here we are in this house that has been utilized now many, many years. I was in it my-

self in 1875; I was a little child then and used to play around here on the great stones that were piled on this block when the temple was being built. Now they all have been finished and laid in place. The great organ was constructed and there have been hundreds of thousands of people worship God in this building under the influence of the spirit of our Heavenly Father.

### THE HANDCART PIONEERS

Just north of this building a monument is being completed this morning to the emigrants who came into Salt Lake Valley, bringing all their earthly possessions in handcarts which were pushed and pulled by members of the family. They walked approximately one thousand five hundred miles, coming from Iowa City, Iowa, to this place, and they suffered untold hardships along the way. More than two hundred of them died on the way due to hunger, cold, and exhaustion, but their associates continued to arrive here eventually to make their homes.

Now, think what has happened. That same trip can be made from Iowa City into the valley of the Great Salt Lake in comfort, having your meals en route prepared for you as you come flying through the air overlooking the country, and in seven hours the trip is completed. When the handcart people came, it took weary months of time as it did with the ox team. Now we have the railways with their fast trains; we have the automobile; we have the airplane, and in addition to that we have that wonderful device, the radio, over which the Tabernacle choir and organ have been singing to the world from this building each Sabbath day for seventeen years, and by means of which people all over the country are listening in to this service today, hearing it probably just as plain in their own homes and in their churches as if they were present with us. Surely, a marvelous work and a wonder has been brought into the world.

The scripture has been fulfilled, and today we humble members of the Church, men and women who enjoy almost every comfort that can be desired, all the necessities at any rate, assemble in the house of the Lord this morning. Here in quiet we commune together; we listen to the strains of music; we offer prayers of thanksgiving and gratitude to our Heavenly Father; we listen to sermons that are delivered by men who have had experience in the world—everyone of them has been a missionary in some form or another.

### THE INSPIRATION IN WORSHIP

That reminds me of an incident that happened a long time ago. A Holland brother by the name of Folkers was living with his wife at my place, and they could not speak or understand the English language. He used to go to the fast meetings, and when the other people talked, he could not understand what they said. When they finished, he would get up and talk, and we could not understand him. One day I asked him, "Why do you go to the English-speaking ser-

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First Day

vices? You cannot understand." It took me sometime to make him understand what I wanted to know. Finally he smiled and said: "It is not what you hear that makes you happy; nor what you see that makes you happy; it is what you feel, and I can feel just as well as anybody." And that is the thing I wanted to impress upon you this morning. In this house, dedicated to the worship of our Heavenly Father, we not only can hear and see, but we can also feel the inspiration of the hour and have our faith increased and our spiritual strength renewed, not as a great group of strangers but as real brothers and sisters, children of the Living God. We can be here together and surely have thanksgiving in our hearts to our Heavenly Father for the many, many blessings extended to us and the opportunities and privileges that are ours.

### THANKSGIVING FOR BLESSINGS

Now, brothers and sisters, you have come here to wait upon the Lord, forget the problems on the outside as far as you can and

Count your many blessings, name them one by one,  
And it will surprise you, what the Lord has done.

We who are here as the descendants of those who came a hundred years ago to this valley can see the hand of the Lord has been over the people. He has blessed us as few people in the world have ever been blessed, and surely there will be in our hearts a feeling of gratitude and thanksgiving to him who is the Author of our being for all the blessings he has bestowed upon us.

I am so happy this morning to see Aunt Augusta Grant here. She has been coming to these conferences ever since she was able, and here in her later years she sits in our midst representing a great family and bringing to our minds the fact that her husband not very long ago stood where I am standing, delivering the message that the Lord had for us through him. Then when his work was completed, he was permitted to go to paradise.

May the Lord add his blessings. I pray that his Spirit may be in our hearts and in our homes, that we may have love for our fellow men wherever they may be, that we may sincerely desire to share the only message that will bring peace to the world, the gospel of Jesus Christ, with our Father's other children, with the hope that enough of them will understand it and make it their own that war may be at least withheld for some time and that we may go on happily serving our Heavenly Father.

I bear you my testimony this morning that I know that God lives; I know that Jesus is the Christ; I know that Joseph Smith was his prophet, and I pray that all of us may have that assurance and so adjust our lives that when the time comes for us to go hence we shall find our reward is that of an inheritance in the celestial kingdom in the companionship of those we love, to be with them forever, and I pray that it may be so, in the name of Jesus Christ, our Lord. Amen.



## ELDER OSCAR A. KIRKHAM

*Of the First Council of the Seventy*

I trust that I may enjoy the blessings of the Spirit of the Lord.

## BOY SCOUT JAMBOREE

On July 15 of this year, at the request of the national organization of the Boy Scouts of America, and with the co-operation of the First Presidency of the Church, I was invited to go with a representation of the youth of America to the Old World. This was my seventh opportunity to go to Europe; five of these trips have been with the Boy Scouts of America. This time there were boys from every state in the Union and from Alaska. It was truly a great occasion. I trust that I may enjoy the blessing of memory and of the spirit of the occasion so that for these few moments I may interpret to you one or two of the highlights of this great event.

This Church has ever been deeply interested in youth. In its beginning God put full trust in a boy, and he became the leader of this dispensation. It was young men, largely, who fought their way into the beginnings of this great western land. We must be deeply concerned with youth. Our hope lies here. The after years of life set us so fast in habits. If but one generation would truly devote itself to the oncoming generation and give of itself to the youth of the land, what great things might be wrought!

## IMPRESSIVE SIGHTS OF OLD WORLD

The government of the United States was deeply interested in this adventure. They chartered one of our transport ships for our use, for both going and coming. When we arrived in the Old World, the lads had been built in morale and spirit for a great occasion. At Camp Kilmer, New Jersey, we rallied before departing on a great open field, and there the Catholic father, the Jewish rabbi, the Lutheran minister, the Presbyterian minister, the Methodist minister, the Mormon elder united. We prayed for God to be with us to help us and bless us. We didn't want to go boastfully; we wanted to go humbly; we wanted to help and be friendly. We started our journey, and after a few days were in the midst of interesting experiences. One morning I heard boys about the ship at four o'clock; they were seeing for the first time the white cliffs of Dover. We sailed on up the channel passing Dunkirk. We were deeply impressed to note when the word *Dunkirk* was spoken, these thousand lads fell into silence. They had read the papers; they had read the magazines; they had heard the radio. Great hulks of ships still are protruding from the waters. This told the story of Great Britain on her knees, the onrush of the foe, the inspiration of that great Britisher, Churchill, who gave the people so much faith and so much hope.

Then we went on through Holland and Belgium, deeply impressed by every step we took. In Antwerp the mayor spoke to our boys in grateful appreciation. He said:

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There would have been no Antwerp if your fathers and your brothers had not come.

We went on through France. And overnight a city arose on a great old French estate; thirty-two thousand boys, in a drizzling rain pitched their tents! They were from thirty-eight different nations.

### WELCOME IN FRANCE

Early in the morning we heard the singing of the "Jamboree" sung for the first time by a lovely chorus of French lads. It was inspiring. All through the trees and across the old French meadow, it came to us by radio. We knew we were now in France. Soon we heard the voice of a nation through its youth saying to us,

We're happy you're here, all you fellows—black, red, brown, yellow, white, from all over the world with all your different languages—we're glad you've come.

Men of France were saying in their hearts,

Here is our hope. We've been fought and destroyed. Here lies our one hope—the youth of France must be saved.

They made a tremendous effort to have us come. They did everything they could for us and then more, to have the youth of the world come when they felt so sick at heart. This was deeply appreciated.

Many men in France have lost faith. They are bewildered. They are confused. Mothers were standing in doorways with small, poorly-fed children clinging to them as we went by. They wonder what tomorrow will bring, while men talk and argue about their destiny.

### REASONS FOR ATTENDING JAMBOREE

At the jamboree I went about among our men and asked them this question: "What was it that impelled you to come over here?" There were eighty-nine American men. We sat down on the old logs, we sat in tents, we talked intimately and thoughtfully with each other.

I want to read the answers to you, for as soon as I had the opportunity I wrote the answers they gave. I will read a number of them. They deeply impressed me. They challenge our thinking. Here is what the American men said:

1. I want the United States to be better understood. Some of the people over here in Europe are saying all that the Americans want is gold.

2. I am an assistant scoutmaster. I belong to the league of frightened men. I was at Bikini. I know what the atomic bomb can do. Our hope lies in the youth of the world. Scouting is not talk but action for peace.

3. There were 300,000 United States men killed in World War II. Among them was my brother. I don't want him to have died in vain. I believe I can help through scouting. Other programs seem so complex. This is simple and effective.

4. I came to America, a poor Russian-Jewish boy. I have received so much. I want to tell my friends here in Europe the truth about America. That's one reason why I came.

Toward the end of the jamboree I asked one of our successful leaders, "And why are you here?" He answered:

5. Oscar, I've seen scouting change the lives of boys for good. I have been inspired by it. I'm here to get more inspiration and help. We have some real problems in our country. On my way to the ship in America I saw from the train window the sign, "We Do Not Serve Colored Trade." I've broken bread with colored boys and men here from different countries. They are fine fellows. I have been deeply impressed.

In Belgium I saw a group of American-Jewish boys standing at a grave with bowed heads while the rabbi said a prayer. It made me feel humble, yet proud. I must work more, have greater faith in men and boys.

6. The world is spiritually ill. Religion is ill. The world is breaking down. Scouting has an answer, I believe, and I want to find out how it is influencing the boys of other countries.

7. I brought my boy with me. I am a G.I. I flew many times over Europe. I helped to wreck the world. I told my son on shipboard he must help to build it back again. We are talking it over. My son is very hopeful.

8. I am a minister and a scoutmaster of thirty-two of these Scouts. I want to know whether scouting helps build a Christian life. The sincere love of our American boys for the boys of other nations and their personal devotions greatly impress me.

Finally one of my intimate friends said:

9. When I received the last letter from my boy, he was fighting from the ruins of a French home. "It is hell here, Dad," he wrote. "The next few hours may decide everything!" I am going to see his grave. I want to be as near as possible to him again. I want him to know I am working for the ideals for which he gave his life.

Brethren and sisters, scouting is not a cure-all, but it is as its great founder said: "We want to make boys healthy, happy, and helpful." The gospel of Jesus Christ, the plan of God unto salvation is the answer. May we humbly live it; may we help youth to its great future.

The world will adjust itself when the Lord's plans are duly unfolded. God help us and bless us, I humbly pray in the name of Jesus Christ. Amen.

**President George Albert Smith:**

President Oscar A. Kirkham of the First Council of the Seventy has just spoken to us. I may say that he was Morale Officer for the United States in this last world Scout Jamboree as well as all the others that have been held since Scouting began.

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The Relief Society Mothers and the congregation sang the hymn, "We Thank Thee, O God, For a Prophet."

## PRESIDENT LEVI EDGAR YOUNG

*Of the First Council of the Seventy*

This large group of people assembled to worship our Lord and to give thanks for our blessings is a beautiful lesson of the meaning of life. You come up to this house of God obedient to the call. It is obedience that leads us to the knowledge and love of God, and we conceive God's decrees as eternal truths. It gives us renewed faith and, says Sholem Asch:

It is faith and not wisdom which carrieth the key to the kingdom of heaven.

## CONTRIBUTIONS TO PEACE

Among the many questions that we have been asked to answer at the State Capitol through the Utah State Historical Society is one that I know will impress you, and one, too, we have tried to answer properly, though briefly. It is a question of great importance. It is:

What contribution has the Latter-day Saint Church made to this darkened world, with the other Christian churches to bring peace to the world?

As we listen to the Singing Mothers of the Relief Society we recall something that has come down to us from ancient days. In an old rabbinic code recently discovered is a description of the duties of women as taught in the synagogue. They were to:

Feed the hungry and give the thirsty to drink.  
Clothe the naked, and shelter the homeless.  
Visit the sick, bury the dead and comfort the mourner.  
Support the widow and instruct the fatherless.  
Ransom the captive.  
Make garments for the orphan and provide for the betrothed maiden.

When we stop to think that this code is many hundreds of years old and was taught in the ancient synagogues of Jerusalem, it indicates what a high calling the women of God have always had.

## UNCERTAINTY IN CHRISTIAN WORLD

The modern Christian world is confronted with two conditions which seem to be little realized. The first is the inner uncertainty of Christianity itself which does not seem to know its own basic beliefs. The Christian world is confused as to just what Jesus of Nazareth taught.

Then there is the upsurge of communism, a power that has come into our own midst greater than we realize.

No movement in history has achieved so sudden an actualization as a world movement. Systems only grow as they appeal to people. Communism will continue to grow until the people are confronted with and taught the fundamentals of Christianity which are creatively worked out in human society.



We know that the gospel of Jesus Christ is comprehensive and all-embracing, including all the values of religion as they reveal themselves in human experience. It is purifying and refining, correcting the excesses and rejecting the abuses, which have corrupted the nature and obstructed the pathway of religion throughout its history. The gospel of Jesus Christ is distinctively and definitely revelatory, fulfilling the largest meaning and possibility of revelation. It makes due place for all the human interests that constitute the spiritual life of man. It is quite true that the Christian world has lost the path. And the reason for this is that it has not the inner vigor to command a place of commanding power. The religion of Jesus Christ requires revelation—revelation to chosen prophets, who teach the principles of the redemption of mankind. Within the Christian doctrine is the principle and potency of redemption.

#### HIGHEST CONCEPTS OF FREEDOM

The faith we have in our government of the United States is of the highest concept, for to us, it is a sacred institution because of the directive power of God that brought it into existence. The government of the United States is an outgrowth of the highest concepts of freedom for mankind that the world has learned in history. Reverting to the simple beginnings of the founders of America, we know them to have been of the finest blood of England, and other countries of Europe. They brought hither in their little ships, not money, not merchandise, no array of armed force, but they came freighted with religion, learning, and law. They stepped forth upon these shores and a howling wilderness received them. Strong in their faith in God and their own heroic patience, they began their combat with danger and hardship. Sickness at times smote them, but they fainted not; famine overtook them, but they feasted on roots with a patient spirit. They began to build a house for God, and then for themselves. They established education and the observance of a stern and august morality, then legislated for the smaller purposes of wealth and convenience. They gave their sons to God, and through virtue to the state. So they laid their foundations. Villages grew, churches and colleges were built, and farther into the depths of the wilderness industry multiplied her hands. Civic life and order completed themselves and swelled into the majesty of states. Herein is a resume of our own state's history. Utah was founded in sublime hopes and the ideals of a pure morality. And the higher life was combined with agriculture and all industry—making the soil bring forth food for man. Combined with all this was a taste for learning. This state was grounded in religion, for religion was incorporated in the principles and feelings of the people. This is what gave us our morals and true public enthusiasms, and our inspired ways of living.

#### OBEDIENCE TO LAW IS LIBERTY

There is a principle that is often misunderstood, and that is

what we call *obedience*. It is a principle that makes life happy and creates within us faith in truth and the results of doing what is right. On the old library of Worcester, Massachusetts, are these words:

Obedience to Law is Liberty.

Obedying laws which we impose upon ourselves, that is, just and righteous laws, laws that are the expressions of right principles, such as discipline of the intellect, the shame of committing a wrong, respect for those in authority, consideration for the poor and needy; veneration for the good; sympathy for the weak: this is true self-discipline. Then one knows what liberty means. Obedience to the laws that express right principles is what makes it a religious duty. It leads to faith in the commandments of God.

For forty years, Moses had not been alone. The care and burden of all the people, the weight of their woe and guilt and death had been upon him continually. He felt at times that the Lord had forsaken him and he had prayed that he might be slain, that God might not see his wretchedness. And then when the march to the Promised Land was over, he heard the voice of the Lord:

Get thee up into this mountain. . . . (Deut. 32:49.)

In his old age the long journey was about to end, and he should see the land that had been his dream. Moses died. But he had come to know the perfect law of liberty through obedience.

### MISSIONARY CALLING OF SEVENTIES

Every generation writes its own history. It is not that the past alters, but that we change, and our changed present opens new perspectives, and raises new questions. The gospel as revealed to the servants of God will always remain the same and constant. You seventies who are the missionaries of the Church, are called to go forth to teach the world as your forebears were called years ago. The gospel has a worldwide mission. Like Paul, the Church cannot do other than exclaim:

. . . woe is unto me, if I preach not the gospel! (I Cor 9:16.)

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. (Romans 1:14.)

You are to give freely that which you have freely received. You have fine ideals; you have trained yourselves to think and act as your Redeemer would have you think and act. Remember you are members of a quorum of the priesthood of God, and your organization is a pure democracy. For this reason alone, you understand the meaning of good government.

### IDEALS OF SERMON ON THE MOUNT

When Jesus called the Twelve and the Seventy to go forth to preach the gospel, he had the disciples assemble on the shores of the

Lake of Galilee, and listen to his "Sermon on the Mount," which was the Master's ordination sermon. Think of what was expected of the disciples of Jesus, for the same ideals are expected of us. Standing as missionaries today, can we not in our imagination hear the Master?

Missionaries go forth with the deep knowledge of the precepts of God, and it is by following the precepts that belief in God is shown. If we believe in him, we shall keep his commandments; and the great commandment is that we shall love one another. How simple are all the doctrines, simple because all great truths are simple. It was the Prophet Isaiah who wrote:

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. (Isaiah 1:16, 17.)

The precepts of the Sermon on the Mount with the words of Isaiah that we should cease to do evil and learn to do well, not to our brethren and fellow-citizens only, but to all mankind will ever be a guide to our lives.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

I humbly ask for an interest in your faith and prayers this morning as I stand before you on this rare and delightful occasion. It is truly an inspiration to see the priesthood sitting before us with other members of the Church in this great and historic building.

### INDIAN GROUPS VISITED

Since the last conference it has been my privilege to visit many of the tribes of Indians and spend some time down in Mexico among others of the Lamanites. In Mexico I found many pureblood Indians who are living the gospel of Jesus Christ. They are in organized branches. There was the Aztec group down south of Popocatepetl Volcano. I found them dancing the Gold and Green Ball, though generally they go barefooted. I found them in Mutual activities of all kinds, singing temple anthems, dancing, dramatizing, and doing many of the things which we do here at home. And it became my hope that such might be the privilege of all of the Indians or Lamanites, everywhere in the world, and that the Church blessings might be brought to them.

### RESPONSIBILITY TO PREACH GOSPEL TO LAMANITES

I realize that the responsibility is ours to bring the gospel with all its progress and culture to the Indian. No other people in the world have the program to give to them, and so it is up to us to do

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this. As we realize this, our great responsibility, we remember the scripture which says,

. . . I will soften the hearts of the Gentiles, that they shall be like unto a father to them. . . . (II Nephi 10:18.)

One of the very first revelations to the Church in this last dispensation came through the Prophet Joseph Smith to Oliver Cowdery, and he said:

. . . behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them, . . . (D. & C. 28:8.)

We have now, a stake in Hawaii, the membership of which is largely Lehtes. We have branches of the Church in Spanish-America and in the islands of the sea in great numbers. We now have an Indian branch in South Carolina. We have Indian wards in the Malad Stake and in the Maricopa Stake. But our responsibility has not yet been met, for we have some sixty million people in these Americas who have some of the blood of Israel in their veins and who must hear the gospel.

### DESTINY OF THE CHURCH

The Prophet Joseph Smith is quoted by President Wilford Woodruff in referring to this important matter. May I quote his words. The Prophet was talking to a group of the priesthood, and he said:

Brethren . . . you know no more concerning the destinies of this church and kingdom than a babe upon its mother's lap. You don't comprehend it. . . .

It is only a handful of priesthood you see here tonight, but this church will fill North and South America—it will fill the world.

It will fill the Rocky Mountains. There will be tens of thousands of Latter-day Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the gospel among the Lamanites, who will receive the gospel and their endowments and the blessings of God. (*Discourses of Wilford Woodruff*, pp. 38, 39.)

Then in Second Nephi we have this:

And the gospel of Jesus Christ shall be declared among them; wherefore, they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers. (II Nephi 30:5.)

I am sure that the consummation of the work of the kingdom of God in this dispensation cannot be realized without this important feature of the restitution of all things.

In Third Nephi the Lord has inspired his prophet to say this:

And then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people. Verily I say unto you, at that day shall the work of the Father com-



mence among all the dispersed of my people, yea, even the tribes which have been lost, . . . (III Nephi 21:26.)

### HISTORY OF INDIAN CONVERSIONS

It has been said that the gospel would be preached and that nations would be "born in a day." There was a period back in 1875-6 when there were great numbers of Indians who came into the Church. There was Chief Poko-Tel-Lo from the Snake River, who, with his entire band, was baptized into the Church, and they left Salt Lake City going back to their homes determined to refrain from all evil practices. The old chief said that the other Indians were interested, and there would be many who would be baptized. There were fifty from the north who came down. Chief Alma with twenty-two of his people from the Salmon River country came down and were baptized into the Church. The chief made the prediction that there would be hundreds and thousands of the Indians come into the Church. Orson Pratt baptized fifty-two and blessed nine papooses down at Mount Pleasant in June of that year. In July there were eighty-five of Kanosh's band who were baptized into the Church, and the following year there were forty-one men and thirty-nine women, Indians, baptized down at Kanab. It seems that there were a great many baptisms also up in the Malad country. I quote from *The Deseret News* of July 22, 1875:

. . . Yesterday we met with Brother G. W. Hill, who has charge of a colony of several hundred Indians, mostly of the Shoshone, Bannock, and Pah Ute tribes. They are Indians who have come forward and demanded to be baptized. The location is in Malad Valley, Idaho Territory. . . . They declare their intention to wander about no more, but to lead industrious lives, at peace with all their fellow creatures, refraining from stealing and from all manner of bad practices, and abide by the conditions of their baptism, which are that they shall cease every species of wrongdoing. Elder Hill has baptized about three hundred since last spring.

And then it was stated that these Indians had already shown their good faith. They were all blessing their food; they were having their family prayers; and they were attending their regular Sabbath meetings.

### MISSIONS SERVING THE LAMANITES

In 1943 the Church organized the Navajo-Zuni Mission to look after the Indians in that area. This year the mission has been enlarged to include all of the Indians in Arizona and New Mexico and in the little strip in the southern part of Utah and Colorado. It is a full-time mission now. We are buying a mission home in Gallup, New Mexico, which will be the headquarters. And now young missionaries, elders and lady missionaries, are being called to this mission as the other missions in the Church.

This year the Uruguayan Mission has been opened, and today with that mission and Brazil and Argentina, we have in South

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America 169 missionaries working among the Lamanites. This, of course, is in fulfilment of the dreams of the brethren and particularly the promise and prayer of Elder Melvin J. Ballard when on the 25th of December in 1925 he stood on the banks of El Rio de La Plata at Buenos Aires, and under the weeping willow trees there, blessed South America. He said this, among other things:

. . . I turn the key, unlock, and open the door for the preaching of the gospel in all these South American nations, and rebuke, and command to be stayed, every power that would oppose the preaching of the gospel in these lands. And we do bless and dedicate these nations, and this land for the preaching of the gospel. . . . (*The Improvement Era*, April, 1926, pp. 575, 576.)

And in the last three months two new fields have been opened. Mexican missionaries from the Mexican Mission have been sent into Guatemala and Costa Rica, and the work is going forward with the approval and hearty response, it seems, of the leading authorities of those nations.

We have the Mexican Mission, the Spanish-American Mission and the Navajo-Zuni Mission here in the United States and Mexico, in addition to all the program in the isles of the sea. The work in the stakes is going forward. There are Indians in many of the stakes here in the West, and the stake presidents are looking after the proselyting of these Indians within their boundaries, especially in the Blackfoot, Roosevelt, Sevier, Parowan, and other stakes.

We are glad of the work that has been renewed in the missions of the Church, especially here in North America. In Canada some very splendid work is being done in the Six-Nations Reservation over near Brantford, Ontario, and in central Canada there are two large reservations, the "Carry the Kettle" Reservation and the Piapot, where President Ivins recently visited, and between 175 and 200 Indians came and attended his meetings. Those were the largest meetings, I understand, in his entire mission visit in western Canada.

We have the Ponca and the Sioux Indians who are showing interest in Nebraska, and the Shoshones and the Arapahoes in Wyoming. We are doing work in the Rogue River, the Tule Rivers, and the Rancho Rio reservations in northern California, and the Menominee Reservation in the Northern States Mission. We have the Iroquois and the Catteraugas in New York, and it will be remembered that in 1830 when Oliver Cowdery began his missionary service among the Lamanites, that those were the first Indians to be visited in this dispensation. Today young elders are on motor bikes going out into the scattered areas and visiting the Indians, and are receiving a very warm welcome. The Cherokees in the East Central States Mission are interested. Their chief, Armichain, has indicated a great deal of helpfulness.

I would like to quote just a paragraph from a letter from one who has indicated intense interest and been most helpful.

. . . I drove . . . with one of my Indian friends, Charles Crow, to Asheville, and met the lady missionaries and the elders there . . . he was much impressed by them. . . . We administered to one of the elders who was ill, Charles Crow witnessing the ordinance. . . . He later told me that [that] was taught in the Bible, and we were the first people he ever knew of that used it. When I had my prayers that evening I knelt beside him. . . . Before I had finished he put his arm on my shoulder and said, Elder Stokes, pray that I some day may also have such a testimony and a prayer in my heart.

It was my privilege at Malad Stake recently to see a large number of our Indian members of the Church. One of the sisters bore a wonderful testimony in the conference, and one of the old men dismissed the conference. He was one of those original three hundred baptized way back in 1875 by Brother Hill. He was deaf, but he offered a very fine prayer.

#### INTEREST IN LAMANITES INCREASING

I believe that the interest generally is spreading and increasing and that we are on the dawn of a great day for the Lamanite people. Visiting the Mexican Mission in May I found of the seventy-one missionaries, fifteen of them were Lamanites, and I also found the young American missionaries were vying with each other to see who could be the companions of these Mexican and Indian missionaries because they were so efficient.

There have been baptisms by the hundreds. Some of the most recent ones were twenty baptisms in the Roosevelt Stake within the past few weeks. There were four at Sand Hills, Arizona. There were forty-one baptized in Mexico City in one day while I was there, and I witnessed their baptism. And then there were hundreds, many hundreds who have come back into fellowship in the Church in Mexico through the good graces of President George Albert Smith, President Arwell L. Pierce, and others who made contributions toward that great accomplishment.

We have had schools in Mexico, in Hawaii, Tonga, and New Zealand. And so we are looking forward to a new day in schooling where our Lamanites may receive many of the advantages that our own children have.

A year ago we established down in Blanding, Utah, a small school, somewhat as an experiment. It has been very successful. With an outlay of only \$1,500 total, we have built and equipped a two-room schoolhouse there under the direction of Brother Albert R. Lyman, who has done a glorious work. There have been many donations of all kinds, in materials, in food, in clothing. For the first year they fed these little Indian children, twenty-seven of them, a warm midday meal, clothed them, and taught them not only the three R's but the gospel. It has been very successful, and we are delighted with the prospects that are ahead of us for the second year now which is beginning. I visited this school last year when it was in session. I noticed that three of the Indian women came, one of



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whom had five children, four in the school and one in the cradle upon her back. She sat at the sewing machine all day long in one corner of the larger schoolroom, and frequently we would see her going over to one of the little desks, kneeling down beside it to help her children to learn, and to impress upon them the importance of taking advantage of this unusual opportunity which many thousands of little boys and girls should, but do not have.

The 1946 report of the missions discloses the fact, that among the Lamanites there are six times as many converts for each missionary, as in all the other missions of the world, and there are twenty times as many converts for each missionary in the Lamanite missions as in some of the missions in Canada and the United States.

### STORY OF POLACCA FAMILY

I had a letter the other day from a Tewa Indian in the Sand Hills of Arizona. His name is Vinton Polacca. He is the son of one Tom Polacca, who was baptized many years ago by Jacob Hamblin or his contemporaries. And then it seemed that there were many decades when there were no missionaries in the area to give them help and courage. But Tom Polacca went on with his work, and he taught his children the Book of Mormon stories, and promised them that though it would be slow, the Church would come back again to them. Vinton and his wife, Fanny, were baptized a few years ago at Snowflake, Arizona. They spoke in the meeting-house. They were entertained in the homes of the whites, and they were feted and banqueted as brothers and sisters. The story of the conversion of this man is most interesting.

He was walking through the little community one day near the store out near the Second Mesa in that sparsely inhabited area in northern Arizona. He heard a missionary talking to some Indians near his car. He listened a moment. It sounded like the things his father had told him those many, many years before, and when the missionary entered his car to go off some little distance to eat his lunch, this man who had started out to get his horse, and had his bridle on his arm, climbed on the side of the car, and they went some little distance and found a place to sit down. Neither the horse was caught nor the lunch eaten because this man became so involved in his learning of the gospel of Jesus Christ. And so he and his wife were baptized some little time later.

Let me quote from his letter a few paragraphs of which I believe will interest you. Brother Vinton is a young man in his forties with a splendid Indian family, part of whom we baptized recently. We held a testimony meeting with them in their own little home, away out in the sand hills, and I think it was the first testimony meeting they had attended and the first sacrament they had ever received. He was a priest, and I helped him to administer to the sacrament. His letter reads in part as follows:

... We are here at Keams Canyon School now. I am back to work in the bakery again. I sure like to be with so many little children . . . and I always wonder if all these young souls could only know the true gospel, it will be a great help to our tribe. Yes. We always talk about your nice visit to us at Sand Hills. There isn't very much to see up there, but I think that my father has been led by a great spirit, to find a spring and a good home, and have more freedom to pray to his true God. I could see him when I shut my eyes, kneeling down on top of those sand hills and praying to our Great Father in heaven. . . . I surely would like to talk and tell the people all about my father's conversion, how he fine the true gospel. . . .

My father was telling me a story at the sheep camp by a fireplace in the winter as we were setting by a fireplace, while he was sewing my sheepskin over shoes, he said, "My beloved Son, you are the youngest son of mine. I'll tell you a story about my life and other people. You must remember this and try to live up to it. But remember, Son, this is not for yourself. As I have said before, there are other people who cannot see and hear. If you live right and pray you might lead them and tell them about it. Give them a drink when they ask for it. Yes, Son, I have travel a lots of time out in the country. Far off to the other tribe to trade our goods. Many times I have gone alone out in the wilderness, where there is no roads or where to fine the spring and food when I need it. Oh my Son you must listen good. Our great spirit Father in heaven is guiding me. I pray when I am thirsty, I pray when I am lost and when I need food I pray. All are answer when you believe in him. You don't know yet Son, what I am talking about. But you must remember and pray for it, you'll fine it. The right one will come to you and you'll know it, my Son.

"There will be lots of white people. They will all look alike when you see them, all white. But, my Son, there heart is not alike, so you must be very careful in finding the right one. I have fine the true gospel so you must try and fine the same one my Son, the Mormons. They got the true record of our people. But they are coming slow. But they will be here. You'll see them and hear them when they come. You'll know them by name (Mormon) so my Son, wait for the Mormons. They got the true gospel of our great spirit Father in heaven. Pray for it so you'll fine the right one."

At his death bed I was setting beside his bed and he hold out his hands and said, "My Son, I am leaving you. Remember what I have told you. Wait for the Mormon. Look, Son, there is the man coming down to take me home. Look. There is the cross above me. Be a good boy, Son, be brave and be true to our true living God. Good-bye," And he is gone.

Oh yes, he told me that he first meet the missionaries around Tuba City and later on he said they went up to Salt Lake City to buy a horse with his brother, and thats the time he said he was been baptized. He did not said where he was been baptized. Only name that I remember was Jacob.

And then Vinton tells his own little story, briefly:

When I was about eight years old I start to heard sheep, and from that time on I have learned lots about God's work. I was a lonely boy. My brothers and sisters were big. When my father died in 1911 I was left alone with my mother, and she also encourage me to remember my father's last words—told me to live right and pray morning and evening so I keep it up. But sometimes I think of myself if I was worth to God, then with a humble heart I look toward east where Sun rises. I would then think of the day that would come for me to meet the right true gospel. In 1913 I was able to read and write. I went to Baptizes [Baptist]

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Church. I got hold of the Holy Bible and I sure did study it. But still it was not enough of the story that my father had told me. In my mind (the Mormons) so in 1915 I went to Santa Fe to school and there I found out about the Catlices [Catholics] I sure want to go to there church so I did and I have found that it was not the kind that my father had told me about it, so that Sunday night I ask our God what to do. I though [thought] that I was lost. The next week Sunday they told me to go to church, but I stand alone there in the hole [whole] crowd. I don't know which way to go, so I did not go to church for about a month. The school boy use to call me divil [devil] because I didn't want to go to church. . . .

I have waited about 20 years before I have found the true gospel. . . . Well, brother, I'll try and tell you . . . all about my father's life . . . and also my own hard traveling and looking for the true gospel which at last I have fine, and now I am feeling very happy. . . .

I wish I would be up there with you during the general conference. Well, we all send our love to our brothers and sisters. We remain as true to gospel.

From Polacca family  
Vinton L. Polacca.

### LAMANITES TO BE "WHITE AND DELIGHTSOME"

Brothers and sisters, in conclusion may I say that we owe a great debt to these people, which we can only pay by giving to them the gospel and the many advantages and opportunities which we enjoy. They are a warmhearted and devoted people. They believe without skepticism. They have a simple, childlike faith which admits of no cheap rationalization.

The Lamanites must rise in majesty and power. We must look forward to the day when they will be "white and delightsome," sharing the freedoms and blessings which we enjoy; when they shall have economic security, culture, refinement, and education; when they shall be operating farms and businesses and industries and shall be occupied in the professions and in teaching; when they shall be organized into wards and stakes of Zion, furnishing much of their own leadership; when they shall build and occupy and fill the temples, and serve in them as the natives are now serving in the Hawaiian Temple where I found last year the entire service conducted by them and done perfectly. And in the day when their prophet shall come, one shall rise

. . . mighty among them . . . being an instrument in the hands of God, with exceeding faith, to work mighty wonders. . . . (II Nephi 3:24.)

Brothers and sisters, the florescence of the Lamanites is in our hands. May we not fail them, I pray, in the name of Jesus Christ. Amen.

## ELDER EZRA TAFT BENSON

*Of the Council of the Twelve Apostles*

I pray for the inspiration of our Heavenly Father during the few moments that I shall occupy this morning.

As I have looked into the faces of this great congregation and contemplated the other thousands to whom the message of this conference has been directed, I have had this question in my mind: From what kind of homes have we come this morning? How many of us knelt in family prayer before leaving to come to conference or to go to our various fields of endeavor? Do we come from homes where there is a spirit of love and unity—where there is the spirit of the gospel? Do we come from true Latter-day Saint homes?

## THE HOME A DIVINE INSTITUTION

The Lord has implanted in every breast a desire for mating and home-building. The intimate associations of husband and wife, parents and children are among the sweetest and most soul-satisfying experienced in this life. The desire for home and family is a strong and natural impulse. What sweet memories surge up in our hearts at the mere mention of mother, father, brothers and sisters, home and family! The Lord has designed it so. The family is a divine institution established by our Heavenly Father. It is basic to civilization and particularly to Christian civilization. The establishment of a home is not only a privilege, but marriage and the bearing, rearing, and proper training of children is a duty of the highest order.

To Latter-day Saints the first and great commandment is a stern reality, second to none in importance. No one capable of performing this sacred duty is exempt, no matter what his station in life. Marriage, home, and family are established by God as part of his divine plan for the blessing of his children. The richest blessings and deepest joys of this life and the life to come are tied up with the performance of these sacred duties. In fact, our very exaltation in the celestial kingdom is directly related to the family and the eternity of the marriage covenant.

## THE TRAINING OF CHILDREN

There are many people today in the Christian world, and possibly even among Latter-day Saints, who feel that they have done their duty when they have provided food, shelter, clothing, secular education, and accumulated wealth which their children will inherit later. However, this is not enough. According to the revelations which the Lord has given, it is not sufficient to provide all of these and even to send our children to Sunday School, to Primary, and to the Mutual Improvement Associations. There is still much to be done.



## OBLIGATION OF PARENTS

The Church had only been organized a very short time when the Lord spoke regarding the important obligation of parents in the training of their children. May I read a few words from the Doctrine and Covenants, oftentimes quoted:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (D. & C. 68:25.)

The obligation to teach the principles of the gospel to the youth of Zion rests squarely upon the parents of the Church. Not only is there an obligation to teach these principles, but the Lord says further in this same revelation:

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands. (*Ibid.*, 68:27.)

It is an obligation of parents to see that these sacred ordinances are performed after the children have been properly taught. It is not the prerogative of parents to permit their children to grow up and choose for themselves. It is their duty and obligation to train them when they are yet young, and to see that these important ordinances are performed in their behalf.

In this same revelation the Lord indicates that it is the responsibility of parents to teach their children to pray. This does not mean secret prayers only. I am sure it means to teach by example through family prayers. We need the sanctifying influence which comes from devotion in the home—prayer as a family. The Lord indicates further that they should keep the Sabbath day holy, that they should remember their labors, that there should be no idleness, and he speaks very clearly regarding the matter of children growing up in idleness, for he says:

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; . . . (*Ibid.*, 68:31, 32.)

This revelation given in Ohio something over a year after the Church was organized was also carried by Oliver Cowdery to the Saints in Zion by command of the Lord.

## NO PARENT EXEMPT FROM RESPONSIBILITIES

We find also in the revelations that the Lord makes it very clear that no one is exempt from this obligation of properly training his children. I wish, my brethren and sisters, that as parents, we could



merit the commendation which the Lord directed to Father Abraham in these words:

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, . . . (Genesis 18:19.)

If we could only merit that word of approval as husbands and fathers and as wives and mothers in Zion, what a glorious thing it would be!

The Lord also makes it clear, in one of the other revelations, that he expects men in positions of leadership to discharge this sacred obligation, and that when men are called to be bishops, presidents of stakes, or members of the General Authorities, this obligation does not cease. No matter how heavy the burden we are called upon to bear, no matter how great the activity, this obligation continues. In the Doctrine and Covenants, he tells of the contrast between the two powers that are at work in the universe, the power of evil and the power of truth and light.

The glory of God is intelligence, or, in other words, light and truth. Light and truth forsake that evil one. (D. & C. 93: 36, 37.)

And then he points out, that the

. . . wicked one cometh and taketh away light and truth, through disobedience, from the children of men. . . . But I have commanded you to bring up your children in light and truth. (*Ibid.*, 93:39, 40.)

Then he refers to some of the leaders of the Church. He calls them his friends, and he chastizes them in the spirit of friendliness and love. He refers first to Frederick G. Williams who had recently been called into the highest council in the Church:

But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; You have not taught your children light and truth, according to the commandments; . . . And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house. (*Ibid.*, 93:41-43.)

And of Sidney Rigdon in similar vein:

. . . that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house. (*Ibid.*, 93:44.)

And then even to the Prophet Joseph:

And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand rebuked before the Lord; Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. (*Ibid.*, 93:47, 48.)

Then the Lord also comments regarding Newel K. Whitney, a bishop in the Church, and adds this as though to include us all:

What I say unto one I say unto all. . . . (*Ibid.*, 93:49.)

## GENERAL CONFERENCE

First Day

## HOME EVENING INAUGURATED

This is a serious obligation, my brethren and sisters. Down through the years the First Presidency of the Church and other leaders have counseled and have admonished us regarding the sacred obligation of parenthood and the teaching of children in the home. It was during the ministry of President Joseph F. Smith that a new project was organized and announced in the Church, and a letter directed to presidents of stakes, bishops of wards, and parents in Zion from which I quote the following:

. . . we advise and urge the inauguration of a "Home Evening" throughout the Church, at which time fathers and mothers may gather their boys and girls about them in the home and teach them the word of the Lord. . . . (*The Improvement Era*, June 1915, p. 733.)

And then the First Presidency made, in that same letter, one of the greatest promises that has ever been made to parents in Israel, as follows:

If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them. (*Ibid.*, p. 734.)

Shortly thereafter the Mutual Improvement Associations, with the approval of the First Presidency, used as their slogan, "We stand for a weekly home evening."

Subsequently, President Heber J. Grant reaffirmed the instructions previously given and officially endorsed the holding of a family hour in the home as an effective means through which the gospel might be taught to our children and the bonds of love and affection strengthened between parents and children. And then on January 4, 1936, the First Presidency said further:

As an aid to parents in discharging this most sacred obligation and duty there has been established . . . a "Home Evening" at which time parents and children gather around the family hearth in social and religious communion. In this day when socials, parties, dinners, business interests, etc., all tend to lead away from home associations the adoption of a Home Evening is highly advisable. It furnishes an opportunity for the parents to become better acquainted with their children and for children to know and appreciate their parents. . . .

We commend the wards and the stakes that are making special efforts to make home life what it should be—a haven of peace, in which faith in God, respect and deference for one another and loyalty for truth and righteousness are pervading virtues. (Claude Richards, *Home Evening Handbook*, pp. 2, 3.)

## REVIVAL OF HOME EVENING

During the past few months, the Council of the Twelve, under the direction of the First Presidency, has given further consideration to the powerful influences which tend to destroy the home and weaken

the relationship between parents and children. As a result, a letter has been directed by President George F. Richards to presidents of stakes and bishops of wards recommending a revival and further motivation of this project inaugurated under the leadership of President Joseph F. Smith many years ago. The Council has called to its aid the Presiding Bishopric, heads of the Church auxiliaries and of course the local priesthood in the stakes and the wards. A major responsibility has been delegated to the Relief Society, and through this great organization of women—mothers in Israel—those who play such an important part in the training of our children—has been given the responsibility for the preparation of certain materials, as helps to parents. This material will be carried into the homes by the Relief Society teachers and the ward teachers. There will be talks and demonstrations as a means of stimulating interest in this worthwhile project.

And so, my brethren and sisters, this morning may I appeal to you to give attention to this project as it is inaugurated and sponsored by these agencies mentioned.

There can be no genuine happiness separate and apart from the home. The sweetest influences and associations of life are there. We cannot be successful no matter what goals we attain in the material world, no matter what honors of men come to us; we will not be successful in our lives if we fail as fathers and as mothers. May we have no regrets. May we heed the counsel that has been given us. May we realize that even in this great land of America, endowed so richly as President Smith mentioned this morning, there can be no enduring prosperity and happiness in non-religious homes. The integrity of the home must be maintained. The spiritual foundation of our homes must be strengthened. Our homes must receive more attention; otherwise the outcome will be disappointing to all of us. More recreation and more devotion in the home will result in greater family solidarity. This is a great obligation. Our happiness here and hereafter is tied up with our successful discharge of this great responsibility. It merits, my brethren and sisters, our prayerful planning and attention, and I am confident in my own heart that great dividends will result, that great joy and satisfaction will come if we heed this as all other counsels given to us by the Presidency of the Church. And I promise you, as your humble servant this morning, that if you will obey this counsel as parents in Zion, love at home and obedience to parents will increase; faith will be developed in the hearts of the youth of Israel, and they will gain power and strength to combat the evil influences and temptations which beset them, which I pray for on behalf of the homes of Israel, in the name of Jesus Christ. Amen.

**President George Albert Smith:**

The Relief Society Singing Mothers will now sing "Praise the Lord, Ye Heavens Adore Him"—(Handel).

The closing prayer will be offered by President Oscar J. Harline of the Grant Stake, Salt Lake City, after which this conference will stand adjourned until two o'clock this afternoon.

The afternoon session will be broadcast as indicated this morning. The audience should be in their seats not later than ten minutes before two o'clock this afternoon.

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The Relief Society Singing Mothers sang "Praise The Lord, Ye Heavens Adore Him."

President Oscar J. Harline of the Grant Stake offered the closing prayer, after which the Conference adjourned until 2 o'clock p.m.

**FIRST DAY****AFTERNOON MEETING**

Conference reconvened at 2 o'clock p.m.

President George Albert Smith presided and at his request President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

**President George Albert Smith:**

President Clark will conduct the services this afternoon.

**President J. Reuben Clark, Jr:**

This is the second session of the 118th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are present on the stand this afternoon all the General Authorities of the Church except Elder Alma Sonne, who is in Europe in charge of the European Mission, and President S. Dilworth Young of the New England Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and, by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, and KJAM at Vernal, and over KTYL at Mesa by transcription.

Any messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.



The Choir singing of this session will be by the Relief Society Singing Mothers from the Central Utah Region. Sister Florence Jepperson Madsen will conduct their singing; Elder Frank W. Asper will be at the organ.

We will begin the services by the Relief Society Singing Mothers rendering "The Lord Is My Light"—(Allitsen).

The opening prayer will be offered by President Joseph I. Williams of the Woodruff Stake, Evanston, Wyoming.

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Singing by the Relief Society Singing Mothers: "The Lord is My Light"—(Allitsen).

The opening prayer was offered by Elder Joseph I. Williams, President of the Woodruff Stake.

The Relief Society Singing Mothers sang: "Thanks Be To Thee"—(Handel).

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Elder Joseph Anderson, Clerk of the Conference read the following report:

### CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE—1947

#### *New Mission Presidents Appointed:*

Glen G. Fisher to succeed Joseph Y. Card as president of the Western Canadian Mission.

Henry A. Matis as president of the Finnish Mission.

Frederick S. Williams as president of the Uruguayan Mission.

Floyd G. Eyre to succeed Octave W. Ursenbach as president of the Canadian Mission.

S. Eugene Flake, to succeed Ralph Wm. Evans as president of the Navajo-Zuni Mission.

#### *Stake Presidents Chosen:*

Golden L. Woolf, president of the East Provo Stake.

Walter R. Holdaway, president of the Orem Stake.

J. Earl Lewis, president of the West Utah Stake.

Octave W. Ursenbach, president of the Lethbridge Stake to succeed Asael E. Palmer.

Clarence Dickson Rich, president of the Morgan Stake to succeed George Sylvester Heiner.

H. Vearle Payne, president of the Mt. Graham Stake to succeed J. Harold Mitchell.

James H. Walker, president of the Taylor Stake to succeed T. George Wood.

Rulon P. Peterson, president of the Lake View Stake to succeed John Child.

Albert I. Morgan, president of the Spokane Stake.

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L. Tom Perry, president of the Cache Stake to succeed William W. Owen.

A Leland Elmer, president of the Panguitch Stake to succeed Samuel Pollock.

Glen M. Bennion, president of the South Box Elder Stake to succeed Abel S. Rich.

### *New Stakes Organized:*

East Provo Stake organized by a division of the Provo Stake, April 13, 1947.

Orem Stake organized by a division of the Sharon Stake, April 13, 1947.

West Utah Stake organized by a division of the Utah Stake, May 4, 1947.

Spokane Stake organized from the Spokane District of the Northwestern States Mission, June 29, 1947.

### *New Wards Organized:*

Heber 4th Ward, Wasatch Stake, formed by a division of the Heber 3rd Ward.

South Grant Ward, Cottonwood Stake, formed by a division of the Grant Ward.

North 17th Ward, Salt Lake Stake, formed by a division of the 17th Ward.

Linda Vista Ward, San Diego Stake, formed by a division of the Hillcrest Ward.

East Midvale Ward, East Midvale Stake was divided to form East Midvale 1st and 2nd Wards.

Provo 12th Ward, East Provo Stake, formed by a division of the Provo 9th Ward.

Provo 13th Ward, East Provo Stake, formed by a division of the Provo 9th Ward.

Dishman, Lewiston, Moscow, North Spokane, Spokane Central Wards, Spokane Stake, formerly branches in the Northwestern States Mission.

Rock Springs Ward, Lyman Stake was divided to form Rock Springs 1st and 2nd Wards.

St. George East, West, South and Center Wards, St. George Stake, were divided to form St. George 1st, 2nd, 3rd, 4th, 5th, and 6th Wards.

Layton, West Layton, and East Layton Wards, North Davis Stake were divided to form Layton 1st, 2nd, 3rd and 4th Wards.

Burley 5th Ward, Bear River Stake formed by a division of Burley 1st Ward.

Garland Ward, Bear River Stake was divided to form Garland 1st and 2nd Wards.

Nyssa Ward, Weiser Stake was divided to form Nyssa 1st and 2nd Wards

Hillcrest Ward, Sharon Stake, formed from a division of Geneva, Timpanogas and Grand View Wards.

*Wards Discontinued:*

Marsh Center Ward, Portneuf Stake joined with the Garden Creek Ward.

Preston Ward, Nevada Stake, joined with the Lund Ward.

Liberty Ward, Gridley Stake joined with Gridley Ward.

*Independent Branches Made Wards:*

Moccasin Ward, Kanab Stake, formerly Moccasin Independent Branch.

Reseda Ward, San Fernando Stake, formerly Reseda Independent Branch.

Hood River Ward, Portland Stake, formerly Hood River Independent Branch.

San Fernando Ward, San Fernando Stake, formerly San Fernando Independent Branch.

Owyhee Ward, Weiser Stake, formerly Adrian and Owyhee Independent Branches.

Willow Glen Ward, Palo Alto Stake, formerly Willow Glen Independent Branch.

*Independent Branches Organized:*

Arsenal Villa Branch, Lake View Stake, formerly a dependent branch.

Alexandria Branch, Washington Stake, formerly a dependent branch.

Bonneville Park Branch, Ben Lomond Stake.

Wymount Branch, East Provo Stake, formerly part of Provo 9th Ward.

Athol, Bonner's Ferry, Coeur D'Alene, Colville, Kellogg-Wallace, and Sandpoint Branches, formerly branches of the Northwestern States Mission.

Stadium Village Branch, Emigration Stake.

Sahara Village Branch, North Davis Stake.

*Independent Branches Discontinued:*

Hazel Branch, Burley Stake, united with Unity Ward.

*Ward Names Changed:*

College Ward, San Diego Stake, name changed to LeMesa Ward.

Mountaire Ward, Hillside Stake, name changed to Colonial Hills Ward.

*Branch Name Changed:*

Dubois Branch, Rigby Stake changed to Beaver Creek Branch.

*Ward Transferred:*

Mendon Ward, Hyrum Stake transferred to Logan Stake.

*Those Who Have Passed Away:*

W. Ellis Bay, former president of the Garfield Stake, passed away August 16th, 1947.

Edith Grant Young, wife of Clifford E. Young, Assistant to the Quorum of the Twelve Apostles, passed away August 20, 1947.

## ELDER JOSEPH F. MERRILL

*Of the Council of the Twelve Apostles*

During the few minutes allotted to me in this conference, I desire to give brief consideration to a problem that is arousing more and more attention among those thinking people of America who are deeply concerned with their moral and spiritual welfare. I refer to the liquor problem—one of the most challenging and difficult of all unsolved internal problems that face the country today, a problem of major importance. Of course the point of view from which I shall look at this problem is that given me by the moral teachings and standards of the Church of Jesus Christ of Latter-day Saints. Yet I hasten to say that in respect to the liquor problem the teachings and standards of multitudes of people in other churches and organizations are similar to our own. Some of them recognize as clearly and keenly as we do that drinking is an evil that all good, right-thinking people should unite to eliminate.

## USE OF ALCOHOL DESTRUCTIVE

I use the word "drinking," as meaning the imbibing of a liquid containing *alcohol*, which is a definite chemical compound, once described by the *Journal* of the American Medical Association as

... a poison inherently, absolutely, essentially; in a drop or in a gallon, in all quantities and in every quantity. Plainly its quantity cannot affect its chemical constitution.

And when drunk, what does alcohol do? In the language of the late Robert G. Ingersoll:

... alcohol burns up men, consumes women, destroys life, curses God, and despises heaven. It suborns witnesses, defiles the jury box, and stains the judicial ermine. It bribes voters, corrupts elections, endangers the government, degrades the citizen, debases the legislature, dishonors the statesman. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness. It destroys peace and ruins morals; it murders the soul; it is the father of all crime, the mother of all abominations, the devil's best friend.

In the language of the First Presidency of the Church:



Drink brings cruelty into the home; it walks arm in arm with poverty; its companions are disease and plague; it puts chastity to flight; it knows neither honor nor fair dealing; it is a total stranger to truth; it drowns conscience; it is the bodyguard of evil; it curses all who touch it. Drink has brought more woe and misery, broken more hearts, wrecked more homes, committed more crimes, filled more coffins than all the wars the world has suffered.

It is involved in more traffic accidents and fatalities, and sends more patients to mental hospitals than any other single factor.

### BILLIONS OF DOLLARS WASTED

Yet notwithstanding these facts, which warrant a bitter arraignment of alcohol, there are an estimated one hundred million Americans over fifteen years of age, fifty million of whom drink more or less regularly. According to the United States Department of Commerce these people spent for alcoholic beverages during 1946 nearly nine billion dollars (\$8,770,000,000). This is more than was spent during the same period for all types of public and private schools including school and university libraries, and for state and federal government services in the fields of health, welfare, old age assistance, etc.

Of the fifty million drinkers, it is estimated that three million drink excessively, that is, are alcoholics—people who have measurably lost control of their drinking. They have acquired the disease of alcoholism, as it is termed by the experts. One who suffered from this disease—Mrs. Marty Mann, now executive director of the National Committee for Education on Alcoholism—said in her Columbia Broadcasting System broadcast last December:

These were the most painful years of my life. I suffered constantly, not just one kind of pain, but all kinds of pain. I suffered physically, mentally, emotionally, financially, and socially—in every department of my life. I tell you, honestly, and on behalf of those three million human beings, that alcoholism is the most *painful disease* known to man.

### LECTURES ON "YOU AND ALCOHOL"

Some of you may remember that several months ago the Columbia Broadcasting System carried over its network thirteen lectures entitled "You and Alcohol," described as

A series of broadcasts examining the problem of alcoholic consumption in the United States and its effect upon our people and our institutions, delivered on Tuesday nights, beginning November 12, 1946.

The preface to these lectures said:

Since alcohol touches the lives of large numbers of people, it seemed logical to Columbia to consider it a problem in which radio's special and unique functions could be usefully employed to translate the problem into plain, arresting terms and to bring it directly to the attention of millions of listeners.

Each of the thirteen speakers was considered an expert on the phase of the subject of which he spoke. I have just quoted one of the speakers. Nine of the others were doctors in various fields of research—medicine, neurology, psychology, sociology, psychiatry. Seemingly they all agreed with Mrs. Mann—as do medical experts generally—that alcoholism is a disease, as certainly as pneumonia, tuberculosis, and cancer are diseases, and should be treated as such. One of these speakers, Dr. Lyman C. Duryea, wrote:

As a physician, I am concerned about those people who drink to excess and cannot control their drinking [alcoholics]. These people need medical care. . . . They are sick people.

### ALCOHOLISM A DISEASE

The alcoholic (compulsive drinker, Dr. Duryea calls him) finds it absolutely impossible to drink in moderation. This means all alcoholic beverages, as well as medicines, or anything else containing alcohol. Complete abstinence is his only salvation. The person with an alcohol problem must remember that he is a sick person and that never again can he take a drink "of anything that contains alcohol." So, let us admit that alcoholism is a disease. However, there is one peculiarity about the disease—it is *never* acquired by anyone who does not take his first drink. This is a fact. Let everyone remember it.

As just stated, according to accepted figures, fifty million Americans drink. Of this number, three million, one in sixteen—six percent acquire the disease of alcoholism, become sick and in need of treatment. This is more than twice the number afflicted with tuberculosis, we are told. These figures indicate the magnitude of the problem. (I divert to express the opinion that the most certain and by all odds the least expensive treatment for alcoholism is that given by Alcoholics Anonymous, groups of which exist all over America.) I stated that no one ever becomes an alcoholic who does not take his first glass.

But something more can be said. According to the experts on alcohol, no one who begins to drink—be he rich or poor, master or servant, learned or ignorant, can ever know until it is too late, if he continues to drink, whether or not he will get the alcoholic disease. No medical examination can determine this. The change from controlled to uncontrolled drinking occurs suddenly and without warning, so the experts tell us. Thus there are two things to be remembered about this disease of alcoholism: It costs nothing to avoid getting it, and nothing to avoid its recurrence, if once rid of it. Total abstinence is the certain remedy both before and after.

### BILL TO PROTECT ADVERTISING OF LIQUOR

And now let us go to another phase of the alcohol problem—that of advertising. On May 12 and 13 of this year (1947) the committee

on interstate and foreign commerce of the United States Senate gave a public hearing in Washington, D. C., on Senate Bill 265, by Senator Arthur Capper of Kansas, which would prohibit all types of advertising of any kind of alcoholic beverage. The proponents of the bill were able and well prepared and backed by many resolutions of church and other organizations, as well as by thousands of petitions, numerous signed. In supporting the bill Senator Capper said:

The growth and extent of the liquor habit in the United States in the last few years alarms me. We were told preceding repeal, by the advocates of repeal, that the manufacturers and dealers of alcoholic beverages would discourage excessive drinking. Yet in 1946 the national drink bill was nearly nine billion dollars, eighty-nine dollars for every person in the United States over eighteen years old—about one-fourth of the federal budget for the coming year. Now, Mr. Chairman, I believe that the tremendous amount of advertising seeking to whet the appetite for drinking, seeking to create new customers, especially among women and children, has much to do with the greatly increased amount of alcoholic consumption during recent years.

Bishop Wilbur E. Hammaker, of the Methodist Temperance Board, in his testimony said:

Our judges all the way up through the Supreme Court have decided again and again that the liquor business is hurtful to life, is an enemy of the well-being of society and lives only by sufferance. It has no inherent or inalienable rights. . . . Tragedy stalks the liquor business; it is constantly violating the very laws that permit its presence in our midst. Its history is sordid, shameful, slimy, scrofulous, rather than glad, noble, and fine as its ads try to tell us.

In his statement before the committee, Mr. O. G. Christgau, superintendent of the Iowa Anti-Saloon League, among other things, related that Mr. P. S. Dupont, president of the Association Against the Prohibition Amendment, wrote two years prior to repeal the following:

Advertising is one of the most fruitful means of increasing business and of promoting sales. As it is the policy of this country to reduce sales of liquor, no advertising of any kind should be permitted manufacturers or sellers.

President Roosevelt in proclaiming the repeal of the Eighteenth Amendment declared:

The objective we seek through the national policy is the education of every citizen toward a greater temperance throughout the nation.

Compare these statements with the fact that during 1946 more than one hundred million dollars was spent in advertising alcoholic beverages.

Dr. Glen Cunningham, internationally famous some years ago as an athlete and now a university professor, was a witness before the committee. Among his statements were these:

In my work with thousands of young people during the past fifteen years, I have noticed an alarming increase in the number who use alcoholic beverages. Every person, conscious of the startling increase in delinquency among youths, in deaths and injuries from accidents, in murder and rape, in impoverished and broken homes, and in the number of mental diseases, realizes the urgent need for the passage by Congress of Senator Capper's bill. The cost in human misery, maimed bodies and minds, the lost lives, makes it inestimably more important that the advertising of alcoholic beverages which contribute so heavily to these great tragedies, be brought under control.

### SUPPORT OF CAPPER BILL URGED

In view of the results that follow the consumption of beverage alcohol, why do the American people tolerate it? I leave the answer to them. In any case, the vast sums spent for widespread, alluring, deceptive advertising have had much to do with it and with greatly increased consumption, especially among women and teen-agers. But may I ask you, the Mormon people, why do you tolerate it? You accept and teach the Word of Wisdom as a divine revelation in which alcoholic drinks are proscribed. Thus it logically follows that Latter-day Saints, if true to their faith, cannot conscientiously indulge in drinking; the informal world knows this. Church members cannot indulge without displeasing God and without losing more or less the respect of their non-Mormon friends, many of whom look upon Mormon drinkers as weaklings or hypocrites.

But may we not with perfect propriety and expectation of favorable response ask all Church and non-Church members who love their fellow men and will work for their best good to do whatever in their power is feasible to reduce the consumption of alcoholic beverages to the smallest attainable limits? As one means to this end let us actively support the Capper Bill and pray that it will become law, thus going far to eliminate every type of beverage alcohol advertising. But this bill will not become law except over the strenuous opposition of the financially powerful liquor industry—an industry that has spent hundreds of millions of dollars and continues to spend vast sums in advertising.

Representative Joseph R. Bryson said at the Senate committee hearing the following:

Advertising shapes our lives and molds the rising generation. We eat, drink, dress, and think according to advertising. Immature youths are particularly impressionable. This advertising comes to us, mainly by press and radio. If the artificially stimulated demand for intoxicants is to be checked, the advertising of liquor must stop. Liquor advertising negates the educational efforts of the home, the school and the church on the dangers of alcohol. How foolish it is to teach youth the dangers of liquor while allowing the stuff to be advertised in the most alluring of terms.

### CHURCH FOR TOTAL ABSTINENCE

Again I ask: Why do the Mormon people tolerate the drinking



of alcoholic beverages by their members? They all know the Church stands irrevocably for total abstinence. Many answers are given, but perhaps one of the most frequent and basic is that no one may be denied his "free agency"—his right to drink. But I ask, may one be permitted to indulge his free agency when to do so endangers the safety, peace, good, and happiness of others? The answer of our civil laws is *no*.

Satan the devil, a personal being, is abroad in the land with a multitude of helpers. Back to him stems the source of all sins, crimes, wickedness, and troubles of the human family. Satan's ambition is to handicap the Lord's work. This he tries to do by leading away and using the Father's children in any and every way that brings misery, distress, and destruction to them. Let us resolve to resist him wherever his influence is manifested, as it certainly is in all phases of the liquor problem.

#### LIQUOR ADVERTISING UNMORAL

In the light of all that can be truthfully said of the effects of consumed alcohol are we not amply justified in declaring that liquor advertising is unmoral and wrong? To encourage and induce human beings, particularly the youth and immature, to destroy themselves is wicked in the sight of God and criminal in the sight of man. As I see it nothing more mild can in truth be said of the vast alcoholic beverage promotion business. Back of it all may be found some of the keenest and ablest minds working, planning, and scheming how to get more and more people to drinking.

Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation. (D. & C. 89:4.)

Surely Satan is working through these men to the injury and destruction of our fellow men.

Of course many of these people move in respectable and so-called high grade society. But this does not change the fact that their business is damnable and should not be advertised. Traffic in morphine, marijuana, stealing, gambling, prostitution, and many other evils, is not permitted to be advertised. Yet in its evil results does not the liquor traffic outrank any one of these wicked businesses? In justice to youth, the unwary, and people generally, is not the elimination of every variety of liquor advertising the very least we can do in this matter. Let us sincerely and wholeheartedly support the Capper Bill S265.

Brethren and sisters of this Church, by promise and covenant we are obligated to serve God and work for the good of our fellow men. May we be faithful to our obligations, I pray in the name of Jesus Christ. Amen.

## ELDER MARION G. ROMNEY

*Assistant to the Council of the Twelve Apostles*

My beloved brethren and sisters, I come before you with deep appreciation and gratitude for my association with you and for my fellowship in the Church. I stand before you in humility, praying that the spirit of the Holy Ghost will guide me while I speak, for I am a great convert to the statement of Nephi that when a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men. In all my ministry in the Church, I want to speak and act under the influence of that spirit. Without it I think we are less than nothing in this service.

## PEACE IN THE MIDST OF TURMOIL

I am very grateful for the peace and quiet that prevail here in this meeting. It seems to me that we are sitting right in the center of a hurricane, as it were. You will remember the report that when the hurricane passed over New Orleans, it spread great havoc for a time, and then of a sudden a calm fell over the scene; the wind and the rain ceased; and the warm sunshine broke through the clearing clouds. For a few moments the city was in the "eye" of the hurricane.

In the world today there is strife and uncertainty all about. But here we enjoy peace. I thought this morning when President Smith was speaking, what a glorious thing it is to enjoy peace in the midst of the turmoil that the world now suffers. One of the reasons why we enjoy this great peace is a result of the attitude in which we come to conference. We did not come here to negotiate and maneuver for position, nor out of our own wisdom to evolve action policies of expediency. We came here to hear eternal principles of truth expounded by men whom God has endowed to expound them.

## GUIDING PRINCIPLES OF TRUTH

I am grateful that I know that in the gospel of Jesus Christ there are principles of eternal truth. They are the guide of my living, as I know they are the guide to your living. I am very grateful that the Lord saw fit to give us these principles. I recall, too, that the Lord gave to this great nation some principles which if followed would spare us from much of the confusion in our national councils and our international councils. Those great principles are set forth in two short documents, the Declaration of Independence and the Constitution of the United States.

In the Constitution the Lord set out wise principles for the governing of this great nation. He stated in a revelation to the Prophet Joseph Smith that he brought forth the Constitution of the United States through men whom he raised up for that very purpose.

Under it, a great representative form of government was set up, a republican form of government. If the principles set out in the Constitution of the United States were followed by all men who exercise authority in governments, we would have peace in the earth. This is true because by the inspiration of heaven that Constitution made provision for the best form of political government ever devised for the use of man.

### GOVERNMENT OF THE CHURCH

Now the Lord has set up a form of government in the Church, too. I would like to tell you a little of what I understand that form of government to be. The Lord says that it is a "kingdom." I think he says in one of the revelations that we should pray that the kingdom of God might go forth upon the earth, that the inhabitants thereof may receive it and be prepared to meet the kingdom of heaven when it shall come with the Master at its head. The government of the Church in its operation is quite different from the government of the United States.

In the Church is a democratic principle known as the law of common consent. It was revealed before the Church was organized. I have here an excerpt from the first volume of the *Documentary History of the Church*, which was written by the Prophet Joseph Smith. He says that in 1829 in the home of Father Whitmer, which was in Seneca County, as you will remember,

... the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others, as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not. (*Documentary History of the Church*, vol. 1, pp. 60, 61.)

### PRINCIPLE OF COMMON CONSENT

The Church was not very old before the Lord gave the direction in a revelation that

No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church. (D. & C. 20:65.)

In the body of the Church there lies great power. No man can preside over any organized division of the Church without the consent of those over whom he is to preside. That is a power which God has vested in the membership of this Church. Sometimes I think when we raise our hands to sustain the General Authorities, we are not actively alive to that great principle. No one of us, I feel, has a right to raise our hand to sustain any man or woman in a position

in the Church if we know that that man or woman is unworthy of the position for which he or she is named.

But the Church membership, however, does not have the power to nominate men and women for office in the Church. That is a distinguishing feature between the civil government, its functioning, and the government of the Church. The authority and the power to propose men and women for office in the Church resides in the presiding authority. The power of approval resides in the membership of the Church.

God, our Eternal Father, appointed the Prophet Joseph Smith to be his prophet, and he was accountable to God, our Eternal Father, and the Lord Jesus Christ, and not to men. But even so, the membership of the Church could have rejected the Prophet Joseph Smith as the President of the Church. Had they done so, he could not have presided over them. They would, of course, have been apostate had they rejected him, because he never lost the approval of the Lord.

When a member of the Council of the Twelve is to be appointed, as I understand it, the power of nomination resides in the President of the Church of Jesus Christ of Latter-day Saints. The people have the right to sustain. That is the way it is, all down through the Church. When a stake is to be organized, the Presidency of this Church sends members of the General Authorities to select and propose to the people the man that is to be sustained, and the people can receive him or reject him by their own vote. That takes politics out of our Church. You never hear of a prospective stake president promising the people that if they will sustain him, he will make a certain man the bishop of a certain ward and another man the bishop of another ward, and this woman the president of Relief Society, and that one the president of the Mutual, and so forth.

#### LEADERSHIP INSPIRED

The Lord has set up a perfectly safe procedure in placing the power of nomination in the presiding officers, because back of the government of the Church in the earth is the Lord Jesus Christ himself. I believe that when the Presidency of this Church nominates a person for an office, it is not a personal nomination. I have that confidence in the Presidency and that testimony of the divinity of this Church. I believe that the Lord Jesus Christ reveals to them through the spirit of the Holy Ghost the men they should name to office, and I believe that same spirit will inspire and direct the presidents of stakes and the bishops of wards and the heads of other organizations in this Church, if they will live for such inspiration, so that when they name people for office they will name them under the inspiration of the Holy Spirit.

In addition to the inspiration of the Lord which every person is entitled to, according to his calling, we have revealed and written down in the Doctrine and Covenants and the other Church works, eternal principles of truth to guide us through the world. I think



we ought to remember that we have these principles, for this is a day when the doctrine of opportunism is abroad in the world, and when men and women generally act on the principle of expediency. So acting, they move further and further into confusion. In the Church, on the other hand, so long as we follow the principles of the gospel and the proper Church organization procedure, we move into peace, prosperity, and happiness.

I feel that we ought to study these eternal principles. I know that the Lord said we should study all things. We should become learned in the things of this world, study about nations, histories, sciences, and all other things; but the eternal principles of truth by which we are to guide our lives, we are not to learn by the study of things taught by men without the inspiration of the Holy Spirit. Remember what the Lord said to the missionaries when he sent them out. He said he did not send them out to be taught; he sent them out to teach the children of men the things which he had put into their hands by the power of his spirit. They were to learn of those things from on high.

#### MAN RESPONSIBLE FOR HIS ACTS

Now, I think sometimes we get away from these eternal principles of truth. The other day I was in a conference where a man presented in a priesthood meeting the doctrine that the evils of adultery were to be measured by their effect upon the whole group, and that the individual adulterer should not bear the burden of his own act. Some time before that, I heard the doctrine presented that one who lives the Word of Wisdom should not look for an individual blessing according to the promise the Lord gave that "all saints who remember to keep and to do these sayings, . . . shall receive health in their navel" and so forth, but that the probability that the individual would receive such blessings would be increased because of his membership in a group whose standards were higher. Now, I believe that every man will be judged on his own record, and that the adulterer will have to bear personally the judgment for his act, and he will be rewarded according to his act, and I believe as the Lord promised in the first verse of the 93rd section of the Doctrine and Covenants, "that every soul who forsaketh his sins and cometh unto me [God], and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am."

I would like to find, when I read the lessons that are to be presented in the classes of the organizations of this Church, an assurance that what is in them was written against the background of the knowledge and understanding of the eternal principles of the gospel, unaffected by the learning and philosophies of men. I think we cannot explain the teachings of Jesus, as they are recorded in the New Testament, in the absence of the light of what the Redeemer himself has said about those teachings in the modern revelations, and I think we need to hold close to these eternal principles. We

must learn what they are. If we would spend just a portion of the time we spend reading uninspired writings of men in studying the gospel of Jesus Christ as it is written in the revelations, we would not be deceived as we sometimes are.

God bless us that we may understand who we are and that we have in the gospel eternal principles of truth. May he give us courage and strength to live by them, I humbly pray in the name of Jesus Christ. Amen.

### ELDER HENRY D. MOYLE

#### *Of the Council of the Twelve Apostles*

My brethren and sisters, it is with humility that I stand before you to occupy a few moments of your valuable time. At this season of the year and in the year such as we now enjoy, we might very well look back upon our immediate past and ask ourselves the question whether or not the counsel and advice that was given from this stand eleven and a half years ago has yet become a cardinal principle of our lives and of our activities. Have we, all of us, in our homes today a year's supply of the necessities of life? Have we all up-to-date accounted to the Lord for our tithing? Have we fasted during the year and accounted to the bishop for the savings thus effected? Have we contributed as liberally as we might to the fulfilment of the 1947 welfare budget? These are important questions in our lives today, as important, and maybe more so than ever before, and if we have not done this, then we certainly lack the faith and the courage to do what our great leaders have suggested.

#### TESTIMONY OF WELFARE PROGRAM

I've often had occasion to say as I traveled through the Church in the welfare work that President Grant, when he called me to the general welfare committee, did not ask me if I was converted to this great principle of the Church taking care of its own; he simply told me that I had been called to this work and was expected to go forth and do those things which were necessary to build up this plan among our people. I felt very much impressed this morning with what President Smith said to us about what we see and hear. That is not the important thing. The important thing to you and to me is the thing that we feel, and I am here to tell you today, brethren and sisters, in all humility that there has never been a moment in my life since President Grant called me to this welfare work that I haven't felt well in it and felt that I was doing something that the Lord desired should be done. And so governed by the standards that our prophet has set us here today, it gives me pleasure to bear my testimony to you that there is still great need in the world today and in this Church for this great welfare program.

## OPPOSITION OF ADVERSARY

In reading *The Life of Brigham Young* the other day I came across this passage:

It was revealed to me in the commencement of this Church that the Church would spread, prosper, grow and expand, and that in proportion to the spread of the gospel among the nations of the earth so would the power of Satan rise.

And I have a conviction within me that we have had the power of the adversary made manifest against us in endeavoring to promulgate this welfare program among our people, and I believe that the adversary has used some of his strongest workers to keep you and me from following the advice and the counsel of our leaders as we should have done, and we have not been as diligent in performing these duties that devolve upon us in this welfare plan as we should have been.

If we had maintained the standards of the Church in connection with our welfare work in the last eleven and a half years, we could have blessed the people of Europe many times more than we already have because we would have had many times more than the eighty-three cars that have gone over there to alleviate their suffering. As far as I have been able to determine in our lives, brethren and sisters, if we consider this matter seriously, we have not been imposed upon; we have not suffered. This welfare program has been no burden to us. I want to tell you that those people in this Church who have taken the advice and the counsel of our brethren literally have been blessed.

## OBSERVANCE OF THE SABBATH DAY

There is another thing that is close to my heart today, and I seem impelled to speak upon it, and that is that the bounties of this earth have been promised to the Latter-day Saints and to all the children of our Heavenly Father if we keep the Sabbath day holy. We certainly have plenty of reason to give this matter consideration in connection with our welfare work. One of the earliest commandments that were given to man was that we should remember the Sabbath day and keep it holy:

Six days shalt thou labor and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it. (Exodus 20:9-11.)

Brigham Young said on this subject:

Now remember, my brethren, those who go skating, buggy riding or on excursions on the Sabbath day—and there is a great deal of this



practised—are weak in the faith. Generally, little by little, the spirit of their religion leaks out of their hearts and their affections, and by and by they begin to see fault in their brethren, faults in the doctrines of the Church, faults in the organization, and at last they leave the Kingdom of God and go to destruction. . . . The Lord has directed his people to rest one-seventh part of the time, and we take the first day of the week, and call it our Sabbath. This is according to the order of the Christians. We should observe this for our own temporal good and spiritual welfare. When we see a farmer in a hurry, that he has to attend to his harvest, and to haying, fence-making, or to gathering his cattle on the Sabbath day, as far as I am concerned, I count him weak in the faith. He has lost the spirit of his religion, more or less. Six days are enough for us to work, and if we wish to play, play within the six days; if we wish to go on excursions, take one of those six days, but on the seventh day, come to the place of worship, attend to the Sacrament, confess your faults one to another and to our God, and pay attention to the ordinances of the house of God. (*Discourses of Brigham Young*, p. 165.)

### OBEDIENCE BRINGS BLESSINGS

And there is one other matter on this subject that I would like to read while I am on the subject generally, and that is in the Doctrine and Covenants we are promised that by keeping the Sabbath day holy the fulness of the earth shall be ours, and so I repeat again, that there is a pretty simple formula if we have faith in the work of the Lord. If the fulness of the earth is ours, we'll never have any trouble meeting our welfare budget; we'll never have any trouble taking care of those people who need assistance at our hands. The trouble with us is that we lack the courage to rely implicitly upon the work of God and to do as he has advised us to do.

We are much richer in this Church today than we give ourselves credit for being. There isn't a people upon the earth today who are as rich as we are. Just think of the blessings that are ours, and in what rich abundance we enjoy them. We have faith; we have truth; we have virtue; we have charity; we have humility; we have thrift, industry, ambition, enthusiasm; and, as a result of all of these virtues, my brethren and sisters, we have the necessities of life in the midst of the people in this Church in rich abundance. Now, if we are rich, and I am sure we are, then we should take to heart the words of the Prophet Joseph Smith, revealed to him by our Heavenly Father because he was not speaking as man to man, but he spoke when he uttered these words as the mouthpiece of our Heavenly Father. He said:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

But blessed are the pure in heart, whose hearts are broken, and

whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs. (D. & C. 56:16-18.)

Here is another promise of all that we need to accomplish all of God's purposes here upon the earth, temporally as well as spiritually:

For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice; . . . (Ibid., 19.)

### THE SPIRIT OF SERVICE

We have the spirit of contribution, and I am sure that spirit of contribution goes hand in hand, my brethren and sisters, with the spirit of missionary work which we are doing in this Church. Think of it, four thousand missionaries in the field preaching the gospel! I say that this spirit of contribution is with us because what are we doing in our missionary work? We are contributing the knowledge to those to whom we send our missionaries, that we have the gospel of Jesus Christ. It's a spirit of sacrifice; it's a spirit of service; and along with the teachings of the spiritual doctrines that we have been given in this day and age through our prophets go the temporal needs and salvation of our people. And that is what our great welfare program does.

### HONOR TO PARENTS

You know there is one other thing that our program does that is certainly praiseworthy. The Apostle Paul when he was speaking to the Ephesians said:

Children, obey your parents in the Lord: for this is right.

Honour thy father and mother; (which is the first commandment with promise;)

That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. . . . Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. (*Ephesians* 6:1-3; 11.)

This great welfare program of ours is calculated to bring father and son, and son and father into that close relationship and communion that Paul would have had exist in the Church his day. And it is just as essential to us today that we should do it. I want to say that tied in with that great principle is the great eternal principle of free agency that all of us prize so highly. We had to have our free agency in the councils in heaven, and through the use of that free agency we chose to come here to work out our temporal salvation and through our obedience to the laws and commandments of God to become literally his sons and his daughters.

## VALUE OF FREE AGENCY

Are we going to lose that free agency today while we are here in this mortal existence earning that eternal salvation for which we were placed here upon this earth? Are we going to sacrifice our chances to retain our own free agency for anything that the world has to offer? All we have to do is just to examine any movement that may be brought into our midst whether it be social or political or what not, and if it has the earmarks of an attempt to deprive us in the slightest respect of our free agency, we should avoid it as we would avoid immorality or anything else that is vicious. I am sure that free agency is as necessary for our eternal salvation as is our virtue. And just as we guard our virtue with our lives, so should we guard our free agency.

It has been my experience, my brethren and sisters, to the extent that I have had experience in this mortal sphere, that wherever I permit anyone to perform any of the functions which the Lord expected I should perform for myself, that to the extent I do this, I become that other man's slave. And I tell you if we were ever to get in this Church in the position where we were relying upon some outside source for our finances, for our sustenance, just so sure would that outside force undertake to dictate to us what we should do. Those of us who can read only need to read what has passed in history. Whenever there has been any influence or any powers which have undertaken to control the welfare of mankind to the extent that they have contributed to their support, they dominated them in their lives. There isn't a social order on earth today but what if we were to follow it long enough and far enough would rob us of our free agency, and I tell you I am grateful to my Heavenly Father today for the knowledge and the conviction that I have within me that there is only one source in this Church from which you and I as faithful Latter-day Saints should receive any assistance in time of need, and that's the way the Lord has revealed.

Let us look carefully into every movement on the face of the earth today that undertakes to bind the hands of men; that undertakes to deprive them of their own free agency in life and prevents them from deciding every moment of their life whether they'll go to the right or to the left.

## SUPPORT OF WELFARE PROGRAM

This great welfare program of ours is something that we should love and we should cherish, because bound up with that is a principle which will establish ourselves upon the face of this earth so that we will be free men and free women as long as we follow the dictates of our conscience and the counsel and advice that come from our Heavenly Father through his servants. And I hope and pray, my brethren and sisters, that we will not let eleven and a half years go by again without taking more seriously the counsel and

advice that come constantly from our leaders to put our houses in order and let our sons and daughters take care of their mothers and fathers. Let us bring into the families of which Brother Benson so beautifully spoke this morning, that love and affection and that devotion which will not permit outside interests to come in and perform any of the family functions, whether they be temporal or spiritual. And there isn't a son or daughter in Israel who will not be blessed with the abundance of which we have spoken here this afternoon if he will but contribute of that which the Lord has given him to the maintenance of less fortunate members of his family. And I promise you that there wouldn't be a family in this Church, if we would live up to this principle, but what in and of itself without assistance from any outside source, would be self-sustaining.

May the Lord help us to become such, I pray in Jesus' name. Amen.

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The Relief Society Singing Mothers and the congregation joined in singing the hymn, "O Say, What Is Truth?"

## ELDER ELDRED G. SMITH

### *Patriarch to the Church*

This is the first privilege I have had for many years to attend all the sessions of a general conference. I believe about the last time I was able to attend all the sessions was when I sat on the stairway which used to lead from this stand down to the lower rooms. It has been a long time since that stairway existed. However, I appreciate the privilege of attending this conference and hope the faith and prayers of you people will be in my behalf while I hold this position.

### REASON FOR PROGRESS

I am reminded—and it has already been mentioned today—that this is our centennial year, and we have been looking back over the past and had called to our attention in many ways the growth and development and achievements over the years. Wherever the Church has been, there has been outstanding progress. Surely this Church has been blessed with something above all others. What blessing could it be? What is the motivating power behind the success of this people? What is it that carried the pioneers through all their hardships, their trials and persecutions, their loss of all which the world holds dear? What gave them the courage to follow their leaders across a vast and dangerous wilderness and settle in the most barren place of all? What made them sacrifice the little they had to build temples and this tabernacle in which we worship God? What made the men go out as missionaries and leave their families in dire straits? What made the women willing to send



their men and assume the great burden of bearing, rearing, and supporting their families alone? What is this great power?

### THE POWER OF TESTIMONY

There is no blessing on the earth to be more desired than a testimony that God lives, that Jesus Christ is his Son, and that this gospel is the divine plan of life and salvation. With this sure knowledge in our hearts it gives a meaning and a purpose to our lives which guide even our smallest actions and give us courage to endure all things in the hope for the future. This great power and blessing is a true and living testimony which is worth any sacrifice to keep the commandments of God, and God has promised to bless those who do his will.

Brigham Young said:

If all the talent, fact, wisdom, and refinements of the world had been sent to me with the Book of Mormon and had declared in the most exalted earthly eloquence the truth of it, undertaking to prove it by learning and worldly wisdom, they would have been to me like the smoke that rises only to vanish away. But when I saw a man without eloquence, or talents for public speaking who could only say, "I know by the power of the Holy Ghost, that the Book of Mormon is true, that Joseph Smith is a Prophet of the Lord," the Holy Ghost proceeding from that individual illuminated my understanding, and light, glory and immortality were before me. I was encircled by them, filled with them, and I knew for myself that the testimony was true. (*Golden Nuggets of Thought*, Ezra Marler, p. 35.)

That is the kind of testimony that members of this Church have. That is the kind of testimony that gives us the power and the courage to go forward and accomplish the things which have been done in the past and which helps us today, a gift from God through the Holy Ghost, a burning knowledge within. I thank God for those testimonies which have brought us many blessings and privileges. I thank God for the testimonies of the great souls, living and dead, who have succeeded these early members. All down through Church history we have the lives and the examples of our leaders to inspire us to greater effort.

And so it is today. A nobler group of men cannot be found on earth because they have the priesthood of God and a testimony to guide them. Nor is this blessing confined to the leaders of the Church. I am constantly inspired by the beautiful spirit, the fervent testimony, the great desire to accomplish God's will in those whom I meet from day to day. They truly have a testimony as great as the pioneers.

I feel very humble and very grateful when I think of all the splendid people working for God throughout this Church. We cannot help but progress if we keep these testimonies, and I thank all you good people for your faith and prayers in my behalf, and I pray that I may always be remembered in your prayers, for I cannot do the



work assigned to me without the blessings of the Lord and your faith and prayers in my behalf.

I thank God for the testimony which burns within my soul, that I know this is the true gospel of Jesus Christ, the Son of the living God, that Joseph Smith was a true Prophet of God, and the others who have succeeded him to our present prophet and President, George Albert Smith, are called of God. I bear you this testimony and by virtue of my office and calling pronounce the blessings of God upon you, his people, in the name of Jesus Christ. Amen.

## ELDER ALBERT E. BOWEN

### *Of the Council of the Twelve Apostles*

This morning President Smith sketched for us a little of the history of our people over a hundred years. He could but sketch it, of course, but in the outline he drew, he was able to stimulate thinking within us that induced each one of us to fill in the outline from his own store of knowledge. The thought stimulated in me as I listened was in the form of a question. What started it all? What were the beginnings of it?

### THE BEGINNINGS

He called our attention to a monument that is building in these grounds in honor of the handcart companies who started out from Iowa City on their journey to Salt Lake. I remember that my father, then a youth of nineteen, put all his earthly possessions on one of those little carts and pulled it or pushed it all the way to this city.

But Iowa City was not the beginning. From Wales he had come there. And the beginning was not in Wales. The beginning was not in Nauvoo where the people began their march across this continent. Behind that was an event in the state of New York where a boy knelt down to pray and where, in answer to that prayer, the God of heaven came bringing with him one whom he introduced as his Son, and whom he bade the praying boy to hear.

Neither was that the beginning. We should have to go back centuries to find that, eighteen of them at least, to the day when the star which guided the wise men stood over the manger, and the heavenly chorus sang, "Glory to God in the highest." That had antecedents, too, but I shall have no time to go back into them. I choose, rather, to begin with that event. That was the earthly beginning, if I may use that phrase, of the migration of our forebears to this land. That was when the Word was made flesh and came to dwell among men, and out of that circumstance derives the power and authority, the teaching, the inspiration that have moved all else to this hour.

### MISSION OF THE SAVIOR

The Babe of Bethlehem entered upon his great mission alone. He went alone to be baptized of John. Alone he went from there

into the wilderness where he fought his great spiritual battle and emerged triumphant over all blandishing allurements to pride, ambition, self-glorification, and worldly renown, and devoted himself to the mission to which the Father had consecrated him. Alone he retraced his steps, and going singly to one, and yet another, he bade each to follow him, until he had chosen twelve—humble men, all! And these he took under his tuition and taught them and trained them so that they might be able to carry on when he himself should be gone. He recognized that his message was a universal message, that it was a permanent message, not designed for the time of his earthly existence only, but something to be carried on after he himself should be gone. And these men he trained to be his ambassadors. With them alone he set out to transform the world, and, miracle of miracles, he did it—the most astounding miracle that ever was performed.

He made no revolutionary conquest. That was not the way of his procedure. He recognized that great principle of which Elder [Henry D.] Moyle has so eloquently spoken, the right of each person to make free choice and decide for himself, the only principle upon which man can ever unfold his powers and grow into the image of God. He was not popular: he was maligned, misrepresented, his motives misstated, and finally, betrayed and put to death. But the ideal he had loosed upon the world did not die. And here these disciples whom he had chosen, trained, and taught, men of human frailty, had to pick up and carry on. These disciples of his, humble and weak though they were and full of mortal imperfections, carried on triumphantly.

They were not any more popular than he had been. The doctrines coming from them were no more palatable than they had been coming from the Master himself, but he had given them one of the most sobering assignments ever given to man. He had already triumphed over death. And his last visit with them, just before his taking his final earthly leave of his disciples, he declared:

All power is given unto me in heaven and in earth. (Matt. 28:18.)

#### COMMISSION TO DISCIPLES

That is a pronouncement which for boldness and assurance has never been equaled, I believe in all the world's history. It was a fitting preface to the great calling then delivered over to them. He commissioned them,

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you. (*Ibid.*, 19, 20.)

And he authorized them to make an equally great promise.

He that believeth . . . shall be saved. (Mark 16:16.)

It is true that certain other things were required to be done, but they were incidents of belief. Everybody who believed, really and

truly believed, with conviction in his soul, would do those other things. As the root of the whole matter was the injunction to believe.

### MIRACULOUS GROWTH OF EARLY CHURCH

It was not a sudden happening. It required about three hundred years, a period three times as long as that which has elapsed since the coming of our pioneers to this city, but by the end of that time, the great Roman Empire which had been the persecutor of the disciples, which had thrown them to the beasts in the Roman circus, with a determination to stamp them out, and to destroy them and all their followers—by the end of that period of three hundred years—the majority of the people of that same empire were professed worshippers of the Son of God.

Talk about miracles! No greater miracle has ever been performed, and no greater triumph of fidelity is recorded in history.

Suppose those disciples had been recreant to their trust. Suppose they had failed. Then the message could not have been perpetuated, and this world might have been denied the inestimable blessings that flow from the teachings of the Savior of men. If you want to know how much we should have missed if that teaching had not been preserved through the fidelity of these men, just try to picture to yourselves what we should have to blot out from our lives if we took away all the teachings of the Master.

### INFLUENCE OF CHRISTIAN NATIONS

And those disciples had to start out from the bottom. They had to get the people to accept Jesus. There was no use trying to ask people to accept his doctrines or to admonish them to live them unless first they could convert the people to believe in him. Their first job was to persuade men to accept Jesus as the Christ. And, as I said a moment ago, with the lapse of three hundred years, the majority of the people of the Roman Empire itself had accepted the word, and that nation, or that empire, together with all the nations that sprang out of its breaking up, and the nations of the occidental world that have grown up since then, have delighted to call themselves Christian nations in honor of the name of the crucified Son of God. The gauge of progress among those nations has been that degree in which they have fostered and preserved the principles of freedom, the rights of the individual man: Those nations, the Christian nations of the world, have, since their forming, stood out as the commanding nations among all the peoples of this earth. There have been no other nations with comparable progress and power and influence to that wielded by the Christian nations. There has never been in all history any domination of nations and their history comparable to that domination of the Christian nations which Jesus of Nazareth, though crucified, exercised over them. In all the annals of this world there is no parallel to that power and influence over the lives of nations and of men.

## BREAKDOWN OF CHRISTIAN STANDARDS

That being the case, we might naturally have supposed or assumed—with the great unmeasured blessings that have come to those nations—that they would have been true to their heritage, that they would have continued in reverent regard of the name of him from whom the activating teachings came. Unhappily, that seems to be a presumption that we are not permitted to indulge. There has come over this earth now a disheartening breakdown of all the Christian standards. Skepticism, self-sufficiency, atheism, a denial of the divinity of Jesus the Christ, have supplanted belief, and lapses from the moral standards are but the natural result of the breaking down of that faith.

There is one thing of which we may be sure and that is that the teachings of the gospel, the gospel of the twentieth century, if you please, are the same as the teaching which was given in the first century. The gospel does not change, though its manner of presentation and technique may. Fundamentally, its basic principles do not alter. If the world had been true, if the Christian nations had remained firm in their faith, we could not have had the two last great wars which broke out right in the heart of Christendom. It comes from a teaching that there is no divinity whom one must revere; that all creeds are alike, as is now taught, and that to be cosmopolitan we have to accept them all and put all of them on the same plane of merit.

## SUGGESTION OF LEARNED DOCTOR

I have here in my hand a clipping which I took recently from the daily press in which a learned doctor, addressing a professedly Christian body of worshipers, and speaking obviously in a manner congenial to their spirits, accused Christianity of spiritual arrogance and suggested that it abandon its claim to a monopoly of the way to salvation. Here are some of his exact words as quoted:

Christianity has been guilty of spiritual arrogance on a worldwide scale, labeling all other religions false and asserting that only when all mankind accepts the one true religion will there be any hope for worldwide co-operation and peace. That amounts to spiritual imperialism and is as out-of-date in our world today as any form of imperialism.

He said:

Only by recognizing the basic human equality of all religions is it possible to reach a world fellowship of faith inspiring man in his efforts to create a decent kind of world society.

The worthy doctor agrees with neither Jesus nor history.

## RELIGION IS GOD-REVEALED

What becomes of God and Christ in a religion like that? That kind of declaration brings us face to face with this question. What is religion anyhow? Is it something that man makes for his own



convenience, subject to change with all the alterations in the moods of the times, or is it something God-revealed, something that stands eternally true, a basis for conduct and a guide to our lives?

When you put God out, then atheism, skepticism, cynicism, all flock in; and when they flock in, their natural incidentals, the breaking down of standards by which men have lived enter in, and we have the turmoil and confusion and degradation that characterize this world today.

The ideal of the perfect life is no chimerical mirage because Jesus came and exemplified the perfect life. Through observance of the principles by which his life was ordered, man, too, may grow to perfection. There is no higher call to duty today than that the Church should teach faith in him and preserve it in the hearts of men. Without arrogance or boasting but in toleration and humility it must be true to its trust by teaching what Jesus taught: that there is one faith, one Lord and one baptism and that Jesus is the Christ.

May God give us the power for the need, I pray in his name. Amen.

**President J. Reuben J. Clark, Jr:**

The Relief Society Singing Mothers will now sing to close: "Praise Ye The Father"—(Gounod).

The closing prayer will be offered by President Twayne Austin of the West Pocatello Stake, Pocatello, Idaho, after which this Conference will stand adjourned until ten o'clock tomorrow morning, Saturday, October 4. The proceedings of that session will be broadcast over the same stations that are broadcasting today.

The Choir music for this session and the morning session, as has been repeatedly announced, was by the Relief Society Singing Mothers of the Central Utah Region. Sister Florence Jepperson Madsen has conducted the Choir. Elder Frank W. Asper has been the organist.

We should like to extend to Sister Madsen and the Choir our deep appreciation and our sincere thanks for the excellence of the music which they have rendered to us. I think Sister Madsen is entitled to particular reference. She has trained, as I understand it, two great choirs extending over a period of many weeks, and the result of her efforts is shown by the splendid singing we have had today and which was incident to the Relief Society Conference and their concert. We thank you Relief Society Singing Mothers, Sister Madsen and Brother Asper for your services.

Tomorrow morning the audience should be in their seats not later than ten minutes before the time of beginning.

Singing by the Relief Society Singing Mothers: "Praise Ye The Father."

President Twayne Austin of the West Pocatello Stake offered the benediction.

Conference adjourned until Saturday, October 4, at 10:00 a.m.

## SECOND DAY

## MORNING MEETING

Conference reconvened Saturday morning, October 4, at 10:00 a.m.

President George Albert Smith was present and presided. At the President's request, President David O. McKay, second Counselor in the First Presidency, conducted the services of this session.

### President George Albert Smith:

It is worth a trip from some other part of the world to come into a house and see as many people smiling as there are this morning. Everybody looks happy. It is wonderful to be in the house of the Lord again today. Outside are glorious sunshine and flowers and inside are the influences that come from our Heavenly Father.

President McKay will conduct the services this morning.

### President David O. McKay:

This is the third session of the 118th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are present on the stand this morning all the General Authorities of the Church, except Elder Alma Sonne, who is presiding over the European Mission, and President S. Dilworth Young, presiding over the New England Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, and KJAM at Vernal, and over KTYL at Mesa by transcription.

The Choir singing during today's sessions will be by members of the Tabernacle Choir, under the direction of J. Spencer Cornwall. Elder Alexander Schreiner is at the organ.

We will begin the morning services by the Choir singing:

"I Think When I Read That Sweet Story of Old"—(Parks)

The opening prayer will be offered by President Dale H. Peterson of the North Sevier Stake, Salina, Utah.

Singing by the Tabernacle Choir, "I Think When I Read That Sweet Story Of Old."

Elder Dale H. Peterson, President of the North Sevier Stake, offered the invocation.

The Choir sang "In My Father's House Are Many Mansions."

## PRESIDENT GEORGE F. RICHARDS

*President of the Council of the Twelve Apostles*

My dear brethren, sisters, and friends. I feel this a tremendous responsibility, undertaking to lead in intelligent, profitable thought, a congregation of thousands of intelligent people, present and on the air, members and non-members of the Church, and I sincerely hope that what I shall say will be of some interest and profit.

I suppose that most persons born into this world and living to reach maturity, at some time in their lives, entertain some such thoughts as these: where did I come from, why am I here, where am I going when I leave this sphere of action, and what effect will my life's actions here, have upon my future life?

## GOSPEL ANSWERS IMPORTANT QUESTIONS

The gospel of Jesus Christ, as we have received it by divine revelation, makes satisfactory answer to these and many other important questions which arise in the mind from time to time. A like statement cannot be made in truth of any other religious organization. It teaches us that we lived as intelligent beings in the spirit before coming to this earth, that we are the spirit-born sons and daughters of God, brothers and sisters of the Lord Jesus Christ, he being the first-born in the spirit, and the only begotten of the Father in the flesh. Coming to this earth is an important part of the plan instituted in the councils of heaven for man's eternal progression toward the goal of our existence, which is an exaltation in the kingdom and presence of the Father and the Son forever.

It is here we are to make every preparation necessary for the life to come. There are certain prescribed conditions that must be complied with. There are principles to be accepted, ordinances to be received, commandments to be kept, laws to be obeyed, sacrifices to be made, service to be rendered, family relationships to be formed, and we are to live by every word that proceedeth forth from the mouth of God. We are to love the Lord, our God, with all our hearts and our neighbors as ourselves. We are even to love our enemies, to bless them that curse us, do good to them that hate us and pray for them which despitefully use us, and persecute us, following the example of Jesus who, when being persecuted to the death, prayed to the Father to forgive his persecutors. This represents the true spirit of Christ which should motivate all our life's actions. We should strive to be in the image of God in principle and in conduct as well as in form. We should be orthodox in our thinking, our understanding, our teachings, and in our living.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the ad-

monition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (Thirteenth Article of Faith.)

### OBEDIENCE BRINGS ORDER AND BEAUTY

The laws of the gospel are the laws of God and are as perfect in their sphere as are the laws governing the universe and all nature. They originated from the same source, and when obeyed by man, they produce order and beauty. Man only of all of God's creations is disobedient to his laws.

The gospel law is that by which our Savior lived, and which made him what he was in life, and what he now is, enthroned in glory at the right hand of God, the Father, in his celestial kingdom.

The same gospel laws are intended to make us like the Savior and to save us with him in our Father's kingdom. He has given us our agency and power to overcome and live the law.

James Allen, author of the book *As A Man Thinketh* expresses therein this religious thought:

As a being of power, intelligence, and love, and the Lord of his own thoughts, man holds the key to every situation, and contains within himself that transforming, regenerating agency, by which he may make himself what he wills.

### THE INFLUENCE OF RELIGION

My religious education has been and is such, that if I do the things that I know I should do, and leave undone the things I know I should not do, my salvation, the goal of my existence, will be secure. My religion encourages me in my efforts so to do. It has both a stimulating and a restraining influence upon my life, encouraging and stimulating me to good deeds, and restraining me from wrongdoing.

I am a better and happier man because of my religion and its influence upon my life. I would have been a better and happier man than I am, had I lived more in accord with the precepts of my religion, the gospel of Jesus Christ.

Someone has said that experience is a dear school but that fools will learn in no other.

This suggests that a wise person will learn and profit by the experience of others.

### PUNISHMENT OF THE WICKED

We have many object lessons given us in the scriptures from which to profit. In the council in heaven, before the world was, two courses were placed before us; that proposed by the Firstborn, and the other by Lucifer; the one leading unto everlasting life, the



other to everlasting disappointment. We had definitely decided before coming to earth which course to follow.

The Negro race have been forbidden the priesthood, and the higher temple blessings, presumably because of their not having been valiant while in the spirit. It does not pay to be anything but valiant.

Through John the Revelator, the Lord said to the Laodiceans:

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Rev. 3:15, 16.)

It is not profitable that we be even lukewarm.

We know the curse which befell Laman and Lemuel and their descendants, the Lamanites, as a result of their disobedience, rebelliousness, and wickedness.

We know the curse that befell the Jews because they rejected their Lord, the Savior. They have been a hiss and a byword among all nations, and that tells but a small part of their unfortunate condition.

The history of the antediluvians furnishes us with an impressive example of the serious consequences of sin and rejecting the gospel.

Noah preached to that people 120 years. They rejected the prophet and his message and became a very wicked people and morally corrupt.

The penalty inflicted upon them was, in part, that of drowning by a flood that covered the whole earth. The death penalty tells but a small part of the story of what befell them on account of their wickedness. They were confined in a spirit prison for, according to the Bible chronology, more than 2,300 years. The nature of this imprisonment is explained by the Prophet Alma as follows:

Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection. (Alma 40:14.)

#### GOSPEL PREACHED TO SPIRITS IN PRISON

This period of 2,300 years is between the time of the flood and the death of the Savior, when he went and visited them.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (1 Peter 3:18-20.)

How much longer they were imprisoned after Christ's visitation and resurrection we do not know. But it is revealed to us

that should they accept the gospel or the testimony of Jesus, when preached to them, in the spirit, they could attain only to the terrestrial kingdom.

And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn who have received the fulness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law; also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh; *Who received not the testimony of Jesus in the flesh, but afterwards received it.* (D. & C. 76:71-74. Italics author's.)

The cities of the plains, Sodom and Gomorrah, with their inhabitants, were destroyed by fire from heaven, because of their wickedness. They also would be shut up in a spirit prison and be denied the blessings of the celestial kingdom, even though they should accept the testimony of Jesus in the spirit.

It is reasonable to believe that other equally disobedient, wicked people, though they may escape the death penalty, would be confined in a spirit prison after their death and be rejected from the celestial kingdom, those of this day, as well as those of former days.

The kingdom of God has been established again on the earth, and the gospel in its fulness has been restored, in fulfilment of ancient prophecies, but people of today are not prepared, in large numbers, to receive it, although the gospel and the kingdom of this dispensation have all the earmarks of the original.

## SECOND COMING OF THE SAVIOR

The coming event of great importance, toward which the attention of the world is directed by the preaching of the gospel, is the second and glorious coming of our Lord and Savior, for whose coming all good Christians are anxiously awaiting, for at that day the righteous dead shall come forth, and the righteous living shall be changed or quickened, and together they will be caught up to meet the Savior and his holy angels in the clouds of heaven. Satan will be bound for one thousand years, and peace shall prevail in the earth.

Signs of the Lord's coming are seen in the wars and rumors of wars, famine, pestilence, the seas heaving themselves beyond their bounds, infidelity, apostasy, and wickedness of every conceivable character.

They have transgressed the laws, changed the ordinances, and broken the everlasting covenant, and sin and wickedness prevail throughout the earth.

There are two great unseen powers operating upon the minds and hearts of the children of men, today, the power of God and the power of Lucifer, or Satan, each striving for the souls of men;

the one to save, and the other to destroy. In the language of the scripture: Choose ye this day whom ye will serve. Lest we be taken off guard, and be found unwittingly serving the wrong master, let us be reminded that

. . . all things which are good cometh of God; and that which is evil cometh of the devil; . . . (Moroni 7:12.)

### TESTIMONY

I bear unto you, my brethren, sisters, and friends, a faithful and sincere testimony that I do know that this, the work in which we as Latter-day Saints are engaged, is the work of God, the gospel of the Lord Jesus Christ, which had its inception in the councils of heaven before the world was. In it is the power of God unto salvation and eternal life.

We invite all men to come unto God and be saved with him in his kingdom, by obedience unto the laws and ordinances of the gospel, made effective for man's salvation through the atonement wrought out by our Lord and Savior, Jesus Christ. May his blessings attend you all, I pray in Jesus' name. Amen.

### ELDER BRUCE R. McCONKIE

#### *Of the First Council of the Seventy*

This Church of Jesus Christ of Latter-day Saints is literally the kingdom of God on earth. I believe that every man who has presided over it as a prophet-president has been the Lord's anointed and has held the keys of the kingdom, and that these keys are the keys of salvation for all people. And I believe that the Lord has decreed for this dispensation that the gospel is here to remain until Christ comes, and of course from then forever after. This is a day when the kingdom will never be given to another people, but when it will remain with the Saints; and everyone who will come to Christ and live his laws will receive peace and joy and comfort in this life and a certain hope of eternal life in the world to come.

### VISION GIVEN TO JOSEPH SMITH

When Joseph Smith went into the Sacred Grove to pray in the spring of 1820, having been exercised by religious anxiety and turmoil, it was to ask which of all the churches was right and which one he should join. There then appeared to him two glorified, exalted, resurrected beings—God the Eternal Father and Jesus Christ his Son—who, in answer to Joseph's question, told him that he should join none of them, for they were all wrong; that all their creeds were an abomination in his sight; that those professors were all corrupt; that;

... they draw near unto me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof. (Pearl of Great Price, Writings of Joseph Smith, 2:19.)

### KINGDOM ORGANIZED

Thereafter, pursuant to commandment and revelation the Prophet and others organized this kingdom, and after it was organized, the Lord by revelation, referred to it as the only true and living Church upon the face of the whole earth, with which he said he was well pleased, speaking unto the Church collectively and not individually.

I think that the ancient prophets and the latter-day prophets have had revealed to them, by the revelations of the Holy Ghost, that this kingdom is to remain. Enoch saw this day and said that a people would be prepared for the coming of the Lord, and that a latter-day Zion would be built up to be joined with the Zion that he had established. Daniel saw this day. He revealed and interpreted the dream that Nebuchadnezzar had received, told him that he had seen a stone cut out of the mountain without hands, and that in the days of certain kings would the God of heaven set up a kingdom which would never be destroyed and which would never be given to another people, but which should stand forever.

In this day the Lord harked back to that figure which Daniel had used and said to Joseph Smith:

The keys of the kingdom of God are committed unto man on the earth; and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. (D. & C. 65:2.)

### VALIANCE TO THE TRUTH

Every person in this Church is entitled to know and is expected to know by the revelations of the Holy Ghost to his soul that these things are true; and if he knows them, then, in my judgment, he should have no desire in his heart to do anything in this world except hearken to the counsel of the living oracles and put his house in order and prepare himself for the glory and honor and salvation of which President George F. Richards has just spoken.

I should like to read you a statement made by President John Taylor, the third man to preside over this kingdom. He said:

It has been asked by Brother Brigham whether this kingdom will fail. I tell you in the name of Israel's God it will not fail. I tell you in the name of Israel's God it will roll forth, and that the things spoken of by the holy prophets in relation to it will receive their fulfillment. But in connection with this I will tell you another thing: A great many of the Latter-day Saints will fail, a great many of them are not now and never have been living up to their privileges, and magnifying their callings and their priesthood, and God will have a reckoning with such people, unless they speedily repent. (*The Gospel Kingdom*, p. 137.)



One other sentence from President Taylor:

There is one thing very certain, very certain indeed, and that is, whatever men may think, and however they may plot and contrive, that this kingdom will never be given into the hands of another people. It will grow and spread and increase, and no man living can stop its progress. (*Ibid.*, p. 214.)

It seems to me that if this is the kingdom of God on earth, and if it is destined to stay here and not be given to another people, then we are entitled to conclude that as a people, as a Church, we will never be led astray; and, that as individuals, we will never go out of the course of righteousness that the Lord expects us to be in as long as we hearken to the counsel of the Presidency and the Twelve who head the kingdom.

### KEYS OF THE KINGDOM

Wilford Woodruff said this:

When the Lord gave the keys of the kingdom of God, the keys of the Melchizedek Priesthood, of the apostleship, and sealed them upon the head of Joseph Smith, he sealed them upon his head to stay here upon the earth until the coming of the Son of Man. Well might Brigham Young say, "The keys of the kingdom of God are here." They were with him to the day of his death. They then rested upon the head of another man—President John Taylor. He held those keys to the hour of his death. They then fell by turn, or in the providence of God, upon Wilford Woodruff.

I say to the Latter-day Saints, the keys of the kingdom of God are here, and they are going to stay here, too, until the coming of the Son of Man. Let all Israel understand that. They may not rest upon my head but a short time, but they will then rest on the head of another apostle, and another after him, and so continue until the coming of the Lord Jesus Christ in the clouds of heaven to "reward every man according to the deeds done in the body." . . . .

I say to all Israel at this day, I say to the whole world, that the God of Israel, who organized this Church and kingdom, never ordained any President or Presidency to lead it astray. Hear it, ye Israel, no man who has ever breathed the breath of life can hold these keys of the kingdom of God and lead the people astray. (*The Discourses of Wilford Woodruff*, pp. 73, 74.)

### CHURCH LED BY REVELATION

To my way of thinking there has never been a day from the time that Joseph Smith organized this Church up to the present moment when it has not been led by revelation, led by inspiration, when the living oracles have not given the people the counsel and the instruction and the commandments that the Lord wanted the people to have. He told his early elders that whatever they spoke when moved upon by the Holy Ghost was scripture, that it was the mind of the Lord, the will of the Lord, the word of the Lord, the voice of the Lord, and the power of God unto salvation. There will never be a time when the canon of scripture will be full. Just as long as there are elders in this kingdom to bear inspired witness of

Christ, there will be more scripture. There has been more scripture given from this pulpit during the course of this conference, and it is as much the mind and will of the Lord as any recorded in the standard works. When the Church establishes, as it did a little over eleven years ago, a welfare plan, a plan announced by the First Presidency of the Church, then, knowing what we know, we are entitled to accept it as a revelation, to receive it as the mind and will of the Lord to the Latter-day Saints.

### HARMONY WITH THE SCRIPTURES

There is nothing about the Church, there is no doctrine, no procedure or no ordinance, no law or principle, that is not in complete harmony with the scriptures and with reason. We can establish that everything we have is reasonable and scriptural and that we are in whole accord with the identical Church of Christ that was set up two thousand years ago. But after we have done that, and after we have put our houses in order and have harmonized our lives with the doctrines that have been revealed, then we are entitled to know that this is the Lord's kingdom and to know it as a matter of faith and testimony, as a matter of feeling and revelation. Once we get that in our hearts we enter into the rest of the Lord and are not driven about by every wind of doctrine or by the cunning craftiness of men. Because our testimonies are secure, we rest from all anxiety and turmoil of spirit, and if we continue in diligence and valiance in the kingdom, we will eventually rest with our Father in heaven in the eternal worlds, "which rest is the fulness of his glory." (D. & C. 84:24.)

I think there is no occasion for any person in this Church to fear for the destiny of the kingdom. We do not need to steady the ark, but we do need to have in our hearts a fear that we may not make ourselves worthy, that we may not hew to the line of righteousness and keep the commandments of God with that degree of valiance which will give us our exaltation in the eternal worlds.

I would like to bear you my witness, as one elder in this kingdom, that I know this is the work of the Lord; that God has spoken in this day; that Joseph Smith was the prophet and instrument in his hands of giving us the laws and ordinances of salvation; and that just as surely as we will live in harmony with them, we will have glory and honor added upon our heads forever, and our calling and elections will be sure. In the name of the Lord Jesus Christ. Amen.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

Some weeks ago I had an interview with a young man who is just making a remarkable recovery from very serious wounds that he received on the European battlefield. In an explosion of a land mine this young man had suffered a severe spinal injury that had

almost completely paralyzed him, and when the rescue squad came and was carrying him off the field, the enemy turned loose a burst of machine gun fire from which he suffered six bullet wounds in his chest. He was taken to the hospital in what was thought to be a dying condition. As he lay there on his cot after having been treated by the surgeons, a chaplain came to him wearing an insignia of a sectarian church. He asked this young man what his religion was. On being told that he was a Latter-day Saint, the chaplain said: "Well, then, perhaps you would rather I would not pray for you."

#### PRAYER OF CHAPLAIN

"Oh, yes," said the young man, "I would like to have you pray for me if you feel inclined to."

Then the chaplain with great deference said: "Well, I will remove the insignia of my church and kneel down here at your cot. The two of us will then just pray together as two men of God."

The young man said the chaplain prayed for about twenty minutes. The burden of his prayer and the chief thing that he could remember of what the chaplain said was this, that sustained him and put into him the feeling that he wanted to live:

O God, help us that in our living we are not afraid to die and that in our dying we are not afraid to live.

I have thought about that prayer many times since, and I have asked myself the question: How many thousands are there among us today who are living such lives that would make them, unless they repent, afraid to die, and that in their dying they might be afraid to live hereafter?

The purpose of the gospel of Jesus Christ is to teach men to live so that when they die, in the words of the immortal "Thanatopsis":

Thou go not, like the quarry-slave at night,  
Scourged to his dungeon, but, sustained and soothed  
By an unfaltering trust. . . .

#### GOSPEL "PERFECT LAW OF LIBERTY"

The Apostle Paul defined the gospel as the "power of God unto salvation," and to the Apostle James the gospel was the "perfect law of liberty."

The Master enlarged upon that latter definition in his statement to those who listened to his words when he said:

If ye continue in my word, then are ye my disciples indeed: And ye shall know the truth, and the truth shall make you free. (John 8:31-32.)

The nature of this liberty and this freedom of which the Master spoke he further explained in a revelation given to us in

our day, speaking of Adam and all his posterity which are represented in all of humankind. Said the Lord:

Wherefore, I, the Lord God, caused that he [meaning Adam] should be cast out of the Garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked at the last day when I shall say: Depart, ye cursed. But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation—that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not; . . . (D. & C. 29:41-44.)

### "YE MUST BE BORN AGAIN"

That revelation given to us in our day makes more understandable the answer the Master made to Nicodemus who came to him asking what he must do to be saved. In answer the Master replied, "Ye must be born again,"—born of the water and of the spirit, or he could not see nor enter the kingdom of heaven.

Baptism by immersion symbolizes the death and burial of the man of sin; and the coming forth out of the water, the resurrection to a newness of spiritual life. After baptism, hands are laid upon the head of the baptized believer, and he is blessed to receive the Holy Ghost. Thus does the one baptized receive the promise or gift of the Holy Ghost or the privilege of being brought back into the presence of one of the Godhead, by obedience to whom and through his faithfulness one so blessed might receive the guidance and direction of the Holy Ghost in his daily walks and talks, even as Adam walked and talked in the Garden of Eden with God, his Heavenly Father. To receive such guidance and such direction from the Holy Ghost is to be spiritually reborn.

### PARABLE OF THE SOWER

Unfortunately, there are many of those who are blessed to receive the Holy Ghost and that companionship of one of the Godhead in their mortal lives who fail of their blessings. This was taught plainly by the Master in the parable of the sower who was represented as the teachers of the gospel. He classified those to whom the gospel was taught into four different groups! Of one group he said, in effect: "These are those who received the seed by the wayside, and the birds came quickly and caught it up and stole it away," suggesting those who heard the word but lacked understanding and the devil was quick to take the word away from their hearts lest they would receive it and would believe to their salvation.

Another class he compared to those who received the seed



on stony ground, and it began to take root, but when the sun came out, it was scorched and withered away because it had not much root, suggesting those who received the seed and for a time had joy in that understanding, but then when persecution and affliction come because of the word, they become offended and dwindle in their belief.

Another group of those who hear the gospel are the ones who receive it as among thorns, and the thorns after a time choked out the seed. These, he said, were like those who let the cares of the world, the deceitfulness of riches, and the pleasures and the lusts of the world, destroy their activity in the Church that might have brought them safely into eternal life.

Fortunately, there were some who received the gospel in good ground, and these brought forth some a hundred-fold, some sixty-fold and some thirty-fold. And that is just about the way the active membership of the Church seems to be grouped among us today, some giving full hundred percent service and some, unfortunately, only thirty-fold.

#### FAILURE TO REALIZE BLESSINGS

Again, in this day the Lord gave us a revelation that suggested clearly the reasons why some men fail of their blessings. He said:

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God. (D. & C. 121:35-38.)

That it seems to me, as we have experienced it, is about the progressive way that men begin to fall away. They first begin to "kick against the pricks." I have wondered what that means. These no doubt are the pricks of the gospel. I wonder, perhaps, if they are not those things referred to in President Clark's remarkable article some years ago in *The Improvement Era*, that he called "restraints," the restraints of the Word of Wisdom, the restraints imposed in keeping the Sabbath day holy, injunctions against card playing, the restraints imposed by following out the welfare program. And so we might go on. These are the restraints against which some people seem to rebel and are kicking constantly against—the "pricks" of the gospel.

I remember in this connection what somebody said in classi-

fying humankind. He said there were only three kinds of people in the world—"Saints, Ain'ts, and Complaints," and perhaps the "Complaints" would represent those who seem to be kicking against the pricks. These are the ones who next begin to "persecute the Saints" and, finally, "to fight against God."

### APOSTATES IN DARKNESS

Speaking of those who would persecute the Saints, I am reminded of what the Prophet Joseph said while he was upon the earth. He said:

From apostates the faithful have received the severest persecutions. Judas was rebuked and immediately betrayed his Lord into the hands of his enemies because Satan entered into him. There is a superior intelligence bestowed upon such as obey the gospel with full purpose of heart, which, if sinned against, the apostate is left naked and destitute of the Spirit of God, and he is, in truth, nigh unto cursing, and his end is to be burned. When once that light which was in them is taken from them, they become as much darkened as they were previously enlightened, and then, no marvel, if all their powers should be enlisted against the truth and they, Judas like, seek the destruction of those who were their greatest benefactors. (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 67.)

Yes, persecution seems to be the part of those who would teach the truth. You remember what the Master said:

Blessed are ye, when man shall revile you, and persecute you, and shall say all manner of evil against you falsely, . . . for so persecuted they the prophets which were before you. (Matt. 5:11, 12.)

I remember a few years ago, upon assignment from the Presidency and the Council of the Twelve, I interviewed a man who, because of his sinning, had fallen away and had been excommunicated from the Church. He said to me: "I want to bear you this testimony that the last few years have been a pretty rugged road. When I received the pronouncement of the court that excommunicated me from the Church, it was just as though someone had turned off the light to my soul. I was left in complete darkness from that time forward."

### PURE IN HEART SEE GOD

In the Master's Sermon on the Mount, he made another very expressive declaration when he said:

Blessed are the pure in heart: for they shall see God. (*Ibid.*, 8.)

You will remember that in his lifetime there were some who saw him only as the son of the carpenter. There were some who said that because of his words he was drunken with strong wine—that he was a winebibber. There were some who even thought him to be possessed of devils. Only those who were the pure in heart saw him as the Son of God.

So it is today. There are some who look upon the leaders of this Church and God's anointed as men who are possessed of selfish motives. By them the words of our leaders are always twisted to try to bring a snare to the work of the Lord. Mark well those who speak evil of the Lord's anointed for they speak from impure hearts. Only the "pure in heart" see the "God" or the divine in man and accept our leaders and accept them as prophets of the Living God.

The testimonies of our leaders, in this connection, have been very significant to me. I remember hearing President Grant on several occasions say:

Whenever certain individuals who are not living good lives, begin to compliment me and to speak well of me, I say to myself, "Heber J. Grant, what's the matter with you; you must not be doing your duty, or this kind of person wouldn't feel so kindly toward you."

I remember the prophetic pronouncement that was made from this stand by President George Albert Smith eighteen months ago when he said:

Many have belittled Joseph Smith, and those who have will be forgotten in the remains of mother earth and the odor of their infamy will be ever with them, but honor, majesty, and fidelity to God attached to Joseph Smith's name and exemplified by him will never die.

I wish that statement could be heard to all the ends of the earth.

#### CRITICS SPIRITUALLY SICK

I want to bear you my testimony that the experience I have had has taught me that those who criticize the leaders of this Church are showing signs of a spiritual sickness which, unless curbed, will bring about eventually spiritual death. I want to bear my testimony as well that those who in public seek by their criticism, to belittle our leaders or bring them into disrepute, will bring upon themselves more hurt than upon those whom they seek thus to malign. I have watched over the years, and I have read of the history of many of those who fell away from this Church, and I want to bear testimony that no apostate who ever left this Church ever prospered as an influence in his community thereafter.

It is well that we remember today that statement of the prophet of old which was sung so beautifully as the words of the Master by the choir today. It was the Prophet Isaiah who said:

... Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked. (Isaiah 57:19-21.)

Brothers and sisters, my prayer is for all of us, that we may so live, that when our time comes, we may not be afraid to die, and that when we die, we may look confidently forward to a life, an eternal life, in the presence of the Lord Jesus Christ in the celestial kingdom, and I pray it humbly, in his name. Amen.

The Choir and congregation sang the hymn: "O Ye Mountains High."

## ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

As I stand here this morning, my brethren and sisters, it is with a heart full of gratitude for the privilege of attending this conference. There is something stimulating in meeting with the Latter-day Saints. There isn't any place in all the world where one may be built up in his faith as in the service of our Heavenly Father.

### PHILOSOPHIES OF MEN

There are many philosophies and concepts that have been advanced to bring comfort and cheer in this sorrowing world. They all have their place, and much good has come therefrom. Someone was kind enough to hand me a few lines, the lines of a bit of philosophy that I think are attributed to Plato, which runs something like this:

God is love, but God is eternal, therefore love is eternal. But unless there is something to love, there can be no love; therefore, that which we love must be eternal because of the first proposition that God and love are eternal. Therefore we are eternal.

These lines, doubtless prompted the lines of Wordsworth wherein he wrote:

Our birth is but a sleep and a forgetting;  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting,  
And cometh from afar;

Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.

(Wordsworth, "Intimations of Immortality.")

All of these, beautiful in very deed!

### STRENGTH AND POWER OF GOSPEL MESSAGE

But, after all, my brethren and sisters, there is nothing that equals in power and in strength the message of the Lord Jesus Christ. It is a simple thing. God sent his Only Begotten Son as a Savior for the children of men, that he might give to them the gospel whereby they might so live that it would permit them to come back into his presence. Jesus came upon the earth; he taught his message; he lived it; he showed his disciples how to live it; he brought them in very deed glad tidings of great joy. He lived among his disciples for only a few short years, and then was taken by cruel men and



crucified; and on the third day he arose from the tomb. Some of his disciples, anxious to complete the burial service, repaired to the tomb on that beautiful Sabbath morning, there to find, as they thought, that the Master had been taken away, later to learn that he was risen, that he had become the resurrected Lord. Many things in connection with his ministry transcend our power of understanding, but our lack of understanding does not change the fact that he did live and die and was resurrected.

Evidence was given to the disciples of this: He came among them, showed them the wounds in his hands, partook of food with them, and then after a short ministry ascended to heaven with the promise that in the due time of the Lord he would come again. There is not anything, my brethren and sisters, in all the world that equals faith in this divine truth. There is not any comfort that can come to the human heart that equals a conviction of the truth of the message of the Lord Jesus. And to think that we have been made partakers of that, for he has revealed himself again in this day, once more revealing to the world that he lives, that he is the Son of God, that the resurrection from the dead is a reality, that our lives do not end in death, but that we live and will continue to live as immortal spirits until the time shall come when God will call us forth from the grave just as he did Jesus. It is a glorious faith, and I am grateful to join with you this beautiful morning in thanking our Heavenly Father for the blessing of the gospel of Jesus Christ.

May we be worthy of these blessings and be able to order our lives that we may ultimately come back into his presence, I humbly pray in the name of Jesus. Amen.

## ELDER FRITZ JOHANNESON

*Former Acting President of the Swedish Mission*

It is a very humble man who is now standing before you. My family and I just came from Sweden, and I cannot speak good English, but I trust in God that you can understand what I shall say.

When the world war was breaking out it was an experience of great importance in the history of the Church. In the Swedish Mission we had 70 missionaries, and, as you know, they were called home. The local brethren were asked to take charge of the missionary work, which they did with great willingness and humility; and I can say that the Lord was good to us and blessed us and the saints.

In Sweden we did not have to suffer from lack of foodstuffs. We could help the saints in Norway and Finland. Finland also had belonged to the Swedish Mission since it was organized, but now it is a separate mission with President Henry A. Matis as its first president. When President Matis arrived in Finland there were two newly organized branches, one in Helsinki and one in Oboe. I had the

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opportunity to be a missionary in Finland after I was released from my work as acting president in Sweden. When President Benson of the Quorum of the Twelve came to the Swedish and Finnish Missions it was a great event. All of this time Finland was being prepared for the preaching of the gospel, and I saw at that time how much better the work was going forward. The newspapers were very friendly, and they had fine articles on the front pages of their papers. Finland was the first land in the northern countries to which our message could be sent over the radio.

I am very thankful for the opportunity which I have to bear my testimony, which I do now, that I know that God lives; I know that Jesus Christ is His Son. I know that Joseph Smith was a prophet of God. I know that President George Albert Smith is also a prophet of God. It is not very long ago that I was standing in Hamburg and a missionary was giving that message, and from that time I have read the scriptures. I recognized that the message that missionary gave was true, and the time came when I had to repent. I know that we cannot baptize a man or a woman who has not faith and who has not repented. We must always have repentance. I thank my Heavenly Father for the wonderful feeling that I have and for the beautiful messages we have heard at this conference and that we shall hear. I pray that we may accept of these things and so live that our Heavenly Father can accept of us. I do this in the name of Jesus Christ. Amen.

(At President McKay's request, Brother Johanneson then bore a brief testimony in the Swedish language.)

**President David O. McKay:**

We have just heard from Elder Fritz Johanneson, Acting President of the Swedish Mission during the war, who bore a word of greeting in his native tongue, Swedish.

As a matter of interest, how many present in this audience understood Elder Johanneson when he spoke in Swedish?

(Many hands were raised)

Thank you! A goodly number.

## BISHOP LEGRAND RICHARDS

*Presiding Bishop of the Church*

I feel grateful, brothers and sisters, for this occasion, and for the privilege of worshipping with you, as I do when I travel, week after week, through the stakes of Zion. You are the most wonderful people in the world, and I thank the Lord to be considered worthy to be numbered among you.

## AARONIC PRIESTHOOD PAGEANT

During the past week or ten days, we presented in this taber-

nacle the Aaronic Priesthood pageant, *Prepare Ye the Way*. I would like to express, for the Presiding Bishopric of the Church, our appreciation to all those who made the pageant possible: to Sister Evelyn Wood for writing it, Brother Mitchell for preparing the music, Brother Palmer and Brother Lees for directing it, and all who took part therein.

Since witnessing the presentation of it three times, I have thought a great deal of the message that it conveyed. Several of the speakers in this conference have referred to our pre-existent state. I am sure that if the veil were rolled back and we understood today as we did then, the purpose of earth life, and the privileges that were to be ours, we would be a little more attentive to responsibilities which are ours.

In the pageant, when the spirits were about to come to this earth, Father Adam was asked if there would be anyone here at the crossroads to show them the way, and they were told there would be their parents and the priesthood of God. If these two should not fail there would not be much danger or much to worry about our young people, but if the parents fail and the priesthood fails in its duty, then we can hardly expect that these choice spirits of promise will return to the Father and receive the plaudit: "Well done thou good and faithful servant."

Those of you who saw the pageant will remember that when some of the boys dropped out of the priesthood activity and gave their reasons for so doing, one little fellow said: "My father doesn't go to priesthood meeting, and I want to be like my father." Following our presentation of the pageant six years ago, a Relief Society in one of the wards in a testimony meeting was discussing the pageant, and one good sister said: "I took my husband to see the pageant and when that little fellow said: 'My father doesn't go to priesthood meeting, and I want to be like my father,' I felt my husband cringe just like he had been hit with an electric shock. The next Sunday morning when my boy was getting ready for priesthood meeting his father said, 'Wait a minute my boy, I am going with you.' The boy said: 'You don't mean it do you, Dad?' And I got his eye and told him not to say anything about the pageant, and his father went along with him to priesthood meeting."

We have been told as we travel throughout the Church that the greatest deterrent to the success of the Aaronic Priesthood and Latter-day Saint girls program of the Church is the indifference of the parents. It seems almost incredible to believe that such a thing is true.

#### PARENTS INFLUENCE CHILDREN

Brother Benson, in his beautiful address on the home, told us of the charge the Lord has laid upon the parents in Israel to teach their children faith in the Living God, repentance and baptism, and the laying on of hands, and teach them to pray and to walk up-

rightly before the Lord in all things, with the statement that if they failed in so doing the sin would be upon the heads of the parents. I wish every father and mother in Israel realized what that meant and what it will mean when they give a reckoning for the stewardship that has been theirs to be privileged to be the parents of these chosen spirits who are permitted to come upon the earth in this day and time.

A short time ago one of the leaders in the Aaronic Priesthood in one of our stakes handed me a copy of an article that appeared in a magazine that was published by the Kiwanis Club. I want to read a few excerpts from it:

There is a general opinion that children are bright. In my opinion there is no greater fallacy. They are so dumb that it is a wonder we ever make really useful citizens out of them.

To illustrate, the article says,

I know a fellow, a Kiwanian by the way, who has two small boys. He is a well-educated, cultured gentleman, with a lovely wife and a nice home. Those two boys have been reared with every advantage. This man takes his golf clubs and hikes out to the golf course every Sunday morning of his life, and can you imagine it, those two boys are so dumb that they can't understand why they should be made to go to Sunday School? They think they should be permitted to go fishing or swimming Sunday morning instead of going to church! Nothing their father says to them seems to convince the dumb little creatures that they should spend two hours in church on Sunday morning.

To save time, I will relate one or two more of these comments. The next one is about the father and mother who always preface their meal with a cocktail. They have a son and a daughter in high school who went to a dinner-dance, and the father found out that the children each had a cocktail before dinner. Those two kids were so dumb that when they were called on the carpet by their dad, they couldn't understand why they shouldn't drink cocktails! "I tell you, kids are dumb."

A man who occupied a prominent position in his community, when he was out in the yard and would hit his finger with a hammer or run against a wire clothesline, would make the sky blue with his profanity, and yet when his six-year-old boy called the cat a "damned cat" because it ran across the table, the father promptly spanked him and washed his mouth out with soap, but he was never able to make that dumb kid understand that it was wrong to swear. And there was a mother who did not like to entertain company when she wasn't in the mood, and if someone would call and want to come over to visit her, she would immediately say she had house guests and couldn't receive them, or if they wanted to speak to her on the phone and she wasn't in the mood, she would turn to her little girl and say, "Tell them I am not home." Do you know that dumb little girl lies like Ananias. The mother has done all she can to break her of it, but the child is just a natural born liar!



Let me read another comment on parents:

'Twas a sheep not a lamb  
That strayed away in the parable Jesus told,  
A grown-up sheep that strayed away  
From the ninety and nine in the fold.  
And why for the sheep should we seek  
And earnestly hope and pray?  
Because there is danger when sheep go wrong:  
They lead the lambs astray.  
Lambs will follow the sheep, you know,  
Wherever the sheep may stray.  
When sheep go wrong,  
It won't take long till the lambs are as wrong as they.  
And so with the sheep we earnestly plead  
For the sake of the lambs today,  
For when the sheep are lost  
What a terrible cost  
The lambs will have to pay.

—*The Echo*, C. C. Miller

#### TEACH CHILDREN TO HONOR THE SABBATH

If the fathers and mothers in Israel understood the importance of this they would take their boys and girls with them to Church. No father would ever let a boy of his grow up dishonoring the Sabbath day, working on the Sabbath day when it is work that does not absolutely have to be done. Brigham Young's statement to the Saints when they first entered this valley was that if they worked on the Sabbath day they would lose more during the week than they gained by so doing. And we can't get away from the command of the Lord when he said that we should honor the Sabbath day and keep it holy, and if you fathers think you can work on the Sabbath when you don't have to, you must not be surprised if your boys are just dumb enough to do the same thing when they grow to manhood.

On the other hand what a marvelous thing if we set out with the thought in our minds that no matter what the cost, we will say with the prophet of old:

. . . as for me and my house, we serve the Lord. (Joshua 24:15.)

#### WORK FOR YOUR CHILDREN'S WELFARE.

Contrasted to what I have just read, I want to tell you about a convert to the Church who came into my office just a few weeks ago. She and her husband came here for the gospel's sake. They had misfortune after they arrived; through sickness and hospital bills they were brought down to where they had to move into a section which was not desirable, and I know, as you do, like the story we used to hear as boys, of the one bad apple that spoils the whole bushel, sometimes something breaks loose that is very undesirable. So this sister came in and said, "Bishop, there are some wicked young people in the locality where I am, and unless some-

thing is done about it, they are going to destroy the virtue of my daughters. And I have come here to see if something can't be done." We have heard the Saints bear testimony that they would give their lives for the testimony that is theirs, and that is marvelous, but I wonder if they would be just as willing to live for the testimony that is theirs as to die for it, so when we find conditions that threaten the virtue and the honor and the integrity of our children we do something about it. This little mother did something about it. We got the bishop and the stake president on the job and she said: "Bishop Richards, if I have to do it, I will protect the virtue of my daughters if I have to purchase a tent and go up here on the foothills and live away from the rest of you." That is the kind of faith that will win and bring the parents out triumphant in watching over their children that have been entrusted to them.

I remember reading in *The Improvement Era* a statement about one of our good Latter-day Saint mothers over in Germany who, when the invading army came in, knowing how they ravished the women, took her two daughters up in the attic of a house almost destroyed by the bombs, and there exposed to the weather, she and the daughters remained for several days, and then when she thought it was safe she came down but left the daughters there for days to protect their virtue. God bless that mother and every mother like her in all the world, who is willing to do all in her power to protect her children against the wickedness of this world.

We have all heard the story about Sister Mary Fielding Smith, the mother of President Joseph F. Smith, who came in from Mill Creek with a load of produce and delivered it to the old tithing office on the block east of here. The good brother in charge, knowing she was a widow and how hard it was for her to get along, hardly had the courage to let her unload that wagon at the tithing office. He said, "Take it home. You need it as much as anyone in the Church." Sister Smith said, "I can't do it. My children must know that we pay our tithing." She knew that lesson must be taught to her children. Has she been rewarded? Her son grew up to become the prophet of the Lord to preside over this great Church.

#### FAITH OF WIDOW

When I was the bishop of a ward and we were building a meetinghouse, a little German widow came to me one day and said: "Bishop, I haven't received my allotment for the meetinghouse." I said, "No, Sister, and you aren't going to get one. If you will just care for those little children your husband left you with, we will build the meetinghouse." "Ah," she said, "Bishop, but I must be able to point to that meetinghouse and tell my children we have done our part." So I said, "God bless you, Sister, but you will have to say what your part is then," and she gave us a substantial contribution toward that meetinghouse. I have met her

children as I have traveled about from place to place in this Church and have found them active, and I want to tell you she didn't cast her bread upon the water in vain, for as the prophet of old said, "For thou shalt find it after many days."

You remember what Alma did when his son, Alma, didn't walk in the ways of the Lord and went about trying to destroy the Church. He just did not give the Lord any rest about it; he took it to the Lord in mighty prayer until an angel of heaven appeared to his son, Alma, and the sons of Mosiah, and when the angel spake unto Alma and his brethren, he caused the earth to shake. They all engaged in the ministry and labored as missionaries unto the Lamanites, and one by one the sons of Mosiah refused to serve as king over the people, desiring rather that they might continue their ministry among the Lamanites.

And this is Alma's statement after his conversion:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people! Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth. (Alma 29:1, 2.)

The greatest sorrow upon the face of this earth is when men and women depart from the ways of the Lord, for truly the prophet hath said:

... the way of transgressors is hard. (Proverbs 13:15.)

### PRAY FOR YOUR CHILDREN

Now I want to admonish you to pray for your children, to work for your children, to do all within your power to help save them. God may not always send an angel from heaven, as he did in answer to Alma's prayer, but I want to tell you there are men and women in this Church by the thousands and tens of thousands who are as angels of heaven in the hands of God in helping to show the youth of Zion the way to eternal life.

I want to tell you just how the Lord uses some of these. One of our good brethren, who was president of a high priests quorum, and has since passed away, told me this story himself. He was working for the city. He was driving up Main Street one night and saw a boy in uniform being accosted by a wicked woman. He said: "Something said to me, 'Stop and rescue that boy.' I pulled my car off to the side of the street and went over and took that boy by the arm and said: 'You come and go with me.' The woman said, 'Oh, no you don't, he belongs to me.' " This brother said: "I will turn you over to the police," and she looked down and saw a policeman on the corner and walked away. He took that boy, sobered him up and put him in a hotel. The boy said he had never lost his virtue and said, "I don't know why I found myself in this condition." He gave the boy his name, and the boy wrote to his

mother back in Virginia, and after a few days this good brother received a letter from that boy's mother, reading something like this: "I don't know why you stopped your auto and rescued my boy, save that I prayed to God that night, for him, as I had never done before, and the Lord used you as an instrument to rescue my boy."

Now if there were time I could tell you how the Lord uses these bishops and these advisers in the Aaronic Priesthood and in the Latter-day Saint girls program and the teachers in the auxiliaries of this Church in order to help the parents. So, in the words of the pageant, there are the parents at the crossroads, and the great organization of the priesthood of this Church to show youth the way.

God help both to use all their power for the salvation of our boys and our girls, I pray in the name of Jesus Christ. Amen.

### President David O. McKay:

President Edgar B. Brossard of the Washington Stake has recently been over in Europe on official business and had an opportunity to visit some of our missions there. We should like to hear a few words from President Brossard.

### ELDER EDGAR B. BROSSARD

#### *President of the Washington Stake*

Brothers and sisters, I am very pleased with this opportunity of attending conference. It is an inspiration to me as it is to all of us to be present in these sessions and to acknowledge the Spirit of our Father in Heaven which attends those who address us, and to listen to the sweet and inspiring music that comes from our choir.

In Europe this summer I was privileged to visit the place where I performed a mission and lived thirty-three years ago. I went to France and Paris and then to Geneva, from there to Berlin, across to London, to Belfast, Ireland and back to the United States. The work in Europe is going forward. The missionaries are there again. They are being well received in most places where they can get government consent to stay. The people are receiving them very well. They are listening to the gospel, and the gospel is performing wonders in the lives of the people.

Generally, the conditions in Europe are very unfavorable. People are confused. They are confounded. In some of the countries they walk and work and look as if they did not know where they were going nor how to get there. It is a very discouraging spectacle after one has been acquainted with European conditions in times past and seen the intelligent, active, interesting faces of people—the light that has been in them, and then see it almost



go out, as one finds it generally over Europe today. I contrasted that with our meetings in Geneva, Paris, Lausanne, Neu Chatel, London, Berlin and the eastern branch under the Russian regime in Berlin where I visited the services of the Church. Our people have the gospel; and the encouragement, the purpose of life, the objectives in living that it gives to them are shown in their faces, in their activity and in the way they take hold of things to rebuild, to revive, to maintain life, to establish themselves again. I never was more pleased to be a member of the Church or more proud of my membership in the Church than I was this summer. We saw reactions of the members of the Church to these various divers and discouraging conditions under which they live, and they are trying to rebuild a civilization worth having again. The gospel means something to these people. It has helped them to get on their feet. It has helped them to want to live. It has helped them to go about and try to make conditions that are worth living in. It is the seeing of these conditions which we have been taught would be helpful in actual practice and experience that makes one thoroughly proud of his membership in the Church, humble as his position in it may be. The Lord works in mysterious ways, his wonders to perform. We do not know how, where or when our influence may be felt for good. I often think of the little branches from which many of the stalwarts of the Church come and then think of how they have been active in doing most everything in the Church. In Washington, D. C. some of the most active and most useful persons we have in the whole stake of Zion are people who come from the smallest branches of the Church, where they have had to do almost everything in the Church. And it is that doing of everything, that taking on of the several parts, that has made them grow, made them strong, helped them to understand the principles of the Church, and caused the ministrations that are available to us in the Church to become active in their lives.

I want to bear you my testimony while I stand here, brethren and sisters, that this is the work of the Lord. My testimony of it is sincere, and I am glad I have it and thank God for it, for I believe it is a gift of God; that this work is his work; that he still lives; that he still is at the helm, and his purposes in the earth will be achieved as we have been told here this afternoon. And the whole purpose of the Church will be accomplished in the earth. This is my testimony and my prayer, in the name of Jesus Christ. Amen.

**President David O. McKay:**

We have five minutes to hear Elder Eugene M. Cannon, one of the returned mission presidents from whom we have not had the opportunity to hear since his return. Brother Cannon returned from Tahiti in 1940, and this is our first opportunity to hear from him.

The speaker to whom you have just listened is President Edgar B. Brossard, President of the Washington Stake and a member of the U. S. Tariff Commission.

## ELDER EUGENE M. CANNON

*Former President of the Tahitian Mission*

I hope that none of you good people are shivering like I am. This is a wonderful privilege that has come to me to stand before this vast concourse of people and look into your faces. It has been nearly seven years since I returned from my mission. You brethren who have not yet given your report do not get discouraged.

When I think of the missionary work that has been done by this Church, I can see that great things have been accomplished by the elders. As mentioned yesterday by Elder Spencer W. Kimball, a great missionary work has been done and can be done amongst the dark-skinned people—the Mexicans, the Indians, and the natives of the Pacific Islands. In the days of the Prophet Joseph Smith and when Brigham Young was president of the Quorum of the Twelve there came into the hearts of the brethren a desire to do missionary work among those peoples, and with that in view they selected four humble elders to go to the South Pacific, presumably to the Sandwich Islands. They engaged passage on a sailing vessel leaving New Bedford, Massachusetts in 1843. They proceeded on their way, and having run out of foodstuffs and water, they went ashore after six months of travel. And having rounded the Horn they came up into the Pacific and stopped at the little island of Tubuai in the Society group. The elders went ashore, and the natives were so glad and happy to have missionaries come amongst them that they received them with open arms. The elders built up branches of the Church on those islands and did a great work. It was not long after they had established these branches of the Church that persecution came upon them. The elders were finally banished from the midst of the people, but the natives continued their faithful duties, and I have often thought since then where could we go to any branch of the Church, to any stake of Zion, having been left for 40 years without white elders from Zion and find that they had continued their organizations of the Church. They continued holding their meetings, their quarterly conferences, their fast meetings, their advancements in the priesthood, all during this time of 40 years when there were no white elders from Zion to encourage them and to cause them to be active in the Church as they were in the days when the elders were there. Great credit is due them. They are a people that we can learn to love, whom we do love, wonderfully gifted in many ways. One's heart goes out to them when he visits with them and partakes of their hospitality.

May the blessings of our Heavenly Father continue with us in this conference. May we be impressed with the good works of these people. I bring to you, even at this late date, the expression of love and good feeling of those wonderful people and assure you that the sustaining power of our Heavenly Father is amongst them. May God bless them and us, I humbly pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

You have just listened to President Eugene M. Cannon, formerly president of the Tahitian Mission.

The Choir will now sing "Still, Still With Thee"—(Shelley).

The closing prayer will be offered by President Lincoln F. Hanks of the Salt Lake Stake, after which this Conference will stand adjourned until two o'clock this afternoon.

The proceedings of the afternoon session will be broadcast over the radio stations already announced.

The singing for this session of the Conference has been by members of the Tabernacle Choir, Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

This afternoon the audience will be in their seats, please, not later than ten minutes before the hour of beginning.

After the singing by the Choir, the benediction will be offered by President Lincoln F. Hanks of the Salt Lake Stake.

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The Choir sang "Still, Still With Thee"—(Shelley).

Elder Lincoln F. Hanks, President of the Salt Lake Stake, offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## SECOND DAY

### AFTERNOON MEETING

The fourth session of the Conference commenced at 2 o'clock p.m., Saturday, October 4, 1947.

President George Albert Smith presided and conducted the services of this session.

**President George Albert Smith:**

This is the fourth session of the 118th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are present on the stand all the General Authorities of the Church, except Elder Alma Sonne, who is presiding over the European Mission, and President S. Dilworth Young, presiding over the New England Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, and KJAM at Vernal, and over KTYL at Mesa by transcription.

The Choir singing for this session will be furnished by mem-

bers of the Tabernacle Choir, Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

We will begin the afternoon services by the choir singing "How Beautiful Upon the Mountains"—(Harker).

The opening prayer will be offered by President J. Ephraim Wahlquist of the Cottonwood Stake, Murray, Utah.

Singing by the Choir: "How Beautiful Upon the Mountains"—(Harker).

The invocation was offered by President Ephraim Wahlquist of the Cottonwood Stake.

**President George Albert Smith:**

I can see about a hundred seats that are vacant in the body of the house and in the gallery, that is, they will be vacant if you will move over just a little closer and let a hundred of the people who are standing sit down. We suggest that the ushers assist in this matter.

Elder Jorgen Hyllsted will now sing "Now Heaven in Fullest Glory Shown"—(Haydn), after which Elder Matthew Cowley, of the Quorum of the Twelve, will speak to us.

Elder Jorgen Hyllsted sang a solo: "Now Heaven in Fullest Glory Shown"—(Haydn).

**President George Albert Smith:**

Our first speaker this afternoon will be Elder Matthew Cowley of the Quorum of the Twelve. Elder Cowley has recently returned from visiting the missions of the South Seas.

## ELDER MATTHEW COWLEY

### *Of the Council of the Twelve Apostles*

My brothers and sisters, with all my heart I believe in the gospel of Jesus Christ as the power of God unto salvation, both spiritually and temporally. The testimonies I have heard in this conference have carried conviction into my heart that this gospel is true.

### CHURCH BRINGS SALVATION

I know that had we lived in the days of the Master and had we observed him at work, we would have seen him placing in his organization apostles, prophets, teachers, evangelists, high priests, seventies, elders, priests, teachers and deacons. I know that had we heard his disciples bear their message we would have heard them all say that this organization set up by the Son of God is the organization through which the children of God would receive salvation. Had we lived a little longer, had our lives been extended for two or three centuries, we would have observed that this organi-



zation set up by the Master had practically disappeared as it had been set up, and yet we would have known, had we studied the words, that there would come a day and a dispensation when there would be a restoration of all things spoken by the mouths of the prophets, when the fulness of the gospel would be brought by one coming through the midst of heaven to the children of God upon the earth.

Now that we live in a dispensation known as the dispensation of the fulness of times, we are blessed and privileged to see an organization with apostles, prophets, teachers, evangelists, quorums of the priesthood, the same agency, the same organization in all of its departments as was set up by Christ our Lord, as his organization, and we are blessed in knowing that it bears his name, the Church of Jesus Christ of Latter-day Saints.

#### GRATITUDE FOR FAITH OF TEACHERS

I have been thrilled by the testimonies which have been borne here. I thank God, my brothers and sisters, for the testimonies of men like Brother Oscar Kirkham and Brother Levi Edgar Young. These men were my teachers when I was struggling for an education in high school and in the university. I thank God that they touched my life with their testimony of the gospel more than they did with the instructions they had to give me as teachers of an educational institution. And as I look into the faces of the great educators who sit before me, who have in their charge thousands of our young people at this time. I am glad to know that they are men who know that in any field of science there has not been discovered, and they know that there will never be discovered, anything that will replace religion as the savior of the human family.

It is regrettable that we have in our institutions of learning, my brothers and sisters, some who would try to destroy the simple faith of our children which they have acquired at the knees of their parents and in the auxiliary organizations of the Church. You know and I know that there is no power under heaven in this day which will bring peace to the human heart and peace to the nations of the earth outside and beyond this simple faith in God our Father and in the efficacy of the gospel of Jesus Christ to regenerate the children of God here upon the earth.

You men who are at the head of these great institutions, some of which do not permit the teaching of religion although they do permit the teaching of everything and anything that will destroy faith in God, you have a great responsibility. It is your responsibility to touch the lives of your many students outside of the classroom as my life has been touched by men such as these I have mentioned.

#### BLESSINGS OF TEMPLE WORK

As President Smith has said, I have recently returned from a visit to the islands of the sea. It does me good to get down there

among those great people, simple people with a simple faith in God. And I am reminded as I stand here that beyond this building there stands a temple of God and that down in those islands of the sea, many of them thousands of miles away from these great temples, there are hundreds and thousands of people who are trying to come over to these temples and receive their blessings. You know the promise that the Master made as he hanged upon the cross, one of the most beautiful and considerate of all his promises, a promise made to a sinner when he said to him: "Today thou shalt be with me in paradise."

We know where that promise is today. Brothers and sisters, our people in the islands of the sea, our people in the missions of Europe, know where that promise is. "Today thou shalt be with me in paradise." And how they long to come to participate in the blessings of that promise, how they long to come to the Hawaiian Temple and go in there, as it were, into paradise, to reach back into their ancestry and say, "Today thou shalt be with me; today I will bring you into a knowledge and an appreciation of the power of the gospel of Jesus Christ."

I have vividly in my recollection the last party of Maoris to come from New Zealand to the Hawaiian Temple, back in 1938. I see them now as they gathered together. President Smith was there, I think, at that time. As they gathered together in Auckland ready to embark, they had their tickets, return tickets. They had no money in their pockets. They carried with them their boxes of food, and they carried their blankets so that they could be fed and warm when they arrived at the temple. Everything they owned was consecrated to the reception of that great blessing, and they went with joy in their hearts. They traveled steerage on the ship, but they were happy, and they returned with a testimony in their hearts that Christ meant what he said when he said to the thief: "Today thou shalt be with me in paradise."

### SALVATION FOR THE DEAD

Where is that promise, brothers and sisters, outside of the Church of Jesus Christ of Latter-day Saints? As I go about the islands of the sea, I learn that Christianity has only been among those natives a little more than a hundred years. Where is the salvation for the ancestors of those people, the children of Israel, Nephites, who lived prior to one hundred years ago in that vast expanse of ocean on those islands? Where, outside of the Church of Jesus Christ of Latter-day Saints, is there salvation for the Polynesians of the Pacific who lived prior to the year 1840 in those islands?

Someone has said a bridge has no use unless it reaches both banks. We have the bridge, brothers and sisters, extending from one bank over to the other. You who work in the temples of God cross over that bridge from day to day, and you know that there is no other organization on this earth which has a bridge extend-

ing from one bank over to the other so that they can walk across and reach back beyond the year 1840 or 1740, or whatever the year may be, and bring across that bridge those great and noble souls who are our ancestors, the children of God.

God grant that we may have in our hearts the spirit of reaching back into the years and bringing out our people from that place where they are now confined. God grant that we may go into Potter's Field and bring out those broken pieces of clay and join them together into beautiful lives, that they may join with us in the great plan of salvation and exaltation in the kingdom of God. We cannot be saved without our dead, and our dead cannot be saved without us.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. . . . I am the way, the truth, and the life: no man cometh unto the Father, but by me. (*John 5: 28-29; 14:6.*)

#### GATHERING OF GENEALOGIES

That is God's will that all his children who have lived in every day and age and dispensation of time shall come to the Father by his Son; therefore, let us cross the bridge and take the gospel of the Son to our ancestors. Let us study our genealogy. Let us get the names together. Let us not neglect this great and important work, and I know it is important because when I see our people in the islands of the sea writing their names down, gathering their genealogy and trying to get those names over to the temple, trying to get there themselves, I know that within their hearts they know that they are the children of God; they know that their ancestors were the children of God; and no Polynesian islander would want to be saved without his great and noble ancestors.

God grant that we may turn some attention, brothers and sisters, to the work for those who live on, on the other side of the bridge. Let us cross the bridge over to them.

#### TESTIMONY CONCERNING BRETHREN

I know as I stand here that God lives, that he has not forgotten his children upon the earth. I only wish that you people could have your lives touched as intimately as I have had my life touched during these brief two years I have been associated in the councils of these great and good men. Do not anyone ever say that any man who belongs to the councils of this Church has ever come into the councils because he needs or he wants monetary remuneration or because he wants wealth. If there is any man who is opposed to the welfare plan and program of this Church, I would like to have an argument with him if he thinks the brethren who sit here on this stand are not living on the welfare program, are not giving up much of this world's goods, its luxuries and its wealth by accepting the call.



Follow me, and I will make you fishers of men. (Matt. 4:19.)

God bless us all with the spirit of the gospel of Jesus Christ. God bless you men who are educators, you men who sit before me who stand at the heads of political organizations and occupy high government offices, that you may ever realize that there is no salvation outside of the plan of true religion, that there is nothing in political science or in physical science, or in any other science, that will replace the simple gospel of Jesus Christ as the power of God for the salvation of his children.

God bless us all, I pray in the name of Jesus Christ. Amen.

### ELDER THORPE B. ISAACSON

#### *Second Counselor in the Presiding Bishopric*

My dear brothers and sisters, and I do regard you as my brothers and sisters, I feel very humble and very frightened in looking into the faces of this great congregation in this, the tabernacle of the Lord. I have sincerely prayed that the Lord would bless me while I occupy this position that I may say some words of meaning, of encouragement, that I may be directed by the Holy Spirit in whatever I say. I sincerely trust that the Lord will bless you that you may meditate during the conference, that you may worship and that you may feel his holy influence.

We come here to worship and to bear testimony and to partake of the Spirit of the Lord, so that we can discharge our duties more faithfully and so that we can live according to his plan. The choir today has touched our souls with beautiful music, and I am sure we are grateful to this organization.

#### TABERNACLE CHOIR

A year ago I had occasion to go to Mexico City with a businessman of the East. We discussed religion pro and con, and then I asked him what faith he belonged to, and he answered me humbly that he belonged to the religion of the Salt Lake Tabernacle Choir. That was his religion. Well, I am sure they touch the hearts of men each week, and I am sure they mellow their souls. As you probably know, they leave this coming week for San Bernardino to participate in a centennial pageant there. They will broadcast next Sunday to the world from San Bernardino.

One cannot teach the gospel of the Lord Jesus Christ without the Spirit of the Lord. I am convinced of that. One cannot be taught the gospel of the Lord Jesus Christ without the Spirit of the Lord. I am convinced of that. One cannot teach, nor one cannot be taught, without that sweet Spirit.

I am grateful for my membership in the Lord's Church. I have learned to love men as I did not think I ever knew how to love men.

These men that I have become associated with, and particularly the Presiding Bishopric and the other brethren, are the finest men in all the world. I humbly pray to God that he will bless me that I may measure up to the responsibility and the confidence of these men and of you, my brethren and sisters.

#### A TRIBUTE TO CHURCH OFFICIALS

As I go from stake conference to stake conference and meet new stake presidents every week, I meet equally fine men, men who are devoted to the Church, men who would give their all in the service of the Lord, if they were asked to. We come to you as strangers, and you take care of us, see that we are properly housed, and your wives are so good to feed us and look after us. You extend to us your kindness and your courtesies, and as we kneel down with you in your family prayers, our hearts are touched, and we are inspired by the great devotion of you men holding those responsible positions.

#### A VISIT TO THE SACRED GROVE

Brother [Albert E.] Bowen and others have referred to the Prophet Joseph as one of the most important influences in the lives of all of us. A week ago I had an opportunity to walk into the Sacred Grove, the place where that young man, Joseph, walked and prayed to the Lord to help him. One cannot walk into that grove without feeling that spirit of reverence, that spirit of sacredness, the only spot, if my memory serves me right, where God and his son Jesus Christ both appeared at the same time, at the same place, and they spoke to that boy. Oh, that is a fact! You cannot go into the grove but what you feel that influence. It is different from any other wooded grove in all the world, because it is a sacred place and a hallowed spot. That grove is right behind the house where his father and mother lived and where Joseph lived as a boy; and right down the road a little way—you who have not been there—is that other sacred spot, the Hill Cumorah, where the angel of the Lord appeared to that boy, not once, but in four consecutive years, before he delivered to him the golden plates, and from them came the Book of Mormon. That boy did not write that book. Then he sealed that testimony by giving his life. How much more evidence do we need? Surely the world must accept that as truth. And it would be well if we would stimulate that belief in the hearts and souls of our young people. If they can only feel that influence, that one feels when he is there, they would need never to doubt nor would they need ever to worry.

Before I left the grove, I asked those that were with me if I could remain a little while. Then I knelt down before my Father in heaven by that big tree, and I tried to pour out my heart to him as I had never tried before. I bear you my testimony that the in-

fluence of the Lord is there, that all of that is true. I did not intend to say that, but the Sacred Grove and the recent memory of it were fresh in my mind.

### THE YOUTH OF THE CHURCH

I would like to say just a word more with reference to the young people of the Church. We your fathers and mothers and your elders, love you deeply. I do not know whether the young people of the Church can understand that we love them so much, or whether they will be able to understand it or not until they have children of their own, but at least we want them to know that our entire love goes out to them. We are concerned about them because we know some of the pitfalls of life, and we know some of the experiences of the social trends. We know some of the teachings that are contrary to the teachings of the Church. We know some of the articles that they read, and we know the speeded highway and the high-powered automobiles, and that is why we are worried about them, because we love our children so much. And I would say to the young people of the Church, stay close to your parents. You boys of the Church, if I could only touch your hearts to urge you to tell your dads everything that goes on in your lives. I feel sorry for a young man who cannot tell his dad everything. And I feel sorry for a young girl who cannot tell her mother everything. We know you will make mistakes, sometimes, but we will love you just the same, and we hope that we can instil confidence in you, that you will come and confide in us. If we expect to share your joys, we must expect to share your sorrows and your mistakes and your problems.

Recently there appeared an article in a popular magazine on the subject of Mormonism, and one of the references in that magazine was to the effect that the young people of the Church are sliding back or slipping away. That I do not believe. And in behalf of the young people of the Church, I feel that I can deny that statement. When I hear young people in the conferences bear their testimonies, they are brilliant; they are serious; and they want to live close to the Lord.

I heard a great man say a few years ago when he placed his hands upon the head of a bishop to bless him, that some of the choicest spirits that had ever been born into the world were the young people of the Church today. I am sure the writer of that article would not understand that we have four thousand choice young men and women out in the world today, paying their own expenses, gladly, to proclaim the gospel and share their testimony and their faith with those who are less fortunate. And if it need be and the Church would call upon volunteers from young men and women, it could possibly raise hundreds of thousands of missionaries to go into the world on twenty-four hours' notice.

Oh, we realize that the young people may make mistakes. Most

of us have made mistakes in our lives. But may we also realize that those same young people, if they will only stay close to the Lord, the Lord will forgive his people for mistakes. I think if a father and a mother are so far away from their young people that their young people will not come to them and tell them about their problems, then there is something wrong between father and son and mother and daughter.

May the young people of this Church stay close to their Father in heaven and may time prove that the writer of that article, stating that the young people are sliding back, will be disproved without question.

### STAY CLOSE TO THE LORD

I can bear testimony to the young people of the Church that the Lord will help you in all of your problems, in all of your mistakes, in all of your joys and satisfactions if you will only let him. May we humbly pray to the Lord and be so diligent that we may stay in close communion with the Spirit of the Lord and so live that the Lord can easily manifest himself unto us, so that he can feel our humility and so that we can feel his Spirit, then we can humbly say, "Speak, Lord, for thy servant heareth."

May that be our happy lot. May we truly love one another, realizing that there are thousands of men who are less fortunate than we, that we may give of ourselves and our means and our energy for those who are less fortunate. May God bless us that we may stay close to him under all conditions, I humbly pray, in the name of the Lord Jesus Christ. Amen.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

My beloved brethren and sisters, I need an interest in your faith and prayers if the few moments I occupy your time shall be spent to any profit, and I pray that the Spirit of God will direct the testimony which I may offer to you this afternoon, for I stand before you in firm belief and with the knowledge that we represent God our Heavenly Father; that we are carrying on his work in the hope that we who have this responsibility shall be a blessing and a comfort to his people.

### PIONEER STANDARDS AND IDEALS

Since President Smith began the conference by referring to the fact that this is a centennial year, recounting some of the accomplishments of the Church during the century that has passed since we arrived in this valley, I have been thinking a little about that myself. I wonder how nearly we of this day live the ideals and the standards of our grandfathers and our grandmothers who came into this valley, some of whom moved on into other parts of this state and the ad-



joining states. Their ideals were high and lofty. They had noble purpose in coming here because they had the testimony that the gospel had been restored, and they believed that their life, though it should all be one in sacrifice, should be dedicated to the promulgation of that great truth, and the development of the Church which has the responsibility of carrying that into effect.

Both of my grandfathers came here at a very early date and from here both of them moved south to St. George. I have been reading a little lately about St. George and its development. Those people carried in their hearts the same ideals, and they undertook the same problems, acquitting themselves wonderfully well.

### FOUNDING OF ST. GEORGE

I believe that St. George is one of the very few cities of the country which was founded deliberately with a specially selected group of men and women. Every family that was called to that settlement was headed by a man of some special attainment, and he was called for a very special purpose. Under the wise direction that they had, they made a wonderful development.

They arrived in St. George in December, and it was an inhospitable place. They were hardly located until they began to think about public buildings for their use. Before any of them had homes in which to live, they began to think of the education of their children and the erection of schoolhouses, and then the next thought was for a suitable place in which to worship God, so they proceeded to build a tabernacle. You can realize that going as they did in the dead of winter they had no opportunity to raise crops to sustain themselves, and some of them were hard put to carry on. But the Church realized that and came to their rescue in this way, that they fostered the development of these public buildings so that those capable men would have something to do to earn their way. Much of that work was done as outright donations to the cause, but some of it was done in the spirit of our present welfare work. It was an early illustration of the purpose and program that we are trying to carry out today, and it required sacrifice, sacrifice of a high quality.

### GENEROSITY EXHIBITED

When I think of it, I think of the good old brother who lived in Washington, a few miles from St. George. When the time came to put the glass into the tabernacle, I believe it was, there was no money with which to buy it. It had to be procured in California. Men with their teams were ready to go and get it, but there was no money available, and this good brother had recently received from England a thousand dollars, and a thousand dollars in those days was a fortune. He slept on that a night or two and thought it over, then one morning he arose and walked the distance from Washington City to St. George and put that thousand dollars into the hands of the brethren. The



teams went off to California and brought back the glass and other supplies that were necessary. Thus the building was completed.

I wonder how many of us today, if we were faced with that same problem, would have the courage, with an outlook such as he had, to do the thing he did. It was a noble gesture, a wonderful thing. And why do you think he did it? Do you think he had any idea that in making that contribution the brethren would look at him and maybe make him a bishop or something of that sort? Not in the world. It was sheer devotion to the work of the Lord that prompted him to do it. Can we do it today? That was one of the high and lofty ideals of those pioneer grandfathers of ours.

### SPIRIT OF INDEPENDENCE

Then they had other desires and other ideals, and one of them was that every man among them should sustain himself by his own labor as long as he could and in that spirit all the work of the development of that very difficult section was done. Many times the river had to be conquered. It was conquered in that same spirit that men should provide for themselves the means of their support, and I believe today that most of them have that same ideal down there, the spirit of independence. I would that every man and woman in this Church should have deep in his heart the pride in accomplishment that would force him to sustain himself as long as he has the power within him to do it!

I grant you that unfortunate people must be taken care of by the rest of us who are more fortunate, but I still feel, as I have said before, that every able-bodied man, or a woman for that matter, who can sustain himself should do it as long as he has that power, that he may be useful in his community.

In those days when a man said, "I will do it," he did it. That was the genius of the Church, that a man's word was as good as his bond. In those days we had little cause for recourse to the courts of the land, because such disagreements as developed were settled between the brethren before the presiding officers of the Church.

### MEASURING UP TO LOFTY IDEALS

Do we still have that high and lofty ideal of honesty, of integrity, that when we say, "We will," it is an accomplished fact? Some of us come to feel that unless the other man happens to get our signature to a written document we are not under obligation. But, brethren, a document with a signature on is just evidence, and our word is the thing that counts, and if we would honor our pioneer ancestors, we will live our obligations as they did. We will be honest; we will be true; and we will be devoted; we will be generous with what comes into our hands, realizing that anything that we may attain is through the grace and mercy of God. We will be humble, and we will realize that in our hearts there is no place for pride. The proud man, in my estimation, is always looking in the

wrong direction. He is looking perhaps, behind him at unfortunate people, but if he looked before him at his ideals, or at people equally blessed or better, he would find that he is so far behind what he might do that he ought to be humble.

And if we follow our grandfathers we will be prayerful. That is a thing I think that we ought to bear in mind these days, for in our investigations we find that the percentage of our priesthood bearers who are willing to claim that they have regular family prayers in their households is altogether too small. If we could stimulate that thought as we come among you, as your servants, and bring you just a bit closer to God we would feel that our ministry was a success.

### FAITH IN YOUTH

Now, like our brother [Thorpe B. Isaacson] who just preceded me, I want to express to you that I have faith also in the young people of today. I have said it to you before, and I have no reason for changing it. I interview many of your sons and daughters before they go into the mission field. I feel their pulse and their spirit and their hearts, and I testify to you that it is a gratifying thing indeed to become acquainted with them before they go into the mission field and then follow through afterwards and find them out there, far from home, in the adverse conditions under which their work must be carried on, still faithful and growing in power and influence under the Spirit of God. I have faith in them, and I believe if we put our trust in them, and if we teach them properly that they will realize the standards of our grandfathers, the ideals and ambitions that they had in coming to this far-off land, they will measure up to the expectancy that we have of them.

May God grant that we may realize these things and that every man and woman shall go from this conference with a determination in his heart that he will magnify his calling and his opportunities that he may be worthy of the heritage that has come to him from those pioneers, I pray, in Jesus' name. Amen.

### President George Albert Smith:

It may be interesting to some of you people to know that Brother Ivins who has just spoken to us has presided over the Mexican people on the north side of the Rio Grande, the Spanish-American Mission. He has also presided in Hawaii. I think it might have been interesting if I had told you where all the rest of these men had been, but it did not occur to me until just now.

The Choir and congregation will now sing:

*"How Firm A Foundation"*—

Elder J. Spencer Cornwall is conducting. After the singing, President Richard L. Evans, of the First Council of the Seventy, will speak to us. Richard L. Evans is probably better known—his voice

is probably better known—than any man in this part of the world, as he talks to the world, at least a large portion of it, every Sunday from this Tabernacle.

Singing by the Choir and congregation: "How Firm a Foundation."

## ELDER RICHARD L. EVANS

### *Of the First Council of the Seventy*

I am always awed in the presence of this congregation. I am much more accustomed to seeing these seats empty or only partially filled. For eighteen years I have been in this building almost every week, usually a number of times each week.

I think I have been in this Tabernacle at every hour of the day and night, at one time or another. I love the spirit of it, and I have been well aware of the memory and the achievements and the spirit of those generations of stalwart men and women who have come and gone here. These walls speak great things of the past, and I am as firmly convinced that they speak great things of the future.

### BRETHREN WHO HAVE PASSED ON

I have been thinking as I have been sitting here today of those of my brethren with whom I have occupied these seats who are not now with us. Many of them have passed away during my brief association here. Five of my own Council of seven men (including the one whose vacancy I was called to fill) have gone in these years, and a like number of the Quorum of the Twelve. The ranks of the First Presidency and the Presiding Bishopric have also been touched by death during these brief years.

Of course, no one ever quite completely takes the place of anyone else. But able and good men come along and take their own places and make their own contributions in their own way in their own time and generation. I have no fear of a continuing leadership in this Church and a continuing faithful membership, and no fear of the faltering of the oncoming generations, those youth of ours who have been spoken of here already this afternoon.

President Smith did some reminiscing in his opening remarks of yesterday morning, and I would like to continue for a few moments of thinking back and thinking ahead with a few comparative figures.

### GROWTH OF CHURCH

It is forty-four years ago, this conference, I believe, since President Smith first came to the Council of the Twelve Apostles. At that time the Church had fifty-one stakes; it now has one hundred sixty-eight. There were only three stakes then in Salt Lake County; there are now twenty-four in Salt Lake County.

Part of what this means is this: Whereas, then, forty-four years ago, there were two hundred and four stake conferences a year, there are now nearly seven hundred of these appointments to be filled by someone—672 to be exact, or 468 more stake conferences to be conducted each year than there were forty-four years ago.

There have been nineteen stakes come into existence since President Smith became President of the Church, these past two years and more. This means that seventy-six stake conferences have been added to the annual schedule of this Church in the past two years, since President Smith's administration began.

There were twenty-one missions when President Smith became a member of the Council of the Twelve. There are forty-four missions today, I believe (unless more have been created in the last day or two.)

This is no longer a small Church. The latest religious census that I have seen, the one recently published in the *Christian Herald*, and in the Associated Press, and elsewhere, indicates that today there are only thirteen religious denominations in the United States larger than this one, out of some two hundred fifty. Only five, exclusive of the merging of two churches, had a greater increase of membership during the most recent period reported, and none of the larger denominations had a greater per capita increase of membership.

### INCREASE OF RESPONSIBILITY

Now whatever else this may mean, it means certainly no less than this: that an increasing number of people are going to have to take increasing responsibility in the wards and stakes and missions of this Church.

And it isn't only membership and stake units that have increased, but all of the other problems and their perplexities. It isn't only ordinations and setting apart of officers, but so many, many administrative and personnel problems and all else that pertains to a worldwide operation. Life is not as simple as once it was.

I see the First Presidency in their offices at Church headquarters early and late. I see them there over weekends and on holidays when the building is supposedly closed. They and their associates, the Quorum of the Twelve, their Assistants, the First Council of the Seventy, the Presiding Bishopric, and all the others who labor in this cause are worked to the limit, I can testify to you of my personal knowledge. When they are not in their offices they are traveling or filling other assignments and appointments. Few, indeed, are the days or hours that they have for themselves or for their families. I marvel at what they do; I wonder how they do it.

And I know that you in the wards and stakes are likewise crowded in your lives and are accomplishing beyond what men ordinarily are expected to accomplish. And it is only with the help of the Lord that such things are possible.



## ACCEPTING RESPONSIBILITY IN THE CHURCH

The work wouldn't need to be so burdensome to anyone, or at least, not to the extent that it is, if we had a broader base of activity—if everyone who held membership in the Church were carrying his full share of the load.

I was thinking the other night as I witnessed the excellent Aaronic Priesthood pageant which was presented here, and which has been referred to previously in this conference, that some twenty percent of the total priesthood of this Church are members of the Aaronic Priesthood over twenty-one years of age. They are good and able men, and among them is a reservoir of leadership and of service almost as yet untapped.

There are many other sources of untapped leadership and service in this Church. And I plead with all of you, my brethren, who are in positions of responsibility and leadership, in the wards and stakes and the missions, to put your arms around these brethren and sisters who are nominally members but who are not in activity and bring them into service in this Church for their own sakes and for the good of the work. You will bring great blessings to their lives as well as great blessings to the Church if you do so.

Even if it takes longer sometimes to convince a man that he ought to labor in an assignment than it would take to do the assignment yourselves, it will ultimately bear richer fruit if you persuade someone who is relatively inactive to render some service. It is better to have three men do one job each than to have one man do three jobs. The secret of the strength of this Church (in addition to what we know to be its foundational strength, the power and authority and priesthood of God our Father), is the activity of the men and women who give their lives and their means and their devotion and their faith and works.

## AVOID GIVING OFFENSE

Referring again to the pageant that was presented, I recall that one of the reasons given why some did not continue in activity was that they had been offended. This is a common cause of complaint, sometimes real and sometimes imagined, sometimes merely a statement of convenience. But whatever it is, I plead with you also, you who are in positions of leadership and who are dealing with other men, to avoid, if you can, giving cause for offense.

And I say to you who feel that you have been offended, this isn't sufficient reason for withdrawing yourself from activity in the Church and kingdom of God.

I know of no perfect men; I know of no man in whom others could not find fault if they were looking for it. But the imperfections of men don't change facts. It doesn't matter who makes a mistake, the gospel of the Lord Jesus Christ is still true. And any man who withdraws himself from activity because he has been offended or because he thinks he has (or because he is afraid he is going to be) is

depriving himself of blessings which have nothing to do whatever with the acts and the imperfections of the men by whom he may think he has been offended.

And I say again, may we earnestly avoid giving offense. I have pleaded in a number of the stakes where I have been, and I plead with you here, that we be as considerate of the feelings of men when we release them from office as we are when we appoint them to office. We wait upon them, and we are solicitous and long-suffering when we are seeking someone to take a position. And then, I am afraid, some of us have sometimes been guilty of dropping men unceremoniously from office when it seemed that for some reason a change would be indicated for the good of the work or for the good of the man, or to give someone else opportunity.

I plead with you to be as considerate of your brethren when you are releasing them as you are when you are persuading them to accept an office, or an obligation. This is but one means of avoiding giving offense, which has been the real or alleged cause of many of our brethren and sisters withdrawing themselves from activity in the Church.

I see that the time is passing very rapidly. It often does so when one is speaking. I am not always so sure it does when one is listening. But I would like to close with just one other thought suggested by a proverb recently recalled by Carl Sandburg: "This old anvil laughs at many broken hammers."

### CONFIDENCE IN CHURCH

We do live in a day of much confusion, of much purpose and counter-purpose, and of many theories that beat upon the anvil, of many schemes and organizations and all manner of confused ideas among men, in addition to the fears and forebodings which are so much a part of the daily lives of so many of the people of this world in this day. And it is comforting to know where the old anvil is, and that it is equal to all of the hammers that pound at it, and all of the blows that would break it.

I have no fear for the future of this Church; I have no fear for the future of anyone in this Church who lives as well as he knows how to live. And I pray my Father in heaven, with you, that he will help all of us not merely to be inheritors of the truth, nor possessors of it, but also to use it, to live it, to proclaim it, and to be worthy of the confidence of our children, to be worthy of the confidence of those who look to us for leadership, to be worthy of the blessings of our Father in heaven.

I testify to you of the conviction of my soul as to the truthfulness of those things which are proclaimed here, and have been, and which this Church represents, and I do it in the name of the Lord Jesus Christ. Amen.

## ELDER MILTON R. HUNTER

*Of the First Council of the Seventy*

It is an awe-inspiring sight to stand here and look into the faces of this vast audience. It is in humility that I occupy this position today. I pray to our Father in heaven that his Spirit will attend me.

I desire to direct my remarks this afternoon to the youth of the Church. I, like the brethren who have spoken previously, have a strong faith and admiration and love for the youth of the Church. I know that they have a testimony of the gospel of Jesus Christ and that they will carry on faithfully.

## BLESSINGS PROVIDED FOR YOUTH

Youth of the Church, young men and young women, you are the richest people in the world. Some of you may say in your minds that you have no money. I care not whether you have ten cents or a million dollars. Money perishes; but the wealth that you have surpasses anything that you can gain here in this world which is of the world. You are members of the true Church of Jesus Christ and are recipients of the restored gospel of our Lord and Savior. You have the Holy Priesthood after the order of the Son of God. You have at your command all the blessings which come to those who love God and keep his commandments, even the promise of the blessing of eternal life which he says is the greatest gift that he has for man (D. & C. 14:7; 6:7) if you will but serve the Lord your God with all your heart, might, mind, and strength. (Ibid., 4:2; 50:5; 51:19.)

More than a hundred years ago God the Eternal Father and his Only Begotten Son appeared to the Prophet Joseph Smith and opened up the last dispensation of the gospel. Following this great vision a number of heavenly beings appeared to the Prophet Joseph Smith and bestowed upon him all the gifts, blessings, powers, ordinances, and priesthood necessary for the salvation of the human family. It is this priesthood and these gifts and blessings which the youth of the Church today possess.

## GOSPEL BRINGS JOY

The gospel of Jesus Christ was given to us in order that we might have joy. In fact,

Adam fell that men might be; and men are, that they might have joy. (II Nephi 2: 25.)

It is God's purpose and will that we might be happy today, tomorrow, next week, a hundred years from now—yes, a million years from now. You may say in your mind, "But we won't live that long." We will live that long. Life is eternal, and the thing that is important to remember is that the way we live today, and the way we live throughout mortality, will determine our happiness throughout eternity, will determine our status forever.

In order to illustrate what I have in mind, I would like to tell an old story. There was once an old dog that went to the meat market and secured a piece of meat. On the road home he had to cross over a bridge that spanned a stream of water. As he reached the middle of that bridge, he looked down into the sparkling water and saw another dog with a piece of meat in his mouth. He became covetous and decided that he would have the meat the other dog possessed. Thereupon he opened his mouth and grabbed after that meat, and as he did so, his meat dropped into the water and floated away. To his sorrow, the old dog found that he was grabbing after a shadow.

### SHADOWS OF TRUE HAPPINESS

Youth of the Church, there are many shadows of true happiness that you will be tempted to grab after, and I promise you that if you grab after them, you will be like that old dog. You will find that you have lost the good things that you now possess—happiness, the gospel, and probably eternal life—and you will receive in return only a shadow of true happiness. The things that I have in mind we call sins, all of the sins that we may commit. Remember that Alma, the ancient Nephite prophet, warned us that “wickedness never was happiness.” (Alma 41:10; Helaman 13:38.)

### TOBACCO HABIT

There are three or four shadows of true happiness that I would like to point out briefly today. The first one of them is the use of tobacco. Every young man in the Church, and I am sorry to say that today every young woman in the Church also, is tempted and will continue to be tempted to take up the habit of tobacco. In fact your friends may already have taken up this habit. They may say to you: “Come on, take a smoke. It’s smart to smoke. It’s being a good sport to smoke. All important people smoke. Have a good time while you are young, and you can repent when you get old.” In fact they not only make these remarks but also put forth all sorts of other arguments to induce you to use tobacco.

Young people, youth of the Church, it is the devil that is talking through your friends to try to induce you to adopt that evil habit. He wants you to be unhappy. He desires to tear down your spiritual, physical, and mental life and to destroy your chances for a fullness of joy. For these reasons he is putting forth his strongest efforts to try to induce you to take up the tobacco habit.

### NICOTINE A DEADLY POISON

Tobacco, as we all know, is very poisonous. It kills the body. In order to illustrate how deadly the poison is in tobacco, I would like to tell a story that took place in my own family when I was just leaving my teens. I had a sister who was at that time thirty-seven years old. She was the mother of seven children. On this occasion



her children had the whooping cough. She went one day with her husband down to the farm, about six or seven miles below town. Upon arriving there her husband found that he had to drive a cow home; and so he brought my sister up to a little store about four miles below town, left her there, and went back on his horse to the farm. When my sister went into the store, the lady back of the counter asked her how her children were getting along with the whooping cough. She replied, "Not very well." Then the lady picked up from the counter a bottle which was about half full of a black substance. The label on the bottle read, "Whooping Cough Medicine." The clerk said to my sister, "This is the best whooping cough medicine that I have ever seen. I don't have any in the store right now, but I can order some for you if you wish me to." Then she laid the bottle down and went to the telephone to call my sister's son for the purpose of having him come down to her store to drive the car and take his mother home.

My sister picked up the bottle, pulled out the cork, smelled the contents of the bottle and then took a taste. She said, "My this is nasty." Then she instantly fell over dead. The doctor was rushed to the scene. Upon examining the contents of the bottle, he declared it to be straight nicotine. He said that nicotine was one of the most deadly poisons that people could take and that the one swallow that my sister had taken had gone directly to her brain and had suddenly killed her.

Young people, that is the deadly poison that we take into our bodies when we smoke or chew tobacco.

Tobacco not only kills the body, but it kills the spirit—it kills spirituality. It is incompatible for a man holding the Holy Priesthood of God to use tobacco and to study the Bible or to use tobacco and to keep up his Church activities. Usually when he picks up the habit of tobacco he lays down the Holy Scriptures, he decreases his Church activities, and he becomes to a certain extent spiritually dead, which is the worst death that we can die.

God has given us the commandment that we should not kill. Youth of the Church, when we take poisons into our bodies knowingly we are to a certain extent breaking this great law.

### THE DRINKING HABIT

Another shadow of true happiness which I would like to mention today is more damaging in its effects than is the habit of tobacco. It is the habit of drinking liquor. Elder Joseph F. Merrill has already graphically described the bad effects of alcohol and so I will be very brief on this subject.

It is my honest opinion that the devil has never discovered or invented a tool outside of liquor which is more destructive to the human soul. He has no other tool which can bring human beings down into misery, poverty, and degradation, which can cause corruption, and which can cause people to commit all other kinds of

sins more than by having them use liquor. People when they get drunk are not in their right minds. In other words, they are crazy. While under the influence of liquor, the moral controls of men and women are relaxed, and they commit many sins that they would not otherwise do, such as adultery and murder. I know, youth of the Church, that the devil puts it into the hearts of wicked men to give our lovely girls liquor and get them drunk in order that they might rob them of their virtue.

In referring to alcohol, Robert G. Ingersoll said:

It murders the soul; it is the sum of all villainy, the father of all crime, the mother of all abominations, the devil's best friend, and God's worst enemy. (Editorial, Church Section, *Deseret News*, September 27, 1947.)

Today I call upon all the youth of the Church to make a resolution that you will never take a smoke. If you already have taken one, that you will never take another one. That you will never take a drop of liquor in any form. If you have already done so, that you will repent and resolve today that as long as you live you will never take another drop of liquor. I promise you that if you will make this resolution and never break it that you will be happy throughout this life and throughout eternity, because you have kept your bodies clean.

### SEX IMMORALITY

A third shadow of true happiness I would like to point out is even worse than the other two. It is sex immorality. I firmly believe that there is no sin that human beings commit that causes a loss of happiness, that causes the people to be degraded more completely, that breaks up homes more thoroughly, that ruins love more permanently, that drives out the Spirit of God and causes apostasy from the true Church more definitely than does the sin of sex immorality.

All the way through history the prophets of God have taught the value of virtue. In fact, you and I can still hear the voice of God crying down from Mt. Sinai to Moses,

Thou shalt not commit adultery. (Exodus 20:14.)

Alma, the great Nephite prophet, told his son, Corianton, who had had an illicit association with the harlot Isabel, the following:

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? (Alma 39:5.)

The prophets in the Church of Jesus Christ of Latter-day Saints, the Presidents of the Church from the beginning down to the present time, have declared that our virtue is as valuable to us as is our life, and we should guard our virtue with our life.

More than a hundred years ago the Lord revealed the following to the Prophet Joseph Smith:

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear.

Wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whore-monger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death.

Verily I say, that they shall not have part in the first resurrection. . . .

But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life. (D. & C. 63:16-18, 23.)

### BODIES ARE TEMPLES OF GOD

Youth of the Church, again I call upon you to make a resolution that you will keep your bodies clean and pure in every respect. Obey all the words that proceedeth forth from the mouth of God, living all the principles of the gospel to the best of your ability in order that you might be happy. Do these things in order that you might have that joy which God wishes you to have. Remember at all times that your bodies are temples of God, as Paul, the ancient apostle, has said:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (I Corinthians 3:16, 17.)

If we will do all these things as members of the Church of Jesus Christ of Latter-day Saints, most of the youth of the Church in due time will have the privilege of going into the house of the Lord with the one of his or her choice and there be married not only for life but also for all eternity, and the children which are born under that covenant shall be theirs forever. These blessings, however, are predicated on a continuance of righteous living.

### BLESSINGS PROMISED TO RIGHTEOUS

When the great judgment day comes, and when all men and women who have been true and faithful in all things stand before the judgment seat of God the Eternal Father and Jesus the Christ to give an account of their actions, words, and thoughts, while in mortality, it shall be said unto them,

Well done my beloved servants, enter ye into your exaltation. Receive your life eternal.

And at that day this great scripture which was given to the Prophet Joseph Smith shall be fulfilled:

. . . and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever. [And the Prophet Joseph Smith said that promise meant to have the power to beget spirit children.]

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily, I say unto you, except ye abide my law ye cannot attain to this glory.

For strait is the gate, and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world neither do ye know me. (D. & C. 132:19-22.)

This is life eternal, my brothers and sisters. This is the exaltation which the gospel of Jesus Christ promises those who love God and keep his commandments.

I humbly pray to our Father in heaven that he will bless the youth of the Church that they might live clean and pure in every way, walking righteously and undefiled before God, that they might receive this great exaltation of life eternal, in the name of Jesus Christ. Amen.

### President George Albert Smith:

Lest I forget, I call your attention to the fact that there is a beautiful monument now placed on the north side of the Tabernacle, the monument portraying the coming of the Handcart companies.

When conference commenced I referred to the fact that we had a distinguished visitor with us who is a grandson of Thomas L. Kane. I stand here to say that I know of no one man who more willingly gave of himself and his means for the blessing and the preservation of the membership of the Church of Jesus Christ of Latter-day Saints than did Colonel Thomas L. Kane. About ninety years ago when Johnston's army was on its way here for the avowed purpose of driving our people again, that great man, for he was a great man, without any encouragement, so far as I know, from the membership of the Church, made a long trip and came to this country and was the means of holding back the army until the falsehoods that had been circulated about the Church had been made known, and our people were not compelled again to take to the wilderness.

Brother Frank Evans, who for many years has been prominent among us in various capacities—the President of the Eastern States Mission at one time—I think is as familiar with the story of Thomas L. Kane as any of us, and after ninety years I felt it would be an appropriate thing to have portrayed before us by Brother Evans the life of that great and good man whose grandson is visiting with us at the present time. I hope he feels that he is more than welcome.

Brother Frank Evans.



## ELDER FRANK EVANS

My brethren and sisters, I am very sure you appreciate the difficulty of speaking extemporaneously and without previous notice, on matters of history, and particularly so when they center about and reflect the personality of a man whose reputation we hold in the very highest esteem and toward whom we feel the deepest debt of gratitude. I am reassured, however, when I look at faces that I recognize, for I am sensitive to your kindness, good will, and your spirit of charity. I never stop to question the advisability of calling on people without previous notice. I have no criticism of it at all. I think it must be right because the brethren so often do it. I am very grateful for this opportunity and pray that I shall be true to the facts as far as I can recall them.

In the early years of the Church, in what was called the "Eastern Section," a young man who had had some contact with the heads of the Church and whose devotion to the Cause was well known, was given an assignment to go to Washington to discharge some important duties. It was the year 1846. He was not a man of great experience, but evidently a man of courage. He had gone to Washington, and during an interim in which he was waiting for the consummation of some appointments with Federal officials, he decided to magnify the time and go to Philadelphia where there was a Branch of the Church and quite a large number of Saints, and to hold meetings there.

At the same time, there was in that city a young man—24 years of age—a Philadelphian, a man the like of whom this missionary had, perhaps, never met. He was well educated. His background was unusual. His was a family of culture, of refinement, and of achievement. He had a brother, Elisha, who in later years won distinction by northern explorations. This young man had been graduated as a lawyer and was a member of the Bar. He was slight of build, frail of body, brilliant of mind. It is reported by relatives of these brothers that doctors had at times despaired of their ever reaching advanced age.

As this young Philadelphian approached a hall in which a Mormon meeting was being held, he heard a voice, and perhaps attracted by its very earnestness, he took a place in the congregation and listened to a sermon delivered by the missionary of whom I speak. I think it must have been an hour in length. At the close of the meeting the young man walked up and introduced himself as Thomas L. Kane. In response the missionary said, "I am Jesse C. Little." "Mr. Little," said he, "would you have an appointment with me this evening at my father's home?" His father was Judge John K. Kane of the Federal Court of the Eastern District of Pennsylvania. Of course the invitation was accepted, and it is related that their conversation extended over a long period. At its conclusion, another meeting was arranged and the discussion was continued.

It appears that the talk was mainly about the condition of the Church in Nauvoo at that time, for the Saints were just then being driven from their homes, and even those least informed, those who read the dispatches at all, knew of the indignities that were being heaped upon these people. These were the things that appealed to the compassionate nature of Thomas L. Kane. And, examining his background, his ancestry, we find that he was only responding as it was the custom of the Kanes to respond in times of need.

A few days passed and these two young men were in Washington. Mr. Kane was well acquainted there, partly through his father, partly on his own account. He introduced Jesse C. Little to members of the Cabinet and to the Vice-President, the messages were effectively delivered, and the assignment given to Little carried out, and within a short time the two were making their way toward the West.

Not long thereafter Thomas L. Kane looked upon the City of Nauvoo for the first time. In later years he described it as a most beautiful, an entrancing sight as he saw it from the Iowa side of the river. After noting the homes, his eyes wandered to the heights upon which the temple stood, and he described how the building with its spire of white and gold shown in the sunlight. He crossed the river, went into the city, looked into a blacksmith shop with the forge lately warm, but no one there; the carpenter shop with shavings upon the lathe, but no workman to be found; noticed the beautiful gardens in a perfect state of preservation, flowers, shrubs, but no one attending them. He made his way to the temple and was met by ruffians who challenged him and demanded to know what right he had there. Their suspicions allayed, they invited him to come into the temple and displayed to him how they had befouled it and dishonored it, and gloated over the fact. One can imagine how that sensitive, appreciative personality recoiled at these indignities.

Before long he was following the path that had been broken by the fleeing Saints towards the Missouri. Overtaking them, he found them suffering and ill. He gave them succor and put forth his utmost efforts to relieve their misery.

While Thomas L. Kane was with the Saints at the camp of Israel, he fell ill. He was nursed to health by the good women and men, and there he was given a blessing by Father John Smith, great-grandfather of President George Albert Smith. Just a phrase or two from that. Knowing as we now do the hazards that the chosen course of this young man would probably bring upon him, the assurances given him are significant: "Not an hair of thine head shall ever fall by the hand of an enemy." And another: "Thou art appointed to do a great work on the earth," and if you remain true to your course in behalf of this people (or words to that effect), "thy name shall be had in honorable remembrance among the Saints to all generations."

Let us go on now, just passing to say that during the inter-

vening years until the event occurred of which I shall briefly speak, he gave constant attention evidently to the exclusion of everything else, to the welfare of this people. Nearly twelve years later, when all the evil forces seemed to concentrate against the Saints, it was learned that United States troops were moving toward this valley. When Thomas L. Kane learned of this impending threat, he was impelled to do something about it.

And, by the way, it was on the 24th of July, 1857, while the Saints were celebrating in the mountains to the east of us the tenth anniversary of the arrival of the Pioneers in Salt Lake Valley, that Brigham Young and his associates were advised, by three messengers, of this new danger. President Young very quietly withdrew, returned to the city, and then announced the situation to the people—that the United States Army was practically upon our borders.

But winter came on—a very cold and severe winter—and Thomas L. Kane, upon his own initiative but with an apparent conviction in his heart that he could do something about it, with no portfolio, but as a private citizen in the confidence of the administration, made his way to this valley. He knew of but one way to reach it in time and that was to cross Panama, sail up the Pacific upon an itinerant steamer, and then overland to Salt Lake City. At San Bernardino he met some Mormon friends who helped to outfit him there, and by traveling night and day, he soon reached the Valley.

He wrote from Las Vegas to Brigham Young: "The date of my letter will apprise you of my journey hither. That I have made it in six weeks from New York may persuade you that I am on no fool's errand"; and a few days later to Governor Young, "Your friend of old time is now within an hour of your dwelling where he asks for an interview which he has traveled so far to seek." Snow was falling heavily, so that from five to twenty-five feet lay in these canyons between this valley and the army.

Fatigued, he came into the presence of the First Presidency and their associates, and sank into a chair. The frail body had given out. Evidently he was under the impression that he might not survive for he asked for a private interview with President Young and they retired to a small room. They soon emerged but did not disclose what had been said. President Young said: "Friend Thomas, the Lord has sent you here and He will not let you die. No, you cannot die till your work is done. I want to have your name live with the Saints to all eternity. You have done a great work and you will do a greater work still."

He came on an errand of—I hardly know what to call it. I think of it as a perilous journey—I think of it as a response to a great "call." He came against the warnings of his friends in Washington. The President of the United States, who was his friend, expressed concern. He came against the forebodings of his beloved father. So you see the seriousness of it. Judge Kane gave



*Saturday, October 4**Second Day*

him a farewell assurance that "the home welcome in all its cordiality awaits you, whether you fail or succeed. God bless you, dear Tom." And, sad to relate, his father passed away before his son had left this Valley.

The Colonel remained here a few days and then, practically alone, made his way to the army. Trails were sufficiently broken so that he could get through. He went at once to the civil authority, Governor Cumming. Therein was wisdom. He related his story to Governor Cumming who apparently received it with sympathy. Col. Kane then sent word to Col. Johnston that he had arrived in the camp. I hesitate to tell you the distressing things that happened right there because it is a note of so much distress that I will pass it by and simply say that after a very desperate situation had been cleared up, the two men came to an understanding to the effect that Col. Kane should come down Echo Canyon and into this valley accompanied by Governor Cumming (who was to succeed Governor Young) unattended. That was the point—no military escort. And by that time, through the efforts of Col. Kane, the policy of the government toward the whole question had focused upon this point: An order to the army to pass through this valley and disturb and interfere with no one, and to go at least forty miles distant, southwest, and there await further orders.

One writer has called this incident, the work of Col. Kane, the most brilliant episode in American history!

I shall hurry on. May I be pardoned if I take a few more minutes? While in the Eastern States Mission, I received a brief letter from President David O. McKay with a lengthy letter attached written by a man in Australia who had, many years before, served as a missionary in the Eastern States. He told a very interesting story concerning a manuscript in the possession of the Kane family in western Pennsylvania—descendants of Thomas L. Kane. I read his story with conviction. The letter of President McKay said, "Treat this as you see fit," and I felt at once that it was of importance and that I could secure the manuscript. I started the next morning for Erie, Pennsylvania, because I supposed that would be near the point of interest. In my search, I interviewed many of the Kane family, and finally I stopped at a house to inquire for a certain home to which I had been directed, and there stood in the open doorway a man dressed in outing clothes. He beckoned me in, and coming down the path to meet me, gave me such a warm welcome that I received the impression he must have known me. In fact, he soon had all the occupants of the car in his home, and there he pointed out to me a typed document on the table and told me that was the manuscript I was seeking.

This was Mr. E. Kent Kane, who is with us today, a man of very refined character, a man of distinction. He served in the Pennsylvania legislature six years. He is a man of large enterprises, and a man, I have come to believe, of deep religious convictions. It has been our great pleasure to have Mr. Kane with us,



He has attended every session of this conference. As indicating one phase of Mr. Kane's abilities and thought, I have a few lines here—I trust he will pardon me if I read them. He sat down and wrote this out in ten minutes when he was here on a previous visit. He makes reference to Brigham Young, appropriately, for we were close to the hundred year mark when he wrote it and the reference he makes to him is sort of an appeal which I am sure, from his comments, has been satisfied in his mind, because of the esteem in which he holds the successors of President Young:

LET PLENTY NOT BETRAY US, LORD

“Lord, behold our teeming thousands,  
 Where once a few by Thee were led.  
 Lord, behold all peace around us,  
 Where once Thy people bled.  
 Lord, behold our fertile farm land,  
 Desert once, untouched by plough.  
 Lest Thy bounty now confound us,  
 Forget not, Lord, Thy people now.  
 Lord, once Thou forged for us our leaders,  
 Tempered them with trial and storm.  
 Zion's Lebanon had cedars  
 Shaped by Thee in Thine own form.  
 Now we yield to wealth's temptation,  
 Sell our all for golden fraud,  
 'Twere better that we marched to exile  
 Than forget that Thou art God.  
 Lord, in each new generation,  
 Give us men like those of old,  
 Give Thy people another Brigham,  
 Guide us, keep us, in Thy fold.  
 When we part from those who lead us,  
 When their last mission they fulfill,  
 Thou who sent Thy Son to save,  
 Lord, be with Thy people still.”

I give you what I have said as a very brief and very inadequate introduction to our friend who is visiting with us, Mr. E. Kent Kane. I should like to say more about him but I am sure that you will hear on other occasions more about this grandson of our early friend, Thomas L. Kane.

President George Albert Smith:

I know, brethren and sisters, that you have been edified by this very brief narration of experiences. I thought that inasmuch as so many of you have known of our appreciation of Colonel Kane and the work that he performed when we needed a friend, a few more words of explanation and information would make you that much happier. I am sure that we are delighted to have his grandson with us and to hear also that he was looking for a servant of the Lord when he was hunting for that record book in Pennsylvania. I hope that our brother will enjoy his visit with us here, and I hope

that he will feel that he is in the home of his friends. Personally, I feel that he is just like one of the family, because of the affection that existed between his grandfather and my grandfather.

The members of the Tabernacle Choir will now sing "Fierce Was the Wild Billow"—(Noble).

The closing prayer will be offered by President Albert F. Anderson of the St. Johns Stake, St. Johns, Arizona.

After the closing of this session, we shall stand adjourned until seven o'clock this evening, when, in accordance with the custom of the Church, the general meeting of the Priesthood of the Church will be held. Only the Priesthood are invited to be present. Persons not holding the priesthood will kindly refrain from attempting to enter the building. That session will not be broadcast. The session at ten o'clock tomorrow morning, Sunday, October 5, 1947, will be broadcast just the same as it has been today.

Because the Tabernacle broadcast comes now from 9:30 to 10:00 tomorrow morning, those desiring to attend the broadcast must be in their seats at 9:15 a.m. As the Choir may be rehearsing during the time the audience is gathering, it is necessary to request that the audience come in and take their seats quietly and refrain from making any disturbing noise of any kind during the broadcast.

The Church of the Air broadcast, on which Elder Mark E. Petersen, of the Quorum of the Twelve, will be the speaker, will begin at 8:00 a.m. Those desiring to attend this broadcast must be in their seats by 7:45 a.m.

The regular session of the Conference will begin at 10:00 a.m.

The choir singing for this day's sessions of the Conference has been by members of the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

By the way, I think we all have reason to be grateful for this wonderful organization who are just in the "pink of condition" to go on a vacation within a few days to San Bernardino, California and celebrate with them the 100th Anniversary of the entrance into that country of the Mormon pioneers. The members of the Choir have done a fine piece of work today as always, and I hope and pray the blessings of the Lord will continue with them and while they are away that they will have one of the best experiences of their lives and return in safety glad that they belong to the Tabernacle Choir.

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The Choir sang: "Fierce Was the Wild Billow."

**President George Albert Smith:**

Requests have come for us to remember people in the prayers of the Conference. It will not be possible to name them, but our brother who offers the prayer will include those who have asked to be prayed for. The closing prayer will now be offered by President Albert F. Anderson of the St. Johns Stake, St. Johns, Arizona.

Elder Albert F. Anderson, President of the St. Johns Stake, offered the benediction.

Conference adjourned until 10 o'clock Sunday morning, October 5, 1947.

## THIRD DAY

### CHURCH OF THE AIR

*The Church of the Air* program was presented Sunday morning, October 5, at 8:00 over Radio Station KSL and the Columbia Broadcasting System.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for the service. Alexander Schreiner was at the organ. Richard L. Evans was the announcer.

The service commenced by the Choir singing the hymn, "For the Strength of the Hills We Bless Thee, our God, our Father's God," (Stephens).

Following the rendition of this hymn, the Choir sang: "I'm a Pilgrim" (Robertson).

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

In the midst of the continuing international crisis, there is an ever growing feeling that America must do all within her power to preserve herself. Our leading statesmen have publicly declared that we can hope to survive as a free people only if we keep ourselves strong. Generally the references to maintaining the strength of our country pertain only to her military might. But the strength of America cannot be measured by her armaments alone, nor by her industrial power which produces those armaments. The strength of our land must be measured principally in the integrity of our people.

An America with powerful armaments and an unstable citizenry could not be sure of protection. The might of the Maginot Line was no defense for a France which had descended into moral weakness. America, under similar circumstances, would fare no better. Not even the atom bomb will save this land if moral decay is allowed to do its work.

### FREEDOM OF RIGHTEOUSNESS

We often speak of our freedoms. There is no freedom like the freedom of righteousness. The penalty of sin is slavery and death. He who is the victim of his own evil conduct is in reality

much more a slave than the cowering subjects of the most dictatorial despot.

If America would remain mighty, she must have the strength of sobriety, of chastity and virtue, of honesty and integrity, and the power of true spirituality. If she would be strong, America must enjoy—in addition to her political freedoms, indeed one might say, as a condition to the perpetuation of her political freedoms—those other freedoms which are as essential to her welfare as any of the liberties listed in the Bill of Rights. Her people must strive for:

- Freedom from unclean practices and unwholesome influences
- Freedom from immorality
- Freedom from intoxication
- Freedom from the evils of divorce
- Freedom from dishonesty in all their relations with each other, including business and labor
- Freedom from delinquency, juvenile or adult, with its accompanying list of crime
- Freedom from selfishness
- Freedom from internal dissensions, subversive activities, rabble rousing, and class hatred
- Freedom from idleness, and doctrines which persuade people that the government owes them a living, or that they can get more and more by doing less and less
- And freedom from the ignorance that so often leads to regrettable practices

### FACTORS WEAKENING AMERICA

How far have we gone in the preservation of these freedoms? To what extent have we jeopardized these factors which are so essential to a strong nation?

For one thing, as a people we are afflicted with an element of violence and dishonesty which is sapping our strength. Every five minutes, during 1946, according to the Federal Bureau of Investigation, a serious crime was committed among us. There was one for every seventy-eight persons in the general population.

During that same year Americans spent twice as much money for alcoholic beverages as they did for education, and this year they will spend a comparable amount. Does this tend to national strength?

Also in 1946 there were twenty-seven divorces for every one hundred marriages in the United States. The disruption of so many homes in every state of the Union can have none other than a weakening effect upon our nation. If we may trust the statements of courts dealing with domestic relations, infidelity was a contributing factor in a disquieting number of these instances. Any tendency on the part of Americans to regard lightly their marriage vows is destructive of the moral stability of the nation. Indiscretions arising out of marital disloyalty lead to broken homes and broken hearts and in some cases to lives of shame and disgrace. Furthermore, they promote delinquency among children who thus become the victims of the sins of their own parents, being influenced by



examples set before them by their elders who underestimate the great value and strength of virtue.

Among Latter-day Saint people, whom I have the honor to represent today, we teach a precept given through the Prophet Joseph Smith which reads:

Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else. (D. & C. 42:22.)

What a boon it would be to all humanity if every man were moved by the spirit of this injunction.

### INFLUENCE OF HOME LIFE

The strength of the nation is measured in a large degree by the home life of the individual citizens. What makes a home strong? It is character, and good character mean integrity, honesty, morality, the spirit of fair play, self-reliance, and an abiding faith in God. As we speak of the great men in history, we frequently refer to their home life, with a fireside about which the family met, a saintly mother, a period of devotion, the reading of the Sacred Word, a family prayer. Out of such an atmosphere our great men acquired an attitude of self-reliance, an enterprising spirit, a willingness to work, with honesty and integrity as guiding stars, and a due regard for the teachings of the Almighty. Is each American family today contributing in this manner to our national greatness? Are we strengthening the sinews of our country with homes like this, or are we content to settle back into conditions which lead to disruption of these foundation stones of a strong democracy?

### THE GOLDEN RULE

Selfishness on the part of certain groups has led to internal dissensions, rabble rousing, and class hatreds, breeding a kind of disunity which is dangerous in the extreme. This type of thing has more than political or economic implications. It presents a serious moral issue—a problem of right and wrong. It has to do with the fundamental character of each person involved, with his honesty, his desire to be fair in his dealings. Are we in America willing to do unto others as we would be done by? Does the Golden Rule mean anything to us when we apply it to our employment, or to our association with others in groups or organizations? The Golden Rule engenders strength; its violation breeds strife and weakness.

That we should work for what we get is a divine principle. When the Lord placed Adam, the first man in the earth, he commanded him to work for his living, to earn his bread by the sweat of his brow. On Mount Sinai the Lord commanded men to labor. Philosophies which tend to cheapen the doctrine that men should work for their sustenance detract from the stability of the nation. They also have a moral effect upon the individual, robbing him of his self-respect, and undermining his character.

## RELIGION THE SOURCE OF VIRTUES

Political freedom means little; in fact it cannot permanently endure, without the strength of morality and integrity. It was George Washington who said that morality is a necessary spring of popular government. Yet, as Washington also reminds us, national morality cannot prevail in the exclusion of the principles of religion.

To be strong, America must possess those fundamental virtues, but to acquire and hold them, she must turn to their source—religion.

In this hour of danger, can we afford to overlook our greatest Benefactor, who is truly the Author of freedom as well as of religious faith? Can we forget that freedom is one of the fruits of religion, and that if we give up our faith we must expect also to lose the fruits of faith? Let us remember too, that faith in God is inseparably connected with sincere repentance from sin, and that as a people, to enjoy the fruits of faith—including continued freedom—we must live in keeping with the principles of revealed religion.

With our political strength so dependent upon our moral power, and that in turn resting upon our religious devotion, will we exercise sufficient faith to abandon those practices which are destructive of good character, and which tend to weaken us as a nation?

To receive blessings from God, we must be sincere in our devotion, and consistent in our faithfulness. We must choose whom we will follow, keeping in mind that we cannot serve two masters at the same time and be loyal to both. There is no place for hypocrisy before the Lord.

## AMERICA'S NEED FOR GOD

In this hour of peril, with devotion and sincere purpose, we as a people must turn to God, learn of his ways, and walk in his paths. Then shall we know that obedience to revealed religion can make us strong.

A truly religious person will not dissipate his strength in sin.

But moved by the Holy Spirit in a life of righteousness, he will know the strength of being clean.

He will know the strength of being honest.

He will know the strength of sober thought and action.

He will discover the great strength to be derived through honest, sincere prayer. He will grow in power through observance of the Sabbath day. He will find strength in reverence for the name of the Lord.

He will become acquainted with the moving power of faith—even that faith which can move mountains, or soften the hearts of men, and bring about peace and common understanding.

He will know the strength of being kind as he learns to love his neighbor as himself.

He will know the strength to be derived through work and will learn the divine truth that the idler shall not eat the bread of the laborer.

He will gain strength of character by giving value for value in every transaction, an honest day's work for an honest day's pay in his daily occupation; full weight and undisguised quality at the trading counter, and will do unto others as he would have others do unto him.

He will be strengthened by the assurance that God is a reality—that he lives, and that he protects and prospers those who worship him sincerely.

America needs both strength and a continuation of liberty, and she may have them if she will but serve the Lord. If, as a nation, we so live, every American may feel secure in spite of world chaos, and may say with confidence in the words of David,

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (Psalm 27:1.)

Selection by the Choir: "Come Dearest Lord"—(Evan Stephens).

The Choir sang the hymn: "Abide With Me," (Monk).

## TABERNACLE CHOIR AND ORGAN BROADCAST

Preliminary to the commencement of the Sunday morning session of the General Conference, which convened at 10 o'clock a.m., the regular Sunday morning Tabernacle Choir and Organ broadcast was presented from 9:30 to 10:00.

The large Tabernacle was crowded to capacity long before time to begin the broadcast, people from all over the Church having assembled to listen to this radio program and the Conference service which was to follow. The Assembly Hall immediately south of the Tabernacle was also filled with people, and hundreds of others assembled on the Tabernacle grounds, amplifiers having been installed in the Assembly Hall and on the grounds, that those who were unable to find accommodation in the Tabernacle could listen to the proceedings.

This Tabernacle Choir and Organ broadcast was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced by Richard L. Evans, originated with Station KSL, Salt Lake City and was as follows:

(Organ began playing "As the Dew," and then on signal the organ and choir broke into "Gently Raise the Sacred Strain," singing words to end of second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls as music and the spoken word are heard again from the Crossroads of the West.

*Sunday, October 5**Third Day*

At this hour the Columbia Broadcasting System and its affiliated stations continue the 19th year of this broadcast from Temple Square in Salt Lake City.

The Tabernacle choir is conducted by J. Spencer Cornwall, with Alexander Schreiner, Tabernacle organist, and the spoken word by Richard Evans.

First is a song by Cyril Jenkins: "Out of the silence wake me a song—a hymn whose sounds are like shadows soft and dim."—"Out of the Silence."

(Choir sang "Out of the Silence"—Jenkins)

*Announcer:* Alexander Schreiner presents from Temple Square today a dramatic organ offering by Leon Boellman: "The Toccata in C Minor."

(Organ presented "Toccata in C Minor"—Boellman)

*Announcer:* We turn now on Temple Square to one of the glorious choruses from Mendelssohn's St. Paul. The text is taken from the 60th chapter of Isaiah: "Arise, shine; for thy light is come . . . behold now total darkness covereth the kingdoms and gross darkness the people, but . . . the glory of the Lord appeareth upon thee."—"Rise! Up! Arise!"

(Choir sang "Rise! Up! Arise!"—Mendelssohn)

*Announcer:* We turn now to the quiet thoughts of closing day recalled by a thoughtful theme: "Berceuse" by Arensky.

(Organ presented "Berceuse"—Arensky)

*Announcer:* There is an idea that has grown up among us, perhaps best expressed by the phrase: "Moderation in all things." "Moderation" is a very good word, and is associated with many virtues and much wisdom. Indeed, it is so good a word that we may be led to believe that "moderation" is always a virtue, that anything "in moderation" is good. Certainly moderation is always to be preferred to "excess." And, of course, we know that both "moderation" and "excess" are usually relative terms which vary according to people and circumstances. But in determining what is moderate and what is excessive we should always remember this: That there are many things which are excessive even "in moderation." There are some things in life which even to touch is an excess. For example: What about stealing in moderation? What about lying in moderation? What about immorality in moderation? What about cruelty in moderation? What about dishonor in moderation? What about murder in moderation? In another category: What about cancer in moderation? What about any vicious or malignant or undesirable thing or act or habit—even "in moderation"? You see, we could



let words mislead us if we would. Giving limited consent to something which is wholly wrong in principle is a disastrous practice. Anything which in and of itself is not good, still isn't good, even in moderation. And if we don't want to face the problem of where to stop or how far to go, the answer is to keep away from what we should keep away from, and not to tamper with what we shouldn't tamper with, not even "in moderation." If we don't take the first step, we'll never take the second. If we never take the second, we'll never form a habit. And if we never form a bad habit, we'll never have to break one. But whenever we commit ourselves to a questionable course, the problem of where to stop is constantly with us—and will be until we do something about it. There is no magic in moderation that will change a vice into a virtue.

Selection by the Choir—"Though Deep'ning Trials"—Careless

*Announcer:* We have heard a hymn for which Eliza R. Snow wrote the words and George Careless the music: "Though Deep'ning Trials Throng Your Way."

And now our closing chorus from Temple Square is from Haydn's inspired oratorio, the Creation:

"In the beginning God created the heaven and the earth . . . (and all that in them is) . . . and God created man in His own image; in the image of God created He him . . . and man became a living soul . . . And God saw everything that He had made: and, behold, it was good." (See Genesis Chaps. 1 and 2)

"The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light . . . in their glory in the midst of the power of God . . . Behold, all these kingdoms, and any man who hath seen any or the least of these hath seen God moving in His majesty and power." (Doctrine & Covenants 88:45, 47)

"Achieved is the glorious work. Our song let be the praise of God, glory to His name, forever."

(Choir sang "Achieved is the Glorious Work"—Haydn)

*Announcer:* As we leave you now within the shadows of the everlasting hills, again we wish for you peace, this day—and always.

This concludes the 949th presentation, continuing the 19th year of this broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

## MORNING MEETING CONFERENCE SESSION

Immediately following the conclusion of the Choir and Organ broadcast, Conference reconvened in the Sunday morning session, which commenced at 10:00 a.m.

President Smith presided and at the President's request President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

**President George Albert Smith:**

We are on the air, brethren and sisters, and the morning session will be conducted by President Clark.

**President Reuben J. Clark, Jr:**

This is the sixth session of the 118th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

There are present on the stand this morning, all the General Authorities of the Church, except Elder Alma Sonne, who is in Europe presiding over the European Mission, and President S. Dilworth Young, presiding over the New England Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, and KJAM at Vernal, and over KTYL at Mesa by transcription.

The choir singing for today's sessions of the Conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and with Elder Alexander Schreiner at the organ for the morning session, and Elder Frank W. Asper for the afternoon session.

We will begin the morning services by the Tabernacle Choir and congregation singing "High On the Mountain Top"—(Beesley). Hymn Book 134, L.D.S. Hymns No. 194, Elder J. Spencer Cornwall conducting.

The opening prayer will be offered by President Victor J. Bird of the Utah Stake, Provo, Utah.

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Singing by the Choir and congregation: "High On the Mountain Top."

President Victor J. Bird of the Utah Stake offered the invocation.

The Choir sang an anthem: "Come, Restful Peace"—(Bach).

## PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:37-39.)

## APPRECIATION OF UTAH CENTENNIAL COMMISSION

Before commenting on the thought expressed in this scripture, may I take one moment, in behalf of the Utah Centennial Commission, and so far as I may, the governor and other state officials who have sustained the commission, to express to the people of Utah heartfelt commendation for their cooperation and united effort during this centennial year.

I wish to name especially the county committees, the public school teachers, President Olpin and the University of Utah, President McDonald and the Brigham Young University, President Harris and the Utah State Agricultural College, President Dixon and the Weber College, and the Utah State Teachers' Association—these must be added to the director and to the scores of committees heretofore publicly recognized, to whose united and devoted effort is due all credit for whatever success has been achieved during the 1947 celebration.

## GRATITUDE FOR BLESSINGS

Meeting with you this morning in this great conference, I am deeply grateful for my knowledge of the existence of God, our loving Father, and of his Beloved Son, our Savior in very deed. I am grateful for the restoration of the gospel of Jesus Christ. In the depths of my soul I know it is true.

I am happy in my love for my immediate associates, President George Albert Smith and President J. Reuben Clark, Jr., and for these noble men of the Council of the Twelve, the Assistants to the Council of the Twelve, the Council of the Seventy, the Presiding Bishopric, the Patriarch. I find it a joy to work with you loyal men who preside in stakes and wards and branches. It is a privilege to have the opportunity to labor with you, to recognize your unselfish devotion to the Church.

Life, though freighted with great responsibilities and a consciousness of my inability, and regrets for failures, is still wholesome and sweet.

The world is full of honorable men and women who, as those men who accosted Peter on the day of Pentecost, desire to know what to do—what to believe.

A man who has reached the four score mark in years hailed me yesterday morning with the comment: "The world is in a terrible condition, isn't it?"

I replied: "It certainly is and greatly in need of wise, steady guidance."

### EPOCH-MAKING PERIOD

Brethren and sisters, we are living in what may be the most epoch-making period of all time. Scientific discoveries and inventions, the breaking down of heretofore approved social and moral standards, the uprooting of old religious moorings all give evidence that we are witnessing one of those tidal waves of human thought which periodically sweep over the world and change the destiny of the human race. I call attention to world conditions because the mission of the Church of Christ is worldwide. Its responsibility and commission is to

... teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you. (Matt. 28:19, 20.)

### SCIENTIFIC PROGRESS

Last September 23, Colonel James M. Gillespie, commander of the robot C54 Skymaster, made a flight of twenty-four hundred miles from Newfoundland to Brise, Norton Airfield, England, demonstrating that a pilotless plane can be sent three thousand miles from the United States and back again from one radio station.

Fourteen men crossed the ocean without touching a button or a wheel!

Imagine what could happen if, instead of fourteen passengers, that robot plane carried two thousand five hundred pounds of atom bombs. Then imagine not only one such plane, but fifty, all bent on destruction, and guided accurately by mechanical brains!

A more recent dispatch from Washington (September 30, Associated Press) says that "robot warfare between continents is definitely possible." It states further that "the methods and equipment needed to make missiles capable of carrying a five thousand-pound war head at six hundred miles an hour for four thousand miles are already well known in this country."

On August 11, 1947, William P. Odom, twenty-seven-year-old airplane pilot, completed a world record by flying around the globe in seventy-three hours, five minutes and eleven seconds, at a speed of 310 miles an hour.

On August 26, 1947, a navy plane, piloted by Major Marion E. Carl, thirty-one years of age, broke the air speed record by flying at the rate of 650 miles an hour.

What modern science is doing in other fields is even more astounding.



In a current magazine for this month, the thought is advanced as a possible accomplishment that man may succeed in turning night into day, not by candles, lanterns, or electric lights, but by "doing away with the earth's darkness entirely." One of the experiments now being carried on has to do with forms of electrons that "rush through ninety million miles of space between the sun and the earth and crash into the atmosphere."

When the electrons hit a molecule or atom of one of the atmospheric gases, the molecule or atom is ionized, and the gas glows just as it does in a fluorescent light bulb. There you have the germ of the idea that may prove to be one of the great scientific developments of our time.

### RESPONSIBILITY TO CONTROL DISCOVERIES

I refer to these marvels, which are merely illustrative of many others, to emphasize the fact—if anything so obvious needs emphasis—that we are living in an age of scientific discovery and invention unequaled by any previous period in the world's history—discoveries latent with such potent powers either for the blessing or the destruction of human beings as to make man's responsibility in controlling them the most gigantic ever placed in human hands.

This responsibility and its possible results prompted one man (Hayden) to write:

Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful, in the midst of a civilization grown too complex for any mind to visualize or to control.

### NEED FOR DIVINE GUIDANCE

Throughout the world generally today there is a spirit of unrest, a grasping for untried ideologies, (and our community is not an exception), and, what is worst of all, a tendency toward moral abandonment. It is all too apparent that "our spiritual culture lags far behind our material culture in its development."

Now is a time when peoples in all the world should pause and in all earnestness repeat the Pentecostal question propounded to Peter and other apostles:

Men and brethren, what shall we do?

Representatives of fifty nations are now assembled trying to find an answer. Communist nations, however, are clashing with Christian groups, and it looks as though the proverbial dove of peace if not killed might again be seriously crippled.

At the final plenary session of the United Nations Conference when the charter was about to be signed, five great leaders invoked the Lord's aid to the end that the cause of peace would not fail.

Said Mr. Edward Stettinius:

To the governments and peoples of the fifty nations here represented, this charter is now committed, and may Almighty God from this day on and in the months and years to come sustain us in the unalterable purpose that its promise may be fulfilled.

The Earl of Halifax, chairman of the delegation of the United Kingdom, said:

Let us also, mindful alike of the world's need and of our own weakness, pray that, under God's guidance, what we have done here in these last weeks will be found worthy of the faith which gave it birth, and of the human suffering which has been its price.

His Royal Highness, Amir Faisal Ibn Abdiel Aziz, chairman of the delegation of Saudi Arabia, stated:

As long as we are united together in a spirit of cooperation, the hands of Almighty God will lead us. We shall always have his aid so long as we help one another.

And Field Marshall Jan Christiaan Smuts of South Africa, said:

May heaven's blessings rest on it.

And the President of our own United States prayed that under God's guidance the cause would succeed.

Unless such appeals were mere empty phrases, these leaders indicate the only safe and sure way wars may be averted, and peace among nations established. Not through communistic theories, not by the manifestations of mistrust, suspicion, and hatred will the turbulence of national ills be quieted. Unless the spirit of Christianity permeate the deliberations of the United Nations, dire tragedies await humanity.

#### OPPORTUNITY FOR SCIENTIFIC ADVANCEMENT

On the other hand never since the beginning of history has there been such an opportunity for the nations to utilize inventions and scientific discoveries to the blessing and peace of human beings.

Dr. Charles A. Elwood truly says:

Our material culture has advanced by leaps and bounds until we find almost unlimited physical power in our hands; but our spiritual culture has lagged, and we find many of the traditions of barbarism still strong among us, especially the traditions of war and self-indulgence at the expense of others. These traditions, along with the ignorance and paganism of the masses of mankind, make our world, we must acknowledge, a veritable powder house at the present time. Almost any powerful group foolish enough to do so could explode it. If western civilization emerges from this situation safely, it will only be through a deeper appreciation of the social ethics of Jesus than it has yet shown.

O, shall we never learn  
The truth all time has taught—  
That without God as architect  
Our building comes to naught?

The following remarks made by United States congressmen in

the House of Representatives sound a true note of warning to the world:

The nations and peoples of the earth must go back to God the Father no matter how hard, how long, or how bloody the road. The conflict in which we are now and will be engaged during the coming years will determine the destiny and type of government for mankind for the next thousand years. By our courageous faith, by our patient sacrifice, and by our loyal obedience to God, we shall build a permanent, new-world social order, founded upon the enduring and eternal principles of Christian truth and justice. This will be the grand climax of mankind's age-long endeavor and imminent struggle to conquer the chaos of evil forces and achieve and establish the divine order of the ages—peace, plenty, and prosperity for all nations and all mankind.

### REPENTANCE NEEDED

Infidelity and sexual immorality are two principal evils that threaten to weaken and to wreck present-day civilization. Unfortunately, the trends of modern life are tending to disintegrate the very foundation of the Christian home. Sexual laxity among young people, birth control, and intemperance are its insidious and vicious enemies. When family life disintegrates, the foundation and bulwark of human society is undermined.

Men and brethren, what shall we do?

The answer today is the same as it was two thousand years ago, the same as it will ever be throughout time.

All men must repent and believe on the name of Jesus Christ, and worship the Father in his name and endure in faith on his name to the end or they cannot be saved in the kingdom of God.

Said the Savior:

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matt. 11:29, 30.)

As the honest people of the world wonder in vain, and cry out in uncertainty, what shall we do? members of the Church of Christ who feel secure in the knowledge of the restored gospel should say, "Men and brethren, what *can* we do?"

### PLAN OF ACTION SUGGESTED

Some specific things which the priesthood and their families can and should do are these:

First—We can set an example of uprightness; be honest in all our dealings; avoid vulgarity and profanity; demonstrate to our neighbors and to all whom we meet that we live clean, honorable lives.

Let your light so shine among men that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:16.)

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Second—Let us strive for peace and harmony in the home. If we cannot keep quarreling, bickering, and selfishness out of our home, how can we even hope to banish these evils from society?

A true Mormon home is one in which if Christ should chance to enter, he would be pleased to linger and to rest.

Third—Having at least striven for a good character, having a home environment that is creditable, we may then consistently discharge our duty as authorized representatives of the Lord Jesus Christ to declare to the world that the conditions that will bring peace and comfort to the individual, to the family, and to the nation, are found in the restored gospel of Jesus Christ. These can be named and understood and as easily practised with resultant contentment and peace as are the evils and vices that bring tribulation.

Summarized these fundamentals are: An acceptance of Christ as Savior and Redeemer; a moving, soul-consciousness of the existence of God, and that he is our Father in Heaven; a daily life consistent with such a knowledge; a love for one's fellow men.

In other words, as the Savior summarized the law and the prophets:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . and thy neighbor as thyself. (Mark 12:31, 32.)

### WORLD NEEDS SPIRITUALITY

I realize, as I have said elsewhere, that skeptics, and pessimists say that these principles are too idealistic, that mankind is too near the beasts of creation, struggling to eke out an existence, even to attempt to apply them in daily life. In reply, I say men and women have practised them and have been happy, and have made the world better in so doing. Christ's disciples did it in Jesus' day, (as impressively stated yesterday by Elder Albert E. Bowen), and they have influenced millions of lives since. There have been thousands since their day, some heralded on the pages of history, and others of whom the world has never heard who, through love of God, truth, and of fellow men, have "never yielded to the pressure of circumstances," and who, though they faced persecution and even death, could say in their hearts as the Prophet Joseph Smith declared as he turned into the path that led to his martyrdom: "If my life is of no value to my friends, it is of no value to me."

The world needs millions more whose influence will counteract the evil spread by the multi-millions who grope in selfishness, sordidness, suspicion, hatred, and crimes of varying degree.

After all, the spiritual life is the true life of man. It is what distinguishes him from the beasts of the forests. It lifts him above the physical, yet he is still susceptible to all the natural contributions that life can give him that are needful for his happiness or contributive to his advancement. Though "*in the world, he is not of the world.*"



Jesus taught that men and women fail to live truly, unless they have spirituality. In the *Life and Teachings of Jesus*, we read that the spiritual force underlies everything, and without it nothing worth while can be accomplished. "Spiritual needs can be met only by spiritual means. All government, laws, methods, and organizations are of no value unless men and women are filled with truth, righteousness, and mercy. Material things have no power to raise the sunken spirit. Gravitation, electricity, and steam are great forces, but they are all powerless to change the motives of men and women." Except a man be born again, he cannot see the kingdom of God.

### GOSPEL OFFERS SOLUTION

Men of the priesthood, we must continue to declare that the gospel, the Glad Tidings of Great Joy, is the true guide to mankind; and that men and women are happiest and most content who live nearest to its teachings.

The voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. . . .

And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days. (D. & C. 1:2, 4.)

What the sun in the heavenly blue is to the earth struggling to get free from winter's grip, so the gospel is to sorrowing souls yearning for something higher and better than mankind has yet found.

If men and nations will hold their belief in God, and accept the teachings of Jesus Christ, pilotless planes and other argosies of the air encircling the globe in a nightless world will carry not bombs of merciless destruction, but gifts and blessings to what is now a groping, benighted world.

All the world is in the Valley of Decision  
And out of it there is but one sure road;  
Eyes unsealed can still foresee the mighty vision  
Of a world in travail turning unto God.

May heaven help all members of the Church of Christ to live and labor for the spreading throughout the world of the gospel of light and truth and peace, I pray in the name of Jesus Christ. Amen.

### ELDER JOSEPH L. WIRTHLIN

#### *First Counselor in the Presiding Bishopric*

Facing this magnificent congregation of Latter-day Saints I deeply realize the great responsibility that rests upon me and hence I crave an interest in your faith and prayers.

The ancient writer of Proverbs declared:

Where no counsel is the people fall, but in the multitude of counselors there is safety. (Proverbs 11:14.)

He also declared:

Give instruction to a wise man and he will yet be wiser; teach a just man and he will increase in learning. (Proverbs 9:9.)

Centuries ago there lived upon this earth a generation of people so wicked and vile that the God of Israel turned his face away in shame and chagrin, but as a manifestation of his great love for these people, he sent them a great counselor and prophet. His name was Noah. Noah stood at the crossroads and admonished, pleaded with, and counseled the people to take the path of righteousness and virtue, but exercising their free agency, they chose the path of wickedness and debauchery. A great flood swept over the earth, and they were swept from the face of it, and the God of Israel looked down upon a cleansed earth.

### A GUIDE AT THE CROSSROADS

Throughout all dispensations the God of Israel has placed at the crossroads a great counselor, a prophet, to teach the people the mind and the will of their Eternal Father, to the end that they might return to him and dwell with him throughout the eternities to come.

God so loved the world that he sent his Only Begotten Son, and he, too, stood at the crossroads. He admonished, he pleaded with the people, and endeavored to teach them the gospel of salvation, giving his life for the redemption of mankind. After his death and resurrection, the organization of the Church remained with apostles and prophets, counselors to the people, endeavoring to teach them the gospel of Jesus Christ. But again the people chose another path, and after a few centuries they chose to follow the doctrines and the teachings of men, and a great pall of apostasy was over the earth, and darkness remained upon the earth for many centuries.

### A PROPHET RAISED UP

Once again, as the Lord had promised through his prophets, there would be a restitution of all things. A prophet was raised up, a young man who wished to know which of all the teachings of men might be the teachings of God. And in answer to that prayer the Father and the Son appeared to him. They told him that all of these doctrines were of men, that they drew nigh unto God with their lips but their hearts were far away from him.

So God gave another great counselor to the people, the Prophet Joseph Smith through whom the gospel of the Lord Jesus Christ was restored in its fulness, in its simplicity, and in addition thereto the priesthood was restored to earth, that power given to men where they may act as God's agents. The Church was set upon the earth with prophets, apostles, and all of the officers that existed in former days.

## ACHIEVEMENTS FROM FOLLOWING COUNSEL

Evil men took the Latter-day prophet and murdered him in cold blood. Again the people who had accepted him as a prophet of God stood at the crossroads, but another great counselor was raised up—Brigham Young—upon whom rested the great responsibility of finding another home for the Latter-day Saints and also of finding a place where the roots of the kingdom should be sunk so deeply that they would never be torn up again. Following their divinely appointed leader, the people made the long trek over the plains and through the mighty defiles of these great mountains, and here in the valleys they built churches, homes, schools, buildings of various kinds, and a temple to their God.

I have wondered many times what it was that made them successful, that made it possible for them to achieve so highly. In contemplating some of the factors that contributed to their success and achievements, I have come to the conclusion that they were anxious and willing to follow counsel. They accepted Brigham Young without any reservations as the servant of God, God's mouthpiece through whom the Lord made his mind and will known to his children. And they followed that counsel so closely that they gave no consideration to themselves in a physical sense. All that mattered was whether or not the counsel of God as revealed to them through his chosen servant was being carried out fully.

Brigham Young made the following statement to them, and I am sure this statement came from God as did the statement made by the writer of Proverbs, which expresses the same thought:

The Latter-day Saints who hearken to the words of the Lord, given to them touching their political, social, and financial concerns, I say, and say it boldly, that they will have wisdom which is altogether superior to that of the wisdom of the children of darkness, or the children of the world. I know this by the revelations of the Lord Jesus Christ, and by the results of my own actions. They who have hearkened to counsels given to them in temporal matters, have invariably bettered their conditions temporally and spiritually. (*Discourses of Brigham Young*, 219, 220. 1943 edition.)

And so counsel, in one sense, divides itself into two categories: That which has to do with materialistic things and that which has to do with spiritual things. God's prophet was given revelation from on high to the extent that he was enabled to counsel his people in temporal as well as spiritual things, and that had to be because this people came here impoverished. They had no money. All that they had was faith in God and their hands and minds with which to work, but yet God revealed to them the counsel that was necessary for their temporal success. That success is now represented in farms, industries, and in various forms of business which exist today.

## FAITH OF A PIONEER

The pioneers did not think much of personal consequence, which is exemplified in a diary that I read some time ago of one of the Gardner brothers who accepted the gospel in Canada and after accepting it, he was most anxious to go to Nauvoo and shake the hand of the Prophet and visit with the Saints, but he arrived in Nauvoo too late. The Prophet had been murdered, but Brother Gardner visited with the General Authorities and with the Saints, and in his diary he wrote: "I know that these men are the Apostles of the Lord Jesus Christ, and I know the people that are following them are indeed Saints."

Returning to Canada he sold his property and made the long trek back to Nauvoo with his family, just in time to be driven out in the middle of winter. He spent the winter on the plains of Iowa. He finally made his way into Salt Lake Valley, where after ten years of struggle and almost starvation he wrote in his diary: "How grateful I am to the Lord, for now my family are sheltered under one roof. We have clothing, and we have food."

In the midst of this prosperity a messenger sent by the President of the Church requested him to come to his office at once. As he entered the office of President Young, he met one of the President's counselors coming out, and the counselor said to him: "Now, brother, don't blame me for what's going to happen."

In a moment this good brother stood before President Young and the President said to him: "Brother Gardner, we are calling you on a mission to go and help settle Dixie."

This good man said: "I scratched my head. I spit upon the floor, and mentally I concluded I had had enough, but another thought flashed through my mind. The servant of God was calling me to perform a duty." And he answered the President: "I'll be glad to go."

He sold his mill; he sold his farm; he sold most of his livestock and taking a few belongings and his family in a wagon made the long trek in the middle of winter to what is now St. George. And from that time on, according to his diary, he did not know very much about prosperity. He was on a mission to help build up another part of the kingdom and an interesting comment is that some of the wood that rests in the great Tabernacle organ came from trees cut by this brother in Pine Valley.

He suffered privation and many physical hardships, yet in his diary I did not find one word of complaint, rather I found the spirit of gratitude and thankfulness to God because he had found the gospel of the Lord Jesus Christ. He had a testimony that the great counselor who stood at the head of this Church was a servant of Almighty God.

## WASTED FOOD NOW NEEDED

By following counsel closely the pioneers achieved, and I



wonder now as we leave this great conference whether or not you and I are going to follow the counsel of God's servants who have admonished us in the spirit of the Lord as to what we should do in both spiritual and temporal matters. I think of the days in 1932-3-4-5 and 6, when the philosophy was advocated that we should destroy food, that we should cut down on our crop production, and in the midst of such advice a prophet of God stood at the crossroads, and admonished the people to continue to produce more and more and to save every pound. Oh, how I wish that the modern Pharaohs of today had listened to a modern Joseph, for had this country gone forth with its great potential strength in productivity of food, there would be enough food on hand to feed a starving world. You might ask the question: How is it possible to conserve food over a period of ten or twelve years? Well, through modern means of refrigeration and canning, and other devices, it is possible to conserve food for years. Out of our own experience in storing the Relief Society wheat we know that wheat can be kept sound for many years, based upon certain principles.

And so, had the counsel of God's servants in these days been followed there would have been no difficulty in providing enough food and other necessities of life to help a starving Europe and a suffering China. Accepting and following the counsel of God's selected and anointed should be to us the word of God in this day just exactly as was the word of God in the days of the pioneers.

#### OBEDIENCE TO COUNSEL REWARDED

I had related to me a rather interesting story of a humble man who lives in the state of Arizona; it is as follows: Dr. John A. Widtsoe of the Council of the Twelve had been visiting in the Snowflake Stake and among other counsel he gave to the brethren was this: "Why don't you drill wells that you might bring more of this arid land under cultivation?"

President Flake of the presidency pondered over the counsel given, and he came to the conclusion that a servant of God had spoken and that it would be wise to follow such counsel. Going to a neighboring town he endeavored to secure the services of a well driller. And the driller said, "Yes, I will drill you a well. I assume you want the usual size pipe, six or eight inches."

President Flake said: "No, I want a twelve-inch pipe."

The well driller replied: "Man, you are foolish. There isn't enough water in this country to fill a twelve-inch pipe, and furthermore, I wouldn't take your money to drill a well of that size because it would be a waste of money." And so he refused to drill the well.

But, undaunted, President Flake went to another well driller in a neighboring community. He told the man what he wanted. The man said: "Well, it seems foolish, but nevertheless if you

want to spend the money, I will drill the hole and put a twelve-inch pipe in it."

A site was selected for the well on a piece of arid land adjacent to Snowflake, Arizona, and drilling operations were commenced. After the men had drilled for a few days, a government man came along, and he said: "Mr. Flake, I think you are foolish in drilling for water here. I am quite sure that you won't find any. It is my judgment had you gone over here a short distance the possibilities are that you might have found a little water."

But again, undaunted and believing implicitly in the counsel of one of God's servants, the drilling continued and after reaching a depth of two hundred feet, a flow of water was struck in sufficient amount to fill the twelve-inch pipe up within sixty feet of the surface. The ground was broken, cultivated, and crops were planted. A pump was placed on the well, and it delivered nine hundred gallons a minute. This year the crops grown on what was arid land two years ago will pay for the drilling of the well and the pumping equipment installed.

President Flake further indicated that the volume of water has been sufficient, not only to take care of this year's crop, but also will be sufficient to irrigate a total of 175 acres.

President Flake followed the counsel of one of Christ's apostles and received the blessing for obedience rendered, which brings us to the conclusion that we should hearken always to the voices of the prophets to the end that the windows of heaven will be open to us—spiritually and temporally.

### OBLIGATION OF PRIESTHOOD

So much for temporal counsel, but what about spiritual counsel? We have had an abundance of it during this great conference. Think if you will of the admonitions that have come to us with reference to the home, the matter of family prayers, the matter of attending that most important meeting of the whole week, namely, the sacrament meeting. Will you think of your priesthood responsibilities as servants of God? I say that every man who holds the priesthood has a responsibility that is very great, and priesthood is of no value to an individual unless he uses it in the service of God. It does not come to you as an honorary office. It comes to you that you might serve God and assist him to consummate his plans. And, furthermore, the priesthood of God, that mantle of authority which rests upon your shoulders and mine, is not one which can be taken off on Sunday evening and left off during the week and then put on again the following Sunday morning. Your priesthood is with you wherever you may go, in the office or the field, and remember that priesthood demands of you lives that are wholly compatible with it in purity, in service, in hearkening to counsel and in keeping God's commandments.

## A LIGHT TO THE WORLD

We have received admonitions with reference to virtue, the Word of Wisdom, temple work, and missionary work. I want to say if we will hearken unto all of this counsel we will become a blessed people, for Brigham Young declared again:

If we hearken to counsel, we shall be the best people in the world; we shall be as a bright light set upon a hill, that cannot be hid, or like a candle upon a candlestick. (*Discourses of Brigham Young*, p. 219.)

Brethren and sisters, never let us forget the admonition that:

. . . to obey is better than sacrifice, and to hearken than the fat of rams. (1 Sam. 15:22.)

Yes,

Give instructions to a wise man, and he will yet be wiser; teach a just man, and he will increase in learning. (Proverbs 9:9.)

I humbly pray that we can take the counsels of this great conference to heart and exemplify them in our lives, to the end that we will be a light to the world, for the Lord said to the Prophet Joseph:

. . . shine forth, that thy light may be a standard for the nations. (D. & C. 115:5.)

That is our destiny, and we can achieve it if we will follow the admonitions and the counsels of these servants of the Lord Jesus Christ. I bear testimony to you that they have all of the same rights and authority to lead the people of the world in righteousness as did Noah, Isaiah, or any of the apostles of old. I bear testimony to you that the same God who dealt with the people in the days of Noah is your God and my God, that Jesus of Nazareth was the Redeemer of the world, and the humble man who was murdered in cold blood for his testimony in Carthage Jail, Joseph Smith, was God's servant, in the name of Jesus Christ. Amen.

## ELDER THOMAS E. MCKAY

*Assistant to the Council of the Twelve Apostles*

The inspiring music of our great choir and organ, both in the broadcast this morning and in this service, and also the timely, masterful address of President McKay, and the interesting talk of Bishop Wirthlin, have all tended, I am sure, to uplift us, to bring us nearer our Father in heaven, and others on the other side.

It is my earnest desire and prayer, my brethren and sisters, to say something useful, something that will be helpful to us, that will bring more happiness and joy into our daily lives. One of my favorite themes, already mentioned by one or two of the speakers, is,

Men are that they might have joy. (II Nephi 2:25.)

### ACTIVITY BRINGS JOY

Work is a great blessing; activity brings joy. Last Sunday, I was in California, attending the Inglewood Stake conference. Some of you have already read in last week's issue of the Church Section of the News of some of the activities of this stake, especially of their building program. There was one achievement not referred to in the article, that I should like to mention. Last summer, in California they had some of their "unusual" weather, quite an extended hot spell, and the entire apricot crop ripened so rapidly that it became necessary to harvest it or it would be wasted. This was called to the attention of the southern California regional welfare officers. Through them, attention was called to the stakes in that region. I do not know what other stakes accomplished, but one day was set aside by the Inglewood Stake members for picking, and as a result they have now 25,777 cans of apricots in their stake storehouse and in their homes.

Just a month ago today I was in the Burley Stake conference in Idaho. At the conclusion of that conference the president arose and casually announced that the beet harvesting for this year had been set by the officials of the sugar factory to begin on a certain date. "We would like to harvest our welfare crops before we begin on our own." A time was decided on for that purpose. He said: "We would like to harvest the entire crop on these two days."

I had visited these projects, and had seen the extent of them, and so I arose and said: "If you accomplish this, will you kindly send me a telegram collect? If you don't you needn't say anything about it."

Last Sunday, while at the Inglewood Stake conference, just at the beginning of the ten-thirty session, this telegram was handed me.

Burley, Idaho

Thomas E. McKay  
Care President Alfred E. Rohner

Brother McKay:

Members of Burley Stake harvested 40 acres of potatoes Friday, 26th; ten acres potatoes, 27 acres of beets, and cut five acres of corn Saturday the 27th. People present both days, approximately 900. Trucks, 50. Tractors, 25. Potato diggers, 18. Five beet diggers. Relief Society served lunch. Thanks for challenge you made at conference.

Sincerely,

Burley Stake Conference

Congratulations, members of Burley Stake!

There are now, 168 stakes in the Church, as we were told yesterday by President Richard L. Evans in his well-worded, I was going to say, musically-worded address on the growth of the Church. Seventy-eight of these are outside of Utah, all active and doing splendid work. As one investigator friend stated: "You



all seem to know one another here—just like one large happy family."

It is a privilege to visit these stakes, and especially thrilling to find so many of our members active now and in prominent positions who were not so active in their home wards and stakes. As one of them told me: "At home I belonged to that group, that rather large group that you referred to as who treat their religion as a spare tire; they never use it except in times of emergency. Also," he continued, "we had time on our hands which we used in finding fault with the brethren and the Church, looking for the thorn on the rose, and the dirt on the lily, instead of for the flowers themselves."

### STORY OF JAPANESE PHILOSOPHER

He was referring, as you know, to that story that I like to tell of the Japanese philosopher who was accustomed to going out into the hills and woods to study the laws of nature. After spending a day in such study, he would return to his village at night, where he would gather his people around him and instruct them in the lessons which he had learned. One day one of his friends came to him saying, "Will you please bring me a hawthorn twig when you come back, that I can study the lesson you gave last week from that tree?" "Yes," said the philosopher, "I will bring you the twig tonight," and a second one of his friends that morning said, "Will you bring me a rose, that I may study concerning the lecture you gave last evening?" "Yes, I'll bring you the rose." And just before the philosopher went through the gate of the town that morning, a third friend said, "Will you bring me a lily that I might study the lesson of purity you gave last evening?" The philosopher promised to bring the lily.

In the evening about sundown when the old philosopher returned to the village, the three friends were waiting at the gate to welcome him. To the first he gave the hawthorn twig; to the second he gave the rose; and to the third he gave the lily. Suddenly the man with the hawthorn twig cried, "Here is a dead leaf on the stem of my hawthorn twig!" The second said, "Here is a thorn on the stem of my rose!" and the third one cried, "Here is dirt on the roots of my lily!"

"Let me see," said the philosopher. From the first he took the hawthorn twig; from the second, he took the rose, and from the third he took the lily. He plucked the dead leaf from the hawthorn twig and gave it to the first friend. He plucked the thorn from the stem of the rose and gave it to the second. He took the dirt from the roots of the lily and put it into the hands of the third. Holding the hawthorn twig, the rose, and the lily, he said: "Now, each of you has what attracted you first. You looked for the dead leaf, and you found it. You looked for the thorn; it was there. You found the dirt of the lily because I left it on the roots. You may keep what attracted you first. I will keep the hawthorn twig, the lily, and the rose, for the beauty I see in them."

•

We find in this world just about what we are looking for. If we look for dirt and the sordid things, we can find them; or, if we look for mistakes in others we can find them also. If we look for the good and the beautiful, the good and the beautiful will return to us. There is no place for hate in the heart of a Latter-day Saint, or of any other true Christian.

. . . Love your enemies, bless those that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matt. 5:44.)

That is the doctrine of the Savior.

Hate incapacitates anyone from doing one's best, no matter whether it is hate for a person or for a people.

Whom the gods destroy, they first make mad. (Euripides.)

Hate, envy, jealousy, ingratitude, intolerance are all weapons used by Satan to thwart the purposes of God.

### THE LOVE OF MONEY

One of the main weapons, I think, not mentioned very often, one that creeps upon us very quietly, is the love of money. The love of money, we are told, is at the root of all evil. You may not agree with me, some of you, in what I am going to say now, but I believe that one of the main reasons why it is so difficult for some of our members to pay tithing is because Satan does not want us to pay tithing. He puts all kinds of excuses in our way, because he knows that a person or a people who will pay tithing will never worship gold instead of God. We are so bent, I was going to say hell-bent, on getting rich, making money, that we miss some of the sweetest things in life, brethren and sisters. We never have time to look up at the beautiful blue sky or enjoy our wonderful sunsets or see the beautiful flowers and the bluebird hopping from post to post or hear the song of the meadowlark as we speed along the highways. We have no time to go into these colorful canyons with our families and occasionally take a fishing trip, something unpardonable. No, we are too busy for these things. Yes, the love of money, the use of tobacco, liquor—Brother Merrill referred to in his splendid address yesterday—are weapons of Satan that he is using to thwart the purposes of God.

President Smith has advised us, and I like the way he puts it, to keep away from the devil's territory. This is rather a large order, at least according to Mark Twain who said:

I want to see the devil, just to set my eyes on that person who for untold centuries has been the spiritual head of four-fifths of the human race and the political head of all of it.

That statement may be a little exaggerated, but this part I do agree with, "he must surely have executive ability of the highest order." I think we would do well to follow President Smith's ad-

vice to keep away from his territory; and "enter ye in at the strait gate." (Matthew 7:13.) Overcome evil with good, resist the devil, and he will flee from you.

Our Father in heaven, brothers and sisters, is our Father. He loves us and because he loves us he has given us the gospel, every principle and commandment of which is for our happiness in this life. Honoring parents, keeping the Sabbath day holy, refraining from taking the name of the Lord in vain, attendance at our sacrament and priesthood meetings, remaining honest, true, chaste, benevolent, virtuous, keeping the Word of Wisdom, paying tithing and our fast offerings—all these are given to us that we might have joy in this life.

#### FAST OFFERING PLAN RECOMMENDED

When I mention fast offerings, my heart goes out to our brothers and sisters in Europe and to the starving millions in the war-torn countries. I wish we could do more to establish fast offerings in the world. I hope I am not speaking out of line, but I would like to see this great gathering endorse a resolution to the United Nations recommending as a means of helping the starving millions in the war-torn countries the adoption of the fast offering plan of the Church.

May we have a greater desire, greater faith, greater will power to live in accordance with the great gospel plan of life and salvation, as revealed in our day by the Prophet Joseph Smith, I pray in the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn: "For the Strength of the Hills We Bless Thee"—(Stephens). L.D.S. Hymns No. 118.

#### ELDER STEPHEN L RICHARDS

##### *Of the Council of the Twelve Apostles*

We gather periodically in the conferences of the Church, or listen over the radio to the proceedings as a part of our worship, in order that we may be refreshed in our faith and edified in our concepts and duties. I am sure that the sessions of the present conference have served us well in these respects. It is my earnest desire that I may contribute a little to the stimulation and encouragement we are receiving.

#### BEARERS OF THE GOSPEL MESSAGE

I know of few things more stirring to our faith and devotion in this noble cause with which we have the honor to be identified than a clear realization of its lofty purposes among the children of men. Perhaps it is not given to many of us to see the over-all picture in its perfection. We can only try with the equipment at our command to make the world understand the importance and

vitality of the message we bear. After we have done our best in thought, word, and action, we can but pray that the Lord will add his blessing.

We want the world to understand the position of this Church. We are propagandists for its doctrines and principles. Unfortunately, that word has come to have a rather unsavory connotation, for, in its correct meaning, it describes us. We are converted bearers of a message which we are charged to give to the world. We cannot shrink from that obligation and be loyal to the cause. We bear this message to our fellow men, not only because we are commanded so to do but also because we have in our hearts a deep regard for the welfare of men and a Christian desire to help them. We are fully convinced that the message we have for them is the greatest boon which can come into their lives.

Now, what is this message which this Church carries to mankind? Naturally, within the limitations of these brief remarks, I cannot attempt to present more than aspects of it and that merely in outline. If I can do that in the common language we speak today with any measure of clarity, I shall be very grateful.

### MESSAGE DEFINES RELIGION

This message defines religion. It interprets all phases of a man's existence in terms of religion. There is no part of living not influenced by it. Our thoughts, our environment, our education, our companionships and associations, our health, our concepts of wealth, government, and society in the scope of this message are all religious considerations. Religion therefore becomes not a philosophy apart from life to be held up for scrutiny, criticism, and debate. Rather, it is an integrated way of life, a system and program of individual and community living under eternal law which man did not make and cannot change.

Elder Albert E. Bowen the other day told us so impressively how it cannot be compromised. When a man comes to know and feel such an interpretation of religion, it completely dominates his appraisals, his choices, and his judgment. Many would characterize such a man as a fanatic, and he would be a fanatic if his religion were not true and the divine source of wisdom.

### RELIGION A MOTIVATING FORCE

Have the critics of such an exact religion ever set out the merits of religion in moderation? I thank Brother Richard L. Evans for defining that word for me in his remarks of the broadcast this morning. Sunday religion, it is sometimes called, the kind men carry in their wives' names. How do they justify a partial acceptance of divine law and principle? Surely consistency would demand that if the source of religion is accredited, the application must be universal and unvaried. I can understand how many men have not accepted interpretations of divine law and religion, how many have



rebelled against the practices of religionists, but if religion is accepted at all, I cannot see how logical, clear-thinking minds can take it for any less than what it really is—the motivating, all-controlling force in the life of man and the organization of the universe.

I wonder if we are able to appreciate what such an interpretation of religion if widely accepted would do for the world today? Here are a few of the things I feel it would accomplish. It would remove uncertainty and doubt as to the principles and standards which should be observed in reaching decisions on all matters, personal, social, national, and international. What a tremendous gain it would be if the answer to the age-old question, "What is right?" could be found by most men to be in the acceptance of the divine source of right. Here again appears the inconsistency and futility of the position of the so-called partial religionists. Pretty generally throughout the world recognition is given to the divine laws against killing, adultery, stealing, and lying, and little question is raised regarding the source and perpetuity of these regulations of human conduct. Where is the justification for discrimination against the other laws exacting worship and obedience to the God of the universe and proscribing idolatry, blasphemy, and desecration of the Lord's holy day? The laws commanding worship and reverence for our divine and earthly parents constitute one-half of the Decalogue, and remember they come first. In the interpretation of religion we give to the world they are first, in practice as well as in theology.

#### RELIGION NEEDED IN WORLD AFFAIRS

Do you think that if such an interpretation of religion were widespread, even among the Christian nations of the earth we could have any such spectacle of discord and intrigue as the nations of the world have recently presented to disgusted and discouraged people all over the earth? Have you ever heard of a voice being raised in any of the sessions of the United Nations since its inception more than two years ago protesting the infractions of God's laws or importuning his help in achieving the purposes of that organization? I think you have not, unless perhaps in some innocuous way, because I suspect that it is tacitly agreed that God and religion shall be shut out of the proceedings. Well, my friends, it is a part of the message that the Church of Jesus Christ of Latter-day Saints bears to the world that God and religion cannot be shut out from the consideration of world affairs without mortal hazard to the cause of goodness and peace.

#### INALIENABLE RIGHTS

I have read and heard a good many statements by eminent writers and speakers to the effect that our liberty of which we are justly proud is an achievement and not a gift. In the sense that it had to be worked for, fought for, and preserved with vigilance these statements

are true. But let it never be forgotten that our concept of liberty is a gift. No human is the author of that concept. Many great men have so recognized it as did Thomas Jefferson when he wrote the Declaration of Independence and declared that "men are endowed with certain inalienable rights." Why are these rights inalienable? Because men did not create the right to liberty! In the exercise of his free agency he may surrender his privileges, and his property, and he may become the slave of others or of the state, but his free agency is as native to him as the air he breathes. It is part and parcel of his eternal constitution, and Jefferson was "righter than I think he himself knew when he declared it an endowment which cannot be alienated.

The message which we bear affirms that God is the Author of our inalienable liberty; that men, all men are of noble lineage, sons and daughters of the Eternal Father; and that liberty is their birth-right. I think that prior to the advent of the restored gospel a little over a century ago there was no such understanding of the precious gift of liberty as there is today. In his latter-day revelations the Lord has set forth much concerning it, but I thank God that before these revelations came, noble men were blessed with this lofty concept of man's inherent right to liberty and that they were prompted to incorporate these divine principles in the organic law and history of our favored land.

### NEED FOR DIVINE AID

Now I know that there are many in Christian nations and many in prominent places who accede to this taboo on religion in the consideration of national and world affairs. They seem to think that they can fight aggressive, atheistic communism without uttering a word in defense and exposition of divinely-given concepts, and without even seeking divine aid in the preservation of divine principles for the race. I do not pretend to qualify or speak as an expert on international affairs, but I am sure that I voice the sentiment and feeling of millions of God-loving people over the world when I assert that the sooner the issues now confronting the nations are recognized as a moral conflict between right and wrong, between truth and error, between Christ and anti-Christ, the sooner will come the solution and peace. I know that this is and has always been the position of this Church. There are prophecies, ancient and modern, statements and declarations, and experience to support this position.

### PROGRAM TO MEET WORLD CRISIS

I am aware of what some may say, even though they may not be unsympathetic with the views I have expressed. They ask: Even though the time has come for a "showdown" between the forces of good and the forces of evil, what justifies your Church with its relatively small numbers, short history, and inconspicuous place in the

world of religions in assuming to prescribe a program of religious concepts and action to meet the world crisis today? Why not let the great religions of the earth take the burden of the battle and you trail along? Well, I hesitate a little to give my answer to that question. Not because I am not sure of the answer, but because I am fearful about hurting feelings. I give my answer in three parts:

### FAILURE OF WORLD RELIGIONS

First, in the centuries during which the numerically great religious denominations of the world have dominated the religious concepts and actions of their peoples there has been failure, signal failure to uphold divine standards of righteousness, brotherly love, and peace. These great religions, however good the intentions, have proved impotent to forestall wars and to prevent barbarism, brutality, and atrocities such as the world has seldom known even in its darkest ages and this, too among peoples where substantially the whole populace professed one creed. Of course, it is idle to conjecture what the world might have been without these creeds. No one with historical knowledge will fail to acknowledge their contribution to the enlightenment and culture of the race, but as a source of motivation in the control of men's greeds and passions the known results are certainly not encouraging.

### ANSWERS TO LIFE'S QUESTIONS

Second, the ever-growing quest for knowledge among the enlightened people of the earth demands answers, reliable information on questions vital to life and its meaning. In many cases science has accentuated the importance of these questions and has done much to clarify thinking about them, but science has seldom given the answers, especially in the fields of human behavior and relationships. It seems indelicate, I know, to many not of my faith for me to assert that we have the answers. I mean, of course, about the source, the meaning, and purpose of life and the government of man. We do not know and cannot say just why the Lord did not commit these answers which are the essence of the holy gospel to the keeping of many men in many nations, but we do know that he committed them to the custody of this Church through those whom he chose to initiate his work in the latter-days. For this conviction we have substantial proof, evidence, admissible and competent evidence, not gathered from the debatable sources of antiquity but from witnesses and experiences within recent generations of men, attested and recorded to meet all reasonable demands. Here is God's truth and his latest word for the direction of the human family. In application it has been successful and not a failure.

### DIVINE COMMISSION TO ACT

Third, I think that nearly everyone will agree that to sustain effectively a cause one must have the authority to represent it. He



must be a part of it, on the inside and not on the outside. He must be authorized to speak for it. I know that I broach a controversial question in speaking of the authority to represent God and Christ in the earth. Must we not discuss the great issues of the world because they are controversial, out of fear of treading on someone's sentimental toes? I believe that thinking, honest, inquisitive people the world over want the truth about authority, the divine commission to set up the Lord's work in the earth to administer the ordinances of the holy gospel and to interpret his word and will for the guidance of mankind. Now, there is much incontrovertible evidence that I might review here today in support of the claims to divine authority which this Church makes. I am not going to present this evidence; time will not permit; and many of you who listen know of it. I will confine my comment to one phase of this subject of authority of which I think our friends of the world have a very inadequate conception.

Is it not logical to assume that God, who is the Father of all men and who has endowed all men with liberty and equality of opportunity, does not "play favorites"? If it be regarded as a blessing and an honor to represent him, is there any good reason why that blessing and dignity should not be conferred on all of his sons who are worthy? Do you know of any warrant, scriptural or otherwise, for the creation and maintenance of special groups of spiritual experts to hold the authority of the Lord to the exclusion of other good men? What justification is there for differentiation among loyal and true sons of God by the clothes they wear? Does the apparel bring authority or is it essential to the recognition of a good life devoted to the Lord? And does it not seem reasonable that if the worthy sons of God are to enjoy his companionship in the world to come as a reward for their faithful labors here in this life that they should all bear a portion of his power and be endowed with a part of his spiritual intelligence which constitute the essence of divine authority and priesthood? What a boon it would be to the world if all men understood the nature and permanence of the Holy Priesthood and its indispensable part in the exaltation of a man and his family. Well, unfortunately, but few understand it, and the world goes along century after century following in the pattern of form and tradition, and influenced more by the display of pomp and pageantry than by a sound theology manifest in practical, living religion. That constitutes my answer to those who ask why we cannot trail along in the wake of the so-called great religions in defense of the Christ and his way of life in the crucial contest of the present day.

#### CHURCH TO TAKE THE LEAD

It then follows, as I see it, that we are to take the lead. There is no one to follow except him who is and always has been at our head. With his approval leaders have been selected for us. They hold no more or any different kind of priesthood from the humblest



good man in the kingdom, but they have a special commission to guide and direct our efforts in establishing the kingdom and prosecuting its work in the world. And to one is given the keys of the kingdom. We will follow their leadership, and they will not lead us astray, for they are unselfishly devoted to our interests and their wisdom is inspired.

There is a hungry world about us, my dear brethren and sisters, a challenging, hungry world. People need food for the body, food for the soul. We haven't the millions necessary to build and clothe their bodies. If we had, I think we would do it so that no one would suffer. We do what we can. We do have in our possession, however, what stricken humanity needs to satisfy its hungry soul and revive hope and confidence for peace and security. The message we bear is one of enlightenment to the statesman as well as the pauper. It teaches that enduring happiness is to be found only in goodness and that the highest tribute to the Christ is the tribute of a good life. It teaches that strength, the strength of the nation as so well portrayed by Brother Mark E. Petersen in his Church of the Air address this morning, is the product of that goodness. This message defines God, not as an intangible principle in the universe, but a personality with such inexpressibly beautiful, admirable, and potent attributes as to claim the everlasting love, confidence, reverence, and adulation of every living soul who comes to know the truth about him. It sets forth a brotherhood which in spirit and application transcends any definition of that relationship the world has known, at least in modern times. It brings comfort to the sorrowing. It rebukes avarice and places the world of business on the high plane of stewardship and trusteeship in the acquisition and distribution of the wealth of the world. It brings contentment and peace of mind. It gives unfailing purpose to life. It accentuates personality in every man, woman, and child. Indeed, it makes all things—government and even the Church itself—subservient to the eternal welfare of man.

If I could have my wish today, it would be that everyone of God's children could hear this glorious message and earnestly give consideration to it. I am sure that thereby there would come into countless hearts through the whisperings of the spirit that joy and happiness which attend our own testimonies of the truth. Through our missionary system we have made a tremendous contribution to this end, but it is not enough. We must find new ways to inform and persuade the world, and if we are faithful and truly devoted, God will open the way. That is my conviction.

I know as I know that I live that this is his kingdom. He will never desert it. God help all of us never to desert him, I humbly pray in the name of Jesus Christ. Amen.

## ELDER RICHARD E. FOLLAND

*Former President of the South African Mission*

When President Eugene Cannon was called up here a couple of days ago and said he had waited for seven years for this, I began to wonder if I were going to have to sit on the uneasy seat for another four years. I have dreamed of this occasion more than once, brothers and sisters; and although I have never really thought that I would enjoy standing in front of such a huge audience, I was anxious to have the privilege of bringing to the body of the Church here the greetings of those good Latter-day Saints in that far-off mission field.

I believe that it is probably the smallest, big mission field in the Church. We have about seventeen hundred members in the Union of South Africa and in the Rhodesias. Of course they are not all active members, but we have some that are mighty good members. Many of whom would give most anything to have the opportunity of coming here and sitting in an audience of this kind.

I might tell you what I think was an example of very good faith. One of our good members down there that used to very proudly boast of having been a member of the Church for over thirty years, had the misfortune to lose his wife. At the time that she was dying, he asked her if she wanted to be sealed to him. She said that she did. So this good brother began immediately to save his money in order to come here to Salt Lake City to go to the Temple of the Lord and have his wife sealed to him. This man was a Scotchman, but he was a very fine Scotchman; he paid his tithings (I mean that literally). He was frugal, but he paid his tithings and his offerings; and while he was saving his money to come here to go to this Temple—which it seems a lot of us just take for granted and don't put ourselves out too much to attend—one of my predecessors went to him and said, "Brother Wilson, we need some more missionaries. Can we have Tom?" Brother Wilson said: "If Tom is willing to go, you can have Tom."

Tom spent two years in the mission field in South Africa. Brother Wilson kept him on that mission. When his mission was finished, another of my predecessors asked him for John. So John fulfilled a two-year mission in South Africa. At the end of that time Brother Wilson had accumulated sufficient money to come these thirteen thousand miles to Salt Lake City.

I am telling you this because of the effect it had on us when he returned to South Africa. Brother Wilson came here to Salt Lake City and he wasn't looking for the "dirt on the lily"; he was looking for other things and he found them. When he returned to South Africa, after having visited some of the historic spots of Mormonism on his way out here and on his way back, Brother Wilson praised what he found here in more glowing terms than any of our missionaries dared to speak of our Mormon people.

He had been privileged to go through the Temple, and he had been privileged to meet the Authorities of the Church.

We had him go through the mission and tell his story. He was well respected in South Africa by many hundreds of people, and his story probably went further than some of our stories would.

I think that that is a very fine example of how careful we should be in living our religion. I have been particularly impressed by it since returning home and seeing so many strange people in our midst. I couldn't help but think of what a different story Brother Wilson might have come down with if he had found some of the "dirt on the lily." I even had to tell Brother Wilson when he read some of the stories in the newspaper that he wanted me to refute "Now, Brother Wilson, you have been in Salt Lake since I have, and I am glad that you found the fine things there; but I want you to remember that we also have some things that can and should be improved upon."

Now I would like to just tell you a word or two about our mission. We have about seventeen hundred members in the South African Mission. We have about two million white people to work with—or Europeans, as we call them down there. There are about eight million of the non-Europeans, or the colored races. So that it is quite a problem for some of our missionaries, and particularly for some of our converts.

It is a wonderful country, a grand country, with a wonderful climate and some glorious opportunities. It is also a country which has many, many problems yet to solve. I am happy to know that we now have more missionaries down there. We had the good fortune to be in South Africa with missionaries for a little more than two and a half years. Then we were almost four years without a single missionary. That is when we found out the importance of teaching and having our members assume the responsibilities that they should assume in the Church. It was quite a problem to us for a little while to get our local members, who had been accustomed, many of them, to letting the missionaries do all the work, to assume these responsibilities. Fortunately, we were able to get almost enough of our local people; and thanks to the Relief Society, we were able to carry on the remaining part of the time without missionaries and do, I thought, a fair job.

I understand that President Sharp is doing a splendid work and is happy with having more missionaries there now. The war did affect us, but not as badly as in parts of Europe. We had no combat in our area. We did have submarine warfare along on our coasts, and we saw a great many convoys of all the Allied Nations' soldiers. We were fortunate in being able to cooperate with other Americans in opening an American club after the United States got into the war, and greeting a large number of our boys. We were happy for that opportunity.

I see the time is passing. I cannot take more of it; but I want to bear my testimony, brothers and sisters, that I have had many things happen to me in the mission field, particularly, that have strengthened

my testimony and made me feel thoroughly convinced that this is really the work of the Lord, and I pray to our Father in Heaven that our leaders may continue to receive inspiration and revelation, when necessary, to carry on the affairs of this great organization, and I do it in the name of Jesus Christ. Amen.

**President J. Reuben Clark, Jr.**

We have here a message of greeting from President Scott Taggart of the Swiss-Austrian Mission.

"Austrian Saints assembled in conference in Vienna send greetings to Church Authorities and members and sincere thanks for much needed help through the Welfare Plan."—Scott Taggart

The Tabernacle Choir will now sing:

"Surely He Hath Borne Our Griefs"—(From the Messiah—Handel).

The prayer will be offered by H. Ray Hatch of the North Idaho Falls Stake, Idaho Falls, Idaho, after which this Conference will stand adjourned until two o'clock this afternoon. The proceedings of that session will be broadcast over KSL at Salt Lake City, and the other stations that were read at the beginning of this meeting.

The choir music for this session has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

This afternoon the audience should be in their seats not later than ten minutes before the hour for opening.

The Choir sang: "Surely He Hath Borne Our Griefs"—(From "Messiah" by Handel).

President H. Ray Hatch of the North Idaho Falls Stake offered the closing prayer.

Conference adjourned until 2 o'clock p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference was held at 2 o'clock p.m., Sunday, October 5.

Again the building was crowded to capacity, and as was the case at the morning meeting, the Assembly Hall was crowded, and a large number of people assembled on the Tabernacle grounds.

President George Albert Smith presided and conducted the services.



**President George Albert Smith:**

I hope that everybody will crowd up as closely as possibly together and make seats for the hundreds of people who are standing. If you will crowd to the center of the benches, it will make quite a difference. The ushers will take care of the rest.

This is the closing session of the 118th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square at Salt Lake City, Utah.

There are present on the stand this afternoon, all the General Authorities of the Church, except Elder Alma Sonne, who is in Europe presiding over the European Mission, and President S. Dilworth Young who is in the New England Mission presiding there.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and the other stations that have already been announced.

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting, Elder Frank W. Asper, at the organ.

We will begin the afternoon services by the Tabernacle Choir singing "Let the Mountains Shout for Joy"—(Evan Stephens).

The opening prayer will be offered by President Cecil Broadbent of the North Carbon Stake, Helper, Utah.

The Choir and congregation sang the hymn: "Let the Mountains Shout for Joy"—(Evan Stephens).

Elder Cecil Broadbent, President of the North Carbon Stake, offered the invocation.

Singing by the Choir: "Beautiful Savior"—(Arr. Christiansen).

**President George Albert Smith:**

President McKay will now present the General Authorities and general officers and general auxiliary officers of the Church for your sustaining vote.

## GENERAL AUTHORITIES OF THE CHURCH

President David O. McKay, Second Counselor in the First Presidency presented the General Authorities, General Officers, and General Auxiliary Officers of the Church and they were unanimously sustained by those present, as follows:

### FIRST PRESIDENCY

George Albert Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George F. Richards

## QUORUM OF THE TWELVE APOSTLES

George F. Richards	Harold B. Lee
Joseph Fielding Smith	Spencer W. Kimball
Stephen L. Richards	Ezra Taft Benson
John A. Widtsoe	Mark E. Petersen
Joseph F. Merrill	Matthew Cowley
Albert E. Bowen	Henry D. Moyle

## PATRIARCH TO THE CHURCH

Eldred G. Smith

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

## ASSISTANTS TO THE TWELVE

Marion G. Romney	Clifford E. Young
Thomas E. McKay	Alma Sonne

## TRUSTEE-IN-TRUST

George Albert Smith

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Oscar A. Kirkham
Antoine R. Ivins	Seymour Dilworth Young
Richard L. Evans	Milton R. Hunter
Bruce R. McConkie	

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
Joseph L. Wirthlin, First Counselor  
Thorpe B. Isaacson, Second Counselor

## GENERAL OFFICERS OF THE CHURCH

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

## CHURCH BOARD OF EDUCATION

George Albert Smith	John A. Widtsoe
J. Reuben Clark, Jr.	Joseph F. Merrill
David O. McKay	Albert E. Bowen
Joseph Fielding Smith	Adam S. Bennion
Stephen L. Richards	Franklin L. West
Frank Evans, Secretary and Treasurer	

COMMISSIONER OF EDUCATION

Franklin L. West

SEMINARY SUPERVISOR

J. Karl Wood

AUDITING AND FINANCE COMMITTEE

Orval W. Adams  
Albert E. Bowen

George S. Spencer  
Harold H. Bennett

TABERNACLE CHOIR

Lester F. Hewlett, President  
J. Spencer Cornwall, Conductor  
Richard P. Condie, Assistant Conductor

ORGANISTS

Alexander Schreiner

Frank W. Asper

CHURCH WELFARE COMMITTEE

ADVISORS

John A. Widtsoe  
Albert E. Bowen  
Harold B. Lee  
Marion G. Romney  
Thomas E. McKay  
Clifford E. Young

Alma Sonne  
Antoine R. Ivins  
Oscar A. Kirkham  
LeGrand Richards  
Joseph L. Wirthlin  
Thorpe B. Isaacson

General Presidency of Relief Society

GENERAL COMMITTEE

Henry D. Moyle, Chairman  
Harold B. Lee, Managing Director  
Marion G. Romney, Assistant Managing Director  
William E. Ryberg  
Roscoe W. Eardley  
Paul C. Child  
T. C. Stayner

Mark B. Garff  
Leonard E. Adams  
J. Leonard Love

GENERAL AUXILIARY OFFICERS OF THE CHURCH

RELIEF SOCIETY

Belle Smith Spafford, President  
Marianne Clark Sharp, First Counselor  
Velma Nebeker Simonson, Second Counselor  
with all members of the board as at present constituted

## DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent  
 George R. Hill, First Assistant Superintendent  
 A. Hamer Reiser, Second Assistant Superintendent  
 with all members of the board as at present constituted

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
 John D. Giles, First Assistant Superintendent  
 Lorenzo H. Hatch, Second Assistant Superintendent  
 with all members of the board as at present constituted

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Lucy Grant Cannon, President  
 Verna W. Goddard, First Counselor  
 Lucy T. Andersen, Second Counselor  
 with all members of the board as at present constituted

## PRIMARY ASSOCIATION

Adele Cannon Howells, President  
 LaVern W. Parmley, First Counselor  
 Dessie G. Boyle, Second Counselor  
 with all members of the board as at present constituted

President McKay: The voting in all cases, so far as I could see, has been unanimous in the affirmative.

## President George Albert Smith:

We have just voted to sustain the General Authorities and general officers of the Church also the general auxiliary groups by raising our right hands. There was no contrary vote. I assume that that means that everybody here is willing not only to sustain them by raising their hands but by helping them in every way to make their work successful.

Brother Joseph Fielding Smith of the Quorum of the Twelve will now address us. Following him will be Elder John A. Widtsoe also of the Quorum of the Twelve.

## ELDER JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

I have been edified by the remarks of my brethren during the several sessions of this conference. We have received instruction, admonition, warning; our attention has been called to our shortcomings; and I hope all will be remembered.



It is my desire, in the few minutes that I have, to add my little part by testimony, instruction, and counsel as the Lord may lead me to speak. I have had a number of topics in mind since the beginning of this conference, and somebody gets up and delivers these talks. So I thought perhaps I could think of something that someone else would not think of, and I want to talk to you this afternoon for a little while on the sin of ingratitude, which I consider to be the most prevalent of all sins, for we are all guilty of it; I am, you are, the people everywhere upon the face of the earth are guilty of this sin in some degree.

### THE TWO GREAT COMMANDMENTS

On one occasion, we read in the scriptures, a young lawyer came to the Savior with a question tempting him and saying:

Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment? And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. (Matt. 22:36-40.)

If we will observe this first law, the second naturally will follow, and in fact, as the Savior has pointed it out, we will not be guilty of a breach of the law and the prophets in anything else.

### ETERNAL LIFE

Jesus Christ came into this world with a definite mission as the Savior of men and the Redeemer of the world. When Nicodemus came to the Savior, making inquiry, and he came by night because he was afraid of the Jews, but believing in Jesus Christ, he asked him some questions and the Savior gave him some definite instruction in regard to baptism by water and by the spirit, and in the course of the remarks, that which followed, the Savior said this:

And Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproofed. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. (John 3:14-21.)

Then the Savior adds:

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (John 3:36.)

## ATONEMENT OF CHRIST

Now, may I spend a few minutes presenting before us what we all know to be the truth, that Jesus Christ came into this world to die. That was his mission, and by that death upon the cross and through the shedding of his blood, to bring redemption, twofold, first, to redeem men from Adam's transgression, to restore them again to life, to destroy death, gain the victory, which apparently Satan had won through the transgression of Adam. In some manner which I cannot fully explain and which you cannot fully explain, there was a necessity for an infinite atonement, a God dying for a fallen world, and that had to be by the shedding of blood, and his blood only could be shed to restore again that life which had been taken away, and bring back again to man the power to live forever. And through his death there comes to us universally, to every living creature, a resurrection of the dead. The Lord does not ask us whether we want to be redeemed from death or not. We were not responsible for it, and, therefore, it is not held against us; it is not to our charge. As Paul has said:

## THE FREE GIFT OF GOD

For as in Adam all die, even so in Christ shall all be made alive.  
(I Cor. 15:22.)

That is the free gift of God the Eternal Father, through Jesus Christ, his Son, to every living soul, men, women, children, from the fall of Adam to the end of time.

Now that is a wonderful gift. It comes without our asking. It comes to the wicked as well as to the righteous. In the fifth chapter of John the Lord speaks to the people of the time coming, and he says it was already here, when the dead should hear the voice of the Son of God and they who heard should live. Yes, not only those who heard it, that is, received his truth, for he added this, when they marveled at what he had to say:

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:28, 29.)

Here is the word of the Lord himself that he was going to carry the message to the dead; they would all hear; they who were willing to receive that message of truth and abide in it should have everlasting life, but they who would not receive it or who were not worthy to receive it should come forth just the same in the resurrection to receive condemnation, but the resurrection was to come to all universally.

Then again, the Savior died for all men upon the face of the earth, all creatures, that is, human creatures, who were willing to repent of their sins and keep his commandments. He has not redeemed any of us from our sins except it be through repentance and

faithful adherence to the principles of the gospel and our endurance to the end.

When he stood before his disciples upon this continent, he said to them:

...no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end. (III Nephi 27:19.)

That is definite.

So, he redeemed mankind from death universally, and he has redeemed men from their own sins on conditions of their repentance, and they will not be redeemed from their sins unless they do repent and accept him and wash their garments white in his blood and endure in faith to the end. It is upon those terms that salvation comes.

#### GRATITUDE FOR BLESSINGS .

Now, when we stop to think that the Son of God created this world; all things, the scriptures say, were made by him, and when we think that he came to this world with that mission which he accepted before he was born in Bethlehem, and by the shedding of his blood gave us life that we might rise in the resurrection to live forever; and when he, by the shedding of his blood has offered unto us the remission of our sins and eternal life, through obedience to the gospel—do you not think that we owe him something in return? We owe him everything.

Paul says: "We were bought with a price." That price was the blood of Jesus Christ, and we are not our own. Oh, if we could only understand that by the shedding of his blood, he bought us. We belong to him. He has a right to tell us what to do and what not to do, and to command us to keep his commandments; however, we have our agency, and we act for ourselves.

We cannot comprehend the great suffering that the Lord had to take upon himself to bring to pass this redemption from death and from sin. He spent a few years upon the earth, and during that short sojourn he suffered the abuse of men. They stoned him; they spat upon him; they cursed him; they ridiculed him; they accused him of almost every crime they could think of, and finally they took him and crucified him upon a cross.

#### SUFFERING OF THE SAVIOR

We get into the habit of thinking, I suppose, that his great suffering was when he was nailed to the cross by his hands and his feet and was left there to suffer until he died. As excruciating as that pain was, that was not the greatest suffering that he had to undergo, for in some way which I cannot understand, but which I accept on faith, and which you must accept on faith, he carried on his back the

burden of the sins of the whole world. It is hard enough for me to carry my own sins. How is it with you? And yet he had to carry the sins of the whole world, as our Savior and the Redeemer of a fallen world, and so great was his suffering before he ever went to the cross, we are informed, that blood oozed from the pores of his body, and he prayed to his Father that the cup might pass if it were possible, but not being possible he was willing to drink.

And here is what he has said to the Church:

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men. (D. & C. 19:16-19.)

Now, when he said that if we do not repent we will have to suffer even as he did, he had no reference to being nailed to a cross, but it was the torment of mind, of spirit, that he had reference to, before he ever got to the cross, and if men will not repent, they will have to suffer even as he suffered.

Now brethren, briefly, he did all this for us, the Son of God, and he did it, as I have read to you, because his Father commanded him and because his Father so loved the world that he wanted to save the world from its sins.

#### TRANSGRESSOR SHOWS INGRATITUDE

Now, he has asked us to keep his commandments. He says they are not grievous, and there are so many of us who are not willing to do it. I am speaking now generally of the people of the earth. We are not willing to do it. That certainly is ingratitude. We are ungrateful. Every member of this Church that violates the Sabbath day, that is not honest in the paying of his tithing, that will not keep the Word of Wisdom, that wilfully violates any of the other commandments the Lord has given us, is ungrateful to the Son of God and when ungrateful to the Son of God is ungrateful to the Father who sent him. If our Savior would do so much for us, how in the world is it that we are not willing to abide by his commandments which are not grievous, which do not cause us any suffering if we will only keep them? And yet, people break the Word of Wisdom; they refuse to attend to their duties as officers and members in the Church; many of them stay away from meetings the Lord has called upon them to support. They follow their own desires if they are in conflict with the commandments of the Lord.

If we understood our position and we loved the Lord our God with all our heart, with all our soul, and with all our mind, or, as he has put it in the revelation given to us in these days:



Wherefore, I give unto them a commandment, saying thus: Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him. Thou shalt love thy neighbor as thyself. (D. & C. 59:5, 6.)

then we would keep his commandments; when we will not do this, I tell you, my brethren and sisters, we show ingratitude to Jesus Christ. In the name of Jesus Christ. Amen.

## ELDER JOHN A. WIDTSOE

### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, this has been a glorious conference. I am tempted to say it is the best we have ever had, unless it be that the last is always the best.

I have enjoyed the remarks made by the brethren. I think every gospel principle of consequence, and they are all of consequence, has been discussed before us the last three days. I feel built up in my faith as a result of this conference, and feel indeed that the Spirit of God has been with us to help us and inspire us during these meetings.

My own contribution this afternoon must of necessity be a humble one since, like Brother Joseph Fielding Smith, I have had the experience of hearing my eloquent colleagues taking, one after the other, some of my sermons and delivering them splendidly to the congregation.

### APPRECIATION FOR CENTENNIAL PROGRAM

Before saying, however, what is on my mind, I would like to call attention to a remark made by President David O. McKay in this morning's service. He took occasion to thank the people of the Church and the people of the state for the assistance they have given him and the governor and members of his commission in carrying out the centennial celebration. We are all grateful for that courteous remark, but I felt that we should reverse the matter; that we, as members of the Church, as citizens of Utah, should extend to these men with President McKay at their head, our thanks for the splendid program that was arranged and supervised by them. Throughout this state, and in the wards and stakes of Zion far beyond the boundaries of Utah, this program has been carried out to the great joy and refreshment of the people who belong to the Church, and of many others, not of our faith.

I would like to say the same thing about President George Albert Smith and his commission. They also had a difficult task, to get in readiness, after long planning, the great pioneer monument which now adorns the hill to the east, and to have it ready on time. On the 24th of July last, they were ready, and the dedicatory exercises were held and the responsibility accomplished.

To these two men and their commissions—I think I can speak

freely and correctly in your behalf—when I extend to them your thanks and appreciation for work well done.

The monument on the hill is in honor of the Mormon Pioneers—that is its principal objective—but through the sculptor's skill it embodies a practically complete, pre-pioneer history of this region. If one will walk about the monument, study the figures, learn to understand their meanings, he will have a good conception of all that happened in these valleys from 1776, when Father Escalante entered what is now Utah, up to the coming of the Pioneers in 1847.

### THE GLORY OF THE PIONEERS

On July 24, 1947, just before the great parade began, I stood near the group of surviving pioneers seated in front of the Church Administration Building. I looked at them, talked with them, looked into their faces and at their hands, and read a good part of their life's history as I moved among them. Their faces told a wonderful story, not only of toil, but of great aspirations, of great faith; their hands likewise. I don't know whether you all look at the hands of people, but hands are eloquent testators of life's journey, from the chubby little fist of the baby to the veined hands of age.

These men and women had endured much, they who were seated by the Administration Building on that occasion. They came here as children, mere children, but they shared in the pioneer building. Many of us here, like myself, have known personally scores and scores of those who as mature men and women came here in early pioneer days and made this state and this region what it is today. I was touched in my heart as I became acquainted with these old, may I say, men and women, and saw in them the glory of the story that we have been celebrating this last year.

When the next general conference of the Church comes, this year of memories which I know has been refreshing to all of us—it has to me—will be itself a memory, but a great and a glorious memory! And as I stood by these pioneers, the last survivors of those who came before the railroad, I observed that the great majority, on my side at least, were made up of women, women rich in years, not old—because of course no woman ever gets old—and I could read in their faces the story of their lives, how they had toiled, how they had labored, how they had built Zion, with their husbands and children.

### WOMAN'S CONTRIBUTION

Woman's share in the building of the West is understood by all of us, but sometimes we forget to give her the praise which is her due. As the man went out to clear the sagebrush, she stayed home and finished the little pioneer building, inside at least. She cooked the simple food for her husband and her family; and usually somewhere in a corner outside she planted flower seeds to add a touch of beauty to life.

We cannot live without beauty. That has been said over and

over here today, and yesterday, and the day before. Life is more than three meals a day. One must move into the spiritual realm which lies all about us to win full enjoyment in life.

I hope that we all, on this occasion, and in days to come, as I am sure has been done in days past, give proper tribute to pioneer women, our mothers, grandmothers, great-grandmothers, who did quite as much in their way as did the men. It was their opportunity to help build this great western empire, and they accepted the challenge, without fear.

### FAITH OF PIONEER WOMEN

This pioneer woman did something which glorifies her memory. There were times when the man became discouraged. They had both come perhaps from easier climates. Perhaps she came with soft hands, rosy English cheeks. She had to meet the hardships of the West. Sometimes the man, unused to the toil, the clearing of sagebrush, the plowing of the land, and all these new things, became discouraged. Sometimes despair overtook him. Then it was that the woman came to the rescue. When he looked down, she looked up. When he half-doubted, she increased in faith.

The finest picture of that quality in woman's nature, within my knowledge, is on the south plaque of the Sea Gull Monument. If you have not seen it, take a look at it. The crickets had come; destruction to the crops seemed inevitable; the man has given up, but the woman stands with head raised looking towards heaven. She may not have known Browning's lines but she knew that:

God's in his heaven—  
All's right with the world.

I think this Mahonri Young's finest piece of work, among the many fine ones executed in his long series of years—he is now getting to be an old man like the rest of us.

### APPRECIATION FOR WORK OF WOMEN

In speaking of the pioneer woman, I come necessarily to women of every time. Not only the pioneer woman, but the woman of today and tomorrow, of the east and of the west, and of the north and of the south, wherever we go. We men have good reason to thank God for the women of our households. They are strong in faith, full of courage, able to do the work that the day brings.

I have brought with me quotations from two of the great Presidents of the Church of Jesus Christ of Latter-day Saints. Here is one from Heber J. Grant, whom we all knew and loved. He said:

Without the wonderful work of the women I realize that the Church would have been a failure.

A strong statement. I am not saying that, I am quoting from President Grant.

The mother in the family, far more than the father, is the one who instills in the hearts of the children a testimony and love for the gospel of Jesus Christ. Our fathers and mothers came here in the early days for the one and only thing—to serve the Lord, and to labor for the salvation of humanity, and wherever you find a woman who is devoted to this work, almost without exception you will find that her children are devoted to it.

Another President of the Church whom we loved greatly who really belongs to our day—most of us here knew him, a prince, a king among men—Joseph F. Smith, said on one occasion:

There are people who are fond of saying that women are the weaker sex. I don't believe it. Physically they may be, but spiritually, morally, religiously, and in faith what man can match a woman who is really convinced! They are always more willing to make sacrifices, and are the peer of men in stability, godliness, morality, and faith.

In the 1870's the distinguished grandfather of the distinguished grandson who is here today, Colonel Thomas L. Kane—we call him affectionately, Colonel Kane, for by that title we knew him best—came to Utah on his last trip. He and President Young traveled from Salt Lake to St. George together. Colonel Kane had his wife and two children with him, one of them possibly Mr. Kent Kane's father. I am not sure about that. We have here in the congregation, one of the two surviving daughters of Brigham Young, Mrs. Mabel Y. Sanborn who was on that trip, and played with those children, sang songs with them. Mrs. Kane took occasion to write to her family a series of letters, which the family published privately in a little book. I read it the other day in Washington, D. C., in the Library of Congress. I did not know then that we had a copy in the historian's library. I found the great and fervent testimony that that woman bore to the pioneer mothers of Utah, of the Mormon Church.

But, if all this be true, a great responsibility rests upon woman-kind, one that we cannot discuss here because time does not permit, a tremendous responsibility. If she has strength and has faith and has opportunity in this Church, what can she not do to build this kingdom as the Lord would have it be!

Sometimes we hear it said that this is a man's Church, not a woman's Church. That is a great mistake. It is not a man's Church; it is not a woman's Church; it is a Church of families, made up of fathers, mothers, and children. The blessings that descend upon the family are shared by all the members of the family, each one according to his or her calling, organized calling within the family.

### THE EVIL OF DIVORCE

One more question remains in my mind, if President Smith will allow me to take two or three minutes more. In those early days we had practically no divorces, no marital upsets, no family troubles such as we have today. Today the divorce evil in America is becoming a national scandal, nothing short of it. The question is often asked, How did it happen that we had family integrity, peace, and harmony in those early days? The Church has never said that divorce should



be forbidden, not be given nor taken. There may be conditions, under our frail mortal conditions, that justify divorce; but the Church has always looked askance upon it and always with sorrow.

The day journal of Brigham Young records that one day a sister came to him and said: "My husband is not good to me. I want a divorce." The journal goes on further to say that President Young talked with her about an hour, from ten to eleven in the morning. The journal gives the exact time. Then, when they had finished, he turned to the woman, and he said: "Sister, I have heard your story. I am not going to give you a divorce." As you know, Brigham Young was a friend to the cause of women. He felt that they had the first right of choice. "I will not give you a divorce," he said. "Go home and be good to you husband, and don't expect heaven on earth."

There is a tremendous lesson in that last phrase: "Don't expect heaven on earth."

A man marries a girl and expects her to be a perfect woman; she expects him to be a perfect man; both are imperfect. Their business in life is to help each other to move more nearly towards a state of perfection.

#### NEED FOR COMMON INTEREST IN KINGDOM OF GOD

But I think the real reason why we had so little marital unhappiness in those earlier days was something that we have forgotten in our day. Man and woman husband and wife, had a common interest, a high, worthy interest which they shared in common. There is danger in the household when a husband has one interest and the wife another. They are laying the foundation for all manner of discord, ultimate dissatisfaction with their problems, family problems. To be happy in life in a married condition, husband and wife must have a high, worthy, common interest, a common objective. That objective they had in those early days—we should have it now; I hope we do have it. They did not come out here in these valleys alone for food and clothing and shelter, to get a living. That was not the purpose of the trek across the plains, but they came to find a place of safety and to help build the kingdom of God as God would have it done. All that they did their plowing, their washing of dishes, their mending of clothes, their raising of homes, fences, and barns, was done primarily that they might better be able to further the interest of the kingdom of God upon earth.

If every family in Zion will set out with that objective in all their doings, in all their undertakings, if everything is considered with reference to the building and growth of the kingdom of God, there will not be much for the divorce attorney to do. We will then live in happiness together as families, and raise our children to be noble and useful citizens of the state and of the Church.

That lesson comes down to us from those early days, and connected with the place of woman in the society which we call the Church of Jesus Christ of Latter-day Saints.

I know and have known of the strength of women. I grew up a widow's son, from my earliest childhood. My father is but a dim shadow in my memory. She taught me, and she trained me, quite as well, I think, as a father could have done. The Lord helped her. The Lord does not limit his blessings according to sex, but according to our faith and devotion to him.

This has been a great conference. God bless us and be with us and make us mighty examples for good to the world, I humbly pray, in the name of the Lord Jesus Christ. Amen.

**President George Albert Smith:**

Elder John A. Widtsoe of the Quorum of the Twelve has just spoken to us, he called our attention to the place in the Church of women. I think some of you may know that two living wives of former presidents of the Church, the wife of President Joseph F. Smith, Aunt Mary, and the wife of Heber J. Grant, Aunt Augusta, have been in attendance at this conference, even at their advanced years. We are happy to have them here, and we hope they have enjoyed the meetings as well as we have enjoyed having them with us.

The Choir and congregation will now sing:

"Come, Come Ye Saints"—(Clayton)

Singing by the Choir and congregation: "Come, Come Ye Saints."

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

My brethren and sisters; I should like in the beginning to add my testimony to the many that we have heard during this conference—my testimony that God lives, that Jesus is the Christ, the Redeemer of the world the first fruits of the resurrection; that Joseph Smith was a prophet; that through him the gospel was restored and likewise the priesthood, the authority delegated to man on earth to represent Deity here among us; and that the Prophet has been followed down to and including our present President, George Albert Smith, by men who possessed the keys of the last dispensation as conferred upon Joseph Smith.

The matter that I shall give you today is very dear to my soul. Since I should like to say what I have to say in the best way I can say it, I have written it down and shall read it. I hope that what I shall say will be in harmony with the spirit of this great conference, I think the greatest I have attended in its high spiritual tone.

## TRIBUTE TO PIONEERS

At the near close of this one hundredth year of the entering into

these valleys of your fathers and your mothers, some of yours and mine, I wish to speak a few further words of humble tribute and thanksgiving to them, and especially to the meekest and lowliest of them, those great souls, majestic in the simplicity of their faith and in their living testimony of the truth of the restored gospel, to those souls in name unknown, unremembered, unhonored in the pages of history, but lovingly revered round the hearthstones of their children and their children's children who pass down from generation to generation the story of their faith and their mighty works, and the righteousness of their lives and living, those souls who worked and worked, and prayed and followed, and wrought so gloriously.

I would not take away one word of praise or gratitude, honor or reverence from the great men who led these humble ones of ours. They were mighty men in brain and brawn, in courage and valor, in honesty and in love of truth, living near the Lord—Brothers Brigham and Heber and Wilford and Willard and Charles, the two Orsons and Parley, and John and George and Erastus and Lorenzo and Daniel and Joseph and Jedediah, and a host of other giants, each and all richly blessed with the Lord's divine love and with that gift of the Holy Ghost that made them leaders truly like unto Moses of old. I yield, we yield, to no one in our gratitude for them and for their work of directing the conquest of the wilderness and of saving men's souls. Their names shine lustroously on those pages of history which record only the doings of the makers of epochs—those choice spirits, chosen before the foundation of the world, to be the leaders and builders of dispensations of God's dealings with men; and these leaders of ours to be the builders of that dispensation which of old was named the Dispensation of the Fulness of Time. Unnumbered eternities will remember and honor them.

But I should like now and here to say a few words about those who trod after where those giants led, some in the same companies that the Brethren piloted, some in later companies following that year and the years after, some in the fateful handcarts with their unexcelled devotion, heroism, and faith, all trickling forward in a never-failing, tiny stream, till they filled the valley they entered and then flowed out at the sides and ends, peopling this whole wilderness-waste which they fructified, making it to fulfil the ancient prophecy that the desert should blossom as the rose.

#### THEY OF THE LAST WAGON

I would like to say something about the last wagon in each of the long wagon trains that toiled slowly over the plains, up mountain defiles, down steep, narrow canyons, and out into the valley floor that was to be home—this last wagon: last, because the ox team that pulled it was the smallest and leanest and weakest, and had the tenderest feet of any in the train; it was slow starting, and slow moving; last, because worn and creaking, it took more time to fix and to grease, for young Jimmy generally had trouble in getting the wagon



jack under the "ex"; last, because its wind-rent cover was old and patched and took hours to mend and tie up to keep out the storm; last, because the wife, heavy with child, must rest till the very moment of starting; last, because sickly little Bill, the last born, poorly nourished, must be washed and coaxed to eat the rough food, all they had; last, because with all his tasks—helping little Bill, cooking and cleaning up the breakfast,—Mother was not able to help much—Father took a little longer to yoke his cattle and to gird himself for the day's labor; last, because his morning prayers took a few more minutes than the others spent—he had so many blessings to thank the Lord for and some special blessings to ask the Lord to grant, blessings of health and strength, especially for his wife, and for little Bill, and for the rest, and then the blessings for himself that his own courage would not fail, but most of all for the blessing of faith, faith in God and in the Brethren who sometimes seemed so far away. For they were out in front where the air was clear and clean and where they had unbroken vision of the blue vault of heaven. The Brethren had really visioned the glory of the Lord, who walked near them, put his thoughts into their minds; his spirit guided and directed them, petitioned thereto by the thousands of Saints who were back in Winter Quarters, back in Iowa, back in the States, and beyond, even across the waters, for the faithful poured out their souls in fervent prayer to Almighty God that the Brethren should be inspired. The Saints bouyed up the Brethren out in front with encouragement, with praise, and sometimes even with adulation. Knowing the Brethren were prophets of God, the Saints gave them full confidence, daily, almost hourly, expressed. The Brethren lived in a world of commendation from friends and the tried and true Saints. Rarely was their word or their act questioned by the faithful Saints. This was as it should be and had to be to carry out the Lord's purposes.

But back in the last wagon, not always could they see the Brethren way out in front, and the blue heaven was often shut out from their sight by heavy, dense clouds of the dust of the earth. Yet day after day, they of the last wagon pressed forward, worn and tired, footsore, sometimes almost disheartened, borne up by their faith that God loved them, that the restored gospel was true and that the Lord led and directed the Brethren out in front. Sometimes, they in the last wagon glimpsed, for an instant, when faith surged strongest, the glories of a celestial world, but it seemed so far away, and the vision so quickly vanished, because want and weariness and heartache and sometimes discouragement were always pressing so near. When the vision faded, their hearts sank. But they prayed again and pushed on, with little praise, with not too much encouragement, and never with adulation. For there was nearly always something wrong with the last wagon or with its team—the off ox was a little lame in the right front shoulder; the hub of the left front wheel was often hot; the tire of the hind wheel on the same side was loose. So corrective counsel, sometimes strong reproof, was the rule, because the wagon must not delay the whole train. But yet in that last wagon there was

devotion and loyalty and integrity, and above and beyond everything else, faith in the Brethren and in God's power and goodness. For had not the Lord said that "not even a sparrow falleth unnoticed by the Father, and were they not of more value than sparrows?" And then they had their testimony burning always like an eternal fire on a holy altar, that the restored gospel was true, and that Joseph was a prophet of God, and that Brigham was Joseph's chosen successor.

When the train moved forward in the early morning sun and the oxen with a swinging pull that almost broke the tongue got that last wagon on the move, the dust in the still morning air hung heavy over the road. Each wagon from the first stirred up its own cloud, till when the last wagon swung into line, that dust was dense and suffocating. It covered the last wagon and all that was in it; it clung to clothes; it blackened faces; it filled eyes already sore, and ears. The wife, soon to be a mother, could hardly catch her breath in the heavy, choking dust, for even in the pure air she breathed hard from her burden. Each jolt of the wagon, for those ahead had made wagon ruts almost "ex" deep, wrung from her clenched lips a half-groan she did her best to keep from the ears of the anxious, solicitous husband plodding slowly along, guiding and goading the poor dumb cattle, themselves weary from the long trek. So through the long day of jolting and discomfort and sometimes pain, sometimes panting for breath, the mother, anxious only that the unborn babe should not be injured, rode, for she could not walk; and the children walked, for the load was too heavy and big for them to ride; and the father walked sturdily alongside and prayed.

When in the evening the last wagon creaked slowly into its place in the circle corral, and the Brethren came to inquire how the day had gone with the mother, then joy leaped in their hearts, for had not the Brethren remembered them? New hope was born, weariness fled, fresh will to do was enkindled; gratitude to God was poured out for their knowledge of the truth, for their testimony that God lived, that Jesus was the Christ, that Joseph was a prophet, that Brigham was his ordained successor, and that for the righteous a crown of glory awaited that should be theirs during the eternities of the life to come. Then they would join in the songs and dancing in the camp, making the camp's gaiety their own, as much as Mother's condition would permit.

Then the morning came when from out that last wagon floated the la-la of the newborn babe, and mother love made a shrine, and Father bowed in reverence before it. But the train must move on. So out into the dust and dirt the last wagon moved again, swaying and jolting, while Mother eased as best she could each pain-giving jolt so no harm might be done her, that she might be strong to feed the little one, bone of her bone, flesh of her flesh. Who will dare to say that angels did not cluster round and guard her and ease her rude bed, for she had given another choice spirit its mortal body that it might work out its God-given destiny?

My mother was one of those babes so born in 1848, ninety-nine years ago.

Another morning came, when courageous little Bill, who, with a hero's heart, had trudged through long days of hot sun and through miles of soggy mud in the rain, his little body drenched, little Bill, weak and wan, must be crowded in to ride with Mother, for he was sick from a heavy cold. Months before, on that cold winter's night when they had fled Nauvoo for their lives to escape the fiendish wrath of a wild mob, Bill became dangerously ill with pneumonia, which left him with weak lungs. This old illness now returned. He grew worse and worse. The elders came and prayed he might get well. But the Lord wanted little Bill with him. So a few mornings later a weeping mother and a grief-stricken father and that last wagon swung into place in the line, leaving beside the road, under some scrub brush a little mound, unmarked save for heaped-up rocks to keep out the wolves, a mound that covered another martyr to the cause of truth.

So through dust and dirt, dirt and dust, during the long hours, the longer days—that grew into weeks and then into months, they crept along till, passing down through its portals, the valley welcomed them to rest and home. The cattle dropped to their sides, wearied almost to death; nor moved they without goading, for they too sensed they had come to the journey's end.

That evening was the last of the great trek, the mightiest trek that history records since Israel's flight from Egypt, and as the sun sank below the mountain peaks of the west and the eastern crags were bathed in an amethyst glow that was a living light, while the western mountainsides were clothed in shadows of the rich blue of the deep sea, they of the last wagon, and of the wagon before them, and of the one before that, and so to the very front wagon of the train, these all sank to their knees in the joy of their souls, thanking God that at last they were in Zion. "Zion, Zion, lovely Zion, beautiful Zion, Zion, City of our God." They knew there was a God, for only he could have brought them triumphant, militant, through all the scorn, the ridicule, the slander, the tarrings and featherings, the whippings, the burnings, the plunderings, the murderings, the ravishings of wives and daughters, that had been their lot, the lot of their people since Joseph visioned the Father and the Son.

But hundreds of these stalwart souls of undoubting faith and great prowess, were not yet at their journey's end.

Brother Brigham again called them to the colors of the kingdom of God, and sent them to settle the valleys, near and remote, in these vast mountains of refuge. So again they yoked their oxen and hitched up their teams, and putting their all in the covered wagon, this time willingly, unwhipped by the threat of mob cruelty and outrage, they wended their slow way to new valleys, again trusting with implicit faith in the wisdom and divine guidance of their Moses. The very elements obeyed their faith, faith close kin to that which made the world.



These tens of thousands who so moved and so built were the warp and the woof of Brother Brigham's great commonwealth. Without them Brother Brigham had failed his mission. These were the instruments—the shovelers, the plowers, and sowers and reapers, the machinists, the architects, the masons, the woodworkers, the organ builders, the artisans, the mathematicians, the men of letters, all gathered from the four corners of the earth, furnished by the Lord to Brother Brigham and the prophet leaders who came after, that he and they might direct the working out of His purposes. These wrought as God inspired Brother Brigham and the other prophets to plan, all to the glory of God and the up-building of his kingdom.

Upright men they were, and fearless, unmindful of what men thought or said of them, if they were in their line of duty. Calumny, slander, derision, scorn left them unmoved, if they were treading the straight and narrow way. Uncaring they were of men's blame and censure, if the Lord approved them. Unswayed they were by the praise of men, to wander from the path of truth. Endowed by the spirit of discernment, they knew when kind words were mere courtesy, and when they betokened honest interest. They moved neither to the right nor to the left from the path of truth to court the good favor of men.

#### CONTRIBUTIONS OF HUMBLE SOULS

So for a full hundred years, urged by the spirit of gathering and led by a burning testimony of the truth of the restored gospel, thousands upon tens of thousands of these humble souls, one from a city, two from a family, have bidden farewell to friends and homes and loved ones, and with sundered heartstrings, companioned with privation and with sacrifice even to life itself, these multitudes have made their way to Zion, to join those who were privileged to come earlier, that all might build up the kingdom of God on earth—all welded together by common hardship and suffering, never-ending work and deep privation, tragic woes and heart-eating griefs, abiding faith and exalting joy, firm testimony and living spiritual knowledge—a mighty people, missioned with the salvation, not only of the living, but of the dead also, saviors not worshipers of their ancestors, their hearts aglow with the divine fire of the spirit of Elijah, who turns the hearts of the fathers to the children and of the children to the fathers.

And thousands upon thousands of these tens of thousands, from the first till now, all the elect of God, measured to their humble calling and to their destiny as fully as Brother Brigham and the others measured to theirs, and God will so reward them. They were pioneers in word and thought and act and faith, even as were they of more exalted station. The building of this intermountain empire was not done in a corner by a select few but by this vast multitude flowing in from many nations, who came and labored and wrought, faithfully following their divinely called leaders.

## WE MUST RISE BY OUR OWN LABOR

In living our lives let us never forget that the deeds of our fathers and mothers are theirs, not ours; that their works cannot be counted to our glory; that we can claim no excellence and no place, because of what they did, that we must rise by our own labor, and that labor failing we shall fail. We may claim no honor, no reward, no respect, nor special position or recognition, no credit because of what our fathers were or what they wrought. We stand upon our own feet in our own shoes. There is no aristocracy of birth in this Church; it belongs equally to the highest and the lowliest; for as Peter said to Cornelius, the Roman centurion, seeking him:

... Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. (Acts 10:34, 35.)

So to these humble but great souls, our fathers and mothers, the tools of the Lord, who have, for this great people, hewed the stones and laid the foundations of God's kingdom, solid as the granite mountains from which they carved the rocks for their temple, to these humble souls, great in faith, great in work, great in righteous living, great in fashioning our priceless heritage, I humbly render my love, my respect, my reverent homage. God keep their memories ever fresh among us, their children, to help us meet our duties even as they met theirs, that God's work may grow and prosper till the restored gospel of Jesus Christ rules all nations and all peoples, till peace, Christ's peace, shall fill the whole earth, till "righteousness shall cover the earth even as the waters cover the mighty deep." Let us here and now dedicate all that we have and all that we are to this divine work. May God help us so to do, I humbly pray in Jesus' name, his Son. Amen.

**President George Albert Smith:**

We have as our guest here today a man who represents the best type of American manhood. He comes from a family that helped to make this country what it is. His grandfather, Colonel Thomas L. Kane, was one of the great Christian patriots of this world. About ninety years ago he was trying to get into this Valley in order that he might exercise his influence to prevent the army of the United States from coming into the Valley and destroying what the Saints had accumulated while they had been here. By the blessing of God he succeeded.

Today we are honored by having as our guest, and we hope he will enjoy being with us, and we would like to have him speak to us at this time, Honorable E. Kent Kane a grandson of the great Colonel Thomas L. Kane, Major General Kane.



## MR. E. KENT KANE

President Smith and friends of the Church of Latter-day Saints, I am pleased to be here because I feel that there exists between your people and mine a deep and ancient friendship that as far as I am concerned at least will continue until the end of my life. I have never had the obligation nor the privilege to address a religious gathering before and I must confess that I am like the man who just said he had waited some years to address you; except that I would almost wait some years to get out of having to address you here now.

I suppose there are some of you here who may desire to hear what I have to say, but I dare say a lot more of you would just like to get a look at me and see what sort of a looking person I am. I am not much to look at. But I have a slight compensation for it, because as I look out over this audience I don't see so many Clark Gables out there, either.

I feel a little handicapped to come before you after so many distinguished speakers who have covered practically every conceivable subject upon which I might desire to remark—even, I think, the subject of my grandfather would be covered by Mr. Evans better than I could. If he should succeed in reconciling all the facts of that very unusual character, then he should be given the Utah prize for literary dexterity, and I hope some of the eminent educators I see down front will award it to him. It will be quite a job but I believe he is the man to do it and I will do what I can to help him.

Coming here before you I feel a good deal as they have described St. Paul as coming before the men of Athens. He said, "Ye men of Athens . . . etc., I perceive ye are very religious." I used to feel that the word "religious" was the only important one, but now I see that as the old lady said the emphasis was on the wrong syllable. I had the emphasis on the wrong syllable and it was the fact that it was the men of Athens who were very religious that impressed Paul.

It is impressive to look over this vast audience and to see to what extent the religion of your Church is a religion of men. I am afraid there are a lot of churches that would perish entirely if it were not for the fact that their religion reposes today almost entirely in the hands and hearts of the mothers. And yet I can't believe that the battles of the Lord are to be fought entirely by the distaffs but I think it takes the good strong arms of the men of any religion such as I see before me here to fight those battles with a good firm hold upon the sword of the spirit.

Your religion is strong, but yet it seems odd to you that though there are so many of you here and though I have always been friendly to the Mormons, that I was 35 years of age before I so much as set eyes on a Mormon. However, I started right, for the first Mormon I ever saw was President Frank Evans back in Pennsylvania and the very first one I saw in Utah was the President of the Church, my honored friend Heber J. Grant. I cannot give you a testimonial such

as some of the men who have preceded me have given you here, but in one sense I can give you perhaps at last something as an outsider who has had the good fortune to come and observe with a friendly, if not an understanding heart.

I was trained in the law and one of the things that they taught us was that they should not take too seriously self-serving declarations made by persons in their own behalf, but that an admission by an outsider against his own interest was to be given great weight in the law. And I must say that I, an outsider, have been greatly impressed with the sincerity and achievement of the people of this Church that I have seen here.

Yours is a singing religion and I believe that words of religion dissolved in music soak into the human soul better than any other way. A good hymn is a good spiritual tonic to a sick or frightened soul. What singing I have seen here among the Mormons, you seem to need no books. It is as if when you open your mouths to sing the spirit entered in.

Yours is a joyous religion. I don't see very many sissies in your religion and there haven't been any since the time of the Prophet Joseph Smith. One of the gentlemen here this morning told me his father could remember when the prophet was the best wrestler in the whole group with which he traveled and would throw down all contenders just as George Washington, father of our country, was the champion boxer in Virginia in his day.

Yours seems to be a growing religion and that is a wonderful thing. You are not static. You are not frozen to one position. Once for a political speech I had occasion to see if I could find any of the original writings of Christ. After I looked I could only find one place that Christ ever wrote anything and then he stooped down and wrote with his finger on the ground and we don't have the record of what he wrote. But what he said was: "Let him that is without sin cast the first stone."

Now we know that Jesus Christ was a scholar because he disputed with the priests in the temple. We know that he could read and write. Therefore we must, as sensible people, if not lawyers, conclude that it would have been easy for him to put his entire doctrine in writing. When he did not do that we may assume it was because he did not do so deliberately. So that new situations might be met by new things and that churches such as yours may freely hold the belief that new revelations may be granted when new crises arise. For it would have been a simple thing for Jesus Christ to have written the entire text of his gospel and had it saved from destruction by the powers of heaven, which he could easily have done.

Yours is a family religion. I heard a gentleman say something about backsliders among the young. For three years in this last war I was a division officer in the Navy and I have a cousin with the same name who for five years was an artillery colonel. We were talking about it the other day and we both agreed that some of the

very finest men that we had in our commands in the service were from the Mormon Church and that they were by all odds the cleanest. I don't know what they do elsewhere, but I do say that those I saw in the naval service were very creditable members of your congregation. And I want to add that it was not always as easy as it would have been in Salt Lake during conference week.

Your president has very kindly referred to my grandfather here and I feel in a sense that I could call your president my "cousin" because his great-grandfather called my grandfather his "brother" and he called him such in the opening words of a blessing which he as the patriarch of this Church, conferred upon my grandfather. I have that blessing at home. It was written in the handwriting of one Wilford Woodruff and it lay in a book with locks on, where my grandfather placed it, for nearly one hundred years. So there was no chance of it being tampered with because my father, to my knowledge never saw that blessing during his entire life time. I myself was the young vandal who broke open the locks when I inherited it and I am glad I did.

And again I give you an outside testimony that to my own knowledge that blessing conferred by his grandfather was carried out by events to the letter and in detail. Now as a lawyer I know you will say that it could have been a "coincidence." So it could. But it would have had to have been a whole series of "coincidences" and a whole series of "remarkable coincidences" and when you get that sort of thing built up you have established circumstantial evidence and as the great Thoreau once observed "circumstantial evidence can sometimes be very convincing as when you find a (brook) trout in the milk." I don't believe it was "circumstantial evidence" or a coincidence. I believe that that prophecy was literally fulfilled.

My mother never was as much to talk about religion as my father, but my mother had a couple of sayings she used to say often. She believed the Lord helped best those that tried to help themselves and she also used to say that the Lord loveth a cheerful giver. And when I came out here to Utah I saw how your people believed that the Lord was your shepherd. You have created your own green pastures where there were none and brought in your own running waters when you could find none to walk by. I read how the women of this Church had at one time prepared a table in the presence of your enemies from the food that their husbands had wrenched from these deserts. You tried to help yourselves and you were cheerful givers. I saw that the Lord had restored your souls. I could not help but observe that here in Utah I had beheld the works of the Lord made manifest.

Now Lord, thou who hast been our dwelling place in all generations before ever these mountains were made or earth received her form, we pray thee Lord to look down on these thy people. Stretch forth thine arm to the uttermost corners of the earth and the isles of the sea to protect and encourage the children of this Church who

are out on missions and may they set a good example not only of what Christian members of this Church do but also of what good Americans can be when away from home.

(Aside to President Smith):

That ends what I have to say, and now may the Lord watch between me and thee while we are absent one from another.

**President George Albert Smith:**

I am sure we have all been delighted to hear from Mr. Kane. We are glad that he feels like he wants to belong to the family. I shall take him in (laughter). I think he will discover that he has a lot more relatives here who could call him brother, so he will have no difficulty in being at home with us. We are more than grateful for his grandfather, and we are glad that his grandson could come here and be with us today.

## PRESIDENT GEORGE ALBERT SMITH

We have been celebrating for nearly a year. It has been a time of pleasure and recreation, and I am satisfied that had our pioneer forebears been here they too would have gladly joined with us. The year is passing now, and the centuries are before us. The best tribute that we who are members of the Church of Jesus Christ of Latter-day Saints can pay to those who are on the other side will be to honor God and keep his commandments and by so doing honor those whose names we bear. In this way we will increase our own happiness and provide opportunity for joy for those who follow after us.

### OUR GREAT RESPONSIBILITY

We will receive the blessings of the Lord if we will only remember that since we are the children of God, our responsibility is greater than any other people. No other church has the responsibility that is upon this Church because the Lord has given to us a commandment to go into all the world and preach the gospel unto every creature so that

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark 16:16.)

So it is not merely a question of living our short lives in comfort; if we expect to enjoy eternal happiness in the celestial kingdom, we must earn it by doing our best to bring as many of our Father's children to live with him as we possibly can.

God has been good to us. No people in the world have more reason to be grateful than we. Here under the shelter of this roof we can well pour out our souls to him who is the Author of our being and remember with love those, who under his watchcare, made it possible for us to enjoy the things that we now have.



## MANIFESTO ISSUED

On October 6, 1890, in this Tabernacle the people were assembled in conference. The Church had been harassed and abused, and property had been escheated by the government. Many had been imprisoned for what they believed. Upon that occasion the President of the Church, Wilford Woodruff, among other things, delivered this message to us here:

Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

That is a part of the Manifesto.

After that had been read, Lorenzo Snow, the man who later succeeded Wilford Woodruff as President of the Church, said:

I move that, recognizing Wilford Woodruff as the President of the Church of Jesus Christ of Latter-day Saints, and the only man on the earth at the present time who holds the keys of the sealing ordinances, we consider him fully authorized by virtue of his position to issue the Manifesto which has been read in our hearing and which is dated September 24th, 1890, and that as a Church in General Conference assembled, we accept his declaration concerning plural marriages as authoritative and binding.

\* \* \*

The vote to sustain the foregoing motion was unanimous.

## PRACTICE OF PLURAL MARRIAGE DISCONTINUED

That was the action of the Church at that time. The practice of plural marriage ceased because the government of the United States forbade it. Our Heavenly Father has always directed that we sustain the constitutional law of the land, and the Supreme Court being the highest authority had declared the law forbidding plural marriage was constitutional.

From then until now, there has been little said by us, and now, after all these years, I would like to say that from that time on, approximately fifty years, there have been no plural marriages solemnized in violation of the laws of this land by the Church of Jesus Christ of Latter-day Saints.

## MANIFESTO STILL BINDING

I mention this because, unfortunately, there are some people in the world who are still insisting that we no longer pay attention to the Manifesto, that it does not bind us now, and by that attitude some men and women are falling into adultery and committing a sin not only against the government of the United States, but also against the Church itself. And yet they say that because we are not talking about it, that we condone it.

As President of the Church of Jesus Christ of Latter-day Saints, I say we do not condone it. We desire our people to obey the law of the land in reference to marriage. If you hear anybody say that the leadership of the Church is not in harmony with the Manifesto of Wilford Woodruff as sustained by the Church, then you may know that he is mistaken.

I regret that it is necessary to refer to this matter, but there are those who are going among the people encouraging the violation of the moral law. That is what they are doing, and if the Church of Jesus Christ stands for anything, it stands for morality, and so today, in the conclusion of this conference, I call your attention to this matter.

### A BLESSED PEOPLE

No people in the world are more greatly blessed than we. It is marvelous what our Heavenly Father has done for us. The Church grows, increases, and becomes stronger as the days come and go.

We are permitted twice a year to assemble in this great building in a general conference and meet as we have been during the last three days to be instructed by our brethren. Here under the influence of the Spirit of the Lord we are taught to observe the laws of the land and to keep the commandments of our Heavenly Father.

Now today I think we have reason to be grateful. There is trouble ahead. The world is sick and in a pitiable condition, and until the people repent of their sins and return to the true and living God, there will be no peace that will be worthy of the name. It is our duty to set the example; it is our duty to hold aloft the banner of truth. It is our duty to encourage our Father's other children to listen to his advice and counsel and so adjust things that wherever we are we will find the spirit of God burning in our souls and our influence will be for good.

I pray that we may continue faithful. I congratulate those of you who are able to attend the conference at this time. I feel to bless the choir which has rendered such splendid music and the Relief Society Singing Mothers and others who have sung for us. I am grateful to them, and I pray the Lord to bless them and bless us all that we may be worthy not only to be members of the Church of Jesus Christ of Latter-day Saints, but also that we may be worthy to be called sons and daughters of the Living God, and seek to do his will and keep his commandments.

### TESTIMONY

God lives. Jesus is the Christ. The land that we live upon, in all parts of this earth, belongs to him. We are only tenants here. He places us here with the opportunity to prepare ourselves for eternal happiness and promises us that in due time this world shall become a celestial kingdom. How wonderful it is for us to know that we have a chance to earn our place in that kingdom by following the advice

and counsel that he gives us. If we continue to do that, happiness, satisfaction, and joy will be our reward.

I know that God lives. I know that Jesus is the Christ. I know that Joseph Smith was a Prophet of the Living God, and that the gospel of our Lord is upon the earth. The power and authority of the priesthood are here, and if we will observe the advice that has been given to us, if we will honor him, who is the Author of our being, not only we but our children and children's children will also be among those whom God will bless throughout eternity. That is my testimony, and I bear that witness to you this day in the name of Jesus Christ our Lord. Amen.

**President George Albert Smith:**

We have already passed the hour for closing but before doing so I call attention to the fact that tonight at seven o'clock in this building will be held a Sunday School Union Meeting. All are invited to attend. Also, the Dutch conference will be held at 4:15 p.m. in the Barratt Hall, just after this meeting; the Scandinavian meeting the same hour in the Assembly Hall.

The Tabernacle Choir will sing for us:

"Hallelujah"—(From "Messiah" by Handel)

Brethren, as one who loves you I desire to bless you and pray our Father in Heaven to bless you, that you may go from this conference with a renewed determination to be all that He desires us to be and that you will radiate sunshine and good-will, peace and hope among those with whom you associate, and I bless you that joy may be your portion as long as you seek to do the will of our Heavenly Father, in the name of Jesus Christ. Amen.

The choir music for this conference has been furnished, as you know, by the Tabernacle Choir and the Singing Mothers. The organists during the Conference have been Brother Asper and Brother Schreiner. Brother J. Spencer Cornwall has led the singing. I say again, we are grateful to them and to all that contributed to this conference that has been so delightful. Let us go to our homes with a renewed determination that we will be worthy of him in whose image we have been created. God bless you. Amen.

---

Singing by the Choir: "Hallelujah"—(From "Messiah" by Handel).

President Carl W. Buehner of the Granite Stake offered the benediction.

Conference adjourned, sine die.

---

The congregational singing was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

Sunday, October 5

Third Day

The Salt Lake Tabernacle Choir was in attendance at the Saturday and Sunday sessions and presented musical numbers at those meetings. J. Spencer Cornwall, Conductor, directed the singing of the Choir.

The choir singing during the Friday sessions was by Relief Society Singing Mothers from the Central Utah Region, Sister Florence Jepperson Madsen, Conductor.

The music of the *Tabernacle Choir and Organ Broadcast* Sunday morning 9:30 to 10:00 as also the music for the *Church of the Air* broadcast Sunday morning 8:00 to 8:30, was directed by J. Spencer Cornwall, Alexander Schreiner was at the organ and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Roy M. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,  
Clerk of the Conference.



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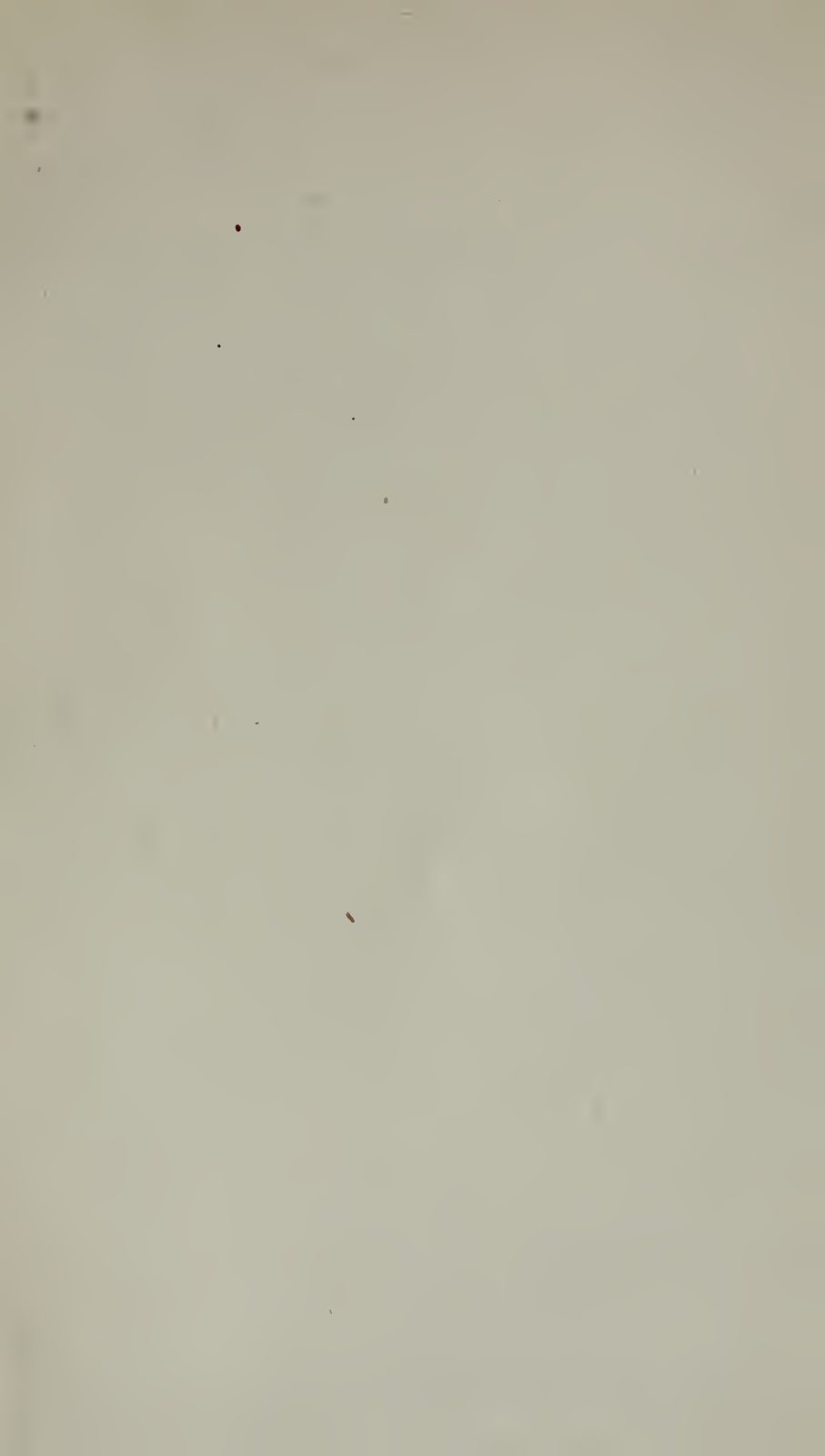
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OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 4, 5 and 6, 1948*

With Report of Discourses



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# The One Hundred Eighteenth Annual Conference of the Church of Jesus Christ of Latter-Day Saints

The One Hundred Eighteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Sunday, Monday, and Tuesday, April 4, 5, and 6, 1948.

General sessions of the conference were held at 10:00 a.m. and 2:00 p.m., Sunday, Monday, and Tuesday, and the General Priesthood meeting convened Monday evening at 7:00.

A special Priesthood meeting was held in the Temple Wednesday morning at 9:00, to which the General Authorities of the Church, presidencies of stakes and missions and other designated officers were invited. A report of the special priesthood meeting is not included in this record.

The *Church of the Air* broadcast was presented Sunday morning, April 4, at 8:30 over Radio Station KSL and the Columbia Broadcasting System, a report of which broadcast is included in this pamphlet.

The *Tabernacle Choir and Organ* broadcast, which was presented over KSL and, through the courtesy and facilities of the Columbia Broadcasting Co.'s system, throughout the United States on Sunday morning at 9:30, is also made a part of this report.

Television equipment had been installed in the Assembly Hall, thus enabling those who gathered in that building to see as well as hear the speakers and those who had furnished music.

President George Albert Smith was present and presided at each of the sessions. He also conducted the services at each of the sessions, with the exception of the Monday morning meeting which was conducted by President J. Reuben Clark, Jr., First Counselor in the First Presidency, and the Monday afternoon meeting, which was conducted by President David O. McKay, Second Counselor in the First Presidency.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

*Of The Council of the Twelve Apostles:* George F. Richards, Joseph Fielding Smith, \*, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, \*\*, and Henry D. Moyle.

\*Elder Stephen L. Richards was returning from a visit to the South American missions.

\*\*Elder Matthew Cowley was visiting missions in the Pacific.

*Patriarch to the Church:* Eldred G. Smith.

*Of the Assistants to the Council of the Twelve Apostles:* Marion G. Romney, \*\*\*, Clifford E. Young.

*The First Council of Seventy:* Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, S. Dilworth Young, Milton R. Hunter, and Bruce R. McConkie.

*The Presiding Bishopric:* LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

#### OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith and A. William Lund, assistant.

*Members of the General Welfare Committee,* Church Welfare Program.

*Members of the Church Board of Education,* Commissioner of Education, and Seminary Supervisors.

Presidents of Stakes and their Counselors, Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General Stake and Ward officers of Auxiliary Associations, from all parts of the Church.

*Mission Presidents:* Richard L. Evans, Temple Square, Salt Lake City, Utah; Roy W. Doxey, Eastern States; S. Dilworth Young, New England; Creed Haymond, Northern States; William L. Killpack, North Central States; Francis W. Brown, Central States; Thomas W. Richards, East Central States; J. Robert Price, Central Atlantic States; Heber Meeks, Southern States; Glenn G. Smith, Texas-Louisiana; Francis A. Child, Western States; Oscar W. McConkie, California; German E. Ellsworth, Northern California; Joel Richards, Northwestern States; Floyd G. Eyre, Canadian; Glen G. Fisher, Western Canada; Arwell L. Pierce, Mexico; Lorin F. Jones, Spanish-American; S. Eugene Flake, Navajo-Zuni.

## FIRST DAY

### CHURCH OF THE AIR

*The Church of the Air* broadcast was presented Sunday morning, April 4, at 8:30 a.m. over radio station KSL and the Columbia Broadcasting System.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for the service. Dr. Frank W. Asper was at the organ. Richard L. Evans was the announcer.

The Choir sang the hymn, "Rejoice, the Lord is King."

Following the rendition of the aforementioned hymn, the Choir sang, "O Worship the King!"

Elder Henry D. Moyle of the Council of the Twelve Apostles was the speaker, his subject being "Feed My Sheep."

\*\*\*Elder Alma Sonne was absent, presiding over the European Mission.

## ELDER HENRY D. MOYLE

*Of the Council of the Twelve Apostles*

Easter is past. We have been reminded again of the life, death, and resurrection of Christ the Lord, the Redeemer of mankind. We are again reminded of his charge to the apostles of old when he appeared to them the third time after his resurrection, and speaking directly to Peter:

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. (John 21:17.)

It is generally understood that the Lord here enjoined those engaged in his work to teach the gospel, to impart spiritual strength to those who may be spiritually weak. As those who profess to follow the Savior, none of us can escape that serious responsibility.

And yet, is there not another requirement in that injunction, which, though temporal in nature, may not be disregarded? Can we satisfy the concern of the resurrected Lord—"Feed my sheep"—when we leave his children as we find them, "an hungred," "thirsty," "a stranger," "naked," "sick," and "in prison," without satisfying their need?

## CHRISTIAN ATTRIBUTE OF CHARITY

So important is the literal fulfilment of this sacred requirement made of all disciples of Christ that he taught this fundamental principle:

. . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (Matthew 25:40.)

Can our prayers ascend to the throne of mercy and be heard and answered, as we humbly desire, unless we practise charity in our lives? Must we not give of ourselves and of our means in helping others? Good intentions alone are not enough. Charity is not a virtue to expect in others only. It is the all-important Christian attribute to be found in ourselves.

The Apostle Paul placed it in its proper position when he wrote:

And now abideth faith, hope, charity, these three; but the greatest of these is charity. (I Corinthians 13:13.)

In one way or another all sincere Christian people have recognized and have endeavored to put into effect this fundamental principle of the gospel. Miserable as the world is, it would be very much poorer without the efforts of those who have tried sincerely to follow this injunction of the Master.

And yet, have we not been remiss? Have we not been prone to think that we have done our full duty when we have given a few

dollars to organized relief and felt satisfied that the hungry would be fed and the naked clothed?

Have we not lost sight of the timeless axiom that "the gift without the giver is bare"?

Have we not been guilty of preaching work and industry on the one hand, while destroying independence and promoting idleness on the other?

Have not many of us broken the law given ancient Israel—"Honor thy father and thy mother"—in passing to others the care of those who in our younger years cared for us?

#### CARE OF THE POOR

These matters are of the very essence of the gospel. We of the Church of Jesus Christ of Latter-day Saints so believe. We have accepted as divine pronouncements:

... ye must visit the poor and the needy and administer to their relief. (D. & C. 44:6.)

And again:

... thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken. (Ibid., 42:30.)

Under what we call our Church welfare program we have endeavored out of the consecrations of the people to meet our obligation as we have seen it. Because this is a problem common to all men of good will, I think you may be interested in a brief, general explanation of the principles on which we have sought to build.

#### ESTABLISHMENT OF WELFARE PROGRAM

When this program was established President Heber J. Grant then said its

... primary purpose was to set up insofar as it might be possible, a system under which the curse of idleness might be done away with, the evils of the dole abolished, and independence, industry, thrift, and self-respect established among our people. The aim of the Church is to help people to help themselves. Work ... (should become) the ruling principle of the lives of our Church membership.

We believe that it is the mandate of Almighty God, binding now as when given anciently, that

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. (Genesis 3:19.)

#### RESPONSIBILITY OF ABLE-BODIED

We also accept as the word of the Lord:

Thou shalt not be idle for he that is idle shall not eat the bread nor wear the garments of the laborer. (D. & C. 42: 42.)

This great principle does not deny to the needy nor to the poor the assistance they should have. The wholly incapacitated, the aged, the sickly are cared for with all tenderness, but every able-bodied person is enjoined to do his utmost for himself to avoid dependence, if his own efforts can make such a course possible; to look upon adversity as temporary; to combine his faith in his own ability with honest toil; to rehabilitate himself and his family to a position of independence; in every case to minimize the need for help and to supplement any help given with his own best efforts.

We believe it is seldom when men of rigorous faith, genuine courage, and unfaltering determination, with the love of independence burning in their hearts, and pride in their own accomplishments, cannot surmount the obstacles that lie in their paths.

We know that through humble, prayerful, industrious, God-fearing lives, a faith can be developed within us by the strength of which we can call down the blessings of a kind and merciful Heavenly Father and literally see our handicaps vanish and our independence and freedom established and maintained.

Of course, those in unfortunate circumstances need help. They need food and clothing and warmth ministered by a friendly hand. And they also need opportunity and encouragement and direction.

#### NEEDS MET THROUGH CONSECRATED EFFORTS

Through the consecrated efforts of the membership of the Church both needs may effectively be met. The care of the needy is the concern of every member. Carefully planned programs of production and conservation are designed to meet the first need. It is a common sight among us to see men of various vocations and economic stations working together early of a morning or late of an evening in the field, or in the cannery without thought of material recompense.

The products of their labors are gathered into local bishops' storehouses, and there, under wise, inspired leadership, the best possible use is made of these supplies without the usual costs of distribution.

We seek constantly to be on hand, day in and day out, to meet promptly and efficiently any emergency among our people. We hope never to have on hand too little or be too late in its distribution.

The cardinal commandment is "Love thy neighbour as thyself." Our welfare work has been characterized by one of our leaders, as a "neighbor to neighbor plan." I quote his words:

All welfare work is carried out with fairness and justice, and without discrimination, fear, or favor. There are no politics, church or otherwise, in the administration of the Church plan. No one has anything to gain or lose in a material way by any relief which he may extend under the plan. Those carrying it out have neither friends to reward nor enemies to punish.

This puts into the relief a personal sympathy that is wholesome for all, and tends to prevent imposition and overreaching. There is an infinity of difference between the sack of flour that comes over the back

fence from your next door neighbor and a sack that is sent to you from Washington. The one hallows the giver, and raises and inspires, with the human love and sympathy behind it, him who thankfully eats it; the other debauches the hand which doles out that which is not his, and embitters and enslaves him who with maledictions devours it. (President J. Reuben Clark, Jr., Estes Park Discussion.)

### GUIDING PRINCIPLES IN WELFARE WORK

In all phases of the work we seek to give to those who receive assistance the opportunity to help, to manage, and to distribute among the needy that which is theirs. The crowning principle is that each man shall give to the Church that of which he is capable and in return be assured of the assistance that he needs.

The second need, that for encouragement and opportunity, and direction, poses another problem. But usually there is in each Church group, training, experience, and education sufficient to encourage and direct toward a more permanent solution than that afforded by supplying only food, clothing, and housing on an emergency basis.

We can never get away from the fundamental differences that exist in the dispositions and needs of people. And because all cases are handled by local ecclesiastical officers on a sympathetic basis, a permanent solution to the ills which caused the need can often be effected.

There is ordinarily a very fine margin between success and failure. Frequently a friendly hand, a kind suggestion, a charitable deed avoids the worst and produces the best. No one thus helped loses his self-respect or his desire to progress. He retains his ambition and is soon on the way to assist others, even as he was helped.

There is another important problem in this connection, a problem of deep religious significance. It can be truthfully said of both men and women in the Church of Jesus Christ of Latter-day Saints that they do not do their full duty, so long as all means are not shared with mother or father, brother or sister, son or daughter in need.

### CARE OF AGING PARENTS

Much could and should be said upon this subject in a day when it appears to be popular throughout the nation to do what can be done by sons and daughters to qualify aging parents for public relief. Some go to the extent of encouraging parents to deed to their children the property which they acquired in their productive years for protection and security in their old age—all to better prepare the parents to meet the requirements of law for maximum old age pensions and assistance.

Children are not always conscious that in this they have been guilty of a double error: first, in unjustly enriching themselves out of the lifetime savings of their parents; and secondly, in shirking a sacred obligation to care for their parents. The magnitude of the offense increases when the fact is appreciated that we have received from the Lord a divine command to take care of our own. Paul said:



But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. (1 Timothy 5:8.)

### CHARITY BEGINS AT HOME

We believe that charity must begin at home. Can we hope to be charitable to the stranger if love does not abound in the family? A sure step in the direction of improvement and progress in our own lives comes when we share with mother or father in their dependence as they shared with us in their productive years.

Jesus, in his life, did not overlook this true principle. Practically his last act in mortal existence was to provide for his mother:

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. (John 19:25-27.)

We cannot as children ignore our obligations to our parents by passing responsibility for their care to others. Inherent in the welfare program of the Church is this fundamental teaching. And through its facilities provision is made so that no child need ignore his or her sacred obligation, and no aged parent need be shunted or put on public assistance.

We seek to avoid the need for public charity for those whom we love, and to whom we are deeply obligated. We endeavor to refrain from indebtedness and obligations we cannot meet. We aim to meet fully every commitment made. Through consecration of our labors, through individual initiative and effort, through mutual consideration and helpfulness, motivated by the spirit of the Christ, we have sought to assist one another. The fruits have been faith, independence, self-reliance, pride in self-accomplishment, family solidarity, love, and appreciation one for another.

Surely there is need for this in the world today. Surely its necessity is enjoined in the Master's direction, "Feed my sheep." In no other way can we hope to bring to pass God's purposes here upon earth and to usher in a reign of peace and good will among men.

As a concluding number, the Choir sang the hymn, "God of Our Fathers."

### CHOIR AND ORGAN BROADCAST

Preliminary to the commencement of the Sunday morning session of the General Conference, which convened at 10 o'clock a.m., the regular Sunday morning *Tabernacle Choir and Organ* broadcast was presented from 9:30 to 10:00.

This broadcast was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States. The broadcast, written and announced

by Richard L. Evans, originated with Station KSL, Salt Lake City and was as follows:

(Organ began playing "As the Dew," and then on signal the organ and choir broke into "Gently Raise the Sacred Strain," singing words to the end of second line, and humming to end of verse for announcer's background.)

**Announcer:** Once more we welcome you within these walls as music and the spoken word are heard again from the Crossroads of the West.

From Temple Square in Salt Lake City the Columbia Broadcasting System and its affiliated stations bring you at this hour the music of the Tabernacle choir and organ with J. Spencer Cornwall conducting the choir, Frank W. Asper, Tabernacle organist, and the spoken word by Richard Evans.

We open with an excerpt from Wagner's *Tannhauser*: "Hail Bright Abode, where song the heart rejoices; may lays of peace within thee never fail . . ."

(Choir sang "Hail Bright Abode"—Wagner)

**Announcer:** The choir continues from Temple Square with an anthem by I. W. Prosser, arranged from a theme by Gluck, "The Christian's Prayer of Praise."

(Choir sang "Christian's Prayer of Praise")

**Announcer:** Dr. Frank W. Asper, Tabernacle organist recalls the colorful phrases of the "Toccata in F," by Widor.

(Organ presented "Toccata in F")

**Announcer:** From the pen of B. Cecil Gates we hear now worshipful music that matches the reverent message of the Lord's Prayer: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us, not into temptation, but deliver us from evil: For thine is the kingdom, and the power and the glory, for ever, Amen."

(Choir sang "The Lord's Prayer"—Gates)

### "A LITTLE LEARNING"

By Richard L. Evans

It has often been observed that a little learning is a dangerous thing. But if a little learning is dangerous, surely a little ignorance is dangerous also. And then think how great must be the danger of a lot of ignorance? If we want some idea of how little we know of what there is to know, to begin with we need only look into a large library and see the almost endless shelves of books that no man in this life will ever have time to read. We sometimes marvel that all the men who ever lived, ever found time or reason to write them. In the Library of Congress there are about nine million books and pamphlets. Add to these all the other written works in all the other

libraries of the world; add to these all the written works that have been lost or destroyed in all ages past—and we begin to have some inkling of an idea how little we know of what all men have known, or have thought they have known. But this isn't all: Add to this all there is to learn that isn't to be found in books; add to this a list of all the questions that no man can answer, all the things that no man can do, and we may begin to have some small idea of our inadequacy. "Man," remarked Montaigne, "is certainly stark mad; he cannot make a worm, and yet he will be making gods by the dozens." We marvel at the mind of man. But how much more should we marvel at the mind that made man, and that made so many things beyond man's comprehension. We are but the merest children scratching at the surface of truths so profound, so illimitable, so beyond our present understanding that conceit of learning ill becomes anyone. We may know some of the answers; we may think we know many more; but there is still so much that no man knows, so much that all of us together do not know—so much for which we must venture forth in faith. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

*Announcer:* And now, Mr. Cornwall and the choir continue with an earnest utterance of the hope and assurance of things to come, with words by Alexander Neibaur and music by A. C. Smyth: "Come, Thou Glorious Day of Promise."

(Choir sang "Come, Thou Glorious Day of Promise"—Smyth)

*Announcer:* We close now from Temple Square with a chorus from the "Creation," by Franz Joseph Haydn, in praise of the glorious handiwork of God who moved upon the face of the deep, who made man in his own image, and who fashioned a glorious world: "Awake the harp, and let your joyful song resound. Rejoice in the Lord, the mighty God, for he both heaven and earth has clothed in stately dress."

(Choir sang "Awake the Harp"—Haydn)

*Announcer:* As we leave you now within the shadows of the everlasting hills, again we wish for you peace this day—and always.

This concludes another presentation in the 19th year of this broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

## FIRST GENERAL CONFERENCE SESSION

Sunday morning, April 4, 1948.

The First session of the Conference convened in the Tabernacle at 10:00 a.m., immediately following the conclusion of the Choir and Organ broadcast.

*Sunday, April 4**First Day*

President George Albert Smith presided and conducted the meeting.

The Tabernacle was crowded to capacity. In addition, thousands who were unable to find accommodation in the Tabernacle assembled in the Assembly Hall, just south of the Tabernacle, and on the grounds.

The Tabernacle Choir furnished the music for this session.

### President George Albert Smith:

I am thankful to see you all here this morning in the house of the Lord, and I would like to suggest to us all that we are here as guests this morning. This is his house, and I am sure that if we have all come with a desire in our hearts to worship he will bless us as he has always done in the past.

There is some information that you should have, and I shall now read it to you.

This is the opening session of the 118th annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this morning all of the General Authorities of the Church except Elder Stephen L. Richards, who is touring the South American Missions; Elder Matthew Cowley, who is presiding over the Pacific Missions; Elder Alma Sonne, who is in Europe in charge of the European Missions; also Brother Thomas E. McKay, who is convalescing at home.

Elder Joseph Anderson is the Clerk of the conference.

This full service will be broadcast over station KSL, Salt Lake City, as will also the service this afternoon, beginning at 2:00 p.m.; likewise the services tomorrow, Monday at 10:00 a.m. and 2:00 p.m.; and also the two services on Tuesday at 10:00 a.m. and 2:00 p.m. By arrangement through KSL, these same sessions will be broadcast in whole or in part over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

Any important messages and calls that come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

Station KSL has set up for us a television installation which will enable those sitting in the Assembly Hall to see as well as to hear the speakers, and the choirs that sing for us. The television pictures will not be all that we hope they will become some day, but they will be sufficiently good to be a great help to those who are seated in the Assembly Hall.

For the beautiful calla lilies that you see here on the stand we are indebted to the good people of the Berkeley Stake in California,

who have sent them to us with their compliments. These flowers add much to our pleasure and comfort on this occasion.

The choir singing for today's sessions of the conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and with Elder Frank W. Asper at the organ for the morning session, and with Elder Alexander Schreiner for the afternoon session.

We will begin the morning services by the Tabernacle Choir and congregation singing "Come, Come Ye Saints" hymn book page 47, L.D.S. Hymns 194.

Elder J. Spencer Cornwall directing, Elder Frank W. Asper at the organ.

The opening prayer will be offered by President Casper H. Parker, of the Hillside Stake, Salt Lake City, Utah.

Singing by the Tabernacle Choir and congregation, "Come, Come Ye Saints."

Elder Casper H. Parker, President of the Hillside Stake, offered the invocation.

Selection by the Tabernacle Choir, "Come, Restful Peace"—by Bach.

## PRESIDENT GEORGE ALBERT SMITH

I am sure that all present, this morning, have every reason to be grateful to the Lord for our blessings. Seated, as we are, in this comfortable Tabernacle, although the weather is inclement, we, here, and in the adjoining building, are comfortable and because of the intelligence of men, devices have been provided so that we can both see and hear even in separate buildings and some distance apart.

### ORGANIZATION AND GROWTH OF CHURCH

A hundred eighteen years ago next Tuesday the Church of Jesus Christ of Latter-day Saints was organized under the direction of our Heavenly Father and his beloved Son, Jesus Christ. The Savior later directed, in a very positive way by revelation, that the Church should be called after his name—the Church of Jesus Christ of Latter-day Saints. There were but a few people in the room when the Church was organized, and they were not very popular. The enemy of all righteousness had already begun to disturb those who believed that Joseph Smith had received the plates from which the Book of Mormon was translated. He was hounded from place to place from that time on, not for any wrong that he did but for the same reason that the prophets of old had to suffer for teaching the truth.

Organized as it was in the state of New York the first branches were there, and then, under pressure, members of the Church moved to Kirtland, Ohio, and there were made uncomfortable, not because of anything they had done to disturb their neighbors, but because

they testified that God had spoken in this latter day and that, to many people, seemed sacrilegious.

The Church moved from place to place, continuing to grow, and I may say that every day, when the sun set, found the Church larger than it had been when the sun arose that morning. Eventually the people assembled in Jackson and other counties in Missouri, and then from there went to Commerce, Illinois, which later became the city of Nauvoo. Commerce was only a small place, with three or four houses; we would call them ranch houses these days, I think, but the Prophet of the Lord conceived the idea of building Zion in that particular part of the world.

The result was that the people who were driven from Missouri and other places and who were coming in from Europe began the building of the City Beautiful—Nauvoo—on one of the most picturesque sites for a city along the Mississippi River, and they drained the soil so that it would not be swampy and unhealthful for them.

They established homes, built a beautiful temple, raised their crops, and in less than seven years Nauvoo was the largest city in the state of Illinois. Chicago then had a population of approximately five thousand; Springfield, Illinois, a population of approximately twelve thousand. Nauvoo, in something over six years, became a city of approximately twenty thousand souls.

It has been marvelous how the Lord has brought into the hearts and minds of individuals a desire to pray and worship as he would have them to do.

### WESTERN MOVEMENT

In the year 1846, the beautiful city of Nauvoo was destroyed by mobs of wicked men who were determined that the Latter-day Saints should not live there, and they drove the helpless people across the Mississippi River, from where began their pilgrimage to the Rocky Mountains. Of course we have an idea that the property that we possessed as a people was an inducement, but one of the principal reasons was they hated the people who believed in the gospel of Jesus Christ. They started west, being scattered from that part of the country, and the majority of them began the journey west with wagons drawn by such animals as they could obtain, and they eventually arrived in the valley of the Great Salt Lake.

The Prophet Joseph Smith and his brother Hyrum had been martyred, although the Prophet had indicated in a sermon preached not very long before the people were driven out, in which he said to them that the persecution would continue and that eventually they would go to the tops of the Rocky Mountains, and become a mighty people in the midst thereof.

If he had never predicted anything else, that of itself indicated he was a prophet of God.

In 1847, the vanguard of those people arrived in this valley, and others followed, until most of the people who had lived in Nauvoo

were located here. Later, approximately four thousand of the Saints who had come from the eastern part of the United States and from across the sea were assembled at Iowa City on the Mississippi River, and having no conveyances or animals to draw them they built hand-carts and started their pilgrimage across the plains to the valley we are now in. Many of them lost their lives by starvation and cold. Some of the bravest and most courageous people in all the world were with those groups that were willing to turn their backs on the so-called civilization to go into the wilderness and make their homes among the wild beasts and the still more savage red man.

#### ARRIVAL IN THE SALT LAKE VALLEY

One hundred years ago last July the first of those people arrived here; one hundred forty-three men, three women, and two children were in the first company. What did they find here? It may be illustrated by what was said by a stranger who some years later referred to this as a desert country. He was talking to my grandfather for whom I was named, and he said:

"Mr. Smith, why did your people leave that wonderful rich, fertile land in the east and come here into this God-forsaken country?"

And Grandfather's reply to him was typical of the man:

"Why," he said, "we came here willingly because we had to."

A hundred years have elapsed since that time, and today we are meeting in a house that was erected by those people. Among the first things they did after they came here was to take possession of the country in the name of the United States—it was then Mexican territory—and then they began building their little homes and houses of worship. The first place of worship was not very far from where I stand on this block, called the old Bowery.

#### OBSERVANCE OF THE SABBATH

The first Sunday after they arrived, they held religious services. The fact that they were uncomfortable; that they had no homes to shelter them, made no difference. They were in the service of the Lord. They were his children, and so they were called together as has been the custom ever since the beginning, on the Sabbath day, to worship our Father in heaven.

It may be of interest when we think of the desecration of the Sabbath day in our own land—I speak of the land of America—a day that has been set apart by many people for their vacations and for their pleasures, notwithstanding there thundered down from Sinai one of the Ten Commandments that we should honor the Sabbath day and keep it holy. One of the first sermons that were preached in this valley was by President Brigham Young, and he warned the people to honor the Sabbath day and to keep it holy, and no matter how difficult their circumstances they were not to go out and do manual labor on the Sabbath day. From that time on, the Church of

Jesus Christ of Latter-day Saints has encouraged its people to remember the Sabbath day to keep it holy because it is pleasing to our Heavenly Father that we do so.

### PROGRESS DURING LAST CENTURY

From that little group of people that came into this valley, they began to scatter. Today in Idaho there are over one hundred thousand members of the Church—in Wyoming large numbers; in Nevada large numbers; in Arizona, and California—it may be of interest to some of you to know that in the territory surrounding Los Angeles there are more members of the Church of Jesus Christ of Latter-day Saints residing now than in any other section of the country outside of the Salt Lake Valley. The Church membership has continued to grow and spread. I haven't mentioned Colorado. I haven't mentioned some of the states in the north. I haven't mentioned western Canada.

In every part of the United States there are branches of the Church and wards and stakes, in many parts, the population of which is largely a membership of the Church of Jesus Christ of Latter-day Saints. And here we are in this house today. Count your many blessings. Think of our opportunities. Think of our privileges. I wonder if we can be grateful enough for what the Lord has done for us.

In a hundred years, the name of a church that was held in derision by many of our Father's children, has become honored by the great and the good and the wise men and women of the world. Almost every day there comes to the Church offices at Salt Lake City correspondence from different parts of the world that praises the membership of this Church. Many of these letters are written by members of other churches or by people who belong to no church. Only last year you were visited here by the governors of all but five of the states and territories of the United States. They came here to hold a convention. They attended an evening meeting in this house, representatives from all these various states and territories. They had their wives and secretaries and associates. There were over four hundred of them as I remember now. They met in this Tabernacle, and some of those individuals who were here remarked after the meeting concluded, there was something different here from what they had found elsewhere.

### COMMENT OF FORMER GOVERNOR MILLER

Last year the board of directors of the United States Steel Corporation, some of whom had not been here before, met in this city. They had a noon-day luncheon in the Hotel Utah and invited their friends in while they were here, and after the meal was over, the president announced that there was no program, but if anybody had anything to say he was at liberty to speak.

Former Governor Miller of New York, who was the counsel general of the United States Steel Corporation, said: "I would like



to say a few words," and after that, referring to the fact that he had been in our canyons and seen the valleys and had visited Brigham Young University and the fine campus there and other things that he had observed that interested him very much he said:

These people here have something that we don't have. I don't know what it is, but they have it, and we do not. It may be spirituality or something else. You may call it what you will, but I am saying to you that they have something that we do not have where we live.

My brothers and sisters, that is what you feel this morning, the inspiration of the Lord. He has promised us that when two or three of us shall meet together in his name he will be there and that to bless them, and when congregations such as we have this morning assemble, I am sure that under those circumstances they are entitled to his blessings. I have no doubt we have in this audience this morning many people not members of the Church of Jesus Christ of Latter-day Saints, but they are his children, his sons and daughters, and in this house they will feel that influence and that spirit that inspires men and women to righteous living. We want them all to know that, crowded as we are, they are all welcome, and we hope they can be made comfortable.

#### MESSAGE OF THE MISSIONARIES

The Church continues to grow and develop. Why? Because it is the Lord's will. He has promised us if we would do our part that he will open our way, and he has done it in a marvelous manner, even since the great world war in those countries that were torn with strife. We have today more than four thousand missionaries traveling over the face of the earth, mostly men, some women, giving their time, offering what they can in the way of encouragement to a sick world, for we are a sick world, calling men and women to repentance, assuring them that unless they turn unto the Lord there will be no peace. These missionaries pay their own expenses or have their expenses paid by their loved ones, receive no compensation from the Church whatsoever, and the desire is that all men and women, wherever they may be in the world may have brought to them the gospel of Jesus Christ our Lord, to the end that they will acknowledge God and his Son Jesus Christ, be willing to take the advice of the Father of us all and live in such a way that in the end we may have eternal life in the celestial kingdom. "Eternal life," think of it, in the celestial kingdom, and the Lord has promised that.

Now today we are here, representatives from many parts of the world. We come, I hope, with worship in our hearts, with love in our hearts for our fellow men.

The second great commandment which was equal to the first, the Master said, "Love thy neighbor as thyself," is the key word to the Latter-day Saints, if I may use that term, to bring us near to the Lord, loving his other children as we love ourselves and so doing desirous of bringing to them the knowledge of the truth. Today in

this house that was dedicated to him, builded during the poverty of the people, we are met in worship. The great temple to the east of us, one of the beautiful buildings of the world, was erected by the people when they lived under very poor conditions.

I call your attention to the fact that during the last one hundred years the Latter-day Saints have been contributing their means for homes and schools and houses of worship, and at the same time they have sent into the world seventy thousand missionaries who have spent their own money and contributed their time.

#### CONTRIBUTION TO PEOPLE IN DISTRESS

Since World War II these people, living in these valleys where the Church is organized and where we have our branches and wards and stakes, have sent one hundred carloads of bedding and food and clothing across the sea to help those poor people that are in such distress.

All these years you have been paying your tithing if you have been real Latter-day Saints. What has been done with it? It has been developing the country that we live in and disseminating the truth of God in the nations of the earth. Your tithing has not been squandered, and if you have paid an honest tithing, I may say to you without hesitation the other nine-tenths, has been a greater blessing to those who have paid than the one hundred percent has been to those who have not. It is the Lord's work.

#### FAVORABLE POSITION OF CHURCH MEMBERS

What is our situation? When the people came here, we were called ignorant. That was the word that went out. I had a man who was supposed to be a minister tell me one time: "Why," he said, "I understand you are the most ignorant people in all the world." That was the attitude. What is the record? After a hundred years, this state, the home of the largest community of the members of the Church of Jesus Christ of Latter-day Saints, outranks every state in the American Union for education. More high school students, more university students, more men and women of affairs, and more scientists have been born in this state in proportion to population, of course, than in any other state of the Union. You may go where you will and take communities such as we have, the people are not better housed, not better fed, not better educated, any other place in the world, than here in the tops of these everlasting hills that were so forbidding when our people came here.

Now, brethren and sisters, haven't we something to be grateful for? Isn't it wonderful, not only to be here with this great organization but to know that we are here by the will of the Lord? That we are here because he has made it possible for us to live here? And so today I welcome all of you from wherever you may have come into this great congregation and the adjoining congregations and say, to

use the words of the man who discovered the telegraph, "See what God hath wrought." Men couldn't have done this. With all your generosity and all your giving, all your missionary work, with your care of the poor, with your development of the country, with all that you have been giving as ordinary people, I testify that what you have left brings to you more happiness, more peace, more comfort and more assurance of eternal life than any other people in the world enjoy today. I don't say that boastfully, but gratefully.

#### SEVENTY-EIGHTH BIRTHDAY

I am celebrating my birthday. Seventy-eight years ago today, right across the street, I was born. My life has been spent very largely in this community and traveling for the Church. I don't know of any man in all the world that has more reason to be grateful than I. People have been kind and helpful to me, members of the Church and non-members alike. Wherever I have gone, I have found noble men and women. Therefore on this my birthday, after having traveled approximately a million miles in the world in the interests of the gospel of Jesus Christ, one of the frailest of my mother's eleven children, I testify that the Lord has preserved my life, and I have had joy beyond expression, and I have enjoyed the results of loving my neighbor as myself, and all this brings happiness.

#### TESTIMONY

After all these years of travel in many parts of the world, associating with many of the great and good men and women of the world, I witness to you, I know today better than I ever knew before that God lives; that Jesus is the Christ; that Joseph Smith was a prophet of the Living God; and that the Church that he organized under the direction of our Heavenly Father, the Church that received divine authority, the Church of Jesus Christ of Latter-day Saints, the Church that was driven into the wilderness and with headquarters now in Salt Lake City, Utah, is still operating under the guidance of the same priesthood that was conferred by Peter, James, and John upon Joseph Smith and Oliver Cowdery. I know that, as I know that I live, and I leave that testimony with you, and I pray that our Heavenly Father will continue to guide us and help us and inspire us and bless us, which he will if we are righteous. I am so thankful to be here with you this morning, and to look into your faces, hundreds of whom I have met in different parts of the country, and I take this occasion to thank you for your kindness to me as I have traveled among you.

May the Lord add his blessings. Thankful for the comforts that we have today, I pray that his peace and his love will abide with us forever, and that we may be the means under his guidance of bringing millions of his children to an understanding of his truths that they, too, may be blessed and are blessed this day. This is my testimony to you, that this is the gospel of Jesus Christ, the power of God unto

salvation to all those who believe and obey it, and I bear that witness in the name of Jesus Christ, our Lord. Amen.

## PRESIDENT GEORGE F. RICHARDS

### *Of the Council of the Twelve Apostles*

President Smith has given us a brief history of the Church and the Latter-day Saints up to the present time. We are on the road toward perfection but we haven't reached that point yet. This house is filled to overflowing, many people standing for want of places to sit. The Assembly Hall, no doubt, is filled likewise as are other places where the Saints are gathered, and many thousands of the Latter-day Saints are listening in their own homes this morning. I am sure.

I feel greatly honored to be asked to speak at this meeting following the President. I feel that I have a message to deliver to the Latter-day Saints, those who shall hear my voice and others who may read later my discourse. If only the Latter-day Saints hearing what I have to suggest, the counsel and advice I may have to give, would respond to the same I would be one of the happiest men alive. It is more than I can expect, but some hearts, I hope, will be touched. What I have to say, the subject I intend to speak upon to me is a vital subject for Latter-day Saints.

### A GOSPEL OF SACRIFICE

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

In this we see the sacrifice made for us by the Father and the Son, the greatest ever made—a manifestation of love with which there can be no comparison.

The gospel we have received is a gospel of sacrifice and self denial from beginning to end.

The Lord has said:

Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again.

And whoso is not willing to lay down his life for my sake is not my disciple. (D. & C. 103:27, 28.)

### THE LAW OF THE TITHE

One of the greatest sacrifices that God has required of us as members of his Church is that contained in the law of the tithe.

On July 8, 1838, the Lord gave to the Church a revelation on the subject of tithing, in which he requires of the members of his Church that they pay one-tenth of all their interests annually. This is the revenue law of the Church. It is used in promoting its financial interests; in the Church educational system; in the building and maintaining of temples; in building houses of worship in wards, stakes, and

missions; in caring for the poor; and in the missionary work of the Church.

Many thousands of Latter-day Saints comply faithfully and fully with this religious obligation and by so doing are assisting in the accomplishments for which the tithes of the Church are used; and they will in no wise lose their reward.

There are some members of the Church who might profit by the experience of Ananias and his wife, Sapphira, of the Primitive Church, and not withhold any of the Lord's portion.

When we are through with this life and go hence, we will have no means with which to balance our tithing account. Realizing then our dilemma, we may, like Dives of old, desire that someone be sent from the dead to warn those we love, that they may not make the same mistake; in which event we may be told:

16:29.) They have Moses and the prophets; let them hear them. (Luke 16:29.)

And behold, all things are written by the Father; therefore out of the books which shall be written shall the world be judged. (III Nephi 27:26.)

The records kept by the Father will be a correct and true record. They will show what we should have paid in tithing each year, and what we did pay. Any difference or balance will show our true standing on the observance of the law of tithing.

#### AN ACCOUNTING OF STEWARDSHIP

All that we possess of this world's goods has been given to us of the Lord, and we are to be regarded as but stewards over what we have received. We will have to give an accounting for our stewardship. In view of what the Lord has done for us, and given unto us, it is a small thing that he has asked of us in return, that we give to him one-tenth of what he has given to us. We have accepted the gospel as a gospel of sacrifice and self-abnegation. The Lord has said:

And whoso is not willing to lay down his life for my sake is not my disciple. (D. & C. 103:28.)

If we are not willing to lay down our lives for Christ's sake and his gospel's sake, we may not hope to receive the salvation which is God's greatest gift to man, and for which we have enlisted in his cause to obtain. The Lord knows the intents of the hearts of the children of men. He knows whether or not we are willing to lay down our lives for the cause of the Master. Is it possible that we are willing to lay down our lives for the gospel's sake, and that we are unwilling to give to the Lord and his cause, on direct command of the Lord, one-tenth of our interests annually as a tithe? Are we a consistent people with respect to the tithe?

Tithing is a just and equitable means of distribution of the financial responsibilities of the members of the Church, to poor and rich alike. In any organization instituted for the mutual benefit of its

members, each member is expected to do his full share in maintaining the organization and assisting in its accomplishments. If he does not faithfully meet his obligations in that organization, he is justly regarded as not being a good member. We would not like to be regarded as being any thing other than a good member of the Church.

### OUR INDEBTEDNESS TO GOD

There are many good reasons why members of the Church should pay their tithing, but all reasons that may be assigned do not have the same appeal to all members; however, the fact that God the Eternal Father, to whom we are indebted for all things, and on whom we depend for all things we hope to receive in this life and in the life to come, has asked it of us, and even commanded it of us, should have a strong appeal to all members.

If thou lovest me thou shalt serve me and keep all my commandments. (D. & C. 42:29.)

He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you. (D. & C. 41:5.)

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them. (Abraham 3:24-25.)

But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (D. & C. 58:29.)

... be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. (D. & C. 6:37.)

Therefore, if any man shall take of the abundance which I have made and impart not his portion, according to the law of my gospel, unto the poor and needy, he shall, with the wicked lift up his eyes in hell, being in torment. (D. & C. 104: 18.)

### ACCOMPLISHMENTS OF CHURCH

The Church is accomplishing wonders today with the tithes and offerings of its members. A more wonderful work could be accomplished, and the poor of the Church be better cared for, if the members were all to pay an honest tithe, hence our appeal at this time.

Religionists of other denominations are taking cognizance of the way the law of the tithe is being observed in the Church of Jesus Christ of Latter-day Saints and its beneficial effects to both the Church and the members who observe to keep the law.

*The Deseret News*, reporting the proceedings of the annual Baptist state convention, September 23, 1915, said:

A feature of today was an address by the Rev. Dr. L. S. Bowerman, pastor of the Immanuel Baptist Church of this city, on "Tithing, the Minimum Basis of Giving." He strongly advocated the ten percent tithing system, as it obtains in the Mormon Church, remarking, incidentally, "We ought to be as fully religious as the Mormons."

"Since the days of Abraham, a thousand years before Moses was born," said Dr. Bowerman, "the tithing system was inaugurated, and so took the precedence of the Mosaic Law." The speaker traced the history of the tithing system through the Old Testament and showed its endorsement in the New Testament, closing his address by showing the promises of God to the individual and the nation who paid tithing to his service, and for his cause, that they should prosper in the land, not only in the goods of this world, but as recipients of spiritual blessings. Dr. Bowerman's address was very well received and was considered one of the most scholarly addresses of the convention.

While the Methodist Church has not adopted the tithing system to raise funds for its support, the plan was sanctioned at the national convention of Methodists in Indianapolis, according to the Rev. A. M. Fisher of Pasadena, California. Mr. Fisher said that this system was right and successful inasmuch as the Church now employing it is in most satisfactory financial circumstances. It was, he states, the most representative gathering ever held in the interest of the Methodist Church.

Mormonism is having a reforming influence upon the religions of the world. The law of tithing is as old, as just, and as true, as any other law of the gospel.

### OBEDIENCE BRINGS BLESSINGS

The nature of the covenant entered into in the waters of baptism is that we will keep all the commandments of God, one of which is tithing.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

If tithing may be regarded as a temporal law, then the observance of the law of tithing should bring temporal blessings. We have promise of such blessings made to ancient Israel.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heavens, and pour you out a blessing, that there shall not be room enough to receive it. (Malachi 3:6-10.)

But in every nation he that feareth him, and worketh righteousness, is accepted with him. (Acts 10:34-35.)

The promises of the Lord made to ancient Israel will apply alike to all nations and people who will obey his laws and commandments.

### A WORTHY CAUSE

The Church of Jesus Christ of Latter-day Saints is destined to bless and reform the whole world. It is intended eventually to correct all the great evils of society, and lift mankind to a higher plane of living physically, morally, and spiritually. It is a worthy cause in which to be engaged, and for which to spend our talents, our time, and our means. It is the greatest reform movement of the age. It is bound to succeed, for it is founded upon true and correct principles, revealed anew from heaven.

Those who give aid to its establishment, its growth, and its accomplishment, will surely share in the honor and glory of such a noble cause.

We are all candidates for the blessings of eternal life and exaltation in the kingdom of God. The direct line to that goal is through the observance of the law of tithing and making every sacrifice the gospel entails upon us. May God help us to this end, I pray, in the name of Jesus Christ. Amen.

The Choir and congregation joined in singing the hymn, "We Thank Thee, O God, For a Prophet."

### ELDER THORPE B. ISAACSON

#### *Second Counselor in the Presiding Bishopric*

My brothers and sisters, I can assure you that standing before you makes one very humble. This is a beautiful Sabbath morning, even though the weather is a little stormy outside. It would be impossible for me, I am sure, to say anything that would be worth while unless the Lord will bless me.

I happen to have a son who belongs to one of those four thousand missionaries who are in the mission field. I received a telephone call from New Brunswick yesterday where he is laboring, and he said: "Dad, I just wanted to say hello to you. I know it's general conference in Salt Lake this week, and I know you're worried. I can assure you that I am praying for you."

I will appreciate it if I can have an interest in your faith and prayers, also.

### "TAKE MY YOKE UPON YOU"

May I refer to Matthew 11:29-30?

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.  
For my yoke is easy, and my burden is light.

We will have rest unto our souls to the degree that we can serve



our Father in heaven. Great changes have come into the souls of men as they draw near to their Father in heaven, but just as true, when men draw away from their Father in heaven, they have a restlessness that disturbs their peace of mind. That beautiful saying, "If you will seek after me, you shall surely find me," should give us comfort as members of the Church. The living of the gospel of the Lord Jesus Christ is the way, the true way to happiness.

Says the Lord:

Pray always, and I will pour out my Spirit upon you, and great shall be your blessings. . . . (D. & C. 19:38.)

Latter-day Saints are staunch believers in the healing virtue of prayer and faith.

And the elders of the church, two or more shall be called, and shall pray for and lay hands upon them [the sick] in my name. . . . (D. & C. 42:44.)

Referring to James:

Confess your faults one to another, and pray for one another, that ye may be healed . . . (James 5:16.)

Pray to the Lord in prosperity; pray to him in adversity.

#### STRENGTH IN UNSEEN POWER

There is an unseen power in every man's life and that power comes from on high. It is the power that will help man rise above his own natural ability. We have been told at times that man cannot rise above his own natural ability, and I am sure that if we do that, we've done pretty well, but with the power and help of the Lord, men often rise far beyond their own natural ability.

I quote from an article of President Clark's recently, wherein he stated: "God has placed in every man's heart a divine spark that never wholly goes out." That spark can be kindled, that spark can be developed and become beautiful with service.

There was recently an article that appeared in a very prominent Washington paper entitled, "There Must be a Way Out." "This was the theme for thought and prayer. There must be a way of convincing the Russians that we do not want war. Yes, but no one has found that way yet. None of the plans of men have worked." But there is a plan, and that plan is embodied in the gospel of the Lord Jesus Christ if only men could understand it and accept it.

It is always fatal for any person or any nation to make a break with the Living God.

#### THE WAY TO HAPPINESS

I want to bear you my testimony that great joy comes into the souls of those who try to live the gospel of the Lord Jesus Christ. I want to repent of my wrongdoings before you this day and before

my Maker. I want to tell you that I am grateful for the blessings of the Lord. I know that it will do our hearts good to try to live a little better today than we have in the past. That is our plan of improvement. The Lord has asked us to come unto him humbly and repent of our wrongdoings. Therein we can be made strong.

If I have wronged any man or woman, if they will let me know, I will do my best to right that wrong. I hold no malice in my heart toward any man, and I hope no man will hold any malice toward me. I appreciate the blessings that come in serving the Lord. I pray that he will help me to do my best to serve him and to keep his commandments.

It is a pleasure to know the brethren with whom I am associated. I can bear you my testimony that they are men of God, trying as hard as they can to live the true principles, working hard day and night in the service of their Father in heaven.

For a number of years, some of my friends have said that I was working too hard, and they cautioned me to take it a little easy, but now as I look back over the last fifteen years, the work I was doing was just play and fooling around compared with the work that I have to do in keeping up with my brethren of the General Authorities. I hope that you will pray for us as we pray for you.

#### GRATITUDE FOR MISSION PRESIDENTS

The other day in the temple, we listened to all the mission presidents bear their testimony and give a report of their work, and my heart was touched to see the great love that these mission presidents have for the young men and women laboring under their care as missionaries. Oh, as fathers and mothers, we should be ever grateful, indeed, that our sons and daughters can go into the mission field and labor with these fine mission presidents who love these missionaries as they would love their own sons and daughters.

May God bless us that we may serve him and keep his commandments, that we may follow the admonitions that the President of the Church gave us this morning. May we truly love each other and make life as pleasant as we can for those who are unfortunate.

May God bless us during the sessions of this conference, I pray in the name of Jesus Christ. Amen.

#### ELDER MILTON R. HUNTER

*Of the First Council of the Seventy*

It is an awe-inspiring sight to stand here this morning on this beautiful Sabbath day and face this vast audience. I humbly pray that the Spirit of God will attend me and direct what I shall say. During the few moments that I occupy, it is my desire to give an interpretation of a prophet of God, with special emphasis upon the Prophet Joseph Smith. I am always thrilled to hear that beautiful song, "We Thank Thee, O God, for a Prophet," that was sung a few mo-

ments ago, because I know that we have today prophets standing at the head of the Church of Jesus Christ of Latter-day Saints.

#### DEFINITION OF A PROPHET

If I were to ask you the question, "What is a prophet of God?" it is probable that your immediate reply would be: "A prophet of God is an individual who through divine inspiration or revelation predicts future events." You may even quote the Apostle Peter, wherein he said:

For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (II Peter 1:21.)

How does Joseph Smith compare with the great prophets of all ages as a predictor of future events? When we consider the fact that the Doctrine and Covenants is filled with revelations from the Lord to the Prophet and that many of them deal with future events which certainly could be regarded as prophecies; also, when we consider the fact that other scriptures were brought forth in this dispensation through Joseph and that they contain many prophecies; and in addition to this, that he uttered numerous other predictions, we are forced to conclude that few, if any, prophets who ever lived have made more prophecies than did Joseph Smith. I, therefore, would rate him among the greatest of all the prophets as a predictor of future events.

We should also keep in mind the fact that the prophecies of true prophets of God, uttered as a result of divine inspiration, or revelation, must and will all be fulfilled. In fact, in the holy scriptures we are told that the way to distinguish between true and false prophets is whether or not their predictions come to pass. To quote the words of Deuteronomy:

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken?

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him. (Deuteronomy 18:21-22.)

#### JOSEPH SMITH A TRUE PROPHET

According to the word of the Lord, Joseph Smith was a true prophet because the prophecies and promises revealed to him "shall all be fulfilled." In this respect he compares very favorably with any or all of the holy prophets of old. God declared in his preface to the Doctrine and Covenants the following:

Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled. (D. & C. 1:37.)

Let us consider a few examples of prophecies made by Joseph Smith and their fulfilment. When but a boy slightly past fourteen

years of age, Joseph returned to the house from the Sacred Grove on that memorable spring morning in 1820. He told the members of his family that he had seen the Eternal Father and his Only Begotten Son in a vision. During the course of that vision, he had been informed by the Savior that the true Church was not upon the earth (D.H.C. 1:2-6) and that if he lived a worthy life he was given

... a promise that the fullness of the gospel should at some future time be made known unto [him] me. ("The Wentworth Letter," cited in *ibid.*, 4:536.)

Imagine a boy, untrained and unschooled as far as earthly schooling is concerned and at such a tender age, making such a prophecy. As all of you know, this prophecy was soon fulfilled. The gospel of Jesus Christ was revealed to him, and he did establish a Church—the Church which God declared to be

... the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually. (D. & C. 1:30.)

#### NAME KNOWN FOR GOOD AND EVIL

Three and one-half years later, at the time of the visitations of the angel Moroni to Joseph Smith, he made another prophecy which I believe was just as astounding in its nature as was the prediction that he should establish the "true and living Church." Joseph said that the heavenly messenger had told him that he would receive an ancient record, and that he would translate it and publish a book. Also, to quote Joseph's own words:

... *that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken among all people.* (D.H.C. 1:11-12; *italics speaker's.*)

Imagine an obscure frontier youth who had probably no more than a casual acquaintance with perhaps a few hundred people at the most, not only prophesying that he would translate and publish a book but that his name would be had for good and evil among all nations. Again, time has proved Joseph Smith to be a true prophet of God. He did publish that book under the title of the Book of Mormon; and, as all of you know, it has for more than a century baffled thousands of its avowed enemies.

Almost immediately after receiving his earliest visitation from heavenly beings, the Prophet Joseph Smith began to be persecuted for the claims that he had made. Throughout the entire course of his life many people hated him to the point of trying to bring about his death. This fact they finally accomplished by bringing him to a martyr's grave. As early as 1834 the first of almost an innumerable procession of books, written by evil people inspired by the devil for the purpose of destroying the Prophet, his influence, and the work of the Lord, came from the press. Each of these books has been short-lived;

but the work of God and the honor and glory of his great Prophet will go on unhampered forever.

On the other hand, throughout Joseph's lifetime many other people loved him so dearly that they would have laid down their lives willingly for him if necessary. They maintained that the Holy Ghost had borne positive assurance to their souls of Joseph's divine appointment and of the restoration of the true gospel of Jesus Christ. Thus thousands of intelligent converts have allied themselves with the Prophet Joseph and have adhered to the cause of Mormonism in the face of persecution, poverty, loss of homes and property, and even threats of martyrdom. In fact, many of the Saints have sacrificed their lives for the cause of righteousness.

Joseph Smith's testimony has divided the world into two camps. Whenever he is being considered, there is no neutral ground upon which to stand. His claims are so vital that people either accept them in their entirety without reservations or flay reject them. There are individuals, however, who are completely indifferent to his claims, and ofttimes to religion in general. Those individuals must be classed with the group that reject Joseph's claims.

Thus throughout the entire course of more than one hundred years, this prediction uttered by the Prophet Joseph Smith, that is, that his name should be known "*for good and evil among all nations, kindreds, and tongues,*" has been continuously fulfilled.

#### REVELATION GIVEN IN MISSOURI JAIL

In the spring of 1839, after the Prophet had spent several months lying in a dungeon in a Missouri jail, the voice of God came unto him saying:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes.

And they who do charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun;

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord . . . (D. & C. 121:7, 8, 11, 16.)

The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel, and blessings constantly from under thy hand.

And thy people shall never be turned against thee by the testimony of traitors.

. . . Thy days are known, and thy years shall not be numbered less; therefore, fear not what men can do, for God shall be with you forever and ever. (Ibid., 122:1-3,9.)

#### PREDICTIONS FULFILLED

Such predictions as the Civil War prophecy, the Stephen A. Douglas prophecy, the Rocky Mountain prophecy referred to by the

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President of the Church this morning, and numerous other predictions and their fulfilment could be cited to show that Joseph Smith was truly a great prophet of God. Evidence impels us to rank this man of God as one of the greatest prophets that have ever lived. In fact, in the Doctrine and Covenants we read:

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. (Ibid., 135:3.)

### THE CALLING OF PROPHETS

Another distinctive characteristic of a prophet of God is that he is chosen, appointed, and called by the Lord. He draws his knowledge from the divine fountain of truth; therefore, he speaks in the name of the Lord and as one having authority. Let us give a few examples. The Prophet Amos, in his masterful discourse at Bethel, prefaced each of his predictions by "Thus saith the Lord." (Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6.) Isaiah relates his call to be a prophet as follows:

... I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here I am; send me.

And he said, Go, and tell this people. (Isaiah 6:1, 8-9.)

The call of Jeremiah to be a prophet illustrates beautifully the fact that prophets are chosen, appointed, and called by the Lord. To use Jeremiah's own words:

Then the word of the Lord came unto me, saying,

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Then said I, Ah, Lord God! behold, I cannot speak for I am a child.

But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. (Jeremiah 1:4-7, 9.)

In the book of Moses we read about Enoch's call to be a prophet as follows:

And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed ...

... he heard a voice from heaven, saying: Enoch, my son, prophesy unto this people. (Moses 6:26-27.)

In addition to being called of the Lord, true prophets teach the people what the Lord commands them. Jesus Christ, the greatest of all the prophets, declared:

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

And I know that his commandment is life everlasting: whatsoever I

Speak therefore, even as the Father said unto me, so I speak. (John 12:49-50.)

Throughout history many of the great prophets have been visited by holy angels and some of them have seen God and have conversed with him as one man converses with another. For example, we read in the Pearl of Great Price:

And I, the Lord God, said unto Adam, (Moses 4:17.)

Again we read:

And I, the Lord God, spake unto Moses, (Ibid., 4:1.)

And he saw God face to face, and he talked with him, and the glory of God was upon Moses; therefore Moses could endure his presence. (Ibid., 1:2.)

Abraham wrote:

Thus I, Abraham, talked with the Lord, face to face, as one man talketh with another. (Abraham 3:11.)

Referring to the Prophet Alma, Amulek said:

As I was journeying to see a very near kindred, behold an angel of the Lord appeared unto me and said: Amulek, return to thine own house, for thou shalt feed a prophet of the Lord; yea, a holy man, who is chosen man of God. (Alma 10:7.)

### "THUS SAITH THE LORD"

After the death of the Savior and his apostles, the heavens were closed, and for many centuries God ceased to appoint holy prophets among men. Finally, as I have already stated, a living oracle was sent to earth again in the person of the Prophet Joseph Smith. The Eternal Father, his Only Begotten Son, and numerous holy angels talked with Joseph face to face, even as they had done with the prophets of old. Thus the word, the will, and the commandments of God came from heaven to mortals again in exactly the same manner as they had come in past ages. At the beginning of the majority of the revelations received by the Prophet Joseph, such statements as the following appear:

Hearken unto the voice of the Lord your God, while I speak unto you. (D. & C. 25:1.)

And again:

Listen to the voice of Jesus Christ, your Lord, your God and your Redeemer. (Ibid., 27:1; see also 29:1.)

Also:

Thus saith the Lord God, the Mighty One of Israel. (Ibid., 36:1.)

As an example of the numerous visions of heavenly beings that Joseph beheld, I quote the following:

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever. (Ibid., 76:20-21.)

The Prophet Joseph Smith, like all the holy prophets who preceded him, always prefaced his teachings with the divine dictum of "Thus saith the Lord." Truly of him it can be said as it was said of the Man of Galilee, "... Never man spake like this man." (John 7:46.) Since Joseph Smith received what he gave to the people directly from Jesus Christ, such should be the case.

The Lord declared in modern revelation that the words spoken by prophets when they were moved upon by the Holy Ghost should be considered as scripture. To quote:

And whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. & C. 68:4.)

### LIVING ORACLES

I wish to emphasize the fact that this revelation is not limited to Joseph Smith and the other great prophets who preceded him. We have standing at the head of the Church of Jesus Christ of Latter-day Saints today living oracles through whom God reveals his will. Certainly the words of this revelation apply to President George Albert Smith, to his Counselors, to the Twelve Apostles, and to the Patriarch to the Church just as much as they did to Joseph Smith, or to Isaiah, Jeremiah, Moses, Nephi, Alma, Peter, Paul, or to all of the other ancient prophets of God.

### A TEACHER OF DIVINE TRUTHS

The greatest job that a prophet has to accomplish is to be a teacher of the divine truths revealed to him from on high. He is to be God's mouthpiece here on earth—God's spokesman, the revelator of the plan of salvation. Through the keys and power of the priesthood which he holds, the kingdom of God is established upon earth and all the ordinances requisite for the salvation and exaltation of the human family are performed. It is in their capacity of teacher and dispenser of the mind and will of God that the holy prophets in all ages have made their greatest contributions. During his three short years of missionary service, Jesus Christ did more to affect the destiny of the human family than have all the kings that ever sat upon thrones or all the armies that ever marched. Moses' great contribution was in giving Israel the law. Nephi, Paul, Alma, and the other prophets perpetuated the true Church in their times. And Joseph Smith was the prophet of God who was called and foreordained to usher in the last dispensation of the gospel, the greatest of the dispensations. (II Nephi, chapter 3.)



When we consider the three volumes of scripture given to the world through the Prophet Joseph Smith, and when we consider that all the knowledge, powers, keys, doctrines, and ordinances that had ever been given to the prophets from the time of Adam to the present day were restored to him, then we can fully realize that Joseph certainly was one of the greatest prophets that ever lived. I make the claim that he was the greatest of the prophets except Jesus Christ.

#### LOVE OF FELLOWMEN

Finally, a prophet of God loves his fellow men intensely, even to the point of giving his life willingly for them if necessary. Before the death of the Savior, he had full knowledge that the Jews had rejected him and that they would bring about his crucifixion. Yet, as he sat upon a hill overlooking Jerusalem a few days prior to his death, he prophesied to his apostles regarding the destruction of the holy city and the scattering of his people because they had rejected their Lord and Savior. So intense was his love for those who had become his enemies that "Jesus wept." He had taught the people:

... Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matt. 5:44.)

While hanging on the cross he put those teachings into effect. He looked down upon the jeering mob standing at the foot of the cross and then, casting his eyes toward heaven, prayed:

... Father, forgive them, for they know not what they do. (Luke 23:34.)

So it was with the Prophet Joseph Smith. When he, Hyrum and others were making plans to flee to the Rocky Mountains for safety, Emma sent word for Joseph to return because the Saints were accusing him of being a coward. Knowing full well that they would be killed if they should return, he turned to his brother Hyrum and said: "If my life is of no value to my friends it is of none to myself," (D.H.C. 6:549) and so they returned to Nauvoo. It was his deep love for the Saints that impelled him to return and voluntarily to give his life as a sacrifice for them. The following day while on their way from Nauvoo to Carthage, Joseph made this memorable statement:

*I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall be said of me, "He was murdered in cold blood!"* (Ibid., 555.)

#### TESTIMONY SEALED WITH BLOOD

Three days later the assassins' bullets found lodgment in the body of the Prophet of God. As he fell from the windows of Carthage jail, he died with the words on his lips, "O Lord, my God!"

He began his career as a prophet with the glorious vision of the Father and the Son and ended his earthly career with the name of Deity on his lips. As did the Savior of the world, he sealed his testimony with his blood. Regarding Joseph's death, God revealed to Brigham Young the following:

Many have marveled because of his death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked might be condemned. (D. & C. 136:39.)

And like all of the great and holy prophets of old, the Prophet Joseph, being dead, yet lives on forever. Today a million people sing:

Hail to the Prophet, ascended to heaven!  
Traitors and tyrants now fight him in vain;  
Mingling with Gods, he can plan for his brethren;  
Death cannot conquer the hero again.

From the bottom of my heart I want to bear my testimony that I know that Joseph Smith was one of the greatest prophets that ever lived upon this earth. May the Spirit of God be with you and me that we might live according to the teachings that he gave us, I humbly pray in the name of Jesus Christ. Amen.

**President George Albert Smith:**

President Milton R. Hunter of the First Council of Seventy has just addressed us. It may be interesting to some of you, because of the fact that he has spoken of the Prophet, to know that one of the Prophet's descendants, a great granddaughter, is visiting here today. Her home is in the East. We are glad to have her with us.

The next speaker will be Elder Graham H. Doxey, former president of the East Central States Mission.

### ELDER GRAHAM H. DOXEY

*Former President of the East Central States Mission*

My brethren and sisters, I very sincerely hope that you can't hear by heart beat but that you can hear my words, for I do want to affirm to you my testimony of this gospel.

When the Presidency called Sister Doxey and me to the office to be interviewed regarding the mission and we were told that we were called to preside over the East Central States Mission, I didn't know where that was. So it may be interesting to you to know the East Central States Mission includes the very wonderful states of Kentucky, Tennessee, North Carolina, Virginia and West Virginia, or it did include those states. I have the unique experience of reporting on the East Central States Mission and yet actually reporting upon two missions, for recently

that mission has been divided and now is the East Central States Mission and the Central Atlantic States Mission.

One of the great blessings that came to us as missionaries was the privilege of getting out of the world of competition, the business world, and getting close to the Lord, feeling the spirit and inspiration of his direction in the work we did. It was a great blessing to associate with the missionaries and though we didn't have many young elders during the war years, we had a number of young ladies who took their places and did a wonderful work. We have been told many times that it seems rather futile to go out and spend two years attempting to convert someone to the Church, or bring the message of the gospel to them, and yet see no results of your labors. Because of the war and the fact that we had many older men come back to the mission who had served in that area, forty or fifty years before, we had opportunity to discover that the Church is growing and growing solidly. In that fine section of this great land one elder told me that fifty years ago he traveled over the whole state of Virginia and there was not a branch of the Church in it. Today we have probably twenty or twenty-five organized branches of the Church there with many chapels, and the same applies to the other states, so that the vitality of this Church is evident in the testimony of the people who were converted by these early missionaries and those who followed them.

We held a conference in one of the little branches of the Church in the Blue Ridge Mountains of Virginia and the members came from the nearby hills, and villages, and from their farms to attend the conference. The importance of being enthusiastically engaged in the work contained in the Lord's challenge to us in the fifty-eighth section of the Doctrine and Covenants was pointedly brought to my mind. At that conference we had about seventy-five members of the Church and when I asked those who were kinsfolk of Granny Rowland, converted forty years ago, to stand up, fifty-seven of that seventy-five were her kinsfolk and besides that fifty-seven, there are other members who came to the West, and there are members in New York State and in other parts of Virginia who didn't attend the Conference. This shows the importance of being enthusiastically engaged in the work of the Lord. The elder who was instrumental in bringing the message of the restoration of the gospel to this good lady forty years ago little realized that that message would be vital enough to bring about a membership sufficiently large in a generation, to make a branch of the Church.

We were very pointedly aware of the change in the attitude of the people in regard to the missionary work and in regard to the Church. President Smith has done so very much to bring friends to the Church. We met men with whom he had acquaintance, important and influential men who were friendly to us and invited us into their homes and into their offices and always spoke highly and very enthusiastically about the Church and its membership.

We were surprised, one time, to receive an invitation from the minister in charge of St. John's Episcopal Church in Richmond, Virginia, where the great principle of freedom was announced for all time by Patrick Henry when he said, "Give me liberty or give me death." The minister of that church invited our branch in Richmond, Virginia, to come to his church and take over a meeting, preach the gospel, our gospel, and sing our songs to his congregation or to whomever would come to his church that evening. We did, and our little branch choir sang the songs of the Church and the message of the gospel was given. After we finished this minister stood up and said: "Will you sing 'Come Come Ye Saints'? I heard that sung in the west, one time, and it impressed me very much." That is only indicative and suggestive of the attitude of many important and influential people regarding our Church and its work.

Those southern people are hospitable people. They are generous; they are humble, and certainly they are prayerful. It is not an uncommon sight Sunday mornings to see men and women with their sons and daughters walking to Church with a Bible under their arms. It impressed me and brings to me the feeling that in those states where the people are prayerful and humble this Church will have not only great branches and missions but also stakes of Zion and they are already being organized.

One of the most wonderful privileges of a mission president's life is to come into the hearts of the members of the Church, whose vital testimony of the gospel and whose great humility bring to you the strength and the promotion of your faith, and along with this to have the opportunity of loving and fathering the missionaries who come out into the mission.

We had a strange experience. One elder who was coming back for the second time, seventy-two years old, said that fifty years before, his father had been a missionary in that section of North Carolina, that he preached the gospel to a man who, as a young boy, was in a home when a cottage meeting was being held. Then over fifty years later the son had come back as a short-term missionary, just two or three years ago, and had met this man in his tracting, had been invited in and after a short time this man said, "I knew the gospel was true when your father preached it over fifty years ago, and I want to be baptized into the Church." That power of the gospel was a great blessing to us. One interesting thing to me was that when the elder was telling about this in a conference he announced that although he was in his seventies Sister Doxey and I seemed to him like his real father and mother, and so we really felt the blessing and advantage of getting into the hearts of the young people as well as the old people who were still young in heart.

My brethren and sisters, I do want you to know that this has been a great and rich spiritual experience for us. I could ask

and wish for no greater blessing to come to any man and his good wife and children than to have the privilege of going into the mission field together. The Lord blessed us and I believe the work developed and is developing and prospering and going forward.

The report last night in the missionary reunion of the many chapels that have now been contracted for and will soon be erected in that mission is indicative of the strength and the power and vitality of the Church in that section.

I have a testimony that this is the Lord's work and these good men, whose kindly attitude and expressions of love and desire to serve so warm us and strengthen us, are a power and blessing to mankind. To you, my brethren and sisters, your work and your strength and your sincerity are a blessing to me and to those with whom you come in contact. May we all remember that it is important to live this gospel for its example is vital.

I received a letter not long before I left, from a woman in Tennessee who said, "I want you to take my name from the records of the Church. I recently made a trip to Utah and the attitude of the people with whom I came in contact assured me that it was not the Church of Jesus Christ." Now, that is a challenge to us, my brethren and sisters, that within our lives and within our daily walks, without actually preaching the gospel, we have an opportunity to be a blessing by our example to these people coming in our midst, or on the other hand to destroy their faith. I pray that we may all be strong in our testimonies and bless the Lord for the great things we have had in this day, and I ask it humbly in the name of Jesus Christ. Amen.

#### President George Albert Smith:

We are drawing to a close of this meeting. The Tabernacle Choir will sing: "Achieved is the Glorious Work"—from "The Creation," by Haydn.

The closing prayer will be offered by President Adiel F. Stewart of the Temple View Stake, Salt Lake City, Utah, after which this conference will stand adjourned until two o'clock this afternoon.

This afternoon the audience should be in their seats not later than ten minutes before the hour for commencing the meeting.

The choir music for this session has been furnished by the Tabernacle Choir with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

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Singing by the Choir: "Achieved is the Glorious Work."

President Adiel F. Stewart, of the Temple View Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

## FIRST DAY

### AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Sunday, April 4th.

Again the Tabernacle was crowded to capacity, the Assembly Hall was filled with people, who listened to the services by means of amplifying equipment and could see the speakers and the singers by television. Hundreds of others assembled on the grounds and listened by means of amplifiers.

**President George Albert Smith:**

This is the second session of the 118th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square at Salt Lake City, Utah.

There are present on the stand this afternoon all of the General Authorities of the Church except Elder Stephen L Richards, who is touring the South American missions, Elder Matthew Cowley, who is presiding over the Pacific missions, Elder Thomas E. McKay, who is convalescing from a slight illness, and Elder Alma Sonne who is in Europe in charge of the European missions.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and by arrangements through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

Any important messages and calls that come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Alexander Schreiner at the organ.

We will begin this afternoon's services by the Tabernacle Choir singing: "How Beautiful Are the Feet of Them That Bringeth Glad Tidings," from "The Messiah," by Handel.

The opening prayer will be offered by President Henry D. Taylor, of the Sharon Stake, Orem, Utah.

The Choir sang: "How Beautiful are the Feet of Them that Bringeth Glad Tidings."

President Henry D. Taylor, of the Sharon Stake, offered the opening prayer.

President George Albert Smith:

There are hundreds of people standing. If those who are fairly comfortable would like to be more comfortable, if they will move closer together and make room for about a hundred to sit down, I am sure we will all be happy.

The Tabernacle Choir Men's Chorus sang: "Sound An Alarm," —from "Judas Maccabaeus," by Handel.

## ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

This is a very overwhelming sight, my brethren and sisters, and is a position that I dread very much. I sincerely trust that I may have an interest in your faith and prayers the few moments that I stand before you this afternoon.

### THE UPLIFT OF WORSHIP

I want to express my appreciation for the privilege of being here in this great assembly. It is certainly a Sabbath day feast to come and attend these three days of general conference. It does something for our souls. You know in our agricultural pursuits Brother Widtsoe will tell us of the need of fallowing our land, permitting it to rest, that it might be recharged and revitalized. We come together for that purpose in these conference sessions, that we too might be revitalized and recharged, and verily these conference sessions give us the rest and peace of a Sabbath day.

The Lord has told us that we should go to his holy house on his day and there worship before him, offer our oblations to him that we might be built up and strengthened. It isn't that the Lord wants us to honor him, but like all of his laws, they are for our benefit and blessing. His injunctions are that we might be happy, that we might grow and become spiritually strong, that we might ultimately be as he is, that we might take upon ourselves great power. We are here in this life for that purpose, that we might understand life and, as the scriptures say, that we might have life more abundantly.

### AGE OF SCIENTIFIC MARVELS

President Smith referred this morning to the fact that these services were not only being broadcast but also that the Saints who are assembled in the Assembly Hall are permitted to see just what is being done, to see the Tabernacle Choir in its singing and to see those who are called to the stand to speak. It is verily a marvelous age. Reference was made by Bishop Isaacson to the fact that he talked to his son by long-distance telephone last night. You and I may talk to our sons even in Europe. We may not only

talk to them but we may also see them. What a source of comfort it will be for a parent to pick up the telephone and talk to his son in a foreign country and at the same time see him visually, to know that he is well.

Twenty-five years ago, had anyone said anything about television, we would have wondered whether or not he was sound in his thinking, and yet today we have these marvelous things right at our door.

One of our brethren was down in our locality a few weeks ago to talk to one of our service clubs, Brother Alvin Pack, a son of Dr. Fred J. Pack who formerly was connected with the University of Utah, and has now passed to the other side, a lovely character, a man in all of his scientific work stimulating faith. We were informed of some of the present-day marvelous achievements. He told us that as he came around the point of the mountain in his car a little flash on his dashboard indicated that he was wanted on the telephone and on picking up the receiver he was informed that he was wanted in New York on long distance. With only a flip of a button he was able, as he was traveling fifty or sixty miles an hour, to make that connection and talk to New York. Certainly this is a marvelous age. It is an age for youth, an age of opportunity, and as I thought of these things and thought of this achievement of television I wondered in my own heart if perhaps the time will not come when we can see our loved ones on the other side. That is not beyond the pale of possibility. To us now, of course, it seems impossible. Television was impossible for us not so long ago.

### WE MUST WALK BY FAITH

Is it not within the range of possibility that we may at some future day be able not only to commune with those dear to us on the other side, but to see them? What an assurance this would be. God in his mercy has seen fit not to grant to us this great blessing and privilege now, because he recognizes we must walk by faith. We must live by faith. Human experience has taught that when we walk by pure knowledge, we forget the place of God in our lives. I think it was William Dean Howells who made this observation on one occasion, that he wondered if one of the reasons why the other side was shut out from our view was because if we positively knew, we would be less kind, we would be less sympathetic in the positive knowledge that would come to us, we would delay the day of making right wrongs that beset us; but the fact that we walk by faith, the fact that sometimes there is some uncertainty in our walking leads us to be more careful. Certainly the Lord in his great wisdom has withheld from us some of the things that we would all love to know and see; and yet, as we contemplate the marvelous experiences of life from day to day, we are conscious of the fact that in his great providence we will eventually be able to surmount all of the physical things that beset us. Then



we will be ushered into the eternal things, and we will know as God knows. We will have power as he has power. Jesus had that power. He said in effect, "No man taketh this life from me, but I have power of myself to lay this body down and by the same power I shall take it up. This I have received from my Father." (See John 10:18.) Even so will we, his children, be given these great powers, but all of them predicated upon our subscribing to his divine laws and living in accordance with his holy will.

#### PARENTAL GUIDANCE NEEDED

I said a minute ago this is a great day for youth. Our boys and girls are having opportunities the like of which we never had in our generation. It certainly is a thrilling time to live and yet, my brethren and sisters, I have wondered many times if in this great field of physical progress we are keeping pace spiritually. I am led to this conclusion because of some of the experiences that our boys and girls are having and some of the things that are coming to light of their experiences. One of our boys recently came home from Japan, and when I interviewed him for a mission, he said frankly, "Brother Young, I find it much harder here to withstand temptation than I found it over in Tokyo." In interviewing some of these boys we find that they are lacking some of the parental care that they should have and doubtless did have a generation ago. I am wondering whether we as parents are frank enough with our boys and girls, if we take them into our confidence, if we are not relying too much on this mechanical age, for which we are truly grateful, for their spiritual strength, for the parental counsel that they need. It seems to me that this is one field of our activity that we need to emphasize more strongly than ever before. Our boys and girls need our help. They need our guidance; they need to know some of the pitfalls that may confront them in their experiences; and they need to be talked to very frankly about some of their sex problems, my brethren and sisters, the field that we seem to avoid. We need parents to sit down with their boys and girls and to warn them of dangers that are on every hand. There is no change, in all this progress, in all the present-day opportunities, in some of the fundamental concepts. It is just as wrong today to steal as it was four thousand years ago when the Lord gave his great commandment. It is just as wrong today to commit adultery as it was then. It is just as wrong today to violate the Sabbath day as it was then. It is just as important today that we should honor God, honor his holy name, not profane it, keep his holy day as it was four thousand years ago. These things never change. It is just as right and proper that we should honor virtue, that we should honor womanhood as we were taught centuries ago. These things never change.

## GLORIOUS AGE FOR YOUTH

And so, I repeat, my brethren and sisters, with all of the great opportunities we have before us, the opportunities that our boys and girls have, it is a glorious age in which to live, one that brings happiness, if we keep the commandments, one that thrills us because of the great opportunities, and yet, with it all we must also keep pace spiritually and not forget some of these fundamental concepts that are always true and will never change. So I repeat again, we need to go back to some of the old customs of fathers and mothers sitting down with their children and talking through some of the problems that confront our youth. Our boys and girls need our help. I am not one that would say to a boy or a girl, "You're not worthy to go to the temple," but I would say, "You're not quite prepared. Let us sit down together and see if we cannot help you to become prepared." It may take six months or it may take a year, but the fact that our boys and girls may not be prepared does not relieve us of the responsibility of doing the thing we should do of helping our youth to become prepared for the problems of life and for the great spiritual opportunities that are theirs in this great Church to which we belong.

May God help us that we may have wisdom in the direction of our youth, in helping them in their problems and above all of having a sympathetic understanding of them and what they have to face, and may he sanctify to our spiritual growth the great opportunities with which we are surrounded, these glorious physical opportunities, I humbly pray, in the name of Jesus. Amen.

## ELDER ANTOINE R. IVINS

*Of the First Council of the Seventy*

The pleasant thing about standing before you, brethren and sisters, is to have the opportunity to look at you and recognize among you many of our friends. If you love me as dearly as I love you, then I am happy. I would like to serve you since the Lord has said that inasmuch as we serve the least of his children, we serve him. That is our purpose, and that has always been my purpose, to serve God to the best of my ability. I am sure that he lives, and I am grateful for all that he has done in my behalf.

## THE ATONEMENT OF CHRIST

Last Sunday we celebrated Easter, the day on which we recognize the resurrection of Christ, our Lord. It is a wonderful thing to contemplate what he did for us. I am not so happy to think of what might have been our lot if it had not been for him. But when we realize the wonderful gift which he gave us through his atonement, it should give us great joy and happiness and a new determination to serve him, to serve him to the very best of our

ability. He gave us an opportunity to go back into the presence of our Father in heaven, from whom we came. He promised, too, that if we would repent of the things which we do which are not right, and repent honestly and sincerely and come through the waters of baptism into the body of the Church, and there serve him well and faithfully to the end, that he would forgive us of those transgressions, that when we should appear before him he would hold us guiltless before the Father, that he would carry the burdens of our sins. He tells us, in the Book of Mormon, that that is his gospel and that he came into this world to give his life for the world; that whosoever should repent and endure in righteousness to the end, would be saved, the sins of those people being blotted out from the Book of Remembrance; the dearest consolation of all, perhaps, that I find in reading the scriptures.

He did for us, as has already been said, the thing which no one else could have done, having power over life and death: he gave his life for us. God so loved the world that he gave his Only Begotten Son for us. The Only Begotten Son so loved the world that he gave his life for us. We should learn to appreciate it and to honor him and to help in the realization of his worthy purposes.

### "MY PEACE I GIVE UNTO YOU"

It was said, on one occasion, that he was not bringing peace to the world, but the sword. And then, again, he said, "... my peace I give unto you" (John 14:27,) not the peace of the world, but his peace, the peace that passeth understanding, the peace that one can feel in one's heart in the midst of trial and turmoil and persecution. And if we could get that peace, especially in this time of uncertainty, what a wonderful thing it would be for us. The peace that passeth understanding—how are we going to go about getting it?

He told us on one occasion, too, that the first commandment was to love God with all our hearts and with all our might and with all our strength, and that there is another commandment like it, which is to love our neighbor as we love ourselves. If we will do that, we will serve our neighbors as we would hope that those neighbors would help and serve us. If we could bring ourselves to that wholehearted service of men, I am sure that we would be on the highway of the realization of that supreme peace. In this day when everybody is struggling with everybody to get gain, it is hard to find time to serve one another wholeheartedly. But, before we ever realize that peace, we will have this to do; we must eradicate from our hearts, from our feelings, and from our program, all selfishness. If we could do that now, we would be happier. If we could impress our neighbors with the fact that they should do it now, they would be happier. If we could impress the governments of the nations of the earth with the fact that they should be unselfish, there would be peace, not only a peace that the world could enjoy, but

an opportunity for man, himself, to realize in his heart that wonderful peace.

#### CONSCIENCE FREE OF OFFENSE

Today at the dinner table I asked my guests, "What is it that you worry over most, the offenses of other people made toward you, or the things you do to other people which are offensive?" I have come to believe that you will never have that peace so long as you are constantly doing things to other people that you know you should not do. If we ever get to a state where our minds are free of offense toward other people, then I believe that peace will begin to creep into our hearts and that we will love them and love them so that we can bring them to our embrace and serve them. Until that time comes, perhaps, we will never know that peace. I believe that it is possible, in the midst of the turmoil of today, to get that peace, the peace of God. I believe that during the conflict that we recently terminated—and which some people fear is imminent again—there were many of our boys who went through the struggles of warfare with that peace in their hearts, a conscience free of offense to other people and knowing that if they could give their lives for us they were not fearful to meet their God and give account of their services. It might be possible for us to enjoy that same spirit in our business relationships with each other if no man should ever take advantage of another. It ought to be possible for us to enjoy that same feeling of peace in our social relationships with each other, that no man should ever say offensive things about another to hurt his feelings.

#### PEACE COMES FROM RIGHTEOUS LIVING

If you will permit a personal reference, I believe that I feel worse over the thoughtless things I do and say to other people than I do over the things they say and do to me, and I would like to enjoy the Spirit of God to such an extent that I never would say or do a thing that would be detrimental to another. Then, perhaps, I might enjoy that wonderful peace of Christ. He said in effect, "I leave it with you," and that implies that it is possible of attainment, but we must admit that the struggle of attainment is great, that none of us is perfect, that failure seems to be the lot of most of us in most things that we attempt to do to approach perfection. But we must strive for it, nevertheless. It was held out as a goal to us, and the nearer we approach perfection in that respect the greater will be our joy and our happiness.

I have been thinking of that lately a good deal, how can we approach the peace that Christ would leave with us? And I have come to the conclusion that if and when we enjoy it, it will be because we repent of our sins and purify our lives. There is no progress without repentance. We cannot enjoy the Spirit of God in sinful living. And inasmuch as I feel that that peace is the

most desirable thing in the world, then I feel that my duty and yours is to repent and purify our lives that we may have claim upon God, our Heavenly Father, for his Spirit. Once we get it, we will have that peace. And regardless of the uncertainties of our lives, we will not worry over them, but we will have the peace that comes from the realization that we are the children of God and that if our lives are holy in his sight, our exaltation and election will be sure, and that eternity is so much more important than mortality. This life is not a goal, it is just a means of preparation for eternity, that we may go back, eventually, into the presence of our Heavenly Father and there enjoy whatever blessings he may have to bestow upon us. "My peace I leave with you." God bless you. Amen.

The Tabernacle Choir and the congregation sang the hymn, "O Say, What is Truth," by Jaques.

## BISHOP LEGRAND RICHARDS

### *Presiding Bishop of the Church*

My brothers and sisters, I appreciate the privilege of worshiping with you in this conference. It is a marvelous thing to be associated together in the work that is so dear to the hearts of all of us.

### TESTIMONY OF THE SPIRIT

Last Sunday night, as I returned from attending conference in the northern part of Idaho, I listened to President Clark over the radio deliver such a beautiful sermon on Easter and conclude by bearing his testimony of the divinity of the Christ and his resurrection, which testimony, he indicated, was given to him by the Spirit. I wondered if, in the Church as a whole, we realize the value of the testimony of the Spirit. It was Moroni who said that by the Holy Ghost we might know the truth of all things. In our Church we are rich with knowledge and testimony through the Holy Ghost.

Jesus said to his disciples:

... It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. (John 16:7.)

And he said:

... I will pray the Father, and he shall give you another comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him; for he dwelleth with you, and shall be in you. (John 14:16-17.)

Then we are told that he shall teach us all things, and by the Holy Ghost we might know the truth of all things.

Nine years after my grandfather, Franklin D. Richards, had been baptized a member of the Church, during which time he had filled five missions in the United States, had come up through the grades of the priesthood to the office of high priest and was then serving as a member of the presidency of the European Mission, he records in his journal the following: "Most of all things, this day, I desire the Holy Spirit, which giveth life, yea life, more abundantly to both body and spirit." This is the power by which this kingdom grows.

You will remember how Peter denied the Christ thrice before he received the Holy Ghost, but after he received the Holy Ghost, when he was commanded that he should no more preach Christ, and him crucified, in the streets of Jerusalem, Peter replied, "Whom shall men obey? God or man?" And he considered himself not worthy to be crucified as was his Lord. This is the testimony of the Spirit and the power by which this kingdom is growing in the earth.

#### DEVELOPMENT OF GIFT OF THE SPIRIT

You will recall the admonition of the Apostle Paul to his brother, Timothy, when he put him in remembrance that he should stir up the gift of God which he had received by the laying on of his, Paul's, hands. Was this idle talk, or do we receive the Spirit of God by the laying on of hands of his servants? If so, should we not all seek to stir up the gift of the Spirit that he might guide and direct us?

I cannot conceive that any Latter-day Saint can be without a testimony of the divinity of this work if he will but consider what has been accomplished in the Church because of the gift of the Spirit of God which is in it.

It is said that during the twenties, when the elders were being persecuted in Great Britain, the government sent an officer here to investigate the "Mormon problem" and see what it was that made them so determined to carry their message to other nations. When he returned his report was that the "black secret" of Mormonism was the individual testimony of its members. And surely, brothers and sisters, this is the "black secret" of Mormonism. You can travel throughout the wards and stakes of Zion and the missions of the Church or go where you will, and wherever you find Latter-day Saints who have received the gift of the Spirit by the laying on of hands, this spirit is evidenced through their activities in the Church. A power is there that cannot be found anywhere else in all the world.

#### LETTER FROM CONVERT

We received a letter at the Presiding Bishop's office a few days ago from a young convert to the Church through meeting our boys in the armed forces. He sent in a substantial amount of

tithing. Then he bore his testimony in his letter, and I would like to read a portion of that testimony to you today. He wrote:

Before closing I would like to mention that I have gained a very strong testimony of very many great, wonderful, and glorious things, since being baptized. I could not make this letter long enough to bear my testimony, but I would like to say that I *know*, with a sincerity, that I have God's blessing upon enclosing this money. It is a glorious inspiration when you see the road of life, the direction of God's path, and the beam of his eternal goodness. These things I have; these things I shall never forsake. With these, I have eternal happiness. Although this money which I am sending is termed in the thought of "coins," I know, we know, that actually it is a symbolic but compact measurement of one-tenth of what the Lord has given and provided me as a blessing in life. Although this measurement is earthly, it has a spiritual meaning, the same as all of God's ordinances. This ordinance I feel pleased, humble, and privileged to offer and perform.

The Lord said that he had never given a temporal commandment unto his children, that all of his commandments are spiritual, and this new convert to the Church feels the power and the spirit of it; and I thought of this when my father, President George F. Richards, was talking on the law of tithing this morning.

#### THE LAW OF TITHING

I read in the last "Kiplinger Letter" that contributions to the churches were falling off because of financial conditions in the nations. But, as the Presiding Bishop of the Church, I can say to you that the contributions in this Church are not falling off. They are increasing because there is spiritual power and meaning in the Church.

I remember while in the mission field, Sister Richards and I were invited by a member of another church to attend a lecture by an itinerant preacher who was going through the land explaining to the churches how they could get out of debt. His program was that they should turn to the Lord's way of paying their tithes and their offerings, and if they would just do it for ten months, their churches could all get out of debt. After the meeting I had the privilege of being introduced to him, and I told him I would like to bear testimony that he was getting near the truth, that we had been preaching the law all our lives. Then I added, "But what I cannot understand, Reverend, is that if tithing is the Lord's law of blessing his people, why you do not ask them to pay their tithing all their lives, so that they can have the blessing of the Lord, instead of for only ten months." He replied, "Mr. Richards, we cannot go quite that far, yet." Now this is the difference between a man-made system and one where the Lord puts into it the breath of life, the Spirit of God, the Spirit by which we know the truth of all things. We do not send out any collectors in this Church for tithing. We do for fast offerings and for donations to build meetinghouses, as you know; but if you could be in our office, you would see the number of men who come in years after their tithing is due to make settlement,

because the Lord continues to speak to their souls through the power of the spirit of the Lord until they cannot find peace. We have gone back—not ten years—but twenty and more years to give credit to the brethren on their tithing record. The spirit of the Lord is a better collector than anyone in the world. We have ministers come in our office to inquire how we run the tithing system in our Church, and when we tell them that all the wards and branches send in all the money they receive to us, and we send back what their allowance is, they shake their heads and say, "They wouldn't do that in our church. The local organizations would take out what they need, first; and if there were any left they might send it to headquarters."

### THE POWER OF A TESTIMONY

Well, that same spirit carries through in all the activities of the Church. The testimony of the Spirit of God is the most marvelous thing I know of in this world, and I would rather see that testimony planted in the hearts of my children than anything I know of today.

Brother Ballard used to tell about the colonizer in the northwest who had learned what a marvelous work we had done in colonizing, and came down here to write a treatise on it, to see if he could make it work. After trying it he said, "Mr. Ballard, you tell us what is wrong with it. You read it over. I have tried it, but it just will not work for me." Brother Ballard read it and said, "You have here a perfect corpse. If someone would just breathe into it the breath of life, it would work." Now you know what the breath of life is.

We were in the temple on Wednesday for seven hours and twenty minutes with the mission presidents. One of them told of his father in Canada who was sent up there to colonize when he was a mere lad, by the President of the Church. He has wanted to return for years, and his son asked him why he did not come back. He said, "I cannot return until the President of the Church gives me my release." And I have met many others all up and down these valleys who have had similar experiences. When they came here in the early days, they would have gladly remained in Salt Lake with the body of the Church and the brothers and sisters they had known, save for one thing and that is the testimony of the Spirit of God. When they were called by his servants to settle other localities, they were true to their call. This is the spirit by which the Church has accomplished so much.

### FAITH OF MISSIONARIES

While I was in Idaho recently, a stake president told me of a trip he and his wife had just made to Texas. They wrote their missionary boy that they would pick him up—of course, they would make arrangements with the mission president—and take him up to Chicago on a trip with them. But when they got there, the boy said, "No, Father, I could not be a quitter. I could not leave my mission. I cannot



go on the trip with you. You and Mother go on and have a good time and leave me here in my missionary work."

Some of you have heard Bishop Isaacson tell a similar story about his boy. When he went east to make arrangements with his company so he could come into the Presiding Bishopric, he wrote his boy in Boston that he and the boy's mother were coming up to visit him, and the boy wrote back and said, "Well, Father, I would surely like to see you and Mother, but just remember I will not have much time to spend with you. I cannot spare it from my missionary work."

President Smith, this morning, referred to the seventy odd thousand missionaries who have gone out for this Church. I dare say that out of that seventy thousand you could not have found a half dozen who would have deserted their missionary call for all the money in this world or for any position that might have been offered to them. Is there any power in the world that can plant such feelings in the hearts of the children of men? Do you think Joseph Smith could have done it, that Brigham Young could have done it, that President Smith could do it? No, that is the power of the testimony of the Holy Ghost.

Some of my Dutch friends, a man and his wife, came into the office the other day, and they said, "Brother Richards, we have filled one mission together, but we would surely like to go on another." Then he said, "If we sell our home and our automobile, we can finance ourselves." Is there any other cause in this world for which men would ask for the privilege of selling all they have—even to their homes—other than that they might bear witness to the truth of this great Latter-day work? Much more could be said about sacrifices for missionary work.

#### LOYALTY TO CHURCH LEADERS

Some of you will remember hearing President Anthony W. Ivins in a priesthood meeting here in this Tabernacle, tell how many times he had sold all he had that he might answer the call of his Church, and move on, even down into the colonies of Mexico, that great leader who could have been such a political leader here. Why did he go? Would he have chosen or elected to go of himself? No, he went because of a testimony of the Spirit of God that burned in his soul, and that is the power by which the kingdom is growing.

You have heard President Grant tell how he was offered a salary of forty thousand dollars to affiliate himself with an insurance company in the East, when he was but a young man. But he was called of God to be an apostle of the Lord Jesus Christ, and he could not accept the insurance company's offer. I want to tell you that some of our leaders today have given up positions that were worth just about ten times as much as the allowance they are getting from the Church to live on. They did not ask for the privilege to serve thus, and they did not ask what they were going to receive. They were called by the voice of the Lord's anointed and that is all that mattered, because in their soul was a testimony of the Spirit of God.

May God help us so to live and labor and teach that this testimony may ever live in the hearts of our boys and our girls, the youth of Zion, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

### ELDER BRUCE R. McCONKIE

*Of the First Council of the Seventy*

This is a glorious privilege—to speak in a session of the general conference of the Church. I am grateful for it.

I know that the work you and I are engaged in is true. Bishop Richards has spoken of getting a testimony of this work by revelation from the Holy Ghost. I, for one, as an elder in this kingdom, know that the work is true. I know just as well as I know anything in this world, that Jesus Christ is the Son of the Living God; that Joseph Smith, a choice seer, was the instrument in his hands in our day, of giving us the laws and ordinances of salvation; and that the keys of salvation have remained with the Church from the days of Joseph Smith to the present moment.

### SALVATION FOR THE DEAD

One of the doctrines of this kingdom, in which there is great comfort for the Saints, is that of salvation for the dead. We know that in the mercy of God our worthy ancestors may become joint heirs with us of the riches of eternity—and this because our God is no respecter of persons. Joseph Smith said that the greatest responsibility in this world that God has laid upon us—speaking to the Latter-day Saints of their individual responsibility—to seek after our dead. We know that we, without them, cannot be made perfect; neither can they, without us.

But at the same time, in this glorious doctrine of salvation for the dead, there is a warning to the Latter-day Saints. This warning arises because the doctrine is limited to those who die without a knowledge of the gospel. It has no application to us. As far as I am concerned, as far as you are concerned, as far as all the people are concerned who have a knowledge of the gospel, now is the time and the day of our salvation.

No people in all the world have been blessed as we have been blessed. We have living oracles at the head; we have prophets and apostles to guide us, to give us the mind and will of the Lord. We have the opportunity to walk in the light of latter-day revelation. And, accordingly, we have the responsibility to accept that light and walk as God would have us walk if we would reap the glories and honors of eternity.

### PROPHET'S VISION OF CELESTIAL KINGDOM

Shortly before the dedication of the Kirtland Temple in 1836, there was a period when the Holy Ghost was poured out upon the

people in great abundance, particularly upon the leaders. On the twenty-first of January 1836, Joseph Smith and many of the leading brethren were assembled in the Kirtland Temple. In the Prophet's language, this took place:

The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell. I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. I saw Fathers Adam and Abraham and my father and mother, my brother, Alvin, that has long since slept, and marvelled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins. (D. H. C. 2:380.)

Alvin had died on November 19, 1824, five and one-half years before the Lord had organized, through the Prophet, the Church of Jesus Christ of Latter-day Saints. He had not been baptized. Baptism is the gate to the celestial kingdom of God. It is impossible to enter that kingdom unless one is born of water and of the spirit.

At the time this vision was given, the Prophet's father, among others, was with him in the Kirtland Temple. Thus it is a vision of what was to be in the future. Joseph continues to write:

Thus came the voice of the Lord unto me, saying—

All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts. (D.H.C. 2:380; *Teachings of the Prophet Joseph Smith*, 107.)

There is no promise—that I know anything about—that those who reject the gospel in this life will be heirs of the celestial kingdom in the world to come.

When the Prophet wrote his epistle on the subject of baptism for the dead, he said that it was

... for the salvation of the dead who should die without a knowledge of the gospel. (D. & C. 128:5.)

#### NOW IS THE DAY OF OUR SALVATION

To me, and to you, and to everyone who has a fair and a just and an equitable opportunity to accept the truth in this life, the law, in my judgment, is that given by Amulek. He said:

... now is the time and day of your salvation; and therefore, if ye will repent and harden not your hearts, ... immediately shall the great plan of redemption be brought about unto you.

For behold, this life is the time for men to prepare to meet God; yea, behold, the day of this life is the day for men to perform their labors.

... do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold,

if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. (Alma 34:31-33.)

The Prophet Mormon, speaking as he was moved upon by the Holy Ghost, pronounced this curse upon those who, having opportunity to accept the laws of salvation in this life, reject them:

... we be unto him that will not hearken unto the words of Jesus, and also to them whom he hath chosen and sent among them; for whoso receiveth not the words of Jesus and the words of those whom he hath sent receiveth not him; and therefore he will not receive them at the last day;

And it would be better for them if they had not been born. (III Nephi 28: 34-35.)

Jacob, the brother of Nephi, adds this testimony:

... wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state! (II Nephi 9:27.)

These revealed principles are but specific applications of the eternal law that:

... of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. (D. & C. 82: 3.)

When the Resurrected Lord appeared to the Nephites, he preached to them, in purity and in perfection, his everlasting gospel. He gave them, among other things, the Sermon on the Mount, substantially the same as he had given it to the Jews, as is recorded in the New Testament. But one of the additions he made was this:

... come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven. (III Nephi 12: 20.)

### THE HEIRS OF SALVATION

These revelations divide the heirs of salvation into two classes: first, those who have opportunity to accept and live the gospel in this life—this means all of the Latter-day Saints and all others who have a sufficient witness of Christ borne to them—all of them are under obligation to accept the truth here and now, to hearken to the counsels of the living oracles, and to live according to the best light and knowledge that God gives them. If they do this they work out their salvation.

The other class of people who will be heirs of the celestial kingdom are those who would have accepted the gospel with all their hearts, had they had opportunity to accept it here. For them, the ordinances of salvation will be performed and they will be heirs of the kingdom, and with the righteous and faithful of this life, will go into our Father's kingdom and have eternal rest.

We can get, here and now, in this life, that peace of Christ—the peace which passeth understanding of which President Ivins has

spoken—by obeying the laws and ordinances of the gospel. Then if we press forward and continue throughout life to keep the commandments, we can have that same peace and that same rest in eternity.

### THE TERRESTRIAL WORLD

Now the question naturally arises, in the light of these principles and doctrines, "What happens to those who have an opportunity to accept the truth in this life, but who fail or neglect to do it, and who hereafter accept it in the spirit world?" The Lord has given us answer by revelation. Speaking of the terrestrial world, he said: These are:

. . . they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh;

Who received not the testimony of Jesus in the flesh, but afterwards received it. (D. & C. 76:73-74.)

Well, to me and to you, and to those to whom our missionaries go, this is a great warning. It is a warning that now is the time for us to keep the commandments of God. I do not know any reason for believing that a man who has belonged to this Church, and has then rebelled against the truth, who has forsaken it and gone his own wilful way, will have another chance to be an heir to that kingdom. Christ's law, as it fell from his own lips, is that,

. . . No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. (Luke 9:62.)

I do not sit in judgment. Judgment is the Lord's and he will repay. But at the same time since these doctrines have come to us in such great plainness in this day, we are bound to know them, to live in accordance with them—and failing such, we will merit the penalty which a just God has decreed for our disobedience, for our sinning against the light.

### IMPORTANCE OF MORTALITY

We lived in the pre-existent world. We walked by sight. We gained knowledge and intelligence, and we obeyed in a greater or less degree. Then the Lord put us down here in mortality, drew a curtain over our remembrance of pre-existence, and ordained that while here we should be tried and tested, that we would undergo a final examination for all the life we had lived in that pre-mortal world. He ordained, at the same time, that this mortal probation would be an entrance examination into the kingdoms and glories and worlds that are prepared in eternity.

As far as you and I are concerned, at this time, this life is the most important part of all eternity. We have the light and knowledge and revelations of heaven. This life is the time for us to prepare to meet God, to keep the commandments of God, to hearken to the counsels of the living oracles and to press forward in righteousness.

The plan of salvation is to find the truth; and the Latter-day

Saints have found it. It is to accept the truth; and we have accepted it in the waters of baptism by covenant, a covenant that we will keep the commandments of God. The remaining step is to endure to the end, in righteousness and in faithfulness. Nephi said that repentance and baptism are the gate to salvation, and that having entered in by the gate, men are then in the straight and narrow path which leads to eternal life. We Latter-day Saints have entered in by the gate. We are now on the path. It remains for us to press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. It remains for us to press forward, feasting upon the words of Christ, and endure to the end, which if we do, we will gain eternal life.

### LOVE LIGHTENS OUR COURSE

I do not know that there is anyone among us, unless he has sinned away the opportunity of repentance, who is not capable of starting from this point and going forward in righteousness and truth and gaining the celestial kingdom of heaven. The gospel course is either hard or easy, depending upon whether we love the Lord. If we do not love the Lord it may seem hard and the course may seem rugged. If we love the Lord and desire to keep his commandments, then his yoke is easy, and his burden is light. We can have peace and joy and satisfaction and solace and rest here and now in this life. We can have the guidance of the Holy Ghost, we can make our calling and election sure for eternity on the one premise of keeping the commandments of God.

Now

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. (Ecc. 12:13.)

In the name of the Lord, Jesus Christ. Amen.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

Today as always, on these occasions, I seek interest in your silent prayers and for the sustaining power of my Heavenly Father.

### PIONEER HERITAGE

Several weeks ago there appeared in our local newspaper, an account of an interview with an elderly statesman who seems to wield great influence today in American politics. This elderly statesman, in explaining the reason for his determination and zeal told of an interview, or rather a statement his own father—now long since dead—had made to his four sons just before he died. This is what the father said:

America, with its government and constitution, is the greatest institution invented by the mind of man. If you let them touch a stick or stone of it, I will come back and haunt you.

As I thought of that statement, my mind went back to our ancestors who pioneered in this dispensation even a greater constitution than that of this American nation, even the constitution of the kingdom of God, which might be said to be another definition of the gospel of Jesus Christ.

During the centennial year, the year just passed, we were reminded in pageant, in sermon, and in song, of our pioneers who came here and settled in these western valleys. We were reminded of their virtues, their accomplishments, and of the underlying principles that made them willing to leave all that they possessed, and even willing to sacrifice their lives, if need be to uphold and to maintain. As I remembered that and thought of the statement of this aged American patriot, I wondered if we might not say:

The Lord help us to keep in memory our ancestors that we might be willing to uphold and sustain by our lives and all that we possess, that for which they gave so much.

### THE PRINCIPLE OF GATHERING

If we thought deeply about the events of the centennial year, perhaps we were stirred by the realization that we were but commemorating the operation of a principle that is as old as the human family, a principle which has been invoked by the command of the Lord in every gospel dispensation. I refer to the principle of gathering.

The first reference we have, in the revelations, to gatherings of the Lord's faithful people was that spoken of when Adam gathered together his seven righteous sons, from Seth to Methuselah and all of their posterity, in the valley of Adam-ondi-ahman, and there he gave them his last blessing and prepared them for the appearance of the Lord which they received at that time.

I have thought it more than mere coincidence that one of the first martyrs in this dispensation, David W. Patten, a member of the Twelve Apostles, lost his life near the valley of Adam-ondi-ahman, that same valley in which Adam had gathered his posterity, which the Lord had revealed to the Prophet Joseph Smith was near Wight's Ferry, at a place called Spring Hill, Daviess County, Missouri. To me it has also been significant that this martyrdom resulted directly from the obedience of the Latter-day Saints to the commands that had been given to them to gather in certain places as members of the newly restored Church.

It was the lament of the Master, just before his crucifixion:

O, Jerusalem. Jerusalem thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matt. 23: 37.)

Apparently the Master was referring to the repeated revelations he

had given to the prophets from Adam down to his time, in which he had told of not only the scattering of the children of Israel, but also of a subsequent gathering. To Jeremiah he had promised,

... I will take you one of a city, and two of a family, and I will bring you unto Zion:

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. (Jeremiah 3:14-15.)

To Ezekiel he said:

And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

And I will bring you into the wilderness of the people, and there will I plead with you face to face. (Ezek. 20: 34, 35.)

To the prophets Isaiah and Micah, he told of the time when,

... the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. (Isaiah 2:2; see also Micah 4:1.)

An apt description of those who would be gathered thus, by command of the Lord, is given in the parable of the Master, when he said that:

... the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind.

Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. (Matthew 13:47-48.)

#### THE GATHERING IN THIS DISPENSATION

The first command to gather, in this dispensation, was within six months after the Church was organized. The Prophet Joseph Smith, in announcing this revelation, made this significant declaration as recorded in the *History of the Church*:

... We soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. (D.H.C. 1:109.)

The meaning of that revelation and the purpose of it all was explained in these words:

and ye are called to bring to pass the gathering of mine elect; for mine elect hear my voice and harden not their hearts;

Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land, to prepare their hearts and to be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked.

For the hour is nigh and the day soon at hand when the earth is ripe; and all the proud and they that do wickedly shall be as stubble; and I will burn them up saith the Lord of Hosts, that wickedness shall not be upon the earth. (D. & C. 29:7-9.)

Three years later the Lord again spoke upon this subject:

... It is my will, that all they who call on my name, and wor-



ship me according to mine everlasting gospel, should gather together, and stand in holy places. (*Ibid.*, 101:22.)

Thus, the Lord has said plainly to his Saints that the gathering was to prepare their hearts "according to the everlasting gospel," and to be prepared in all things "by standing in holy places."

Six years after the Church was organized, the keys of gathering were committed to Joseph Smith and Oliver Cowdery in the Kirtland Temple. The record of that marvelous restoration is given in these words:

After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. (*Ibid.*, 110:11.)

The spirit of gathering has been with the Church from the days of that restoration. Those who are of the blood of Israel, have a righteous desire after they are baptized, to gather together with the body of the Saints at the designated place. This, we have come to recognize, is but the breath of God upon those who are converted turning them to the promises made to their fathers.

#### PLACES OF GATHERING

But the designation of gathering places is qualified in another revelation by the Lord to which I would desire to call your attention. After designating certain places in that day where the Saints were to gather, the Lord said this:

Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them. (*Ibid.*, 101:21.)

Thus, clearly, the Lord has placed the responsibility for directing the work of gathering in the hands of the leaders of the Church to whom he will reveal his will where and when such gatherings would take place in the future. It would be well—before the frightening events concerning the fulfillment of all God's promises and predictions are upon us, that the Saints in every land prepare themselves and look forward to the instruction that shall come to them from the First Presidency of this Church as to where they shall be gathered and not be disturbed in their feelings until such instruction is given to them as it is revealed by the Lord to the proper authority.

#### REFUGE FROM THE STORM

Again, in 1838, the Lord gave a further reason for the gathering:

Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

And that the gathering together upon the land of Zion, and upon her stakes, may be for defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth. (*Ibid.*, 115:5-6.)

Why was this to be called a "place of refuge" and a "place of safety"?  
Said the Lord in another revelation,

... the glory of the Lord shall be there, and the terror of the Lord also shall be there, inasmuch that the wicked will not come unto it, and it shall be called Zion. (Ibid., 45:67.)

The time when these things shall be would be as the Lord said when:

... the wicked shall slay the wicked, and fear shall come upon every man;

And the saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire. (Ibid., 63:33-34.)

Another and further reason for the gathering is given us with this revelation:

Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion;

And that every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight that desolation shall come upon the wicked. (Ibid., 63: 36-37.)

As we sit here today, we should be mindful of the fact that we are those of whom these revelations have spoken. We are those who have been gathered from out of spiritual Babylon, or perhaps we represent the second or third or even the fourth or fifth generation of those who heeded the call and felt the spirit of gathering. Just as was the case in the days of the Prophet Joseph Smith, so in our day the leaders of the Church have told us that "Satan has been lying in wait to deceive, and seeking whom he might devour."

#### WARNING OF DANGERS

As I have thought about these things, I have been sobered by the realization that during my lifetime three presidents of this Church have spoken upon those dangers which are within the Church which are seeking to destroy us and to defeat the purpose of our gathering.

It was President Joseph F. Smith who said:

There are at least three dangers that threaten the Church within, and the authorities need to awaken to the fact that the people should be warned unceasingly against them. As I see these, they are flattery of prominent men in the world, false educational ideas, and sexual impurity.

But the third subject mentioned, personal purity, is perhaps of greater importance than either of the other two. We believe in one standard of morality for men and women. If purity of life is neglected, all other dangers set in upon us like the rivers of waters when the flood gates are opened. (*Gospel Doctrine*, 1939 ed. 312-313.)

It was President Grant during his declining years, who repeatedly—in all our conferences and in all his addresses—urged upon the Latter-day Saints to keep God's commandments, time and again impressing upon us that there was no greater mission for him to perform,

as the President of the Church, than to so warn the Latter-day Saints. By divine inspiration, he directed a movement to build brotherhood in this day, designed to foster the greatest security possible in this material world. Much has been done to bring about the full purposes of the Church welfare program, before it is too late, in order to provide that "defense" and that

... refuge from the storm, and from wrath when it will be poured out without mixture upon the whole earth. (D. & C. 115:6.)

President George Albert Smith, who presides over us today, has repeatedly counseled the Authorities of the Church and in his public addresses has spoken of the dangers that are confronting the homes of our people today—the carelessness of marriage out of the Church and out of the temple, the lack of the sanctity of marriage, and a lack of an understanding of the sanctity of the marriage covenant; the increase of divorce among us, the failure to hold sacred the covenants we have made in the House of the Lord. Well might we remember the warning of the Lord to John, the Revelator, when he said:

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. (Rev. 16:15.)

As I think of the counsel of these, our leaders, that has been given us from time to time, I have been reminded of a story told of a president of one of our great universities in Nova Scotia who called his representatives to him and sent them out to teach a great principle to the humble fishermen of that land. His parting counsel to them was:

"If you want to educate a man, you have to let him see a ghost."

### DEFENSE AGAINST EVILS

May the Latter-day Saints be haunted, if it need be, by the memory of those who pioneered the work of gathering in this dispensation, and be haunted by the memory of the teachings and work of Adam and Moses; of Joseph Smith and Brigham Young and others of the prophets and the purposes for which the gospel has been restored, which the Lord told us in his preface to the revelations was because he knew the calamities which were about to come forth upon the children of men.

May we, as a people, see the "ghost" of our possibilities and that which we might be able to accomplish by our own strength and ability to stir us up to deeds of righteousness and to build a greater brotherhood to provide that defense against the evils which threaten to destroy our homes today.

May we do all this in preparation for the coming of the Son of Man which, I pray God, may not be long delayed. God speed us in that preparation while it is yet day and increase within us the testimony of the divinity of the work in which we are engaged. And as we may live in the day when the terrors and trials and struggles, all foretold by the prophets, come to pass when "fear shall be upon

every man" and when it shall seem that there is no place safe upon the earth, may the Latter-day Saints who are living the commandments of God be comforted again by those words with which the Master has comforted those who have lived before us in similar times. "Be humble, and the Lord will take you by the hand, as it were, and give you answer to your prayers." "Be still, and know that I am God." For I bear you solemn witness that I know these things told by the prophets are true. I know that those who have counseled us in our day of the dangers that are before us have spoken as the prophets of the Living God and I bear you this testimony humbly, in the name of the Lord, Jesus Christ. Amen.

### ELDER THOMAS C. ROMNEY

#### Former President of the Central States Mission

I have occasion, my brothers and sisters, to be thankful for the radio, and I should make an acknowledgment at the beginning of my talk. I felt somewhat indisposed this morning, and knowing that the building here would be very crowded I felt that I would do well to remain home and listen to the addresses and singing over the radio. While sitting there I heard President Smith call the names of one or two of the mission presidents who had presided, asking them to come to the stand. I thought it was about time I was getting up to the Tabernacle. I appreciate very much the opportunity I had of laboring in the mission field and particularly in the Central States Mission, one of the most historic spots in the world to Latter-day Saints. I had filled a mission in the Southern states for three years and enjoyed my labors there immensely, and had filled another short-term mission. I want to say this last experience was one of the sweetest in my life, notwithstanding there came a sorrow into my life such as I have never before experienced. I would like to pay tribute to my beloved companion who died in the service of her fellow men, and I want to thank these kind brethren who did so much to comfort me in the hour of affliction. Sister Romney was loved by everybody in the mission for her sweetness of character, her humility and her fine administrative ability. She was brought here for burial, and at the depot we were met by President Smith and a number of the Twelve and other leading brethren. We were fortunate to have President Smith, President McKay, Apostle Widtsoe, and other prominent men speak at the funeral service.

My brethren and sisters, I want to say a few words about this mission, the spirit that prevails throughout the Central States, and compare that spirit, the changed conditions there, with what obtained when our people first went there in the early history of the Church. You all know, I am sure, that the Central States Mission comprises the four central states of the Union, Missouri, Arkansas, Oklahoma, and Kansas. Soon after the Church was organized, just a few months, four brethren were called by the prophet, by the spirit of revelation,

to go down on the borders of the Lamanites and preach to them the gospel. You will recall that Parley P. Pratt, and Oliver Cowdery were two of these men who were thus chosen. On their journey up to Ohio they were successful in baptizing several hundred into the Church, which resulted in the removal of the Church from Fayette, Seneca County, N. Y. to Kirtland, Ohio. These brethren endured a great many hardships on their journey of one thousand miles from Ohio to Independence. They tell us that they waded through snow at times waist deep. Now Independence at that time was on the western frontiers of America. It was a great outpost. Caravans that made their way down to the Southwest and also the Pacific coast were outfitted there. Independence at that time was only three years old, being established in 1827. These brethren were not successful among the Indians because of prejudice against them which was engendered in the hearts of these red men by the Indian agents, but their mission there resulted in a revelation coming to the Prophet in which he was told that Independence should become the center of Zion. It wasn't long until he and a number of other brethren came down to Independence, and they were followed by a great many of the Latter-day Saints who engaged in building up and beautifying that place. They established a paper there, *The Evening and the Morning Star*, and Gilbert and Whitney established a mercantile establishment there. But the enemy came up against them, and our people to the number of twelve hundred who had gathered in Jackson County were driven from their homes in the dead of winter. Along the Blue River we are told that something like a hundred twenty-five houses were burned by the mob. In one settlement there, where there were about a hundred ninety odd people, composed almost altogether of women and children, these Latter-day Saints were driven down toward the Missouri River and one writer, not a member of the Church, declared you could trace them by the blood that flowed from their feet. I would like to read to you a statement made by Parley P. Pratt with reference to this expulsion:

"The shore of the Missouri began to be lined on both sides of the ferry with men, women and children, goods, wagons, boxes, provisions, etc. while the ferry was constantly employed. When night again closed upon us the cottonwood bottom had much the appearance of a camp meeting. Hundreds of people were seen in every direction, some in tents and some in the open air around their fires while the rain descended in torrents. Husbands were inquiring for their wives, wives for their husbands, parents for children, and children for parents. Some had the good fortune to escape with their families, household goods and some provisions while others knew not the fate of their friends and had lost all their goods. The scene was indescribable and I am sure, would have melted the hearts of any people on the earth except their blind oppressors and a blind and ignorant community. People were expelled in a body from Jackson County, Missouri, into Clay County to the north and into other countries farther north, to the northeast. You remember that our people built up an-

other city to take the place of Independence as their headquarters, known as Far West. There another temple site was dedicated to the building of a house of the Lord. These Latter-day Saints were not long to enjoy the comforts they had gathered around them at Far West, but under the cruel edict of Governor Boggs, they were driven out of the country. You will remember the Prophet Joseph Smith and a number of the brethren were incarcerated in Richmond Jail. You remember the event when the drunken guards were boasting of the indignities they had heaped upon the Latter-day Saints and were saying what they were going to do with them in the future. You remember the Prophet Joseph Smith, with chains still clinging to him, arose and rebuked them in the name of the Lord and they quailed at his feet. He and his brethren, a number of them, were taken to Liberty Jail and there they were treated very inhumanly. You remember upon two or three different occasions they were fed poison, and on another occasion they were offered human flesh to eat and in agony the Prophet Joseph Smith cried out thus: 'Oh God, where art thou, and where is the pavilion that covereth thy hiding place? How long shall thy hand be stayed and thine eye, yea thy pure eye behold from the eternal heavens the wrongs of thy people and of thy servants and thine ear be penetrated with their cries. Yes, yea, oh Lord, how long shall they suffer these wrongs and unlawful oppressions before thine heart shall be softened toward them and thy bowels be moved with compassion toward them. Oh, Lord, God Almighty, Maker of heaven, earth and seas and of all things that in them are, and who controllest and subjectest the devil and the dark dominion of Sheol! Stretch forth thy hand, let thine eyes pierce, let thy pavilion be taken up, let thy hiding place be no longer covered. Let thine ear be inclined, let thine heart be softened and thy bowels move with compassion toward us. Let thine anger be kindled against our enemies and in the fury of thine heart with thy sword avenge us of our wrongs. Remember thy suffering saints, oh our God and thy servants will rejoice in thy name forever.' Then the voice of the Lord came to him thus: 'My son, peace be unto thy soul. Thine adversity and thine affliction shall be but a small moment. Then if thou endureth well God shall exalt thee on high. Thou shalt triumph over all thy foes. Thy friends do stand by thee and they shall hail thee again with warm hearts and friendly hand.'"

My brethren and sisters there is a great change among the people of Missouri and the other states in the central part of the United States. I want to say that there is no mission in the world, in my opinion, where the president of the mission is given greater consideration than in the City of Independence. My predecessor, Brother John F. Bowman, was honored by presiding over the Chamber of Commerce for two sessions. These presidents, for a number of years, have been members not only of the Chamber of Commerce, but of the Kiwanis Club, the outstanding organization of that kind in the city as well as belonging to the Ministerial Association.

I want to say to you that the people generally are very kind to the missionaries, and I want to say this that it is necessary that we make friendships among the people. I don't care what denomination they belong to or whether they belong to any denomination at all, we must be tolerant. We must make friends of them before we can convert them to the gospel of Jesus Christ of Latter-day Saints. So I rejoice that these people are looking favorably upon us. I had the opportunity while there of delivering the baccalaureate address at one of the great universities in Missouri. Again we had the opportunity of going to Lamoni which was the headquarters of the Reorganized Church before they came to Independence. Israel Smith, the President of the Church was kind enough to furnish us with a conveyance there and back. It was a brotherhood affair. We felt honored that I had been called upon to deliver the talk upon that occasion. The one who introduced us said, "This is the first time in the history of our church that we have ever conferred an honor like this upon an elder from Utah."

My brothers and sisters, I love all mankind. I think there is no person in all the world whom I cannot love and extend the hand of fellowship, especially those who are striving to serve the Lord. In closing I want to bear my testimony to you that I know that this is the work of the Lord. These brethren who have succeeded Joseph Smith are indeed prophets of God as they have presided over this Church. I love this man who presides at the present time with all my heart, and I say God bless him and all of these fine brethren who are associated with them in presiding over the affairs of this great latter-day work.

God help us to be faithful and true to the covenants which we have made with him that our testimonies may grow daily, I pray in the name of Jesus Christ. Amen.

**President George Albert Smith:**

We have a message of greeting from Cornelius Zappey, President of the Netherlands Mission, in which he sends the good will and the greetings of that particular mission.

Again I call attention to these beautiful calla lilies that were sent by the Berkeley Stake in California, which have been such an ornament in our meeting today.

I am sure you all feel as I do to bless these people—the Tabernacle Choir and the organist—that have furnished such delightful music for us during this conference today.

The "Hallelujah Chorus," from the "Mount of Olives," by Beethoven, will be sung by the Tabernacle Choir. The closing prayer will be offered by President Orval T. Mortensen of the North Rexburg Stake.

We shall stand adjourned at the conclusion of this meeting until tomorrow at ten o'clock, and the proceedings of the session tomorrow will be broadcast over the same radio stations that have been announced here for today. Tomorrow morning the audience should be

in their places not later than ten minutes before the hour for opening the meeting, which is ten o'clock.

Any important messages that might have been delivered here will be broadcast at the conclusion of this meeting over the loud speaking system on the grounds, so if you hear the broadcast out there, listen to see if there are any messages you are interested in.

I am sure we have all been fed the bread of life, and I for one desire to express my gratitude to God for the opportunity I have had of being here today with these great audiences and rejoicing under the inspiration of the Almighty.

The Choir sang: "Hallelujah Chorus," from the "Mount of Olives."

Elder Orval T. Mortensen, President of the North Rexburg Stake, offered the closing prayer.

Conference adjourned until Monday morning, April 5, at 10:00.

## SECOND DAY

### MORNING MEETING

The third session of the Conference convened Monday morning, April 5, at 10:00.

Again the building was crowded, and, in addition, many met together in the Assembly Hall and enjoyed the services by means of amplifying and television equipment.

**President George Albert Smith:**

We have pleasure this beautiful morning in greeting you, and we hope that you are all comfortable. The Lord blessed us wonderfully yesterday. We had a good day, good weather, and now the sun is shining outside, and I hope it will shine in our hearts. It is a joy to be here in this tabernacle this morning. I want to take this occasion to thank all of you who were so considerate and kind to me yesterday. I appreciate the many kind expressions and all your remembrances. They will never be forgotten.

This morning President J. Reuben Clark, Jr. will conduct our services, so we will now turn the meeting over to him.

**President J. Reuben Clark, Jr.:**

This is the third session of the 118th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are on the stand this morning all of the General Authorities of the Church except Elder Stephen L. Richards, who is touring the South American missions, Elder Matthew Cowley, who is pre-



siding over the Pacific missions, Elder Thomas E. McKay, who is convalescing from a minor operation, and Elder Alma Sonne, who is in Europe in charge of the European Mission.

This service will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

Any important messages and calls that come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir music for this session will be rendered by the Brigham Young University Mixed Chorus, Elder Franklin Madsen, conducting and Elder Frank W. Asper at the organ.

Station KSL has set up for us a television installation which will enable those sitting in the Assembly Hall to see as well as hear the speakers, and the choirs that sing for us. The television pictures will not be all that we hope they will become some day, but they will be sufficiently good to be a great help to those who are seated in the Assembly Hall.

For the beautiful calla lilies that you see here on the stand we are indebted to the good people of the Berkeley Stake in California, who have sent them to us with their compliments. These flowers add much to our pleasure and comfort on this occasion.

We will begin this morning service by the mixed chorus singing: "Glory to God in the Highest," by Pergolesi.

The opening prayer will be offered by President Henry R. Cooper of the Logan Stake.

Singing by the Choir: "Glory to God in the Highest."

Elder Henry R. Cooper, President of the Logan Stake, offered the opening prayer.

The Brigham Young University Mixed Chorus sang: "Open Our Eyes," by Macfarlane, solo by Elder Moyle Brown.

## PRESIDENT DAVID O McKAY

### *Second Counselor in the First Presidency*

This group of choice young men and women from Brigham Young University is an inspiration even aside from the glorious singing. Just to look at them and realize what they represent, I am sure, fills each heart with thanksgiving. They are here to render service today, and we appreciate their presence. I was just thinking as I listened to these inspiring opening songs that every one of these young men and young women has been taught by a mother and a father to be true to the gospel of Jesus Christ, has been taught that to keep himself or herself

Monday, April 5

Second Day

unspotted from the world will bring the greatest joy and happiness in this life and in the world to come. I am thankful for an institution in the Church which associates with all the sciences and all the learning given in the institutions of the state the teachings of the principles of the gospel of Jesus Christ. I know they are true, and so may these young people, and I pray that they will always hold to that truth.

Some of their mothers are worried. Some of you mothers have called by telephone; some of you have called in person and expressed deep concern over the conditions in the world. Your pleas and questions have prompted what I desire to say this morning. I wish all the world could partake of this peaceful spirit, and the hope and inspiration that we received in the sessions of the conference that were held yesterday, and the encouragement from the excellent messages given, and I pray that I may say a word or two that will put you at peace and increase that spirit of contentment.

### A GUIDE TO PEACE

Jesus said on one occasion to his disciples who were somewhat worried and anxious because Jesus had told them he was going to leave them,

Let not your heart be troubled: ye believe in God, believe also in me. (John 14:1.)

In that one sentence, Jesus gives both a comforting admonition and a guide to contentment and peace.

We are living in a troublous age. Many people in the Church, as millions in the world, are stirred with anxiety; hearts are heavy with feelings of foreboding. For the third time in half a century lowering war clouds threaten world peace. O foolish man! Will he never profit by the experiences of the past! The responsibility of choice always rests upon each normal individual. Never was that responsibility greater than today. A former member of the Deseret Sunday School Union Board (author of an excellent little work, *Out of the Ashes*) expresses the thought succinctly thus:

What the people now think and do, or what they fail to think, or what they fail to do means which way to this generation, and means what chance to the generation next to come.

### THE NEED FOR REPENTANCE

A leading businessman, Mr. W. T. Holliday, president of the Standard Oil Company of Ohio, in an article captioned, "Our Final Choice," declares that

... whenever a civilization is faced with a new and fundamental challenge, there is only one thing that can save it from decline and fall—its men and women must change their habits of thought to meet the challenge. Either they meet their new world with new thinking, or they go under.

Though with a different ideal in mind, that is the advice which Peter gave the multitude on the day of Pentecost, when in perplexity they cried: "Men and brethren, what shall we do?" His answer was:

... Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:37-39.)

To repent is to change one's mind or one's heart with regard to past or intended action, conduct, etc., on account of regret or dissatisfaction.

Individuals, groups, and nations viewing with alarm the many critical national, industrial, and moral problems are hoping that "some means will be found to turn our misdirected powers into new channels, leading to the establishment of new and prosperous conditions."

### SPIRITUAL READINESS

Radio and press commentators, contributors to magazines, editorial writers and statesmen suggest various plans and policies as solutions of our difficulties and perplexities. One of the best is a plan for a world federation, supported by a sufficiently strong armament to enforce its laws and statutes.

One great objection to its adoption, however, is that "human nature is not spiritually ready" for such a federation.

It is of this "spiritual readiness" I wish to speak.

It is the duty of the members of the Church to hold aloft true spiritual standards. Then we shall be better prepared for any eventuality brought about by pagan aggression. These principles have been proclaimed in all ages. They are simple, easily understood, but all too generally ignored.

### WARNING OF MOSES TO ISRAEL

Approximately thirty-five centuries ago Moses, "the human transmitter of the greatest human conduct code of all time," warned the people of Israel as follows:

Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.

For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;

A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey;

A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee.

Beware that thou forget not the Lord thy God, in not keeping his com-

mandments, and his judgments, and his statutes, which I command thee this day:

Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein:

And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

Then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth. . . .

And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth.

But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant. . . .

And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. (Deut. 8:6-14, 17-19.)

All that Moses wrote in praise of the richness and productivity of the Promised Land, and more than he wrote can be applied to this great land of America—a land of corn, wheat, barley, and all other kinds of grain—a land of milk and honey—a land where we eat bread without scarceness—a land whose stones are gold, silver, and iron, and out of whose hills we dig brass—a land aptly called the “granary of the world.”

His words of admonition are equally applicable—

When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. (*Ibid.*, 8:10.)

That was the message to ancient Israel.

### “LET NOT YOUR HEART BE TROUBLED”

Fifteen hundred years later a little group of men faced a future that was just as threatening and foreboding to them as that which the world faces today. The men in that group were Simon Peter, Thomas, Nathanael of Cana in Galilee, James and John, sons of Zebedee, and two others of his disciples. A short time before that gloomy period Jesus had said to them:

Let not your heart be troubled: ye believe in God, believe also in me. (John 14:1.)

He promised them the Comforter who would testify of the Christ, who would bring all things to their remembrance, who would show them things to come.

Notwithstanding all those promises and divine exhortations, the disciples, following the crucifixion of their Lord, were depressed in their feelings. Their hopes were shattered. Their future, so far as Christ's triumph on earth was concerned, seemed all but blighted. They had been called and set apart to be “fishers” of men, and to Peter had been given the keys of the kingdom. Notwithstanding all this, in that hour of despondency, Peter turned to his old vocation, and said: “I go a fishing,” and the others replied, “We go also with thee.” (See John 21:3, 15-18.)

## CHARGE GIVEN TO APOSTLES OF CHRIST

They were in that state of mind when the Resurrected Christ said to the discouraged leader of the Twelve: "Simon, son of Jonas, lovest thou me more than these?" Peter answered, "Yea, Lord; thou knowest that I love thee." Said the Lord, "Feed my sheep." I have my own interpretation of what "these" means. Keep in mind, will you please, that it was his vocation—what he would get. He had there before him the products of his morning's fishing, for he had fished all night and had caught nothing. "Simon, son of Jonas, lovest thou me more than these?" "Yea, Lord, thou knowest, I love thee." "Feed my sheep."

On that occasion Peter became conscious of his responsibility not only as a fisher of men, but also as a shepherd of the flock. It was then that he sensed finally and completely the full meaning of the divine injunction, "Follow thou me."

With that never-failing light, those twelve humble men succeeded in changing the course of human relations. Writes Beverley Nichols:

Twelve simple men with only the wind to bear them over the seas, with only a few pence in their pockets, and a shining faith in their hearts. They fell far short of their ideal; their words were twisted and mocked; and false temples were built over their bones, in praise of a Christ they would have rejected. And yet, by the light of their inspiration, many of the world's loveliest things were created, and many of the world's finest minds inspired.

If twelve men did that nineteen hundred years ago, what might not twelve men do today? For God has now given us the power of whispering across space, of transmitting our thoughts from one end of the earth to another. What shall we whisper—what shall we think? That is the question.

## ETERNAL PRINCIPLES THAT WILL BRING PEACE

The world wants peace, the winning of which seems to be more difficult than the winning of the war.

No peace, even though temporarily obtained, will be permanent unless it is built upon the solid foundation of eternal principles enunciated in the two incidents I have mentioned.

The first of these the Lord gave to Moses on Mount Sinai—"Thou shalt worship the Lord thy God." Consider what that means. When we sincerely accept God as our Father and make him the center of our being, we become conscious of a new aim in life. No longer is the chief end of daily life merely to nourish and to pamper the body as all animals do. Spiritual attainment, not physical indulgence, becomes the chief goal. God is not viewed from the standpoint of what we may get from him, but what we may give to him. Only in the complete surrender of our inner life may we rise above the selfish, sordid pull of nature. Divine and eternal as an element in the acquisition of peace is Christ's admonition,

... seek ye first the kingdom of God and his righteousness.

Of equal importance is the acceptance of the Son of God as the Savior of mankind.

When Jesus was talking to his disciples, just immediately preceding his betrayal, explaining to them that he would have to leave them, he said: "Ye believe in God, believe also in me." He desired them to understand, as he wants the whole world to know, that only through him can man find the life abundant. Those were not mere words of defiance which Peter uttered as he and John stood prisoners before the high priests. He proclaimed an eternal truth when he said:

... for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

That truth is reiterated in the Doctrine and Covenants—

... all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. (D. & C. 20:29.)

I like to associate with that word "saved" the power that man gets in this life to rise above his animal instincts and passions, power to overcome or resist social evils that blight men's and women's souls and shut them out not only from the peace of the world, but also from membership in the kingdom of God. Men may yearn for peace, cry for peace, and work for peace, but there will be no peace until they follow the path pointed out by the Living Christ.

#### CONFIDENCE IN FELLOWMEN

A third essential to our peace of mind, and eventually to the peace of nations, is to keep confidence in our fellow men. You say how can we keep confidence when men are so corrupt? I answer that even if two or three, or even a score of men prove themselves dishonest and wicked, we are not justified in losing confidence in all men. Most people are honorable and upright—I like to think that—and desirous to:

... do justly, and to love mercy, and to walk humbly with thy God (Micah 6:8.)

Even if international leaders of a nation or of five nations disavow their Creator, and that's what they are saying in their hearts, "my power and the might of mine hand have got me this wealth," and even deny the Christ who redeemed them, let us remember that ten times that number of nations still profess to believe in God and in individual freedom.

These three principles—faith in God—acceptance of Christ as the Savior of men—confidence in our fellow men—are summed up by the Savior as follows:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment

And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matthew 22:37-39.)

## SLANDER OVERCOME BY GOOD WORKS

We learn from authentic sources that communistic countries, operating from behind the "iron curtain" accuse democratic countries, and particularly the United States, of virtually every political and moral crime under the sun. Our democracy is described as an instrument to enslave people.

Such slander has been compared to slugs that crawl over our cabbages. You may kill them, but there is still the slime.

The surest method against such slander is to live it down in perseverance in well doing, and by prayer to God that he would cure the dis-tempered mind of those who traduce and injure us.

To the Church today are applicable the words of the Savior:

Let your light so shine before men, that they may see your good works, and glory your Father which is in heaven. (Matthew 5:16.)

If we would face the future, no matter what it may be, with calmness of spirit, with an assurance that God governs in the affairs of men, let us as individuals and as a group live exemplary lives.

## SOCIAL EVILS

Let us see to it that the social evils now rampant in the world that bring such sorrow and degradation to mankind, that spread sorrow and misery throughout the world are reduced to a minimum in our own communities; for example, there is too much drunkenness, too much unchastity. The excessive consumption of intoxicating liquors in this state is a reflection upon all.

To curtail those evils, to spread love and peace, brotherly kindness throughout the world is our paramount duty. If we succeed to a commendable degree we can say to the world—unbelievers, scoffers, and all others, "Come, our way of life is best because it works best. Our people are efficient, prosperous, and happy because we are a body who aid one another in the productive life. We waste none of our substance in vice, luxury, or ostentation. We do not dissipate our energy in brawling, gambling, or unwholesome habits. We conserve our resources of body and mind and devote them to the upbuilding of the kingdom of God, which is not a mystical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive for the things which build us up, and enable us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of his will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it."

## WORLD FACES A CRISIS

The world faces a crisis—a terrible crisis. Opportunity is given for men to choose wisely and live, or disregard the Master's teachings and die. Down through the ages come resounding the cry of Joshua—

... choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord. (Joshua 24:15.)

And the thrilling words of Peter when commanded not to speak at all, nor to teach in the name of Jesus:

... Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

For we cannot but speak the things which we have seen and heard. Acts 4:19-20.)

The choice today is between dictatorship with the atheistic teachings of communism, and the doctrine of the restored gospel of Jesus Christ, obedience to which alone can make us free.

God bless the Church, particularly our young people who are going to maintain its standards. God bless fathers and mothers who instill this faith in the hearts of children and proclaim it throughout the world, I pray in the name of Jesus Christ. Amen.

## ELDER JOSEPH F. MERRILL

*Of the Council of the Twelve Apostles*

Brethren and sisters, including radio listeners:

A year ago from this pulpit I spoke to the theme of Joseph Smith, the Prophet, indicating that, aside from Jesus Christ, I looked upon him as second in greatness to no other religious teacher that ever lived. And judged by the same standard used in judging greatness in men—by his works—as with Shakespeare, Washington, Lincoln, Einstein, etc.—I still believe my view of him is correct and that he is the greatest man America ever produced. Hence I am convinced that he is deserving of a careful, thorough, and honest study by every person interested in his personal well-being. According to first-class evidence, Joseph Smith did actually, really see and hear the Father and the Son, two highly glorified beings, they seemed to him, in whose image man himself is made. If this is not a fact, he was the greatest religious fraud this world has ever seen. Between these two positions—prophet or fraud—there is no middle ground, or compromise. This is a strong statement, I admit, but certainly a correct one. Which of these two positions is the right one? If the first one is right, then certainly Joseph Smith's teachings should be studied by every human being qualified to study, for Joseph was God-taught and made available to the modern world the knowledge that every person must have, and by which he must live, if he would return from mortality to the celestial kingdom, the realm where God personally lives.



## LORD'S LAW OF HEALTH

With this brief introduction, I wish to talk for a few minutes on a phase of one of Joseph Smith's revelations, commonly spoken of as the Lord's Law of Health, or otherwise known as the Word of Wisdom.

But why the Word of Wisdom as a part of religion? someone may ask. In the language of the document itself the Word of Wisdom shows:

... forth the order and will of God in the temporal salvation of all saints in the last days—

And those:

... who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones. (D. & C. 89:2, 18.)

And health is an important factor in the work of serving God and man.

The apostle Paul asked,

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. (I Cor. 3:16-17.)

Now, in order that health may be maintained, it is common knowledge that the laws of health must be observed. Scientists have long taught that law is universal throughout material realms. With this thought in mind the poet wrote of the "music of the spheres." The Prophet Joseph Smith taught the universality of spiritual laws when he wrote:

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. (D. & C. 130:20-21.)

All over the Church the belief is general that the Word of Wisdom is practically observed if the individual abstains from the use of tea, coffee, liquor, and tobacco. But a careful reading of the revelation shows this belief to be erroneous. There is much more to the document than abstention from the use of narcotics. Among the statements are these:

Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly;

And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine. (D. & C. 89:11-13.)

## IMPORTANCE OF BALANCED DIET

It is to flesh as an article in human diet that I wish to direct your attention. It is needless to confess that I am not an authority in the field of nutrition. So I hope you will tolerate my quoting freely from writings of men generally accepted as authorities. These authorities say that generally food has more to do with health than any other factor affecting health. But that food may do its most for our health we must have a balanced diet, made up of five essential substances in the right proportions—these substances being proteins, fats, carbohydrates, minerals, and vitamins.

## QUOTATIONS FROM "HOW TO LIVE"

In *How To Live*, perhaps the most widely read and authoritative book in English for the layman on the subject of personal hygiene and published under the auspices of the Life Extension Institute, Inc., we find a great fund of reliable information given in simple language by the authors, Professor Irving Fisher of Yale University and Dr. Eugene Lyman Fisk, medical director of the Life Extension Institute, Inc. The book was first published in 1915 under the auspices of the board of directors of the institute, of which Judge William Howard Taft was chairman and writer of the forewords to the first and the fifteenth editions. My citations will be from the fifth printing of the eighteenth edition, 1929. (The most recent revised edition, the twenty-first, was written by Professor Fisher and Dr. Haven Emerson of Columbia University, but nothing here quoted is nullified by this edition.)

As just stated, the essential foods are proteins, fats, carbohydrates, minerals, and vitamins. Protein is the tissue-building constituent of foods. It is found in meat, eggs, fowls, milk, peas, beans, grains, especially wheat, most vegetables, fruits, etc. Lean meat and the white of eggs are particularly high in protein. The book, *How To Live*, page 42, says:

They consist entirely of protein and water; also most ordinary foods contain more or less protein.

And the book goes on to say:

... foods should be so selected as to give to the ration the right amount of protein, or repair-foods, on the one hand, and of fats and carbohydrates, or fuel-foods, on the other.

According to what are regarded as the best investigations, the right proportion of protein is generally about 10 percent of the total number of heat units consumed. This means 10 percent of the total nutriment, that is ten calories of protein out of every one hundred calories of food.

And further on the books says:

... a chief and common error of diet consists of using too much protein, two or more times too much.

And on page 47, we read:

At a meeting of the Inter-Allied Council of Physiologists during the World War I, it was decided that meat was not a physiological necessity—since, the proteins of meat can be replaced by those contained in milk, cheese and eggs—as well as by the proteins of vegetable origin.

And why is too much protein injurious? On page 47, we read:

When protein is taken in great excess of the body's need, as is usually the case in the diet of Americans, added work is given the liver and kidneys, the circulation is over-stimulated and the "factor of safety" of these organs is exceeded.

And on page 68 is the following:

Before leaving the subject of intestinal poisoning, we may here again mention the importance of avoiding the poisoning that comes from too much protein.

Now please give particular attention to the following, found on page 250:

Even the most ardent advocates of a meat diet cannot produce a scientific evidence to show that intestinal putrefaction to a high degree due to the presence of meat is in any way beneficial to the organism; hence, in seeking the best form of diet, meat as a source of protein may well be excluded and the requisite protein secured from milk, nuts, cereals, and vegetables. If in the average diet a pint of milk daily is substituted for whatever meat portions have theretofore been taken, there would be no danger of protein lack.

And on the following page is found:

We have quoted Hübner, one of the world's foremost authorities in hygiene, as condemning the very popular idea that meat is very "strengthening." Actual experiments on this point have shown exactly the opposite to be the case.

This statement will surprise most people. But the book continues:

Meat eating and a high-protein diet, instead of increasing one's endurance, have been shown, like alcohol, actually to reduce it.

Then experiments conducted at Yale University by Professor Fisher are described, after which the book continues (page 252):

The experiments furnished a severe test of the claims of the flesh-abstainers. Two comparisons were planned: one between flesh-eating athletes and flesh-abstaining athletes, and the other between flesh-eating athletes and flesh-abstaining sedentary workers. The results would indicate that the users of low-protein and the nonflesh dietaries have far greater endurance than those who are accustomed to the ordinary American diet.

Now let me read to you a few words from the Word of Wisdom, given by the Prophet Joseph Smith to the world long before science knew any of the facts that I have just read to you from *How to Live*. As a promise for observing the Word of Wisdom the revelation says:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones; . . .

And shall run and not be weary, and shall walk and not faint.  
(D. & C. 89:18, 20.)

Do the Yale experiments and the statements read from *How To Live* confirm or discredit the teaching of the Word of Wisdom relative to the eating of meat? How do you account for the fact that Joseph Smith could give these truths to the world many years before science knew about them?

### "HEALTH AND EFFICIENCY"

Now I wish to quote from *Health and Efficiency*, a book written for schools by Professor M. V. O'Shea of the University of Wisconsin and Dr. J. H. Kellogg, superintendent of the Battle Creek Sanitarium, and published by the Macmillan Company in 1927. I believe anyone could read this little book on hygiene with a great deal of profit. From the chapter on "Food and Efficiency" I condense the following statements:

Proteins are body-building materials. They may also be used by the body as fuel, but this occurs only in case of necessity. When heat producing foods—fats and carbohydrates—are burned up proteins are used for fuel. So if the body does not need the protein for repairs it will use it, but it is a bad form of fuel, for it leaves behind what might be called clinkers. When fats and carbohydrates are consumed, they leave no "ashes." With protein foods the story is quite different. These, when formed, yield substances that are not ready for elimination by the kidneys until they have been chemically changed by the liver. These products are poisonous and circulating through the body are present in excess in the blood of heavy meat eaters. The result is that the liver and kidneys are much overworked and thus wear out prematurely.

Again:

Of the food eaten, a small portion remains behind in the intestine undigested. This is particularly true of protein food, the unused residue of which is usually much greater than that of the carbohydrates and fats. When more protein is eaten than needed some of it remains in the large intestine until it is discharged. The warmth of the body causes it to putrefy.

It is evident, then, that if one's diet is such that a considerable amount of undigested meat is left to decay in the colon, harmful poisons will be absorbed in the blood and will do harm to the liver, kidneys, blood-vessels, and the other tissues.

Dr. Newburgh, a University of Michigan professor, as a result of his researches, has concluded that an excess of protein in the diet resulting from heavy meat eating, is one of the causes of the great increase in recent years of diseases of the kidneys, heart, and blood-vessels.

The foods to be used most sparingly are those which contain a great excess of protein, such as meat, eggs, cheese, and beans. On this account, there are many authorities who think that it would be safer to discard the use of meat altogether than to continue to use it so freely as many Americans are doing.

And then the book quotes Dr. McCollum of Johns Hopkins University, an eminent authority on nutrition as follows:

I have not the slightest hesitation in saying that a vegetarian diet, supplemented with fairly liberal amounts of milk is the most satisfactory type of diet a man can take.

Next, Professor Chittenden of Yale University is quoted:

With vegetables of all kinds and milk, bread, and butter, you have at your command all the necessary resources for a nutritious diet.

Then the book speaks about a bulletin by the United States Department of Agriculture in which we are told that

... meat may be omitted from the diet altogether, for it has been determined that all necessary protein and energy may be obtained from other materials.

As a final quotation from the book *Health and Efficiency* I give the following:

Energy can be gotten from food only after it has become part of a living cell. The excess protein is never assimilated: it never becomes an actual part of the body; it is burned to get rid of it, just as rubbish is. Even the heat produced is extra heat which the body does not need and so is carried off by an increase in the insensible perspiration. Under conditions of extreme exposure to cold the heat might be of service. On the other hand, in case of fever, and in hot weather, the heat excess induced by too much protein may do great harm.

#### MEATS TO BE USED SPARINGLY

Now I read again the words of the revelation to the Prophet:

... they [meats] are to be used sparingly;  
And it is pleasing unto me that they should not be used, only in times of winter, or of cold, or famine. (D. & C. 89:12-13.)

Latter-day Saints, why should you complain of the scarcity or high price of flesh foods? Have you not known that in any case you should eat them sparingly? The Lord told you so. I have quoted from some of the highest authorities in the world to the effect that they are not essential to your physical well-being. But Americans did not know this until God revealed it to them through his Prophet, Joseph Smith.

And now I sum up. Proteins are the building materials of the body, the needed amount of which is largely determined by age and the kind of physical activity; but for the average adult it is about 10 percent of food intake. More than this should be avoided. Meat is the richest source of proteins but sizable amounts are found in the excellent foods—eggs, milk, cheese, beans, nuts, wheat, and more or less in other cereals, vegetables, and fruits. *Americans eat too much meat*, a non-essential in human diet, because all the proteins needed are available in the other foods just named.

May the Lord help us to accept and live by every word he gives to us by the mouths of his holy prophets, I pray in the name of Jesus Christ. Amen.

The Brigham Young University Mixed Chorus and the congregation sang the hymn, "High On the Mountain Top," by Beesley. (Hymn Book, p. 134; L.D.S. Hymns No. 131.)

### ELDER MARION G. ROMNEY

#### *Assistant to the Council of the Twelve Apostles*

My beloved brothers and sisters, I have here in this book a talk upon which I have spent many hours in thought and preparation. I had intended to give it at this conference. If I had spoken before President David O. McKay, I would have talked to you about the necessity of faith in the Lord Jesus Christ as an effective means of bringing peace to the world. He has given my talk, body and soul, and in a much better way than I could have given it. I shall therefore not talk on that subject, but I will ask each of you, if you will, to offer a silent prayer in your heart for me, and for you, too—because you probably will stay here and listen to me—that I may have the Spirit of the Lord while I speak to you wholly extemporaneously.

#### PERSONAL TESTIMONY

I have something for you which no other person in this world can give to you. It is my personal testimony. You have your testimony, and you can give that, but I have mine, and while you are not bound by my testimony, I am bound by it, and I would like to bear it to you if the Lord will give me strength.

#### FAITH IN GOD

I know that God lives. The first article of our faith begins, as I recall it, "We believe in God, the Eternal Father. . . ." I believe in him as a personal being. I do not think he is an immaterial substance. I do not think that, as a person he fills the immensity of space and at the same time is so small that he can dwell in my heart. I believe that his spirit can be in my heart, but I believe that God is my Father, a person. I believe with all my soul that he appeared personally with the Savior to the Prophet Joseph Smith in the grove and talked to him. At least he introduced the Savior to the boy Prophet in that great revelation and vision which opened this last dispensation. I believe he is the Father of my spirit and the Father of your spirit. I believe we were born to him and to our mother in heaven. I do not know the process, but I do know how we are born to our fathers and mothers in this earth and that is the way I think about it. I feel that there is a similar relationship between him and me that I feel toward my earthly father, or that I did feel toward him when he was here. I have always thought about God in this way. I believe I was born to him as a spirit child in the spirit world before I was born here, and what I say about myself—and you will pardon the personal reference—I feel about

every other human soul that lives in the earth. I believe we all lived with him before we came here.

#### DIVINE MISSION OF JESUS CHRIST

I likewise believe in the Lord Jesus Christ. With all my soul I believe in him, and I put my hope of peace in this life and of exaltation and happiness in the life to come in the atonement of the Lord Jesus Christ. I believe he was a Son of God in the same sense that we were sons and daughters of God in the spirit, and I believe that he was and is the Son of God in the flesh. I do not believe that Joseph was the father of Jesus Christ, although I do believe that he was a good and great man. I believe that Mary was the mother of Jesus as my mother was my mother, and I believe that the father of Jesus Christ in the flesh was Elohim, my Eternal and Heavenly Father.

I believe that Jesus came into the world with a very definite mission. I do not regard him merely as a great teacher nor as a profound philosopher, nor do I merely profess to believe in him, as is the case with many so-called Christian people of the day. President Grant used to illustrate their lack of faith in Him by telling of the experience of Senator Beveridge, who among several hundred eminent ministers of popular churches of the day, whom he interviewed and interrogated, failed to find a single one who could unequivocally say that he believed that Jesus Christ was the Son of the Living God, sent by him to save the world. I believe that, with all my soul I believe it, and I believe that in Gethsemane and on the cross Jesus suffered for the sins of all men, good and bad, that they might be resurrected from the dead and have immortal life. I believe that through his atonement, Jesus paid for the sins of every human soul who has lived or will live upon the earth, upon condition of repentance and acceptance of the gospel. I believe that by living the gospel we may be washed clean through his atoning blood and come back into the presence of God, our Eternal Father, when life is over; and live with him eternally in his celestial presence.

These things are realities to me. I do not believe the past experience of my own life any more than I believe these great truths.

#### THE HOLY GHOST

I believe in the gift of the Holy Ghost. On one occasion the Prophet Joseph Smith was in Washington talking to one of the presidents of the United States, I believe it was President Van Buren. I often think of that picture. There sat the president of what in my judgment is the greatest nation in the world and with him, although he was unknown, sat a man who was infinitely greater than the president of the United States, the Prophet of the Living God, the man whom God had reserved in the spirit world to come to earth in these latter-days to be the instrument through whom God would restore the everlasting gospel in this last dispensation. "Well," said President Van Buren to the Prophet, "What is the difference between you and the

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rest of the Christian world?" The Prophet answered in one sentence, "We have the Holy Ghost."

I believe that the Holy Ghost is the third member of the grand council that presides over the destinies of this world. I believe he is a person, because when Jesus spoke of him he said,

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth. (John 16:13.)

I believe he is not a person with a physical body of bone and flesh, but a spirit person, and I suppose if I should see him he would look something like the Savior looked to the brother of Jared when he appeared to him on the Mount. When Jared's brother looked upon him, he appeared to be a personal being as we appear, as men appear. Jesus explained to him that what he was looking upon was the body of his Spirit. Now I am not saying this is the doctrine of the Church. It is, however, the only way I can think about a spirit person, so I think about the Holy Ghost in this way. I believe his influence and his power are capable of spreading out into the hearts of all people, as many as will accept the gospel and receive the gift of the Holy Ghost.

When I was made a member of the Church, Elder George Teasdale, one of the Council of the Twelve, confirmed me. He laid his hands upon my head and confirmed me a member of the Church and said in words about like this, "Receive ye the Holy Ghost." All of us who are members of the Church have had that same gift given to us. He did not tell the Holy Ghost to come to me; he told me to receive him. I believe that if I live the gospel of Jesus Christ, the Holy Ghost will come to me and guide me into all truth. Every one of us can be led and directed by this third member of the Godhead. The Prophet Joseph Smith said that his whole purpose was to bring light and intelligence and truth to the minds of men and women, and they cannot be deceived as long as they have his spirit with them.

Now, I believe that the gospel which we have accepted is the gospel of Jesus Christ. I do not think that President Smith, as much as I admire and love him, is the head of this Church. I think it is the Church of Jesus Christ, and I believe he directs its affairs.

#### CHURCH GUIDED BY REVELATION

My testimony of revelation does not end with the revelations of Joseph Smith. I believe that Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, and Heber J. Grant were led, guided and directed by direct revelation. I believe that President George Albert Smith is now guided in the affairs of the present day by the revelations which come from Jesus Christ directly and through the Holy Ghost. I do not believe revelation has ceased. If I did, I would not spend my time doing what I am doing. I believe that these prophets of God now seated on this stand live by revelation. I believe that when a man is chosen in the Council of the Twelve, he is chosen by revelation through the mind of Presi-



dent George Albert Smith, and I believe that when a man becomes President of this Church it is not just because he has lived a long time. It is because God Almighty wants him to lead this Church in the earth.

What these men say I follow, not because I think they are almighty as individual men, but because I think they live true and pure lives and through them God gives the direction he wants his Church to have. I believe that I would be a very unwise man to put the little information and knowledge I have above the vision of the Almighty which guides these men.

I believe this is the Church of God. I believe that it will yet save whatever of the world is saved. I believe we have the commission to teach the gospel of Jesus Christ to all the world. God help us that we may keep this testimony burning in our hearts and that we may do as he would have us do and live so that when life is over we will have brought ourselves within reach of the atoning blood of Jesus Christ and enjoy his rest forever, I humbly pray in the name of Jesus Christ. Amen.

## ELDER LEVI EDGAR YOUNG

### *Of the First Council of the Seventy*

In speaking to you at this time let me recall to you the lesson contained in the story of Jonah as given by Dr. A. Lawrence Lowell of Harvard University.

### FAILURE TO SEE ARIGHT

Temptations beset every one of us in every walk of life. By temptations I mean failures to see aright. Jonah's was the case of a man who in success lost sight of the real object of his work. He failed to see the right path. He did no harm because God disposed otherwise; but if he could have had his way, he would have destroyed all the people of Nineveh, and thought he was doing right. Yet, had he stopped to ask himself seriously *what was the right of his mission*,\* his own answer would certainly have been that it was to bring the people of Nineveh to repentance. His neglect to ask himself that question was the cause of his error. He lost sight of his object, not because he could not see it, but because he did not try to.

Men have good intentions; they mean well; but they do not act well. They do not continually ask themselves, "In what does my best consist?" They pursue lesser aims, not because they prefer them, but because in the press and strain of events, in the cares of life, they become absorbed in immediate objects and forget the higher ones. Then, too, many of our young men do not realize the importance of long, hard work. They have not disciplined their minds to persevere in diligence and steadfastness. They have not learned how to endure strenuous, conscientious work; how to wrestle and work through delays, through disappointments, and failures, through the darkness till the breaking of the day. Let us be sure we never become busy calling attention to our own virtues. Never let us thirst for praise but do *right*

for right's sake.\* Above all, avoid that indifference, that apathy, that is glad to wrap itself under the cloak of piety, and be self-satisfied, self-righteous. The knowledge that is really the crown of life, is that we may exercise choice, for we have our free agency. Let us never forget that the divine spark is in every man, in him alone, and that he is free to disregard it or to heed it, and to come closer to God by showing his eagerness to work with him and for him.

#### CONFORMITY TO IDEALS

The spectacle offered by humanity today is a deeply sad one. The gestures of faith, constant attendance at Church, outward piety, signify nothing if man does not conform his acts and his life to the ideals of the teachings of Christ. Men must be made to understand that the important thing is to develop what is within them, to purify themselves, to better themselves, to come closer to the perfect ideal which Jesus taught. He has shown us the way. The path is straight before us. We must love God; we must love our neighbor; we must do unto others as we would have them do unto us. We must pray that the kingdom of God may come to the earth as it is in heaven. The sincere desire of men to progress morally and spiritually leads to the erection of an inside temple, without which the outward manifestation of faith becomes useless. In I Corinthians, we read:

. . . the temple of God is holy, which temple ye are.  
(I Corinthians 3:17.)

And we read in II Corinthians:

. . . where the Spirit of the Lord is, there is liberty. (II Corinthians 3:17.)

#### HUMAN DESTINY

Says Le Comte du Nuoy in his *Human Destiny*:

There is only one way to attain peace. First, to reestablish the cult of historic peace, by teaching the youth of the entire world with the same substance, thus establishing a basis for mutual understanding. This is a preliminary step and it can be taken immediately. Next, to try to establish the cult of individual human destiny, and to improve man by stifling wrong instincts. This will be the work of centuries to come. It is only by direct action on youth that a better society can be successfully molded. All so-called philosophical and political principles must be replaced by Christian principles, the only ones based on liberty and the respect of human destiny.

And then Le Comte du Nuoy goes on to say that God gave men liberty and conscience, and the whole nobility of man is derived from the proper exercise of this liberty. The time has come for nations as well as individuals to know what they want. If civilized nations want peace, they must understand the basic elements of the problems. Peace must be established by creating within man a spiritual consciousness and not by erecting external structures. The source of all wars lies

*in us*;\* the source of peace will come when we begin to teach the youth of the world that peace depends on the individual development of man from within, on the deep penetration of the virtues of the Holy Scriptures, on the comprehension of human dignity.

#### WORLD SUFFERS FROM DISTRUST

All nations of the world believe in the Golden Rule, and all Christians are agreed to the Ten Commandments, the Sermon on the Mount, the Lord's Prayer, the birth and resurrection of Jesus Christ. These are the fundamental doctrines to be taught to the children of the world, for nothing permanent is built that is not the consequence of a deep previous transformation in the individual soul. We must have greater faith in mankind, and the divinity of man should be made known to children from the time they can walk on up to manhood or womanhood. It is from distrust that the world is suffering. We must be more determined than ever before to fulfil the great task expected of us; to make ourselves better; to make others better; to make this a better world to live in and to bring mankind nearer to God—to have peace in our hearts and love for all men.

#### SALVATION FOUND IN RELIGION

We believe that the only salvation for mankind will be found in religion, in the true and everlasting gospel. Never in its two thousand years has Christianity had a more urgent call and a nobler opportunity to fulfil its obligations as the comforter and guide of humanity.

I believe that faith and works must be taught and developed in our children. By works, I mean that there is a meaning to intellectual effort and that it plays an important part in our spiritual stature. Else why should the activity of divine intelligence, the power to think and reason, have been created? Intellectual effort is not condemned in the search for spiritual truth, for our spiritual growth, our religion have their roots in the deepest aspirations of man.

How deeply divine are the words of Joseph Smith when he said:

The glory of God is intelligence, or, in other words, light and truth.  
(D. & C. 93:36.)

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. (*Ibid.*, 130:18.)

These words inspired the Prophet Joseph to establish in his day schools of learning, and even a university. He advocated the study of the ancient classics, of all the learning of the world. No other American ever advocated as he did, for his wisdom and understanding came from the works of God.

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew 5:48.)

We may further express this idea by saying that all the intellectual acquisitions, all the facilities which society puts at the disposal

of man-schools, universities, libraries, laboratories, all things offered by religion, all the occasions given him to develop his own aptitude, his work, his leisure, all must be considered by him as tools destined to improve his personality, his moral self, and to make him feel the divine purpose of God. If the moral law and true religion dominate the world today, mankind will be on the right road to the winning of peace and happiness for humanity.

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (II Timothy 1:6-7.)

Blessed is the nation whose God is the Lord. (Psalms 33:12.)

### ELDER EZRA TAFT BENSON

#### *Of the Council of the Twelve Apostles*

I pray for the inspiration of the Lord as I address you for the next few moments. I have been thrilled with the testimonies that have been borne in this conference. I love this work in which we are engaged.

I am grateful, my brethren and sisters, for this land in which we live. I never return from foreign shores but what I have a feeling of gratitude for the prophetic mission of America. I love Zion, both as a place and as a condition.

### THE FREEDOM TRAIN

During the last few weeks there has traveled from one end of the country to the other a so-called Freedom Train, the purpose of which has been to direct our attention and focus our interest upon our heritage and blessings as American citizens, and to call our attention to those foundation principles upon which this great country has been established as a Christian nation.

It has been an attempt to call to our attention sacred documents which mark the origin and development of our liberties and to re-awaken in us an appreciation of the American way of life. We have had called to our notice important things that we must do if we are to continue to enjoy and pass on to coming generations the priceless blessings which are ours. Embodied in these sacred documents are eternal principles—God given—and of the utmost importance to all of us.

Now, while the world is literally in a mess, is a good time to take stock. We are inclined so much to take our blessings for granted. We are five generations—170 years—removed from the founding of this great nation.

We are living in a critical period of the world's history. We note, on every side, the spread of coercive systems, the increased power of dictators, and the influence of state control and its power over the

individual. Recently, we have witnessed nations which have succumbed to the onslaught of these coercive systems. I am sure it has caused deep reflection upon the part of all of us who enjoy the blessings of freedom in this blessed land of America.

#### MISSION OF AMERICA

I am grateful for the prophetic mission of this nation as it has been proclaimed by prophets, ancient and modern. I have before me, this morning, some of those prophecies made by Book of Mormon prophets which I should like to refer to briefly.

I have always been grateful that the Lord saw fit to hold this nation, as it were, in the hollow of his hand in preparation for its great mission as the cradle of liberty and the cradle for the Church and kingdom of God that was to be established, and now has been established, in this the last dispensation.

The prophet of the Jaredite colony, Mahonri Moriancumer, commonly referred to as the brother of Jared, spoke of this land as a choice land, a land choice above all other lands. He indicated that those people who live here should worship the God of this land if they were to enjoy the blessings of freedom and liberty and be free from bondage. Otherwise, if they failed, they were to be swept off. And he proclaimed that this is the everlasting decree of God.

Sixteen hundred years later the Prophet Nephi was privileged to see a large part of the history of the establishment of this great nation. He spoke in no uncertain terms regarding its mission. He told that the Spirit of the Lord came down and wrought upon a man upon foreign shores, and that he went forth and discovered this land. He also saw other gentiles follow to these shores under the influence of that same Spirit. And he saw that the Spirit of the Lord was here and that multitudes of people came to these shores and that God prospered them because they humbled themselves before him; that he was with them and that his power was here, and that during times of struggle and conflict—referring to the Revolutionary War—that the Lord was with them and sustained them and bore them off victorious. He further saw that this land was consecrated to those whom the Lord should bring and who would serve him and keep his commandments; that it should be a land of liberty; that it should never be brought down into captivity unless it be because of the iniquity of the people.

The Lord promised through Nephi that the power of God would be with the gentiles whom he should bring to this land and that the wrath of God would be "upon all those that were gathered against them to battle."

Later, after the colony, which came to be called Nephites, arrived on the western hemisphere, their prophet-leader Lehi declared:

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because

of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever. (II Nephi 1:7.)

The Prophet Jacob, a brother of Nephi, twenty-five years later was privileged also to see into the future regarding this land and to proclaim that God would fortify the land against other nations; that he that fought against Zion would perish; that no king would ever be raised on these shores; that God would forever here be a light unto the people who accepted and listened to his words.

And so this great nation, my brothers and sisters, has come into being under the inspiration of the Almighty to accomplish his purposes. Through modern revelation we have had made very plain to us something of the mission of America and the establishment of our national Constitution in this dispensation.

### THE CONSTITUTION A GLORIOUS STANDARD

During the dark days of Missouri when the Saints were being persecuted and driven, and their lives threatened, and their property taken from them, the Lord commanded the Saints, through the Prophet Joseph, to continue to importune for redress. He said:

According to the laws and constitution of the people, which I have suffered to be established, . . . for the rights and protection of all flesh, according to just and holy principles.

He proclaimed, at that time, that it is not right for men to be in bondage one to another. Then he said:

And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood. (D. & C. 101:77, 80.)

Earlier, the Lord had said:

. . . verily I say unto you, my law shall be kept on this land. . . .  
Let no man break the laws of the land. (D. & C. 58:19, 21.)

He commanded the people to be subject to the powers that existed.

In the Kirtland Temple, in that glorious dedicatory prayer which, according to the Prophet, was given by revelation, we find this significant verse:

Have mercy, O Lord, upon all the nations of the earth; have mercy upon the rulers of our land; may those principles, which were so honorably and nobly defended, namely, the Constitution of our land, by our fathers, be established forever. (D. & C. 109:54.)

And so, every true Latter-day Saint has a deep love and respect for the Constitution of this land.

It is no wonder that the Prophet Joseph said—even though he knew he would suffer martyrdom in this land—"The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner."

Yet, according to his contemporaries, he foresaw the time when the destiny of the nation would be in danger and would hang as by a thread. Thank God he did not see the thread break. He also indicated the important part that this people should yet play in standing for the principles embodied in these sacred documents—the Declaration of Independence and the Constitution.

#### SPREAD OF COERCIVE SYSTEMS

We see abroad today on every hand, and to some degree in our own land, the spread of coercive man-made systems, which are contrary to eternal principles and which strike at the very foundation of all we hold dear as American citizens. These programs would take from us our liberty and freedom, and those opportunities for achievement which the Lord has promised for this nation in order that it might perpetuate those eternal principles so that a haven might be established here where men from all lands might come and enjoy the glorious blessings of freedom and liberty.

We see abroad in the world an increase in these coercive systems. We witness millions of God's children in bondage, who have had their blessings of liberty and freedom taken from them. Great numbers of liberty-loving people no longer have their free agency, no longer have freedom of choice such as we enjoy here. They no longer have the privilege of living where they wish, taking advantage of any educational or work opportunity, but on the contrary they are under the power of these coercive systems and have lost completely their God-given free agency.

The impelling force in the hearts of the founding fathers as also in the hearts of the pioneers of these valleys was their love of truth and virtue and their belief in the overruling power of Almighty God. They believed in the existence of eternal laws and principles in both the physical and spiritual realms. These, they believed, never change but are eternal and are embodied in the gospel of Jesus Christ. It was their conviction that there are certain inalienable rights which are God-ordained and that no man, group of men, or nation has the right to withhold these blessings from others of their fellow men. To them, governments should be the servants and not the masters of the people. There was no place in their hearts for the principles of communism, fascism, or any other coercive system which endangers the enjoyment of freedom.

#### WARNING AGAINST COMMUNISM

One of the greatest conflicts ever known to man is rapidly spreading throughout the world. Eternal principles of right and wrong are involved. Communism, to my mind, is not merely an economic program. It is a total philosophy of life, utterly atheistic and utterly opposed to all we hold dear as a great Christian nation. There should be no place in the heart of any true Latter-day Saint for the principles

enunciated by the leaders of these coercive systems such as communism, fascism, or any form of state control.

I am pleased to quote to you a part of a statement which was made by the First Presidency of the Church in 1936, and reaffirmed later, regarding this problem of communism which has been referred to. It reads as follows:

Communism being thus hostile to loyal American citizenship and incompatible with true Church membership of necessity no loyal American citizen and no faithful Church member can be a communist.

We call upon all Church members completely to eschew communism. The safety of our divinely inspired Constitutional government and the welfare of our Church imperatively demand that communism shall have no place in America.

### A MESSAGE OF PEACE

My brothers and sisters, our message to the world is, of course, first of all, a message of peace, a message of love, a message of the restored gospel. At the same time we stand firmly in support of the principles enunciated in the Constitution and the Declaration of Independence, and every Latter-day Saint would defend to the last those eternal principles. We should measure every coercive system, every program that might be offered, by the standards of those principles set forth in these sacred documents. At the same time, as we face the spread of communism and the spread of other coercive forces in the world, we must keep our hearts free from hatred and remember ever that we should carry with us always a love for the children of men. We should renounce war and declare peace. The Lord has commanded us so to do. Our message is a message of peace. We are followers of the Prince of Peace, and we should rededicate our lives to the spread of truth and righteousness and the preservation of the liberty and freedom, which have been vouchsafed to us as American citizens and as Latter-day Saints.

### SECURITY BASED ON RIGHTEOUSNESS

This nation rests upon a solid spiritual foundation, established by the Lord of heaven, and I hope and pray that the nation may go forward to accomplish its great mission. There is no security except upon the basis of righteousness. The prophets, ancient and modern, have so declared. And so may we value these spiritual principles and keep them close to our hearts and preserve this land as a land of liberty and freedom, that this, his Church, which has been established by the hand of the Lord, might go forward and accomplish its great mission.

I leave my testimony with you, my brothers and sisters, that God has again spoken from the heavens, that he has raised up a prophet as he said in the first section of the Doctrine and Covenants, in preparation for the calamities which will follow:

Wherefore, I the Lord, knowing the calamity which should come



upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments. (D. & C. 1:17.)

Zion is intended to be a place of refuge, a defense from the storm that is to come, from the wrath which shall be poured out upon the entire earth. God help us to be true and to live the gospel and do all in our power to promote righteousness in this great land. This is God's work, and I testify to you that God lives, that Jesus Christ is the Redeemer of the world, that Joseph Smith is his Prophet, raised up to establish this work in these, the last days, in preparation for the second coming of the Master. I leave this testimony with you in all humility, in the name of Jesus Christ. Amen.

#### President J. Reuben Clark, Jr.:

The Brigham Young University Mixed Chorus will now sing: "I Will Lift Up Mine Eyes to the Hills," by Harker, solo by Elder Walter Richardson.

The closing prayer will be offered by President Lawrence S. Burton of the Ogden Stake, Ogden, Utah, after which this conference will stand adjourned until 2:00 o'clock this afternoon. The proceedings of the afternoon session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

This afternoon the audience should be in their seats not later than ten minutes before the hour of beginning.

The Chorus sang: "I will Lift Up Mine Eyes to the Hills," after which President Lawrence S. Burton, of the Ogden Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

## SECOND DAY

### AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Monday, April 5.

The Brigham Young University Mixed Chorus furnished musical numbers for this session of the conference.

#### President George Albert Smith:

It is time to start our meeting. There is no room for anyone else in the house unless he stands. It is marvelous how the weather has favored us, and it is delightful to know that over at the Assembly Hall as well as here people are enjoying the conference.

Monday, April 5

Second Day

This morning our Choir certainly brought joy to us. We are grateful to the great institution that they represent and hope that they will continue to represent that institution. They may not know it, but I was a student of the Brigham Young University when I was thirteen years old. It was the Brigham Young Academy at that time, so to me these members of the choir are like people from home.

We have a telegram here that I am sure you will be glad to hear. It is from Elder Stephen L Richards, sent from New York.

"Reached New York this morning after a pleasant journey. Missionaries and members in South America join us in greetings to yourself and to the Saints at conference. We give assurance that the spirit and power of the restored gospel can find their way into the hearts of men the world over and lay a foundation for brotherhood and peace as well.

"Faithfully yours,  
"Stephen L Richards"

I am sure we are glad to hear from Elder Richards and that he is that far on his way home.

President David O. McKay will conduct the services this afternoon.

#### President David O. McKay:

This is the fourth session of the 118th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

There are on the stand this afternoon all the General Authorities of the Church except Elder Stephen L Richards, who is returning from a tour of the South American Missions, Elder Matthew Cowley, who is presiding over the Pacific Missions, Elder Thomas E. McKay, who is recovering from an operation, and Elder Alma Sonne, who is in Europe in charge of European affairs.

This service and others will be broadcast over KSL, and by special arrangement through KSL, the session will be broadcast over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

Any important messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. We suggest you listen to those announcements as you leave this building.

The choir singing for this session will be furnished by the Brigham Young University Mixed Chorus, with Elder Franklin Madsen conducting and Elder Frank W. Asper at the organ.

The opening song by the mixed chorus will be "Give Unto the Lord," by Cadman; solo by Sister Jean Howard.

The opening prayer will be offered by President Samuel A. Hendricks of the Malad Stake.

Singing by the Chorus, "Give Unto the Lord," by Cadman.

President Samuel A. Hendricks, of the Malad Stake, offered the invocation.

President David O. McKay:

We wish that all who are listening in could see this crowd of young men and young women who are occupying all the seats in the choir area and overflowing into the seats of the gallery.

The Brigham Young University Mixed Chorus will now sing "O Be Joyful All Ye Lands," by Gretchaninoff.

The Chorus sang: "O Be Joyful All Ye Lands."

## ELDER ALBERT E. BOWEN

### *Of the Council of the Twelve Apostles*

One cannot read the record of Paul's missionary service without sensing his deep solicitude for those who through his ministry had been converted to the faith. As he moved from place to place, he contrived by one means or another to keep himself informed of the progress and failures of the bodies of the Church which he had previously established. To him they appeared to be as children who had not yet learned to walk alone, and he stood over them with outstretched hand to pick them up and steady them again when their childish unsteady feet stumbled and they were threatened with too disastrous a fall. Out of the gleanings of such information as filtered through to him, he constructed a picture of their doings and of the particular nature of the dangers which threatened their steadfastness.

### LETTERS OF PAUL

Then he wrote them letters of instruction and of admonition and of promise, designed to fortify them in their beliefs, and to warn them of the disastrous consequences of unwholesome practices and to revive in their hearts the stirrings of a reborn hope—a pattern incidentally which might profitably be studied by all having responsibilities of leadership.

Among the objects of his special concern were the Philippian saints. He wrote them some letters, one of which contained this pregnant exhortation:

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. (Philippians 2:12.)

So great was Paul's yearning for them that it is easy to picture him as willing, even eager, if he could have done it, to have made their struggle for them that they might have been spared the disappointments and discouragements and heartaches incident to their

climb upward to the high plane which his teaching had set for them. But that could not be done. They had to fight their own fight; they had to rise through their own endeavor. In short, they had to work out their own salvation, and he so told them.

That is the statement of a principle of such primary importance that it ought to be received as axiomatic.

### WORK ESSENTIAL TO PROGRESS

Work is a condition precedent to progress and accomplishment in every realm of life. It is a commonplace, accepted by all without question, that the way to develop strength of muscle in the physical body is to exercise the muscles, to put them to work performing the function for which they were intended. By inaction, nonuse, they would grow flabby and finally lose the power to fill the duties of their natural offices. It is readily admitted, too, that mental vigor comes only when the powers of the mind are extended to the mastery of difficult tasks. We all have had the disappointing experience of seeing young men of apparently scintillating brilliance fail utterly of achieving the distinction which their natural endowment gave promise of, just as we have been happily surprised at the success gained by some of slower mentality. The difference lies in their differing degrees of industry and endurance. The tenacious, plodding mind has often outrun the quick and apparently more alert one simply because the possessor of the former has been willing to submit himself to the rigid discipline of weary hours of toil which the latter would not endure. Almost we might, it seems to me, lay it down as a working rule that achievement is in proportion to the amount of intelligent effort one is willing to put into an enterprise.

### SPIRITUALITY DEVELOPS THROUGH PRACTICE

Strangely enough, while the truth of these observations is readily admitted in relation to physical and mental development, there seem to be relatively few who recognize their equal applicability to what is spoken of as the spiritual realm. Taking people by and large, it would seem that an overwhelmingly preponderant number of them, while recognizing fully that intellectual growth can come only through unremitting toil, and that the development of physical skill can come only through persistent effort, yet somehow, when their religious or spiritual lives are concerned, they act as if a different rule governs. The attitude seems to be that religion is a placid, quiescent thing imposing no dynamic demand, and whose details can be put into the hands of some chosen class to take care of, who relay to the masses the essentials in the way of formulas, admonitions, or exhortations. What is spoken of as spirituality seems not to be thought of as being susceptible of development through practice. By some occult process it is supposed to bloom without cultivation and bear fruit without tending.

I find no warrant anywhere for such an assumption. If one aspires to fashion wood, or metal, or stone into houses, or cathedrals, or temples, or into some more delicate form of beauty, he must develop the skill for his craft through painstaking toil and endeavor. If he would paint a sunset, or coax music out of the harp or lyre, he must cultivate the artistry to do it by interminable practice with color and brush or instrument. It makes no difference how richly he may be endowed by nature with talents of craftsmanship or artistry if he lets those talents lie unused or uncultivated, he will never arrive at the state of excellence in craftsmanship or art. Howsoever lavishly one may be gifted with the qualities of mind that would fit him to be a great mathematician, or chemist, or physicist, or biologist, or historian, he never can become either except at the price of grueling struggle directed with intelligence to the desired end. That is the inexorable law of life. It may neither be escaped nor circumvented. The old copybook maxim was: "There is no excellence without labor." That must remain forever true. It is the uncompromising law of this world.

#### EVERYTHING HAS ITS PRICE

Everything has its price, and, if obtained, the price must be paid. No one ever gets anything for nothing. People sometimes flatter themselves that they do, but they are deceiving themselves. They always pay in one coin or another. It may be in the coin of the realm, or may be in the forfeiture of a degree of self-respect, or of honor, or of liberty, or the free exercise of the right of choice. We see abundant examples of this all about us today, individuals and whole nations, too, beguiled by the seductive promises of plenty without the trouble and anxiety of care for their own concern, surrendering themselves to the fatuous allurements of deceptive demagogues or to the blighting tyrannies of ruthless despots. Like Esau, they are selling their birthright for nothing better than a mess of pottage. And, saddest of all, they are dwarfing their own powers for progress and blighting their own prospects for achievement.

The struggle must be one's own. Nobody may do the learning act for another. One cannot obtain wisdom, or learning, or beauty of character as a gift or an inheritance. One's father and a long line of ancestry may have achieved distinction in one or more of the fields of notable endeavor, but the individual may not ride in on the accomplishments of either or all of them. Here, as elsewhere, he must perfect himself through his own striving; and he cannot rise above the level of his own accomplishment wrought through his own labor. There is just one way by which an inspiring son may rise to the same eminence as an illustrious father, and that is through the same process by which that father rose to the high plane he occupies, by the perfecting of his own powers, through mastering obstacles, overcoming discouragements, cultivating virtues, and pressing unremittingly towards his goal. There is no other way.

## THE GOAL OF RELIGION

The same law governs in respect to religious or spiritual life. We have no warrant for supposing that we can build, or piece together, or fashion, a beautiful or perfect life without working painstakingly at it. And the goal of all religion is the perfection of life. It can be attained only through practice of the deeds which lead to perfection. It was the Master himself who, in the course of that inimitable Sermon on the Mount, invited his listeners to this high aspiration:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

And before the eyes of the rich young man who came inquiring what good thing he should do that he might have eternal life, Jesus dangled the concept of perfection as the ultimate goal of life:

. . . If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. (Matt. 19:21.)

Here was no promise of a sheltered, placid life, but rather a bidding to heroic action. If the young man had been able to do it, he would have achieved a spiritual grandeur beyond anything all his wealth could buy.

Paul says of the Master himself:

Though he were a Son, yet learned he obedience by the things which he suffered; (Hebrews 5:8.)

And to the Corinthian saints he wrote:

. . . and every man shall receive his own reward according to his own labour. (I Cor. 3:8.)

To the same body he further declared:

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon [that is upon Jesus Christ as the foundation], he shall receive a reward. (*Ibid.*, 3:13-14.)

## JUDGMENT ACCORDING TO WORKS

The Revelator declares concerning those who in vision he saw come forth from the dead:

. . . and they were judged every man according to their works. (Rev. 20:13.)

In that beautiful parable of the builders, Jesus likened that man who heard his sayings and did them, to a wise man who built his house upon a rock, and when it was caught in rain and flood and

tempest, it fell not, for it was founded upon a rock; but he who heard his sayings and did them *not*, he likened to a foolish man who built his house upon the sand, and when the rain descended and the floods came and the wind blew and beat upon that house, it fell, and great was the fall of it.

Modern-day revelation is replete with the same teaching, declaring with directness that at the final reckoning, every man shall be judged:

according to his works and the deeds which he hath done.  
(D. & C. 19:3.)

It goes much further than that. It declares that:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come. (D. & C. 130:18-19.)

That is only another way of saying that ennobling qualities woven into a life are eternal things. They never cease to be of value or to bring their reward. It is to be noted, too, that the only way to get them is by diligence and obedience. They do not come as gratuities. In fact, it is the growing process induced by diligent effort that eventuates in the final result. There is no need to multiply evidences. Scriptural teachings as well as the teachings of experience and reason are all one way.

That I may not leave any chance of being misunderstood, I want to say now I have no intention of getting involved in the old controversy as to whether salvation is by works or by grace. With a proper definition of terms there is no basis for controversy.

#### GROWTH DEPENDS ON INDIVIDUAL EXERTIONS

Neither do I wish to be understood as saying that technical intellectual training is essential to spiritual progress or understanding. There are too many evidences to the contrary. There need, however, be no enmity between the two, though their methods may be dissimilar. Perhaps the assumed distinction between the spiritual and the temporal grows out of the limitations of our understanding. We may find when we come to see far enough down the perspective that they unite in one. In fact God has said that to him all things are spiritual and not at any time has he made anything that is temporal. Perhaps, for safety, I ought to say, too, that I do not intend to discount the reality or the value of divine interposition in aid of struggling mortals, providing redemption and the plan of living which they could not provide for themselves. The thing that I do want to make clear is that the principle, that progress and growth depend upon our own exertion and compliance with the governing laws, is a universal principle applicable in the spiritual realm no less than in the realm of the temporal. Otherwise there is no meaning

to the great parable of the talents spoken of by Jesus. He likened the kingdom of heaven to a man about to journey to a far country who called his servants to him and delivered to them his goods *in proportion to their several abilities*. To one he gave five talents, to another two, and to another one. He who received the five talents forthwith traded with them and doubled them. So likewise did he who received the two talents. But he of the one talent hid it. When the master returned, each gave his accounting. They who had multiplied their talents were commended, but he who returned but the one talent which had been given him was denounced as a slothful servant, and it was taken from him and given to the one who had converted the five into ten.

### CHURCH PROVIDES OPPORTUNITIES TO WORK

This brings me to the lesson I want to draw from all that has been said before and furnishes the justification for saying it. This Church is so organized that it provides something for every member to do. And the doing of those things offers the only means by which members grow toward their promised destiny. Teachings are, in themselves, mere abstractions, powerless to save unless they are translated into deeds. It is the doing of the deeds that leads to growth through development of latent powers and the evolving of desired qualities of character. And deeds are the individual acts of persons. One might sit passively for an eternity hearing the best of instruction, or the exposition of the loftiest of principles without being much improved unless those teachings and principles were made fruitful through conversion into practices of living. It is what we make of our lives that counts. It is at once a marvel and a beauty of Christ's gospel that for every requirement it lays down in the way of admonition to righteousness, it provides a practical means for bringing it about. And that way is always to provide things for the individual to do which result in the development of the desired qualities of mind and spirit. This it does through the organized Church.

Thus does the Church become the medium for giving practical effect to the teachings of the gospel. It introduces order where ineffectiveness and frustration would otherwise be. It provides the means by which its members may step by step build into themselves that aggregate of desired qualities which make men good and crowd out the qualities that are bad. Thus do they grow towards perfection and do their part towards working out their own salvation.

### ELDER OSCAR A. KIRKHAM

Of the First Council of the Seventy

I am very grateful to my Heavenly Father for this privilege. I wish to bear to you my humble testimony that I know that this is the



work of God and that Joseph Smith was a prophet of God. These very words and the utterance of this testimony have already brought a blessing. The joy that floods my heart and soul as I bear this testimony is a great satisfaction.

During the administration of President Calvin Coolidge as President of the United States, I became a great admirer of the things he said and did. I want to read a few lines from President Coolidge:

There is no substitute for morality, character, and religious conviction. Unless these abide, American citizenship will be found unequal to its task. Somehow we must get back to God, and that is very difficult for modern minds who have lost simplicity.

I read this morning this verse from Jeremiah:

... Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. (Jeremiah 7:23.)

I am extremely grateful for the privileges that have come to me during my last calling in the Church. I have had the opportunity under assignment of going to Europe, Canada, and Mexico as well as traveling in many of the states of the United States. Today I would like to express appreciation for a number of simple incidents that have come to me recently. They may seem to you simple things on an occasion like this when great, profound doctrines are being taught, but to me these simple incidents have been deeply impressive, for constantly they have said to me,

Have more faith, live your religion, be what you say.

#### FAITH EXHIBITED

I shall not forget soon a young man at the hospital. He was entering the operating room. He was a very worthy young man and very dear to me personally. As they were wheeling him into the operating room, the doctor noticed that his eyes were closed. He said to the nurse, "Take his pulse quickly. He may be gone." The young man opened his eyes and said, "No, I'm not gone doctor. I was just talking to the Lord. I told him to be sure to be with you when you perform this operation. You may go ahead any time now. I am ready."

I am grateful for the privilege I had with the Mexican people of the Mexican and Spanish-American missions at the Arizona Temple, when I saw a humble Saint, entering the grounds, take off her shoes at the iron gate. I hurried over to her and said, "You may take your shoes off when you get inside," and she said, "Oh, no, I will take them off here. This is sacred ground to me." Then a little later in the sealing room I saw one of these dark-skinned mothers take into her arms her sixteen-year old son after they had gone through the sacred ceremony of sealing. She embraced her boy and said, "Now you are mine for eternity." I can't forget these simple things. To me they are truly great things. They have kept saying to me,

Have more faith. Know more about the temple of God. Seek the privileges of these great sacred opportunities.

### CALIFORNIA CELEBRATION

Under a special assignment I was asked this year to go to Coloma, California, to be at the celebration of the anniversary of the discovery of gold and to represent our people on the program. Fifty to sixty thousand were in attendance. The governor and other dignitaries of that great state of California were present. They started three great years of celebration. I was very happy to have the privilege, humbly, to represent a group of Latter-day Saint men of the Mormon Battalion who were there at that time a hundred years ago. They had taken a contract to build a mill when the discovery of gold came, when people across the world started a trek to California and thousands left their homes and work. Even in San Francisco, judges were leaving their benches. People left their businesses. They rushed wildly to the place where gold had been discovered. I was proud to represent these humble Mormon men. They stayed with their task and finished their contract. They had made their promise to finish the mill, and on March 11, 1848, the mill was finished. Then they made their journey over the Sierra Nevada Mountains to meet their families and friends. The character, stability, the word of these men told me again what I must do.

### TRACTING EXPERIENCE

I am grateful for a young missionary this year whom I met in the mission field. He told me of an incident that happened just a few days before. He said, "Brother Kirkham, I had a rather interesting experience just the other day. My companion and I were going out tracting. We had been instructed always to be prayerful as we approached a house, and when I came to the door the woman said to me, 'I understand you are a Mormon missionary. Well, I don't want anything to do with you. I know something about your people. You're just a menace. Leave this place.' Then," said the young missionary, "I had been told to be prayerful, so I continued in my heart to pray as I stood listening to what she had to say. The woman continued telling me what she thought of me and our people, and asked me again to leave. I continued to pray. In a few moments she turned abruptly and said, 'Well, why don't you come in?' " Thank God for the stability of the generation that's marching on to the greatest destiny of our people. They have taught me many helpful lessons.

May God grant that I may live worthy of their association, that I may live and do the thing I speak. May God grant that same high privilege to you, for then happiness shall be ours, and we will not need to go away to carry the message. The world will come to us..

God bless us, I humbly, pray in the name of Jesus Christ. Amen.

## ELDER ELDRED G. SMITH

*Patriarch to the Church*

Like Brother Romney, I have spent some time in preparing a speech. However, a little different from his circumstances, I haven't been able to get the spirit to give that speech. I think when President McKay spoke my name my heart skipped a couple of beats, and I haven't been able to catch up with it yet.

## POWER OF THE PRIESTHOOD

I have always been impressed with the assemblies in these conferences, ever since I was a small child. I have enjoyed very much especially the priesthood meetings, and as I look out over this audience here today and see this gathering of men in the body of the hall who are all holders of the priesthood, backed by their wives or their sweethearts, or the other members of their families, I am inspired with the power that lies behind them. We have been reminded of the power of twelve men who in the earlier days did a powerful work upon the earth. Today we have twelve men with the same power and the same authority, the same message, the same responsibility given to them. Not only do we have the twelve men but we also have thousands and hundreds of thousands of brethren in the Church holding the same priesthood, the same power to go out and gather the people of the earth and give to them that same power, that they may receive a testimony of the divinity of the gospel, that they might also catch the spirit of the Lord and progress and work out their salvation.

This power of the priesthood is more than that. It is the power to represent Jesus Christ, and all that the men do within the authority and power of that priesthood is just the same as if Jesus Christ himself were there personally doing it; that means in all the administrations and all the ordinations and in all the other activities which they perform. We readily accept it when we tell the deacons and the priests and those of the Aaronic Priesthood that they are representing Jesus Christ when they administer the sacrament and pass it to the congregation. We readily accept it in the various ordinations performed by those holding the Melchizedek Priesthood; but to me the power of the priesthood reaches much farther than that. We have also the patriarchs who are sitting over there, who are a representation of the patriarchs in the Church. I think we have about a third of the patriarchs, maybe less, represented in this group, who also have the power to lay their hands on your heads, if you desire it, and pronounce blessings upon your heads, and with such power that the Lord will accept of those blessings, and, through your activities and through your efforts to fulfill those blessings, the Lord himself shall sanction those blessings to your good. It goes even farther than that, to me. We have had many in our Church who have prophesied, told us of things to come in the future and which have come to pass. We have heard much during this conference

of the prophecies of the Prophet Joseph Smith, which have been true prophecies, and prophecies are being made all the time today, not so outstanding probably as those that Joseph Smith gave in the beginning, but we are given warning, and are given counsel and advice and told that if we don't follow it, we will reap the penalty or reward in accordance to our actions and our deeds. To me the power of the priesthood goes even farther than that. The power of the priesthood is the same power which Christ used in creating the earth. The limits of the power of the priesthood are endless. The power of the priesthood, if used correctly, under the proper inspiration, may command the elements, and they shall obey in accordance to the will of the Lord.

### MIRACULOUS HEALINGS THROUGH PRIESTHOOD

Last Wednesday we heard several of the mission presidents bear testimony in the temple meeting, of the ministrations which have been miraculously accepted, that healings were made almost immediately, some were immediate, that the power of the Lord is being poured out upon this people all over this earth in the same manner. Through the administration of those who hold the priesthood even the elements of the earth obey. The power of the priesthood is the power of Christ, which he had to create the earth and all that lives on it. Now if Christ has delegated that power to us, and we use it correctly with faith, then why should we hesitate to administer to the sick? Why should we hesitate to call upon his help? Why should we hesitate to call upon the elders at any time we need the power of the Lord with us?

### EXPERIMENTS WITH ATOMIC BOMB

We have taught since the beginning of this dispensation the doctrine of the indestructibility of matter, and during the war I had the experience of working in the plant which produced the materials for the atomic bomb. We were working, you might say, with an invisible ray, because we took the material, put it through a certain process which made it invisible to the eye. Then it was caught again in a separated condition, separating the U235 and U238 and other elements of uranium. As a result of using those materials, elements of the earth were dissipated into the air. The steel tower for instance upon which the first atomic bomb was exploded, vaporized; that steel tower was dissipated into the atmosphere. We didn't return it, but none of it has been destroyed. It has just been broken up into a different form. The atmosphere is full of materials, and wherever there is one law given, there is a reverse law or contrary law. We have learned the law that we may break up the elements of the earth, to a great extent.

### PRIESTHOOD EXERCISED THROUGH FAITH

The power of the priesthood is the power to call upon God who knows the reverse law, and in accordance to his will, he will

exercise his power to call together the elements or to put them into action for our benefit. By such process beyond our mortal control and beyond our knowledge, the sick can be healed; the blind can be made to see; the deaf can be made to hear. God has those powers, and he has given them to us through the power of the priesthood. How can we strengthen that faith which we have that will help us to use that power, for we cannot use the power of the priesthood correctly without faith. Our faith and our testimony are strengthened day by day in our actions and in our deeds. We have had called to our attention, during this conference, many of the ways by which we can strengthen our testimony and strengthen our faith. We will go away from this conference remembering little of the words that were spoken, but if we can instil into ourselves the desire to get out and do more for our fellow men and our fellow workers, we have gained the purpose of these conferences, and with the help of the Lord we shall work harder and go farther and progress faster in the work of the Lord here in the earth.

In closing let me quote a poem which expresses the thought of how we can strengthen our testimony and our faith that we might use the power of the Lord and have it with us more abundantly:

## OTHERS

Lord, let me live from day to day  
In such a self-forgetful way  
That even when I kneel to pray,  
My prayers will be for Others.

Help me in all the work I do  
To ever be sincere and true  
And know that all I do for you  
Must needs be done for—Others.

Let "self" be crucified and slain  
And buried deep; and all in vain  
May efforts be to rise again  
Unless to live for—Others.

And when my work on earth is done  
And my new work in heaven's begun,  
May I forget the crown I've won  
While thinking still of—Others.

Others, Lord, yes others,  
Let this my motto be;  
Help me to live for others,  
That I may live like thee.

—C. D. Meigs

I bear you my testimony, by brothers and sisters, that I know this is the work of the Lord and that this power of the priesthood which has been given to this people is truly the power of God. If we will continue to live as he has taught us, it shall be a source of happiness and joy to us all and shall enable us to accomplish the duties required of us from day to day in our lives. I bear you this testimony in the name of Jesus Christ. Amen.

The Brigham Young University Mixed Chorus and the congregation joined in singing the hymn; "How Firm a Foundation." (Hymn Book, p. 260; L.D.S. Hymns No. 329.)

## ELDER S. DILWORTH YOUNG

### Of the First Council of the Seventy

While I have been sitting here today, I have been wondering how many of you in this audience have sons or daughters in the mission field. I don't believe President Smith would mind if I ask you to show your hands. Please do so. [A good number of hands.] I am interested also in knowing how many of you folk here have ever traveled on missions for the Lord and for the Church and at one time or another on those missions have traveled without money. Would you mind showing your hands? [A very large number responded.] The number is sufficient to give me courage to go ahead and talk.

### RESPONSIBILITY OF A MISSION PRESIDENT

I have a distinct feeling of humbleness when I realize that I am one of a large number of men in whom the Presidency of the Church has placed the responsibility of guiding the young men of the Church on missions. The Lord said, in trying to explain his purposes to men, and of course he had to use the words of men:

. . . this is my work and my glory—to bring to pass the immortality and eternal life of man. (Moses 1:39.)

When I see your boys come out into the field, with fear in their eyes and fear in their hearts, not knowing how to commence, I realize that somehow my responsibility is to bring to pass in their hearts and their lives what the Lord desires when he said he wanted to bring men into eternal life. It fills me with fear. I confess to you that I have spent more hours of the night in sleeplessness since I arrived on this mission, worrying about it, than I have at any other time in my life. I am sure, too, that I speak for my co-laborers when I say this.

### WITHOUT PURSE OR SCRIP

How well these young men perform you need have no fear. They are remarkable. They come among the people of the world, and they are determined that theirs shall be a mission filled with honor. They do not yet know for certain the one great lesson they must learn before they can be good missionaries, but they certainly are anxious to learn it. I can still see a six-foot four lad with eyes so large—it seems to me they filled his whole face they were so large—he came into the mission home after a long ride and sat down, and we talked. Somehow he had heard he was going to go out and do some work in the country so he was nervous about it, and he began to

ask me questions. He said, "President Young, are we going to carry copies of the Book of Mormon with us?" I assured him that he was. He said, "May we read these copies of the Book of Mormon?" "Oh," I said, "we want you to read them. You are supposed to know what's on the inside so you can tell the people of the world about them." He thought about that for a minute. He said, "Do you mean we can read the Book of Mormon we carry with us, and that we're going to carry some?" "Yes, sir." He heaved quite a sigh of relief and finally said, "Well, I don't mind going without purse, but I didn't want to go without script." The boy really thought we were going to take his Bible, his Book of Mormon, his Doctrine and Covenants, his Pearl of Great Price, and all of his tracts away from him and let him go with an empty suitcase.

#### CARRYING GOSPEL TO INDIANS

Now, I should like to say one thing with regard to the principles of this matter. Brother Bowen's remarks today are the key to it. Any boy who goes into the mission field with an idea that he is going to get personal development out of it will fail. If he goes into the mission field forgetting himself, with only the idea that he is going to do something for the people of the world, that his message is the most sacred trust that he can possibly have, he cannot fail. That's the lesson that the elders learn. How well they learn it I should like to attest before you by letting them speak for themselves. I sent two of your boys out, recently, to a tribe of Indians. That's nothing unusual. Ever since Brother Kimball has urged us to get busy, most of the brethren in the missions have done so, but I have delayed until just recently. These young men said to me before they left, "What are your instructions?" I had none for them. I did not know what to tell them, so I said, "I don't know, but you go up there, and if you have had the proper training in this mission, you will know what to do, after you have asked the Lord." I assured them that if they were humble enough and really desired to help those people find out about their ancestors, the way would be opened. Their faces were white when they left, and I am sure they were uneasy about the assignment. May I now let them speak for themselves? I borrowed from one of the boy's parents a letter and would like to read a small portion of it to you:

"President Young gave us no instructions, but we have had free rein and have only to depend on the Lord to guide us in presenting our message. He has blessed us even more than we could have hoped for." Then he tells how they hired a hall in the reservation hoping the Indians would come out, how only one or two showed up, even though they had promises from many, how they felt very much discouraged about it. Finally, they left. An old gentleman at the hall walked out, too. Catching up with them on a corner, they began to talk as they walked along. Finally the gentleman said to them (as they were silently praying to know what to do, because they didn't

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want to have their evening spoiled). "I know a lady down here who I think would like to hear you."

Their letter continues:

"Well, we had nothing to lose and felt we should go in and see her, so we did. They were the people to whom we had loaned a Book of Mormon, a Mrs. Shay and a couple of other people. These are Indian people with American names. We were just going to spend a while visiting one or two people, we thought, and maybe to talk about the Church some, but the Lord had other ideas. The people who were in the house didn't avoid us as most would, but came on in the living room and sat down, and another girl came in and sat down in the living room. The Franceses came in, then came another Mr. and Mrs. Shay who were going to the hall quite late, but finding us not there just happened in at the place where we were. Another young man drifted in and took a chair, another young girl, then two ladies came. They had been directed to where we were by a sick man who had just heard," (and the elder adds in his letter) "I wonder how he heard about where we were."

"Then Chief Tahachee himself drifted in, and before the evening was over a couple or three more. It was miraculous how people just seemed to gravitate to where we were. It just worked in perfectly for a warm friendly cottage meeting which I suggested, as Elder M. felt the same way. With an audience of ten or twelve adults and a couple of children we began the meeting. Elder M. prayed beautifully. I stood and talked on the restoration of the Book of Mormon for twenty minutes or so, the most inspired, easiest talk I ever gave. It was promoted by the Holy Ghost; I know it was. I bore my testimony humbly and fervently to the truthfulness of the Book of Mormon, their book, and that the Church is true, and that Jesus lives. I told them of the vision of Joseph Smith, of the bringing forth of the book, about the Witnesses, the need for the Book of Mormon. The people were very attentive and drank it all in, and then Elder M. got up and gave a beautiful talk confirming mine, telling more about the Book of Mormon, how to get a testimony and other great points pertinent to the time. It was an inspired talk. Then a half hour of questions, and we loaned or gave to them" (according to how it works out, I suppose) "five more Books of Mormon. They were eager to have them, and I think will really read them with real interest and with real intent to know the truth. After I closed with prayer, there was a little more questioning, and we left with a fine spirit in the place and went with Chief Tahachee toward the river. As we left, Mrs. Shay told us we could hold a meeting at her place again if we didn't get the hall, and she would invite those interested. Chief Tahachee took us to his house to meet his wife and played records of her singing of Indian songs, and he chanted and played tom-toms for us. He was very friendly. As we left his place and headed home across the frozen river in the bright moonlight, I said, 'You can't tell me prayers aren't answered.'"



That letter is from a pair of missionaries who went out some time ago in the mission field and were obedient, with the belief that if they did their best and were humble, they could hear in their hearts the voice of the Lord directing them what to do. They are opening up the work with that particular tribe of Indians, not by my direction, I assure you, but under the inspiration the Lord gives to those who humbly desire to discover for themselves by works what he desires.

#### CHANGE WROUGHT IN MISSIONARY

I would like to give one more incident, if I may: We had a missionary go out to stay but a year. He informed me that he had come out to get an experience. He didn't want to go through his life and finish his college without being able to say that he had had a missionary experience. He felt it would do him good. This is what he writes:

"In these past three months He has abundantly blessed me beyond my power of words to express, and a rich deep feeling of happiness which I have within me at this moment and which I have enjoyed during this work has been pay enough for me. May I enumerate just how He has blessed us and what the results are?"

(He isn't going home at the end of his year.)

"The way was opened to us to change our place of lodging and to find a lovely three-room apartment completely furnished for only ten dollars a month, (They had been paying ten dollars a week,) "living in the house of good Christian people and every opportunity to preach the gospel to them. During these three months we have sold forty-five copies of the Book of Mormon and held fifty-two cottage meetings.

"We organized a Sunday School with an attendance of twenty-five persons there this past Sunday and a promise of fifteen others that they would start attending in the immediate future. Been invited out to ninety dinners, thus cutting down our expenses, and also providing a way that we could preach the gospel to them. We have had the following items given to us: Thirty-three quarts of preserves, ten dozen eggs, three pies, four cakes, six jars of jams and jellies, three cans of honey, thus cutting down some more on the expenses. Perhaps the greatest exhibit to show for this work is the fact that five persons have requested baptism at our hands, and two men who have been members of the Church, have repented of their sins and are earnestly living the Word of Wisdom and are desirous of advancing in the priesthood.

"Two future requests to speak before large groups of from forty to sixty people on the subject of Mormonism. All of these items point to the fact that it can be done if a missionary desires to do the will of his Father in heaven and realize the hopes of the folks who send him, and it can be done in the period of a few short months."

Those two young brethren, my friends and fellow workers, are only two of four thousand who feel just exactly the same way.

May the Lord help us to give them support by our faith and prayers, I ask, in the name of Jesus Christ. Amen.

### ELDER SPENCER W. KIMBALL

#### *Of the Council of the Twelve Apostles*

My brothers and sisters, it is a great inspiration to see all of you folk before me, you who are leaders in the stakes and wards and missions. I pray for the blessings of the Lord.

### WORK AMONG INDIANS PROGRESSING

It has been hard for me to refrain from talking about the Indians this time, but I must mention one or two items inasmuch as President S. Dilworth Young has spoken of them.

Down on the Navajo Reservation, the Indians call the members of the Church of Jesus Christ of Latter-day Saints, "*Gamalii*." Recently at mission headquarters, they were trying to ascertain from the natives, themselves, what this word meant to them. And one Navajo said, "A '*Gamalii* is one who invites you to dinner and does not charge you for it." And another said, "A '*Gamalii* is one who has the same father and mother that we have."

I will just say that the work among the Indians is progressing, for which we are deeply grateful.

### ERUPTION OF MT. VESUVIUS

I want to comment on another theme and preface it by a little experience: Back in 1937, Sister Kimball and I had the privilege of traveling through some of the European countries, and it was our privilege to go, among other places, to Italy. And one of the most intriguing sights in that country was Mt. Vesuvius in eruption. Here we saw a high, conically-shaped mountain, and at night for nearly a hundred miles we could see the display of fireworks in the heavens. We came around the semi-circular bay of Naples to the city of Pompeii. As a child I had read the book, *The Last Days of Pompeii*, telling about the eruption of 79 A.D., when the cities of Pompeii and Herculaneum were destroyed. Here we were, visiting the city of the dead, which had been covered and hidden for nearly two millenniums. We walked through the streets of this deserted city, now excavated; we went into the shops, homes, and temples; we saw their liquor establishments and houses of prostitution with the pictures still on the walls in original colors. These all had been buried under ashes for long centuries. We climbed this mountain with its cinders and lava, and when we came into the great crater at the top, we were amazed to find that a few inches beneath our feet was molten lava, still flaming.

We climbed up into the crater of that volcanic mountain. In ages past there had been a terrific convulsion of nature, and a mountain was born. Lying dormant for long centuries, the monster had watched with evil eye the coming of the inhabitants, the planting of vineyards upon its sunny slopes, and the building of homes upon its foothills. But finally in jealous rage at seeing green things grow, and children laugh and play, and life spring up in contrast to its age-old environment of desolation and death, the ogre burst forth in fiery blasts spewing its seething vomit from its corrupt throat in molten lava to run down its sides and to fill the heavens with its ash and steam and rocks. The volcano was merciless. It would leave nothing to grow upon its breasts.

In a matter of hours the fury of this powerful destroyer had seared the trees, the vines, and all living things, long before the slow moving lava had reached them to crush and burn them into nothingness. The heavens were filled with ashes which soon smothered all life including the humans who were utterly helpless before the whims of this destructive element.

All was destruction: Plants and people were destroyed; homes, shops, baths, and circuses leveled; soil covered with a conglomerate mass of hardness which would take the elements ages to pulverize into soil again. All was death!

#### WONDER OF THE NILE RIVER

Then across the blue Mediterranean is a contrasting picture of the builder in nature. The Nile River, one of the greatest wonders of the world, changes the dead and barren sands of the desert into a fertile land with trees and grass and animal life. The heavy April showers in the basin of the White Nile start the flood, and the May rains in Abyssinia swell the stream with its rich muddy water that fertilizes as it irrigates, and this sterile sand becomes fertile land to bring life from death. The mud and water constitute the difference between the Sahara Desert and the green gardens and fields of Egypt. Those of us who have been in the Gila Valley in Arizona, which is one of the most notable examples of soil erosion in the world perhaps, will know about what has been done in the valley of the Nile. The rich sediment is laid gently on the land so that it might produce crops. The productive valley is a gift of the river Nile. It is at once a garden and a museum; a composite of the ancient and modern; the land of Abraham and Joseph and Moses with its sphinxes and catacombs and pyramids, and the land of today with its 19,000,000 people; a land of brilliant sun, deep blue sky, and vivid colors, with the driest air in the world. In contrast to the sand under the glare of the sun and the dull color of the river, the fields and palms appear the greenest things in the world. The sand pours over the yellow rocks in a torrent of gold, and the rocks cast purple shadows. All this is the bounty of the Nile, which nurtures life in the very jaws of the death of the hot dry desert through which it flows. Its annual

overflow is one of the greatest marvels of the world. It has risen to within a few hours of the same time and to within a few inches of the same height year after year for unknown ages.

Another spring, another flood, the soaking stream, more fertile mud and the Nile continues to give, to build and sustain, while Vesuvius burns and crushes and suffocates. The volcano is a destroyer—the river a builder.

### MEN MAY BUILD OR DESTROY

I find that men are like rivers and volcanoes. They construct, and they destroy; they purify and inspire, and they defile and mystify; they give life, and they bring about death. Recently I had a visit from a handsome youth, the product of a builder. His eyes were bright; his step was light; he walked with calm assurance. Here were courage, optimism, and positiveness. He was clean. He had a wholesome attitude toward life, no sourness, no bitterness. He looked life straight in the eye and met its challenges. "All my life," he told me, "I have been taught that 'cleanliness is next to Godliness.' Through all the priesthood and auxiliary organizations I have learned Paul's statement: '... that ye are the temple of God, and that the Spirit of God dwelleth in you?'"

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:16-17.) He had been eager to fill a mission, for said he: "Since my earliest recollection, I have earmarked my savings for my mission; I have listened intently to every returning missionary and anticipated with eagerness my opportunity to go. All my life I have been taught by men of God who have stirred my ambition, stimulated my thinking, built my character, and increased my faith. There were always markers at the crossroads which I could recognize, for these valiant people had prepared me to identify them. Oh, how grateful I am that such builders have had a part in making my life! They have helped to lift the fogs, dissipate the mists, banish the doubts, and fortify me against the temptations. My life is full—there is no remorse—I have no fears—life is glorious and rich in promise."

And I remembered the words of the Lord through his ancient prophet:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; . . . that publisheth salvation; that saith unto Zion, Thy God reigneth! (Isaiah 52:7.)

### VICTIM OF HUMAN DESTROYERS

In contrast, I had a visit from one of the victims of the human destroyers. He was a fair-haired youth of twenty-two years; the last four of those years had been filled with experiences too sordid and too horrible for a lad of those tender years—experiences which would challenge the resistance of a veteran. His manner was mild,

his approach shy, but his voice registered sincerity. My heart immediately opened and took him in. "Brother Kimball," he asked, "would it be possible for me to go on a mission? I think it would help me to find myself again. I do want very much to go into the mission field."

"You've had some frustrating experiences, haven't you?" I asked. And he poured out his soul in a series of heart-rending stories. So many upon the head of a youth—and so concentrated! Why, he had hardly recovered from one until another blow fell upon him. He continued: "I hope that if I can go out and preach the gospel, I might be able to get my thinking straight, to be really happy again, to get back that which I have lost. You see, Brother Kimball, I grew up in the Church clean and with never a doubt. I was active, faithful, believing. My trust was complete. I felt secure in my faith, never questioning seriously the truth. It was as though my bark of life were in a safe harbor, securely tied with heavy cable to docks which were immovable. My parents and my Church leaders gave me anchor to hold me safe. Oh, if I could only have again that sweet spirit of tranquility and peace and sureness!"

Then he told me of the storms that had engulfed him. He had fought a war. There were horrors in the battles; there were temptations in the camps. At eighteen he had been surrounded suddenly by all the accumulated sins of the world. The pressure was crushing. For two years he had been hearing vile and vulgar speech and the name of God desecrated by constant use. He told how well-meaning entertainers had come to the camps but had sung for them sexy songs, told them ribald jokes, and had acted to satisfy the coarse, the crude, and vulgar. He had seen motion pictures in which smoking was universal, drinking was approved as smart and proper, immorality was condoned, and broken homes and infidelity in marriage were common; he had spent his leisure hours in cities near the camps and had been accosted by women of the streets. And he had come to wonder! He had attended a class in his ward and had heard a discussion on the mysteries. Subjects were debated on which there was little recorded revelation and on which there were conflicting opinions, and he had heard criticism of Church leaders, of Church policies, and of Church doctrines, and he wondered! He had read a book, the author of which was one of rich endowments, of much learning, and of considerable prestige. The things which our youth had always accepted were ridiculed. Logic was used; rationalizing was done; corrupt writers of a bygone day were quoted; the supernatural was explained away; the revelations were said to be man's wisdom; prophets were demoted to the status of laymen; and even Gods were dethroned and made a creation of man. All this in strict denial and total destruction of the basic things which had always been his life—and he continued to wonder. He had gone to school when the war was over, under the G.I. Bill of Rights. Here he had been further confused. There was no personal God, he was told,

but God was a figment of the imagination, a creation of intellectual man. And God, being a creation of man could not help him, but man was alone to work out his own destiny. He was led to believe that religion was for only the simple and gullible. He found that in the schools:

Atheism may be taught our children, but not the word of God, not the Bible, not the Prophets, not the Apostles. Karl Marx is legal in the schools, but not Isaiah, or St. Mark. They suffer from Bible affiliation. (George E. Sokolsky, *Atheism by Law*.)

And his props had been moved from under him. His light-house was destroyed: his anchor broken loose; his harbor blasted. His bark was at sea in a storm without anchor, sail, or rudder; and with a pilot who had lost his compass and knew not his way. His heaven was clouded, and his stars were hidden. His lights were all but extinguished, and his vision dimmed. And he said again: "Oh, if I could only get back what I have lost of peace, of hope, of virtue, of faith! I had hoped that a mission might dispel the fog and mists; prove my repentance; build back my faith in sacred things and return to me the testimony I once had with all its peace, security, and happiness. I had hoped I might repair my bark and get it in full control and steer it again into calm waters and safe harbors."

#### REDEEMER'S VIEW OF OFFENDERS

And as I felt the sincerity of this young man struggling for a foothold, for a foundation, for something to which to cling, there came these words of the Redeemer into my memory:

And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. (Mark 9:42.)

And the words of the Lord came again:

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (Matt. 23:13.)

Not all scribes and Pharisees lived anciently. There are today wreckers as well as builders among men and in nature. In the Church library there are more than 1,700 books and pamphlets of a defamatory character. The books are dead. They are seldom consulted. They can be purchased from secondhand bookstores at low cost. The authors likewise are dead. They flickered for a moment and went out, dying of their own corruption, after having polluted the minds of a few. They went into the discard while the cause they fought went steadily on. Simon Peter warned us:

... there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring unto themselves swift destruction. (II Peter 2:1.)

The Lord said:

Woe unto you, lawyers! for ye have taken away the key of knowledge: the fulness of the scriptures; ye enter not in yourselves, into the kingdom and those who were entering in ye hindered. (See Luke 11:52; Revised.)

#### TEACHERS TO BE DIRECTED BY THE SPIRIT

Apparently there were in the early church those who taught for doctrines the sophistries of men. There are those today who seem to take pride in disagreeing with the orthodox teachings of the Church and who present their own opinions which are at variance with the revealed truth. Some may be partially innocent in the matter; others are feeding their own egotism; and some seem to be deliberate. Men may think as they please, but they have no right to impose upon others their unorthodox views. Such persons should realize that their own souls are in jeopardy. The Lord said to us through the Prophet Joseph:

. . . teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel.

And they shall observe the covenants and church articles to do them, and these *shall be their teachings*, as they shall be directed by the Spirit.

. . . And if ye receive *not the Spirit ye shall not teach*. . . (D. & C. 42:12-14. Italics speaker's.)

#### OBJECTIVE TO BUILD FAITH

The great objective of all our work is to build character and increase faith in the lives of those whom we serve. If one cannot accept and teach the program of the Church in an orthodox way without reservations, *he should not teach*. It would be the part of honor to resign his position. Not only would he be dishonest and deceitful, but he is also actually under condemnation, for the Savior said that it were better that a millstone were hanged about his neck and he be cast into the sea than that he should lead astray doctrinally or betray the cause or give offense, destroying the faith of one of "these little ones" who believe in him. And remember that this means not only the small children, it includes even adults who believe and trust in God.

Man is like the volcano which in a few weeks can devastate the countryside, wreck cities, and smother human lives. And the human destructionist can likewise inject into other human lives in a short time the doubt and skepticism which can mean total loss of faith. It may take centuries for the other forces of nature to pulverize the lava around a volcano so that it may eventually again give life to plants and animals, and just as surely the damage to faith of an individual done by an iconoclast, whether deliberate or not, may take years or ages of rebuilding, if it is ever fully restored.

The Savior also said:

Monday, April 5

Second Day

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. (Matt. 10:28.)

In our own society, the murderer who kills the body is hunted, imprisoned, and executed, but the character who kills the soul by implanting doubt and shattering faith is permitted not only to go free but also is often retained in high places. The body which is killed will rise again in the resurrection with little damage to its eternal welfare, but he whose faith has been shattered may suffer long ages before complete restoration of spiritual stature can be had, if at all. And Jesus said:

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)

Far better to take from a man his flocks or herds, his lands or wealth, even his sight or limbs, than to be responsible for the loss of his faith. The Son of God put it this way:

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt and maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. (Matt. 18:8-9.)

And so we admonish the leaders in stakes, wards, and missions to be ever vigilant to see that no incorrect doctrines are promulgated in their classes or congregations. Wolves will come in sheep's clothing and will deceive the very elect, if that were possible. And we warn again those who write or preach or otherwise teach subversive doctrines, that their punishment is sure for their "worm dieth not."

And like the rich man who despised the beggar Lazarus, they will eventually come to a realization of the statement of the Lord Jesus Christ:

And beside all this, between us and you there is a great gulf fixed. (Luke 16:26.)

The Lord bless you, my brothers and sisters. May we all, like the Nile River, build and nourish, strengthen and fortify, rather than be like the volcano which brings only death and desolation and destruction, I pray, in the name of Jesus Christ. Amen.

**President David O. McKay:**

The Brigham Young University Mixed Chorus will sing: "If Ye Love Me, Keep My Commandments," by Harker.

The closing prayer will be offered by President Fred H. Peck, Jr. of the Pioneer Stake, Salt Lake City, Utah, after which this conference will stand adjourned until 7:00 o'clock this evening, when in accordance with the custom of the Church, the general meeting



of the Priesthood of the Church will be held. This building, judging from experiences recently, is not adequate to accommodate the Priesthood, and so we cannot invite our sisters. It is not fair for a few to come unless we let others also. This meeting, therefore, tonight is for the Priesthood of the Church. The session will not be broadcast.

The session at 10:00 o'clock tomorrow morning will be heard over the radio stations already announced.

The choir singing for this day's sessions of the conference has been by the Brigham Young University Mixed Chorus, Elder Franklin Madsen conducting, and Elder Frank W. Asper at the organ.

May we add to what has already been said a word of appreciation and commendation for the excellent service rendered by these students. Truly they have lifted us to inspirational heights, and we say to them, to their leader, and to all associated with them: "God bless you."

For the benefit of those who cannot get into the tabernacle, the Assembly Hall will be open tonight as it has been throughout the sessions of the conference.

The Brigham Young University Mixed Chorus sang: "If Ye Love Me Keep My Commandments."

The benediction was pronounced by President Fred H. Peck, Jr., of the Pioneer Stake.

### THIRD DAY MORNING MEETING

Conference reconvened Tuesday morning, April 6, at 10:00.

The Tabernacle was crowded with people, and there was an overflow of people into the Assembly Hall on the Tabernacle grounds, where provision was made for those who gathered there to enjoy the services as they were broadcast from the Tabernacle by means of amplifiers and television equipment.

The Ricks College Choir furnished the music for this session, with Elder John M. Anderson conducting. Alexander Schreiner was at the organ.

#### President George Albert Smith:

I think you are a courageous lot of people this morning to come out in this storm and fill the Tabernacle. I want to tell you that some of us are more than pleased to see this fine chorus from Idaho that has come to sing for us, here in their seats instead of trying to get in. They evidently know the country they live in, and so they are here on time.

This is the sixth session of the 118th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this morning all of the General Authorities except Elder Stephen L Richards, who is returning from a tour of the South American Missions, Elder Matthew Cowley, who is presiding over the Pacific Missions, Elder Thomas E. McKay, who is convalescing from a minor operation, and Elder Alma Sonne, who is in Europe in charge of the European Mission.

This service will be broadcast over station KSL, Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

The choir singing during today's sessions will be by the Ricks College Choir, with Elder John M. Anderson conducting and Elder Alexander Schreiner at the organ. Of course, you all know where the Ricks College Choir comes from.

KSL has set up for us a television installation which will enable those in the Assembly Hall to see as well as hear the speakers and the choirs that sing for us. The television pictures will not be all that we hope they will become some day, but they will be sufficiently good to be a great help to those who are seated in the Assembly Hall.

I would like also to call attention to the fact that ordinarily these grounds are beautiful for this particular conference, and they have been until the snow covered them. Brother Irvin Nelson who has charge of the grounds takes care of them and makes this place a delightful place for people to come and enjoy the Tabernacle grounds. We would like these brethren who look after these grounds to know that we appreciate them.

We will begin the morning services by the Choir singing "God So Loved the World," from "The Crucifixion," by Stainer.

The opening prayer will be offered by President E. Vaughn Abbott, of the Reno Stake, Reno, Nevada.

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The Choir sang: "God So Loved the World."

Elder E. Vaughn Abbott, President of the Reno Stake, offered the opening prayer.

Singing by the Choir, "But the Lord Is Mindful of His Own," from "St. Paul," by Mendelssohn.

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Elder Joseph Anderson, Clerk of the Conference, read the following reports:

CHANGES IN CHURCH OFFICERS SINCE OCTOBER  
CONFERENCE 1947*New Missions Organized:*

Central Atlantic States Mission, created by a division of East Central States Mission.

Japanese Mission, reopened with headquarters in Tokyo, Japan.

*New Mission Presidents have been appointed as follows:*

J. Robert Price, president of the Central Atlantic States Mission.

Edward L. Clissold, president of the Japanese Mission.

Joel Richards, president of the Northwestern States Mission to succeed Samuel E. Bringham.

Albert Choules, president of the Southern States Mission to succeed Heber Meeks.

*New Stakes Organized:*

The South Carolina Stake was organized October 19, 1947, from the South Carolina District of the Southern States Mission.

The American Falls Stake was organized February 1, 1948, from the Blackfoot and West Pocatello Stakes.

*Stake Presidents Chosen:*

Jesse A. Udall, was chosen president of the St. Joseph Stake, to succeed James M. Smith.

Erastus Francis Winters, president of the Star Valley Stake, to succeed Royle S. Papworth.

W. Wallace McBride, president of the South Carolina Stake.

Reuel E. Christensen, president of the South Sanpete Stake, to succeed William G. Barton.

Delbert Leon Stapley, president of the Phoenix Stake, to succeed James Robert Price.

Walter A. Hunzeker, president of the Montpelier Stake, to succeed Silas L. Wright.

L. Harold Wright, president of the Maricopa Stake, to succeed Lorenzo H. Wright.

John L. Clarke, president of the Rexburg Stake, to succeed Peter J. Ricks.

George R. Woolley, president of the American Falls Stake.

Frank H. Brown, president of the Big Horn Stake, to succeed Thomas B. Croft.

William A. Strong, president of the Teton Stake, to succeed Albert Choules.

*New Wards Organized:*

Raymond Third Ward, Taylor Stake, formed by a division of the Raymond Second Ward.

Raymond Fourth Ward, Taylor Stake, formed by a division of the Raymond First Ward.

Phoenix Fifth Ward, Phoenix Stake, formed by a division of the Phoenix Third Ward.

Charleston, Columbia, Gaffney, Greenville, Hartsville, Ridgeway and Spartanburg Wards, South Carolina Stake, formerly branches of the Southern States Mission.

Huntington Second Ward, Emery Stake, formed by division of the Huntington First Ward.

Lomond View Ward, Farr West Stake, formed by a division of the Ogden Fifteenth Ward.

Egin Bench Ward, Yellowstone Stake, formed by combining Egin and Heman Wards.

Lethbridge Second Ward, Lethbridge Stake, formed by a division of the Lethbridge First Ward.

Shelley Third Ward, Shelley Stake, formed by a division of the Shelley Second Ward.

Springville Seventh Ward, Kolob Stake, formed by a division of the Springville Sixth Ward.

Springville Eighth Ward, Kolob Stake, formed by a division of the Springville Second Ward.

Springville Ninth Ward, Kolob Stake, formed by a division of the Springville Third Ward.

Oak Hills Ward, Sharon Stake, formed by a division of the Pleasant View Ward.

Heyburn Second Ward, Minidoka Stake, formed by a division of the Heyburn First Ward.

#### *Wards Discontinued:*

Woodruff Ward, Malad Stake, joined with the Cherry Creek Ward.

Egin and Heman Wards, Yellowstone Stake, combined to make Egin Bench Ward.

Farnum Ward, Yellowstone Stake, joined with the Marysville Ward.

#### *Independent Branches Made Wards:*

Parma Ward, Weiser Stake, formerly Parma Branch.

Mountainville Ward, North Sanpete Stake, formerly Mountainville Branch.

Carmichael Ward, Sacramento Stake, formerly Carmichael Branch.

#### *Independent Branches Organized:*

Augusta, Darlington, Society Hill, Sumter and Winnsboro Branches, South Carolina Stake, formerly branches in the Southern States Mission.

Campus Branch, East Provo Stake.

Bonanza Branch, Uintah Stake.

Chain-O-Lakes Branch, Chicago Stake, formerly part of North Shore and Logan Square Wards.

Star Branch, Nampa Stake, formerly a dependent Branch.  
 Carbonville Branch, North Carbon Stake.  
 Ophir Branch, Tooele Stake.  
 Yucaipa Branch, San Bernardino Stake, formerly part of Redlands Ward.

*Independent Branch Discontinued:*

Avondale Branch, Phoenix Stake disorganized, members transferred to the Glendale and Capitol Wards.

*Those Who Have Passed Away:*

Alvin F. Smith, Church Librarian, January 4, 1948.  
 Elias A. Smith, December 6, 1947.

STATISTICAL REPORT

Number of Stakes of Zion .....	170
Number of Wards .....	1,293
Number of Independent Branches .....	132

Total Wards and Independent Branches .....	1,425
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Number of Missions .....	42
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*Church Membership:*

Stakes .....	843,021
Missions .....	173,149

Total .....	1,016,170
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*Church Growth:*

Children blessed in stakes and missions .....	36,458
Children baptized in stakes and missions .....	18,264
Converts baptized in stakes and missions .....	10,471

*Social Statistics:*

Birth rate per thousand .....	43.9
Marriage rate per thousand .....	19.2
Death rate per thousand .....	5.8

*Missionaries:*

Number of missionaries in the missions of the Church..	4,132
Number engaged in missionary work in the stakes.....	3,298

Total Missionaries .....	7,430
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Number of missionaries who received training in the mission home during 1947 .....	2,134
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**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

My brethren and sisters: Here are more statistics. I hope you get more pleasure out of hearing them than I get out of reading them. There is one situation, however, and a very important one, that I should like to call to your attention, and that is that the figures are all in the black. There are none in the red.

Before reading the annual financial statement, we may note a few preliminary matters, some by way of repetition of what has been said on like occasions heretofore.

**REVELATION AT FISHING RIVER**

At Fishing River, Missouri, June 22, 1834, the Lord declared that 'the commandments which he had given concerning Zion and her law should be executed and fulfilled after Zion's redemption.' (D. & C. 105:34.) This suspended the operation of the United Order in Zion—i.e., Missouri. The Order continued for a time thereafter in Kirtland, but was later discontinued there.

In the years immediately following there was no organized plan for meeting the money needs of the Church, and the financial situation became increasingly serious.

**THE LAW OF TITHING**

In July of 1838 (four years after the Fishing River revelation) the Prophet was again in Missouri, at Far West. On the eighth of the month, the Prophet, urged by the serious financial needs of the Church, went to the Lord, enquiring:

O Lord! Show unto thy servant how much thou requirest of the properties of thy people for a tithing. (D.H.C. 3:44.)

The Lord answered with two revelations—the first giving the law of tithing (D. & C. 119), and the other fixing the order of its distribution. (D. & C. 120.)

**COUNCIL ON THE DISTRIBUTION OF TITHES**

Pursuant to these revelations, and as explained at recent conferences, the Church has a Council on the Distribution of Tithes, made up of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. This Council considers the proposed budget of the Church, which is itemized under general headings, and then approves and authorizes such expenditures as it deems proper.

A subcommittee of this Council on the Distribution of Tithes then makes the detailed appropriations from the sums approved and authorized by the Council. This subcommittee is known as the Committee on Expenditures, and is made up of the First Presidency, three members of the Council of the Twelve, and the Presiding

Bishopric. A Church Building Committee acts under the direction of the Committee on Expenditures. The Financial Secretary to the First Presidency acts as the secretary of the Committee on Expenditures.

The budget authorized by the Council on the Distribution of Tithes is made up of two parts:

1. The regular approved authorizations for the various items covered by the budget, in the amounts estimated as necessary to carry on the work of the Church for each item of expenditure; and

2. A contingent reserve out of which can be met any unusual expenditures not provided for in the budget, either as to budget items or as to special or unforeseen expenditures. This contingent reserve is likewise spent under the authorization of the Committee on Expenditures. In 1947 the reserve set up was a little over eight percent of the total budget appropriations from the general funds of the Church; this year (1948 budget) this reserve equals about five percent of the itemized budget. Last year the reserve was more than ample to cover the supplementary appropriations. It is believed the reserve for this year will be likewise sufficient.

All unexpended appropriations lapse with the end of the fiscal year and are returned to and are absorbed into the general funds of the Church, subject to appropriation therefrom as are other like Church funds.

#### EXPENDITURES OF THE CHURCH

The expenditures of the Church are increasing at what seems to me to be a disquieting rate. For the ten years 1936 to 1945, both inclusive, the average expenditure from our general Church funds was just under \$5,000,000 annually. As we reported to you at the last April conference, the expenditures for 1946 equaled \$6,890,000 from general Church funds, and, including all other cash expenditures made by the people on various accounts, the expenditures amounted in total to \$12,310,000. As we shall see, expenditures for 1947 were \$11,263,000 out of general Church funds (or \$4,373,000 more than in 1946,) while the total cash expenditures, general funds, plus non-budget funds contributed by the people, were \$18,919,000 (or \$6,609,000 more than 1946). The total cash expenditures, including budget and nonbudget items for 1948 are put at over \$20,000,000.

I may observe that we owe no money. We shall not have to borrow any money to meet our budget. But in my own view, we must all watch more carefully our spending.

As individuals our standard has become, not our need, nor our comfort only, but our luxury. Many of us are not yet willing to bring ourselves under control and to quit spending not only all of our savings, but also all we are making, and in addition, running in debt on instalment buying. Our young people, particularly our boys returned from the service, are being inveigled into running debts that, in most cases, will take all their surplus (if they have any) for the next ten to twenty years, and under circumstances and conditions that will cause them to lose everything they have put into

their ventures, if there should come to them any incapacitating illness, or accident, or if death came, or if the hard times should come that so many predict and that some fear are even now beginning.

### DANGER OF INFLATION

Unemployment is increasing, and if it continues it could become serious. In that event, if we shall follow the pattern other countries have followed, we must not be too surprised if the people, accustomed over the last few years to a certain standard of living and not having money enough to buy the things that will enable them to continue that standard of living, raise the cry that there is not enough money. In other countries when this cry has become sufficiently insistent and from sufficiently large numbers, they have started the printing presses going to print money, always under the delusion that the presumed restrictions and safeguards which are then provided, would enable the stopping of the money flood before it becomes dangerous. But again, if the pattern of other countries worked out here, it would not be possible to stop this flood of paper money once it was well started, and then would follow the inflation that ruins not the very wealthy, but those of moderate means and those with means that are less than moderate. In other words, the poor people are the ones who always suffer most in such financial debacles. Our people should remember the lessons of history, even very recent history, and do all they can to avoid this catastrophe, for such it has always proved to be in the past.

### MODERATION IN EXPENDITURES

As to Church spending, for my own part, I should like to urge the people to cease building cathedrals for ward meetinghouses, and to stop furnishing them as if they were palaces. I think I should say to you that the First Presidency is not urging the building of these expensive, luxurious buildings; indeed, they consider that often the load placed upon the people thereby is both unfair and unwise; they feel we could well be much more moderate in many of our expenditures.

The Lord still does not look at the magnificence of our meetinghouses, nor at the luxury of the pews, nor at our expensive carpeting, nor at our overstuffed furniture and the mahogany chairs of the foyer and of the high council and other rooms. The Lord still looks at the humble heart and the contrite spirit of his children, and as he said when he walked with his apostles in the Holy Land:

... where two or three are gathered together in my name, there am I in the midst of them. (Matthew 18:20.)

It is not the place in which we meet, but the spirit in which we gather together that concerns the Lord. Not pride but humility brings him into our midst.

I will now read the financial statement:



# 1947 Financial and Statistical Report

## CHURCH DISBURSEMENTS—1947 PART I—CHURCH BUDGET CASH EXPENDITURES FROM GENERAL CHURCH FUNDS, BOTH TITHING AND NON-TITHING INCOMES

Total cash budget appropriations for 1947 ..... \$12,744,773.00  
Total cash budget expenditures for 1947 ..... 11,263,344.00

Excess of appropriations over expenditures for 1947 ..... \$ 1,481,429.00

As a preliminary statement, I should like to say this regarding salaries: The Church has not and does not now pay extravagant salaries. We have tried to accommodate the salaries of those who draw compensation from the Church to the "Little Steel formula." In addition to that we have made certain adjustments in particular cases to meet the needs of the individual. We have tried to see that no one suffered. We have been unable to relieve them of the necessity of living modestly and frugally, but we do have in mind their needs, that none shall suffer.

	Budget Appropriation, 1947	Supplementary Appropriation	Budget Expenditures, 1947	Un- expended
Office of the Corporation of the President				
Including the salaries of 80 employees, expenses of offices, equipment, maintenance of the administration building, and the living allowances and traveling expenses of the General Authorities, all of which are covered by non-tithing income.....	\$ 334,076.00	\$ 26,274.00	\$ 356,898.00	\$ 3,452.00
Office of the Corporation of the Presiding Bishopric				
Including the salaries of 115 employees, expenses of the Aaronic Priesthood program, traveling expenses of the Presiding Bishopric, taxes, special printing, and departmental expenses, all of which are covered by non-tithing income .....	301,780.00		288,628.00	13,152.00
Temples				
For the operating expenses, including the salaries of 308 employees, and the building maintenance, repairs and renovation of the eight temples of the Church. ....	515,448.00	54,149.00	404,105.00	165,492.00

Missions and Missionary Work  
For the maintenance and operation of the established missions; living and traveling expenses of mission presidents; return fares of missionaries; free literature; servicemen's welfare; the erection, remodeling, purchase, maintenance, and renting of

Tuesday, April 6

Third Day

buildings; and the expenses of the Bureau of Information and the mission home in Salt Lake City .....	1,527,820.00	239,191.00	1,729,542.00	37,469.00
Stake and Ward Expenses				
Allowances to 169 stakes and 1,425 wards and independent branches, including the maintenance of 1,688 stake, ward, and branch buildings; expenses and mileage allowances to stake presidents and bishops; furnishings for stake and ward offices, stake and ward taxes, and stake and ward printing .....	1,418,890.00	95,510.00	1,509,631.00	4,769.00
Church Welfare				
For the purchase of equipment and commodities; for the operating expenses of general committee storehouses, the Deseret Industries and the Deseret clothing factory; for land and building purchases and general committee administrative expenses; for the care of the needy consisting of rents, light, heat, hospitalization, burials, etc. ....	1,065,480.00	176,924.00	1,242,123.00	281.00
Church Schools				
For the operating expenses of Brigham Young University, Ricks College, L.D.S. Business College, Juarez Academy, 15 institutes and 100 seminaries; for operating expenses of the Department of Education, including the salaries of 438 teachers and 39 administrative officers and employees; and for the maintenance, repairs, and improvement of buildings .....	3,267,950.00	46,775.00	2,707,342.00	607,383.00
Educational Institutions, other than Church schools, institutes, and seminaries				
Consisting of the McCune School of Music and Art; Deseret Gymnasium, Society for the Aid of the Sightless, and the General Music Committee .....	73,456.00	11,518.00	37,757.00	47,217.00
Building Operations				
For the maintenance of the buildings and grounds on the Temple Block, and the Tabernacle organ; for the maintenance of other Church properties situated immediately adjacent to the Temple Block; for the erection, repairing, and renovating of ward buildings and \$54,076.55 for the construction, equipping, and maintenance of hospital buildings .....	2,319,150.00	252,720.00	2,075,487.00	496,383.00
Historic Monuments and Bureaus of Information				
For the repair and maintenance of properties at Palmyra, New York; South Royalton, Vermont; Carthage, Illinois; and memorial cemeteries .....	24,440.00	19,683.00	43,418.00	705.00

Land Purchases and Operation of Farm Projects Consisting of Papago and Washakie Indian projects, and Canadian and other lands .....	264,000.00	3,421.00	246,329.00	21,092.00
Church Committee on Radio and Publicity For publicity and mission literature .....	41,481.00		38,379.00	3,102.00
Genealogical Society and Index Bureau For the maintenance of the Church genealogical library record archives, temple index bureau, and allied departments, and for the recording, indexing, photographing, and filing of genealogical and temple ordinance data, including the names of 431,665 persons forwarded to the eight temples for baptisms and endowments, and for the salaries of 173 full-time employees .....	425,218.00	9,438.00	433,129.00	1,527.00
<p>I think it may be well to say here that under arrangements which have been made and which we are making, we are photomicrofilming the public records of several of the countries of Europe as well as parts of the United States. Great as our genealogical library already is, when we get through with this operation which we are now undertaking, it will, I am sure, be easily the greatest genealogical library in the world; and our people will be able to come here to our library, those who come from foreign lands or whose ancestors come from foreign lands—and all of us came from foreign lands originally—will be able to come to our library here and do their record work here in great part which heretofore they had to go to Europe to do.</p>				
Other Expenses Consisting of contributions to civic denominations and educational institutions; salaries of Tabernacle Choir conductors and organists, improvements to the Tabernacle organ; taxes; welfare assistance by the general Church offices; public liability and other insurance; Utah centennial expenses, etc. ....	165,584.00	12,853.00	150,576.00	27,861.00
Unallocated balance of original budget appropriation for contingencies .....	51,544.00			51,544.00
Total Budget and Expenditures .....	\$11,796,317.00	\$948,456.00	\$11,263,344.00	\$1,481,429.00

Tuesday, April 6

Third Day

### Part II—NON-BUDGET AND NON-TITHING EXPENDITURES FROM CONTRIBUTIONS BY MEMBERS OF THE CHURCH FOR THE YEAR 1947

The expenditures budgeted from general Church funds and paid principally from the tithes are detailed here. The following expenditures were made from further contributions by members of the Church:

Paid for stake and ward building purposes .....	\$ 1,484,341.00
Expended for stake, ward, and mission maintenance purposes; expenses of auxiliary organizations and for recreation .....	2,691,596.00
Expended from ward and mission fast offerings .....	1,084,908.00
Expended from welfare contributions .....	881,973.00
Assistance rendered missionaries .....	200,507.00
Expended from general board dues; children's contributions to the Primary Hospital, and donations to temples .....	254,474.00
Expended by Church schools, in addition to amount listed under budget expenditures, from funds derived from tuitions and other sources .....	1,018,000.00
Total non-budget cash expenditures, 1947, from contributions, other than tithing, donated by the Church membership .....	7,615,799.00
Expended by the hospitals for the care of the sick, in addition to the amount paid from the tithes and included in part I .....	40,358.00
Total budget cash expenditures by general Church offices, brought forward .....	11,263,344.00
Total cash expenditures, budget and non-budget, of the Church for the year 1947 .....	\$18,919,501.00

### Part III—THE CHURCH WELFARE PROGRAM

#### FAST OFFERING DATA

Number of Church members who paid voluntary fast offerings and welfare contributions:

In the wards .....	176,808
In the missions .....	44,499
Total .....	221,307

Amount of voluntary fast offerings and welfare contributions:

In the wards:	
Fast Offerings .....	\$ 916,515.00
Welfare contributions .....	934,825.00

In the missions:

Fast offerings .....	88,648.00
Total fast offerings and welfare contributions .....	\$ 1,939,988.00

Percent of Church members who paid fast offerings..... 24.2%

Average fast offerings per capita in wards ..... \$1.23½

Average fast offerings per capita in missions (based on the number of missions reporting) ..... .521

Average fast offerings per capita, wards and missions ..... 1.10

Average fast offerings and welfare contributions in wards ..... 2.50

#### WELFARE PROGRAM CASH EXPENDITURES

Expended from ward and mission fast offerings and welfare contributions for the care of the needy consisting of food, clothing, rents, light, heat, hospitalization, burials, etc., and for the purchase of commodities for storehouses ..... \$ 1,966,881.00

Disbursed by the general welfare committee for the operating costs of storehouses; for the overhead expenses of the general committee; and for the shipment of relief supplies to Europe..... 493,386.00

Disbursed by the corporations of the President and Presiding Bishop for direct assistance and for contributions to civic, denominational, and educational institutions ..... 428,187.00

Expended by the hospitals for the care of the sick..... 40,358.00

Total relief cash expenditures for the year 1947 all included in above grand total of budget and non-budget cash expenditures ..... \$ 2,928,812.00

This is an increase over the year 1946 of..... \$ 1,103,172.00  
 In addition to the cash expenditures of \$2,928,812.00 for welfare purposes, the general Church welfare committee makes the following further financial report, with a statement indicating the production and distribution of commodities for bishops' storehouses and inventories of commodities December 31, 1947.

*Summary of the Annual Report of the Church Welfare Plan,  
 December 31, 1947*

### FINANCIAL REPORT

#### Present Net Cash Value:

Current Assets (principally cash and notes and accounts receivable) .....	\$ 1,612,861.79
Inventories (principally commodities) .....	961,877.43
Fixed Assets (land, buildings, etc.) .....	3,563,508.03
Total Assets .....	\$ 6,138,247.25

#### Fixed Assets Include:

Deseret Industries, Deseret Mills and Elevator, Deseret Clothing Factory, Deseret Coal Mine.

One hundred and ten bishops' storehouses having a total floor area of 458,713 square feet. This is 12 times the area covered by the Tabernacle; and a little more than the area of the Temple Block. There are 56 canneries included in the 110 bishops' storehouses.

Farms, ranches, dairies, and other regional and stake properties, made up of 17,278 acres of land, together with buildings, improvements, equipment, and livestock.

#### The Fixed Assets were acquired with funds secured from the following sources:

Cash from general Church funds, through the general committee .....	\$ 1,407,364.03
Cash from wards, stakes, regions, and priesthood quorums.....	1,707,363.00
Donations, labor and property .....	448,781.00
Total .....	\$ 3,563,508.03

#### The fixed assets consist of:

Land and landscaping .....	\$ 1,492,564.74
Buildings, furniture, and fixtures .....	1,421,100.88
Equipment and trucks .....	543,669.41
Livestock .....	106,173.00
Total .....	\$ 3,563,508.03

#### Materials Canned and/or Processed in Program's Own Plants in 1947

Vegetables, fruits, jams, and spreads .....	1,132,557 quarts	(1,527,170 cans)
Meat, fish, and fowl .....	16,037 pounds	( 20,772 cans)
Milk, canned (each can equivalent to one quart fresh milk) .....	653,472 cans	
Milk, bottled .....	133,259 quarts	
Miscellaneous foods, drugs, and household items .....	918,054 pounds	
Flour, cereals, and livestock feeds .....	2,004,820 pounds	

#### Total Production, Distribution, and Inventory of Commodities for Bishops' Storehouses, 1947

Items		1947 Pro- duction	1947 Dis- tribution	Inventory 12/31/47
Canned produce (milk, vegetables, fruits, jams, and spreads) .....	quarts	1,939,868	792,169	1,330,092
Animal products (butter, eggs, and meat) .....	pounds	666,532	641,933	76,517
Vegetables, fruits, and preservatives (not canned) .....	pounds	2,556,295	1,604,206	731,171

Tuesday, April 6

Third Day

Grains and grain products.....	pounds	4,601,439	1,347,824	5,002,259
Other foods .....	pounds	27,908	98,483	66,415
Various drugs and household supplies and soaps .....	items	98,157	211,000	159,145
Cotton, hay and miscellaneous items .....	pounds	1,143,281	Used to produce other budget items	50,561
Fuel (mostly coal) .....	tons	9,370	5,283	4,426
Clothing and dry goods .....	articles	157,768	153,766	299,473
Furniture .....	articles	220	541	238

In addition to the distribution reported above, there were sent from storehouse stock to Saints in foreign missions 545,504 quarts canned produce, 184,072 pounds of meat and lard, 650,817 pounds of grain products and 44,391 bars of soap and miscellaneous items.

#### Group Canning

The following canning was done at welfare canneries for their own use by 632 groups, consisting of 12,345 people:

Fruits and vegetables .....	715,785 quarts	(942,233 cans)
Meat and fish .....	27,620 pounds	( 22,709 cans)
		<hr/> 964,942 cans

#### Field Activities:

Field activities carried on in the production of the 1947 welfare budget include 818 crop projects, cultivating 4,758 acres of land; 227 livestock projects, which produced 1,736 head of livestock, 5,511 chickens, 282 rabbits, and 24 stands of bees.

Eighty-two thousand five hundred twenty-five man days of work were donated on these projects, and 11,552 man days of work were donated in operating storehouses and processing plants.

For purposes other than the production of the budget for the bishops' storehouse program, there were 140 crop projects, 49 livestock projects, and 55 manufacturing projects operated during 1947. These agricultural projects utilized 978 acres of land and produced 128 head of livestock.

#### Assistance Rendered:

There have been from 17,913 to 55,460 persons assisted through the bishops' storehouse program each year since 1938. In 1947, there were 24,458 persons so assisted in the United States. We also sent to Europe enough food and clothing to help a larger number, or over 50,000 persons all told in 1947.

During this period and outside of Europe more than 1,178 families have been helped to become self-supporting; 9,626 persons have been assisted in other ways; and 1,744 construction projects have been completed in addition to the construction for the bishops' storehouse program.

#### Welfare Meetings Being Held:

Of the 163 stakes reporting, 146 hold stake welfare committee meetings monthly or oftener, and 17 hold them less frequently. Of the 1,139 wards reporting, 247 hold weekly ward welfare committee meetings; 803 hold them less frequently; and 89 are not holding any meetings.

#### Persons Relinquishing Government Relief:

During the past five years 2,198 persons have relinquished their position on government relief rolls; of this number 948 have been rehabilitated and are receiving no aid from the Church, nor so far as known from any other gratuitous source, 810 are yet receiving part of their support from the Church; and 440 are receiving all their needs from the Church.

#### Relief Supplies Sent to Foreign Missions:

Relief supplies sent to European and Pacific missions through the welfare program, as of March 15, 1948. (Shipments commenced October 29, 1945.)

Eleven pound parcel post packages:

To European missions	8,319	parcels of clothing
	6,726	parcels of bedding
	31	parcels of food
To Pacific missions	556	parcels of clothing
	386	parcels of food
Total	16,018	

A total of 16,018 parcels which together with 1,059 quilts and blankets shipped by the United States missions to Holland and Germany and 5,747 pounds of food shipped to the Tahitian mission, is the equivalent of seven freight carloads, valued at \$88,730.00.

In addition to the foregoing, shipped by parcel post, we sent to Europe in bulk shipments:

	33	cars of clothing
	55	cars of food
A total of	88	

The value of these 88 cars was \$846,964.00.

This makes a total of 95 freight carloads, valued at \$935,694.00 shipped at a cost for cartons, transportation, insurance, and handling, and purchase of some items not available from storehouses, of \$345,319.47. A total of \$1,281,013.47.

The materials sent to foreign missions went to the Church members in Austria, Belgium, Great Britain, Czechoslovakia, Denmark, Finland, France, Germany, Netherlands, Norway, Japan, China, and Tahiti.

In addition to the above, the General Church Welfare Committee shipped 6,323 pounds of clothing to the Indians in the Navajo-Zuni Mission.

As President Smith told you yesterday, we have now shipped as of this date one hundred carloads of food and clothing to Europe. Their needs are still great, but there are some observers returning from Europe who say that they are eighty percent of their normal production. It may be that notwithstanding the individual cases that we hear of, of great hardship, yet they over there may have acquired some of our habits and are glad to take all they can get. Please do not misunderstand me. The suffering is great, and we must not discontinue our efforts. But it is a relief to know that possibly the whole situation is not so bad as we might expect.

#### LORD'S ADMONITION TO PARENTS

Now I would like to read to you a little scripture to conclude with. In November of 1831 the Lord said:

"Again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D. & C. 68:25.)

Furthermore in the same revelation:

"Now, I the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness." (Ibid., 68:31.)

The First Presidency of the Church was organized March 18, 1833. On May 6 the Lord gave a revelation regarding the conditions with reference to the children, and he began with the First Presidency, and I will read what he said:

"But verily I say unto you my servant Frederick G. Williams, you have continued under this condemnation;

"You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

"And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

"Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house."

And then to the Prophet he says:

"Verily, I say unto my servant Joseph, Jun., or in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me—

"I called you servants for the world's sake, and ye are their servants for my sake—

"And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand rebuked before the Lord;

"Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

"What I say unto one I say unto all; pray always lest that wicked one have power in you and remove you out of your place."

And then he goes to the bishop:

"My servant Newel K. Whitney also, a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place." (*Ibid.*, 93:41-50.)

### PRESENT NEED FOR PARENTAL GUIDANCE

As has already been said in this conference, these principles are as applicable today as they were at the time when the Lord gave them. Some of us sometimes think that these messages addressed to particular persons in the Doctrine and Covenants during the early days, are not applicable to us. I have always felt and believed that out of every personal revelation given in those early days, and given today, there is a lesson to the whole Church.

You parents need to instruct your children, to admonish them, and then yourselves so to live that they may emulate your example. I do not know whether you have thought of this fact, and fact I think it is: we have become so fearful about our children that discipline has too largely disappeared. The youth of today are very largely by their insistent requests, sometimes demands, directing the course of action of the whole world. We are so keen and anxious, as we should be, to keep them near us so that they will live properly that we are almost giving them everything they ask without any thought as to whether it is wise or unwise.



I appeal to you parents, take nothing for granted about your children. The great bulk of them, of course, are good but some of us do not know when they begin to go away from the path of truth and righteousness. Be watchful every day and hour. Never relax your care, your solicitude. Rule kindly in the spirit of the gospel and the spirit of the priesthood, but rule, if you wish your children to follow the right path. Now I am not talking about cruelty; I am not talking about whippings. Those are the recourses and the last recourses, of the unrighteous man. I am talking to you about loving them, bringing them to you, but always giving them counsel.

May God always be with us and help us to do his service and increase our testimonies; bring to us a testimony that Joseph Smith was the instrument through whom God restored the gospel and the priesthood. If that were not true, we would have nothing. It is true, and you should so teach the youth. Do not be fearful to tell the facts about your religion. Teach Jesus the Christ, the Son of God; teach Joseph the Prophet; teach God as a being who loves his children; and by your own lives and examples see that your children know that that is what you believe. And you teachers, see that your students know that is what you believe.

God bless us, I pray in the name of Jesus Christ. Amen.

**President George Albert Smith:**

President J. Reuben Clark, Jr., of the First Presidency has just read the financial statement and a summary of the Church's Welfare activity, and also given us some advice and counsel and has borne his testimony to us. I trust we can retain as far as possible the things we have heard.

We will now have a report from Elder Orval W. Adams, which is the report of the Church Auditing Committee.

## **REPORT OF CHURCH AUDITING COMMITTEE**

Salt Lake City, Utah  
March 30, 1948

**President George Albert Smith and Counselors**

**Dear Brethren:**

Your Committee has reviewed the Annual Financial Report of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1947. Meticulous care has been taken from year to year in the preparation of a comprehensive budget system, providing control to safeguard the expenditure of the funds of the Church, which funds are being conserved with great care and expended only after thoughtful and careful consideration. The review of the

records discloses the Church to be in strong financial condition and free from debt.

Respectfully submitted

Orval W. Adams

Albert E. Bowen

George S. Spencer

Harold H. Bennett

Church Auditing Committee

The Ricks College Choir joined with the congregation in singing the hymn, "O Ye Mountains High," (Hymn Book, page 378; L.D.S. Hymns No. 338.)

### ELDER THOMAS D. REES

*Former President of the Australian Mission*

A few months ago Sister Rees and I bade goodbye to our fine saints in far-away sunny Australia. It was a sad day for us to leave that wonderful country and our fine people. The Australian people are a fine, progressive people, dynamic in their ways. Just before our leaving, out of the clouds that bank along the coast came a clipper from over the Pacific Sea and as it landed there stepped from it Elder Matthew Cowley of the Quorum of the Twelve. With him was President Charles B. Richmond and Sister Richmond. To the Australian Saints and to the mission the coming of Elder Cowley is a great event in the life and the history of that mission. They had known that he had been appointed to preside over the Pacific Missions and that Australia, that great island continent was a part of his mission.

Visits from the First Presidency or the Quorum of the Twelve had been far between. Ten years ago President George Albert Smith and the late Rufus K. Hardy came into that mission. The people were thrilled to meet one of the Quorum of the Twelve, and now they are thrilled to say, "We know the president of our great Church," and they rejoice and are happy to say that they have met him and spoken to him and heard him bless them. This, too, was a wonderful event. Eighteen years previous to that time Elder David O. McKay and Brother Hugh J. Cannon came to that great mission to visit, to see and meet those people, and it is one of the events that they still love to speak about. When you speak of that event to those who met them their eyes sparkle and their faces light up, and they say, "I have seen a servant of God and heard him speak." It is a wonderful thing now that they have President Cowley to visit them often. They feel that they are closer to the head here in Zion and they are happy. I want to say too, that the missionaries in those far-flung islands are happy, and the mission presidents that are so far away from each other will be glad to see him and to have his counsel about things pertaining to their great missions. When Elder Cowley met with the saints they gave him

receptions, they came to the conferences, they were thrilled and happy. He could not linger long in one place.

He soon was again in the air toward the north of Australia, to the great State of Queensland where we have a few branches of our saints. Queensland is over sixteen hundred miles long and a thousand miles wide and in it we have only two or three and sometimes six elders. Along the coast of the Pacific from the capitol of Brisbane to the far north there are many beautiful cities, some as large as Logan or Idaho Falls, where we have never yet had our elders. The people of Australia treat our elders with respect and kindness wherever they go.

Then Elder Cowley again left headquarters to visit West Australia and by airplane he traveled twenty-seven hundred miles to that section where we have a little branch of saints. It is just about as far from headquarters to that branch as it is from our headquarters here to Hawaii. There are something over a half a million people on the west coast of Australia that seem quite isolated from the eastern coast, separated by a vast country. These people are all of English extraction and sometimes I think they are more English than England because they have not been on the highways of the world, nor the tourists have not visited them. We have a branch there, a fine little chapel. That is a great country, a fine people. I hope that in some future day we will have a mission there. They are entitled to it.

Seventeen hundred miles along the southern coast is the City of Adelaide, the closest of any note, to the west. The City of Adelaide also has in it and around it over a half million people. We have a branch in Adelaide which is twelve hundred miles from headquarters. Five hundred miles farther to the east we have the City of Melbourne in the State of Victoria. Melbourne has over a million people, more people than in the States of Utah and Idaho put together. We have a branch there with a few elders. Crossing the vast strait to the south is Tasmania, an island that has two hundred fifty thousand people, all white people. There is not a native, nor another race represented there. We have three branches there, and we are happy when we can have two to six elders there.

Then, coming back, Brother Cowley flew into Sidney and he said, "President Rees, this is not one big mission. This is six big missions, any one of which is as big, as to territory, as we have in America." I hope some day to see a mission in South Australia in the City of Melbourne, a great country of fine people. They, too, honor and respect our elders. Seldom is a door closed upon the face of one of our missionaries and those missionaries go out to that great country from headquarters. It is one of the outstanding things to see two of the elders called to cross that continent, and settle in the City of Perth, and be left on their own to preach the gospel, and they have never faltered. They know that God has spoken to a prophet in this day and with that testimony that the words of the Lord Jesus Christ to this Church should supersede all

the opinions of men spoken or written, and that is the testimony of these humble elders. It is often only possible for the President of the Mission to reach that far-off section once a year.

There are nearly eight million people in Australia, nearly ninety-eight percent of whom came from the British Isles. There are many people there that belong to the House of Israel. Those elders have faith, as they go forth, that would astonish you. When they realize that they are ambassadors of God our Eternal Father, they speak without fear and bear their testimony in serious language so that people stop and listen. They administer to the sick, and do the many things that are handled in the Church.

Now I am constrained to relate one little circumstance of the many faith-promoting incidents that occurred. On one occasion I went into a big hospital where one of our sisters was seriously sick. I was called in by the physician attending her. He had said, "I would like to consult with you upon this case." I saw the patient. She was very, very sick. Her lips were blue. Her arms and limbs were swollen. Her pulse was very, very weak, and the doctor said, "I would like you to come with me in consultation." I went with him. He brought the record and he said, "She is dying. She cannot live." After talking with him for a time he said, "Go back now as the minister of your church and inform her family—that she is dying."

When I went back the family was smiling, and I said in astonishment, "What has happened?" Two of our elders had come, they said, two young men that had been in the field just a short time, and laid their hands upon her head and said, "You shall live." I stood there with the doctor's chart in my hand indicating that she should die, and from the standpoint of the medical world, I too, declared she would die. I was so astonished and overcome I was wondering whether those elders had been carried away by their sympathy. I couldn't speak. I walked away. The next day I came back, the sister opened her eyes and said, "I am going to get well. The Lord has promised that to me through the elders."

Brothers and sisters, the faith of those elders, though they are young, is the most powerful that I ever witnessed. As we travel up and down the highways and byways of that great country we are thrilled with the privilege of living the mission life, the richness of which can be found in no other way.

I bear you my testimony that I know that God lives, that Jesus is the Christ. I bear you my testimony that I know that they who preside at the head of this Church are the prophets of God our Eternal Father, I know it as well as I know I live. I give this testimony feeling that it is my duty to declare it wherever I am called upon to teach the word of the Lord. President George Albert Smith said to those elders, "When you preach before the people, preach the word of God. There is so much that is beautiful in this Church that we need not speak with disrespect or tear down the religion of any other people."

I am happy to be home with you again, God bless us, is my prayer in the name of Jesus Christ. Amen.

**President George Albert Smith:**

You have just listened to President Thomas D. Rees, who has filled two missions in Australia, and he has been telling you about that island continent the size of United States of America, and about your sons and some of your daughters who work there in the interest of the Church.

## ELDER JOSEPH FIELDING SMITH

### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I need your assistance and the guidance of the Spirit of the Lord. I would like to read a little from the book of Malachi, whom I may designate as a prophet of the restoration, for he has a great deal to say about the restoration.

In the third chapter we read:

#### A PROPHET OF THE RESTORATION

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. (Malachi 3:1.)

Throughout the world the idea prevails that this prediction has reference to the first coming of Christ in the days of his ministry, but this is not the case, it has reference to his second coming, for the predictions which follow were not fulfilled at his first coming, but are to be fulfilled when he comes in power, at and preceding the second coming. We read:

But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap:

And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. (*Ibid.*, 3:2-5.)

Now we understand, and the whole world could understand, that the offering of Judah in the days of Christ's ministry, was not pleasant. Levi was not at that time cleansed, but Judah and Levi turned away from the Lord. It is in the Dispensation of the Fullness of Times that these things are to be fulfilled.

In the fourth chapter Malachi speaks again of the coming of the Son of God, in these words:

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. (*Ibid.*, 4:1.)

This will happen when our Savior comes in his glory to take vengeance upon the ungodly and take his place as King of kings and Lord of lords. Then this prophet Malachi goes on to say that before that day can come, which will be terrible, Elijah the prophet was to come, and these are the words as we have them in this King James translation:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (*Ibid.*, 4:5-6.)

### GREAT AND DREADFUL DAY NEAR

The whole world ought to take notice of this prediction, but the world does not understand it. Surely the signs of the times point to the fact that the great and dreadful day is near, even at our doors. The fig tree, figuratively, is putting forth her leaves. The turmoil, trouble, the war and bloodshed that we have seen, and which we still see, all point to the fact that this day for the coming of the Son of God is near. Therefore, Elijah the prophet is due to appear. I am sure you agree with me that he has already appeared, for we have it so recorded by the testimony of witnesses. It was on the third day of April, 1836, when he came to the Kirtland Temple, to Joseph Smith and Oliver Cowdery, and conferred upon them the keys of his priesthood and told them that he came in fulfillment of the prophecy of Malachi, to turn the hearts of the fathers to the children, and the children to their fathers, lest the whole earth be smitten with a curse.

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D. & C. 110:16.)

### RESTORATION BY ELIJAH

Well, of course, the world does not believe that Elijah came to Joseph Smith and Oliver Cowdery; but they have no record in the world that he has come to anyone else. There has been no appearance and no claim of an appearance, and a restoration of his priesthood to anyone else. May we not, then, with perfect consistency, put forth the claim that he did come on that occasion and that he did restore his keys of authority to these two humble men, which turned the hearts of the fathers to their children and the hearts of the chil-

dren to their fathers? No one else has ever disputed this claim by the giving of another claim. And why could he not come to Joseph Smith and Oliver Cowdery as well as to anybody else? I testify to you that he did come, and if the world want to know it also, they can. We have an abundance of evidence that this story is true. If Joseph Smith and Oliver Cowdery had lied, it would have been impossible for them to have turned the hearts of the fathers to their children and the hearts of the children to their fathers. Surely, they would not have any power to do that. It is true that following the declaration by them that Elijah did come, the hearts of the children commenced to turn to their dead fathers. There is strong presumptive evidence that this was because these keys were restored. This is a demonstrative fact, that the hearts of children have turned to their fathers.

#### ACTIVITY IN GENEALOGY

I have a little information here that I think is important, and this coming of Elijah is one of the vital things in the history of this world. It is vital to me and to you and to every other soul upon the face of the earth. Before the days of the coming of Elijah in 1836, there was no endeavor of any import to search the records of the dead. What was done, here and there, was usually where some estate was involved. The people were not turning their hearts to their dead fathers. They were not searching the records. They were not compiling them. There were no organizations or societies on the face of the earth, as far as I can learn, gathering records of the dead, before the year 1836. In 1837, however, one year later, Great Britain passed laws providing for and compelling the preservation of records of the dead. In the year 1844, the New England Historical and Genealogical Society was organized in Boston, and I think this was the first organization of the kind in the world. In 1869, the New York Genealogical and Biographical Society in the city of New York was organized. Then followed rapidly other societies up and down the Atlantic coast of the United States, from Maine to Georgia. Then these organizations began to spread inland, and this spirit took hold of the people in other parts. I have visited some of these societies in various parts of the United States, and they have extended now from the east to the Pacific Ocean. In Great Britain, genealogical societies have been organized in practically every county in that land and in Scotland. These records have been kept and filed also in other countries in Europe, the countries from which the Latter-day Saints have come. The spirit has taken hold of the people, not only in the Church, but also of many who are not of the Church, and they, too, are searching the records, and compiling them, of the dead.

#### PREVALENCE OF GENEALOGICAL RESEARCH

In the year 1902, I had the privilege of going east on a genealogi-

cal mission. My father wanted me to go because there was some confusion in our family line in those early days, which he wanted me to straighten out. I went back to Essex County, Massachusetts. At Topsfield, where our ancestors first settled in the United States, I became acquainted with Mr. George Francis Dow, a very prominent gentleman of Massachusetts. I told him the purpose of my visit to that part of the country. He invited me to his home. I asked him where I could find the best sources for information in my search. He said: "You do not have to go anywhere. I have all that information. I have compiled it." So he put in my hands this record, and I found it already prepared. He was working on many other lines also. While there I met a Mr. Perley, a prominent lawyer of Salem, Massachusetts. He likewise was engaged in genealogical research. I had a long conversation with him. He told me that he had undertaken a great work for the benefit of the descendants of people who settled in Essex County. "It is my ambition," he said, "if I can do it, to search out the records of every individual who came to Essex County before the year 1700. I said to him, "Mr. Perley, you have cut out for yourself a big work, haven't you?" He replied, "Yes, and I am afraid I'll never finish it." Then I said to him, "Why are you doing this work?" He thought a moment and looked rather puzzled and then replied, "I do not know why, but I got started, and I cannot stop." I said, "I can tell you why you are doing this and why you cannot stop, but if I did, you would not believe me and would laugh at me." "Oh," he said, "I don't know. If you can tell me, I am sure I will be interested." Then I told him of the prophecy concerning Elijah and the fulfilment of this promise to the Prophet Joseph Smith and Oliver Cowdery, April 3, 1836, in the Kirtland Temple, and how this spirit of research had taken hold of many people, and they had turned their hearts to the seeking after the dead in fulfilment of this great promise which was to come before the second coming, so that the earth would not be smitten with a curse. Now the children were turning their hearts toward their fathers, and we were doing the ordinance work for the dead that they might find redemption and have the privilege of coming into the kingdom of God, although dead.

When I got through, he laughed and said, "It is a very pretty story, but I do not believe it." Yet he admitted that there was something compelling him to carry on this research, and he could not stop. I have met a great many others who also started and could not stop, men and women who are not members of the Church. So we find today thousands of men and women searching out the records of the dead. They do not know why, but it is so that we can obtain these compiled records and go into our temples and do the work for our dead.

President Clark told us that the Church is putting forth considerable sums for the purpose of collecting records in Europe that we might search out our ancestors and go into the house of the Lord and do work for them.



Now here is something which I think is interesting. In 1935, Mr. T. B. Thompson published *A Catalogue of British Family Histories*. It included the titles and years of publication of some two thousand seventy-one families and was supposed to be a complete list of all such published records up to that date. Here are his figures from the date of the invention of printing:

From 1450 to 1600, were published 2 family histories.  
 From 1600 to 1700, were published 18 family histories.  
 From 1700 to 1800, were published 72 family histories.  
 From 1800 to 1836, when Elijah came, were published 100 family histories.  
 From 1837 to 1935, were published 1,879 family histories.

### THE KEYS OF SEALING POWER

These were records in Europe, and since the year 1836, there have been published in Great Britain and the United States thousands of records of the dead. I have some other things I would like to present but cannot at this time. Let me call your attention to the fact, however, my good brethren and sisters, that Elijah restored to this Church and, if they would receive it, to the world, the keys of the sealing power; and that sealing power puts the stamp of approval upon every ordinance that is done in this Church and more particularly those that are performed in the temples of the Lord. Through that restoration each of you, my brethren, has the privilege, of going into this house or one of the other temples (I believe most of you have done so) to have your wife sealed to you for time and for all eternity, and your children sealed to you also, or better, have them born under that covenant. What a glorious privilege it is to know that the family organization will remain intact. It is not destroyed. It does not come to an end wherein we have complied with the divine law by virtue of the keys which are held by the President of the Church. We may go into the house of the Lord and do these things and be baptized for our dead, those who have died, the scriptures say, and we have heard it repeated at this conference, who died without the knowledge of the gospel. Our duty is to search out our dead, and I am very grateful that the Church is helping us in these matters by securing the records of the dead that we might have them, and our duty is to perform the necessary ordinances in their behalf in our temples.

### STATEMENT OF PROPHET JOSEPH SMITH

The Prophet Joseph Smith has said:

The Bible says, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to their children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse."

Now the word *turn* here should be translated *bind* or *seal*. But what is the object of this important mission? or how is it to be fulfilled? The

keys are to be delivered, the spirit of Elijah is to come, the Gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.

But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfills the mission of Elijah. . . .

The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world.

I would advise all the Saints to go with their might and gather together all their living relatives to this place, that they may be sealed and saved, that they may be prepared against the day that the destroying angel goes forth: and if the whole Church should go to with all their might to save their dead, seal their posterity, and gather their living friends, and spend none of their time in behalf of the world, they would hardly get through before night would come, when no man can work; . . .

The question is frequently asked: "Can we not be saved without going through with all these ordinances, etc.?" I would answer, No, not the fullness of salvation. Jesus said, "There are many mansions in my Father's house, and I will go and prepare a place for you." *House* here named should have been translated kingdom; and any person who is exalted to the highest mansion has to abide a celestial law, and the whole law, too. (D.H.C. 6:183-184.)

I call your attention to these things. The Lord bless you, I pray, in the name of Jesus Christ. Amen.

### President George Albert Smith:

The Ricks College Choir will now sing "O Savior of the World," by Goss.

The closing prayer will be offered by President Lewis R. Critchfield of the Cassia Stake, Oakley, Idaho, after which this conference will stand adjourned until two o'clock this afternoon.

The meeting this afternoon will be broadcast as already indicated this morning.

This afternoon the audience should be in their seats not later than ten minutes before the hour of beginning the meeting.

The choir singing for this session of the conference has been by the Ricks College Choir with Elder John M. Anderson conducting and Elder Alexander Schreiner at the organ. They have certainly done a fine job, and we are glad they come from a country where it snows so they won't be discouraged with us.

The Ricks College Choir sang: "O Savior of the World," after which the benediction was pronounced by President Lewis R. Critchfield, of the Cassia Stake.

Conference adjourned until 2 o'clock p.m.

### THIRD DAY AFTERNOON MEETING

The concluding general session of the Conference was held Tuesday, April 6, at 2:00 p.m.

**President George Albert Smith:**

This is the seventh and closing session of the 118th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this afternoon all the General Authorities of the Church except Elder Stephen L Richards, who is returning from a tour through the South American Missions; Elder Matthew Cowley, who is presiding over the Pacific Missions; Elder Thomas E. McKay who is convalescing from a minor operation, and Elder Alma Sonne, who is in Europe in charge of the European Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

The choir music for this session will be rendered by the Ricks College Choir with Elder John M. Anderson conducting, and with Elder Alexander Schreiner at the organ.

We will begin this afternoon's service by the choir singing "Cherubim Song," by Bortniansky.

The opening prayer will be offered by President Douglas Q. Cannon of the Garfield Stake, Circleville, Utah.

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The Ricks College Choir sang "Cherubim Song."

Elder Douglas Q. Cannon, President of the Garfield Stake offered the opening prayer.

Selection by the Ricks College Choir, "He Watching Over Israel," from "Elijah" by Mendelssohn.

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President David O. McKay presented the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained by those present, as follows:

#### GENERAL AUTHORITIES OF THE CHURCH

##### FIRST PRESIDENCY

George Albert Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.  
David O. McKay, Second Counselor in the First Presidency.

#### PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George F. Richards

#### QUORUM OF THE TWELVE APOSTLES

George F. Richards	Harold B. Lee
Joseph Fielding Smith	Spencer W. Kimball
Stephen L. Richards	Ezra Taft Benson
John A. Widtsoe	Mark E. Petersen
Joseph F. Merrill	Matthew Cowley
Albert E. Bowen	Henry D. Moyle

#### PATRIARCH TO THE CHURCH

Eldred G. Smith

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

#### ASSISTANTS TO THE TWELVE

Marion G. Romney	Clifford E. Young
Thomas E. McKay	Alma Sonne

#### TRUSTEE-IN-TRUST

George Albert Smith

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

#### THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Seymour Dilworth Young
Antoine R. Ivins	Milton R. Hunter
Richard L. Evans	Bruce R. McConkie

Oscar A. Kirkham

#### THE PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
Joseph L. Wirthlin, First Counselor  
Thorpe B. Isaacson, Second Counselor

#### CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

## CHURCH BOARD OF EDUCATION

George Albert Smith	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Frank Evans, Secretary and Treasurer	

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISOR

J. Karl Wood

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
 J. Spencer Cornwall, Conductor  
 Richard P. Condie, Assistant Conductor

## ORGANISTS

Alexander Schreiner	Frank W. Asper
Roy M. Darley, Assistant	

## CHURCH WELFARE COMMITTEE

## ADVISORS

John A. Widtsoe	Antoine R. Ivins
Albert E. Bowen	Oscar A. Kirkham
Harold B. Lee	LeGrand Richards
Marion G. Romney	Joseph L. Wirthlin
Thomas E. McKay	Thorpe B. Isaacson
Alma Sonne	

General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
William E. Ryberg	Mark B. Garff
Roscoe W. Eardley	Leonard E. Adams
Paul C. Child	J. Leonard Love
T. C. Stayner	William T. Lawrence

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
Marianne Clark Sharp, First Counselor  
Velma N. Simonsen, Second Counselor  
with all members of the board as at present constituted

## DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent  
George R. Hill, First Assistant Superintendent  
A. Hamer Reiser, Second Assistant Superintendent  
with all members of the board as at present constituted

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Q. Morris, General Superintendent  
John D. Giles, First Assistant Superintendent  
Lorenzo H. Hatch, Second Assistant Superintendent  
with all members of the board as at present constituted

## PRIMARY ASSOCIATION

Adele Cannon Howells, President  
LaVern W. Parmley, First Counselor  
Dessie G. Boyle, Second Counselor  
with all members of the board as at present constituted

## President David O. McKay:

There is a change which must necessarily be made in the Young Women's Mutual Improvement Association. For several months past Sister Lucy Grant Cannon has expressed the thought that wisdom would prompt her being given an honorable release as president of the Young Women's Association in the Church. Her husband, Brother George J. Cannon, has also consulted the First Presidency. There is nothing which Sister Cannon would not do or which Brother George J. would not do for the advancement of the Church, but the Lord, I am sure, does not want anyone to sacrifice his or her health. He wants us to live and devote the energy and strength which he has given us to the welfare of our loved ones as well as to the Church.

It is with reluctance that the First Presidency yield to the suggestion, that owing to her health and conditions at home, we relieve Sister Cannon of some of her arduous duties in the Church. In coming to this conclusion we but express your feelings and your knowledge when we say Sister Cannon is loyal, faithful by inheritance, by training, and by a life of devoted service. She has radiated cheerfulness throughout her life. She has rendered a service in

teaching and expressed that teaching also by radiation from a sincere soul.

Thousands, I might say tens of thousands of young women and others in this Church, will bless her for the service she has given and for the encouragement rendered.

She has had two loyal, faithful counselors, women who have sustained her unitedly, and we commend them—all three of them—for the contribution they have given to this Church and particularly to this most important auxiliary organization, the Young Women's Mutual Improvement Association.

It was thought that it would be well to release the presidency and the members of the board at this time and sustain others to succeed them, but June conference is approaching. The program is already well in hand, and it would be rather unfair to ask a new board to take charge and consummate that program. On the other hand, we should take some action so that those who succeed these sisters will have the experience between now and June of participating in the preparation of lessons for next year, the plan of which will be presented in the June conference.

We recommend therefore that the present board, Sister Cannon and her counselors and members of the board, continue until June, when they will be honorably released. In the meantime, we should like to ask you to sustain Sister Cannon's successor that she may, with your sustaining vote and the blessings of the Lord, have ample time to choose her counselors and members of the board who will succeed the present presidency and board. So we submit the following to you with that understanding:

That we sustain Sister Lucy Grant Cannon as President, Verna Wright Goddard as first counselor, and Lucy T. Andersen as second counselor, with all the members of the board as at present constituted, to serve until the June conference. All in favor please manifest it.

(This proposition was unanimously sustained by the uplifted hands of those present.)

Any opposed, by the same sign.

(There was no negative vote)

It is proposed that we sustain as Sister Cannon's successor as president of the Young Women's Mutual Improvement Association of the Church of Jesus Christ of Latter-day Saints Sister Bertha Stone Reeder, wife of President Wm. H. Reeder, who were recently in the presidency of the New England Mission.

All in favor of this proposal will please manifest it.

(All present signified their approval by raising their right hands.)

Opposed by the same sign.

(There were no opposing votes.)

The voting in all cases, has been unanimous in the affirmative.

**President George Albert Smith:**

I cannot resist the temptation to say that it is worth the trip from Los Angeles or New York or San Francisco to be in this house and see the voting for the General Authorities of the Church. As your hands go up it is a real picture. We appreciate the harmony and the unity with which these officers have all been sustained.

**ELDER JOSEPH L. WIRTHLIN**

*First Counselor in the Presiding Bishopric*

It is with a prayer in my heart, my brethren and sisters, that I attempt, this afternoon, to express one or two thoughts.

**THE PRE-EXISTENT STATE**

This morning as we listened to that beautiful number, rendered in such an inspirational way by the choir of Ricks College, "For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life," it took my mind back into the pre-existent state, when God our Eternal Father sat in counsel with the great and the mighty ones in an endeavor to evolve a plan whereby his children might come to the earth and have all the experiences of mortality, and at the same time, a plan which would permit them to return and dwell with him throughout the eternities to come. There were presented in that great council two plans; one by Lucifer, a son of the morning. His proposal was that all of the children of God should be saved and returned to him. But he would force salvation upon them, and for that achievement he was to have all of the honor and the glory. That plan was rejected and another son of God came forth in the spirit of, "Lord, here am I," proposing a plan whereby all spirits should have their free agency and where, through a gospel of love, a gospel which would bring them a knowledge and a testimony that God the Eternal Father loved them and because of his great love for them, they in turn would love and obey the Lord and thereby have the privilege of returning to his presence.

I am quite sure that when our Heavenly Father looked into that great multitude of spiritual faces, he knew that there were not any two of them alike, in personality, or in gifts or talents, and hence a plan had to be adopted which would fit all of these personalities and their talents. Hence, he accepted the plan of the Lord Jesus Christ; and then he so loved the world that he gave his Only Begotten Son that whosoever believed in him should not perish but should have everlasting life.

**ADVENT OF THE SON OF GOD**

In the meridian of time the Son of God appeared among men,



and he made it plain that he had come to serve God and to give God all the glory and the credit for his achievements, and said he,

For I came down from heaven, not to do mine own will, but the will of him that sent me. (John 6:38.)

He also taught the people that he had come as the living bread which came down from heaven.

... if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. (John 6:51.)

As we contemplate the ministry of the Savior, we will recall the time when, in the Garden of Gethsemane, he suffered spiritual and mental anguish in anticipation of the crucifixion that was just about to take place, and in that hour he called to his Father in heaven,

... if this cup may not pass away from me, except I drink it, thy will be done. (Matt. 26:42.)

And the Savior was crucified. His bleeding and pierced body was taken down from the cross, consummating the plan of the great atonement, as Paul said,

For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:22.)

### THE FAITH OF ABRAHAM

There was another father and his son, Father Abraham, a man without guile, and who was privileged to walk and talk with divine beings. Abraham was an old man, a man ninety-nine years of age, and up to that time he had not been blessed with a son by his wife Sarah. Three heavenly messengers appeared to him and promised that he and Sarah in their declining years should have the blessing of a son. A son was born unto them, and he was named Isaac, becoming their most precious possession. Abraham heard the voice of the Lord calling and in response to the Lord said, "Behold, here I am," and the Lord said to him:

... Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. (Gen. 22:2.)

Abraham secured wood and a knife and requesting two young men to accompany him, made the journey to the base of the designated mountain, and there Abraham requested the two young men to remain behind, and taking Isaac by the hand pushed toward the summit. Arriving there, an altar was built, wood was placed upon it. The curiosity of the boy was aroused, and he asked his father, "Behold the fire and the wood; but where is the lamb for a burnt offering?" And Abraham said, "My son, God will provide himself a lamb for a burnt offering."

Abraham's faith in God was so implicit and profound that, al-

though in the moment of offering up his own son, he felt that God would provide a lamb for the sacrifice. Isaac was bound upon the altar. The arm of Abraham was raised to strike the fatal blow when he heard the voice of an angel calling to him from heaven and said, "Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him, a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." (See Genesis 22.)

Abraham's faith in God was wholly justified, for while he was about to sacrifice his own son, God provided a ram. The obedience of Abraham in this incident, without a doubt, is one of the greatest examples of obedience in the history of the whole human family, and because of his great love for God and having implicit faith in God, God made him the father of all nations, promising him that his descendants would be as numerous as the sands of the seashore. God so loved the world that he gave his Only Begotten Son, and Abraham so loved God that he was willing to sacrifice his son at the command of God.

#### APOSTASY FROM THE TRUTH

The law of sacrifice was ended upon the cross and a new era was inaugurated, the era of the gospel of the Lord Jesus Christ which would give men the opportunity to serve God in the spirit of love. After the crucifixion and the resurrection of the Savior, his apostles went forth and preached the gospel of the kingdom. Shortly after, they too gave their lives and disappeared; the Church's organization disintegrated; men substituted their own doctrines for those of the Christ; they changed the organization and the ordinances; and it was only a short time until the shadow of the great apostasy was upon the earth. For some two thousand years ecclesiastical and political tyranny dictated to men as to what kind of God they should worship and what kind of principles they should follow and obey. There were many of them who had the inherent blessing in their hearts, that of free agency, who refused to accept man-made gods and man-made doctrines, and consequently, the penalty was death. But the dawn of a new day was upon the horizon, the day when the gospel of the Lord Jesus Christ should be restored, and in answer to the supplication of a humble boy in the woods of western New York, that same God who presided in the great spiritual council, and his Son, Jesus Christ, who had been crucified and resurrected stood before him. The Father introduced him, saying to the boy, "This is my Beloved Son, hear him!"

#### RESTORATION OF THE GOSPEL

The gospel of the Lord Jesus Christ was restored in its fulness,

and just one hundred and eighteen years ago, on this very day, the Church of the Lord Jesus Christ was officially organized. It has a complete organization, with a prophet of God standing at its head, twelve apostles, and the two priesthoods, and with every officer that is necessary to have it function as perfectly in behalf of the Lord's children as it did two thousand years ago.

The people joined the Church by the hundreds, those who had been seeking light and truth. The early members of this Church were driven from Kirtland to Independence, and from Independence to Nauvoo, and from Nauvoo to these promised valleys. Perhaps we shall never realize or know what they suffered or what they went through. In thinking of them, with your indulgence I would like to speak of my own grandfather. He caught the spirit of gathering in one of the far-off European countries, and made the long journey to the valley of the Great Salt Lake. Upon arriving here he stood on what is now Main Street, with just the clothes he had on his back, with one silver dollar in his pocket, and a pair of shoes that were about worn out, for he had made the long trek from the banks of the Mississippi to the valley of the Great Salt Lake afoot. He soon married; and going out to what is now the corner of Eighth East and South Temple, he built a mansion, a one-room dugout in the ground. Becoming somewhat prosperous, after two years they came up out of the ground and erected two rooms upon the surface. Here my father and other children were born. They were in the vale of poverty, but that mattered not. They had received the light and the truth of the gospel of the Lord Jesus Christ. They felt it was not only a blessing for them, but a blessing also for their unborn posterity, even down to the fourth and fifth generations. Were they not in the shades of the temple of which Isaiah spoke, which was being slowly but surely erected? Did they not have the privilege of coming into this historic building, hearing the voice of the prophets of God and accepting their counsel as if it came directly from God?

#### FAITH OF GRANDPARENTS

In a short time the Lord did speak to them through his prophet, my grandfather being called to go on a mission. They took inventory of their resources and discovered that they did not have the finances to pay his traveling expenses back to his mission field. It was decided to sell the family cow, their only source of food. It was sold without any hesitation, grandfather taking the money and making his way back to Switzerland. My grandmother had the responsibility of maintaining the family and of doing what she could for her husband in a financial way. She went to work sewing salt sacks for one dollar a thousand, payable in tithing scrip.

I am quite sure that many of us would say that was a great sacrifice; that it was in the extreme; that it was fanatical. We might even say it was radical; but I want to say that if any of us were ever to make such an accusation against our grandparents who gave their

all for the gospel of the Lord Jesus Christ, we are forgetting that they loved God with all their soul, might and strength. We forget too, that God had endowed them with a divine revelation that we call a testimony by the power of the gift of the Holy Ghost, so that they knew that God lived, they knew that he who was crucified upon Calvary's Hill was the Redeemer of the world, and the humble boy who supplicated God in the woods of New York was his chosen servant in the last days through whom the gospel of the Lord Jesus Christ was restored. To accuse them of being fanatical would be to accuse God of being fanatical, because he gave his Only Son, it would be to accuse Abraham of being radical, because he too was willing to sacrifice his only son upon God's command.

The spirit of the pioneers is reflected in these words, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of God shall give unto you."

### TWO KINDS OF SACRIFICE

In thinking of our fathers; our Heavenly Father, our father Abraham and our pioneer forefathers, I wonder what all this means, to you and to me. I wonder if we accept the gospel of the Lord Jesus Christ and all of its obligations as an opportunity, or I wonder if we accept these obligations somewhat in the spirit of sacrifice. I tell you there are two kinds of sacrifices. The greatest sacrifice was made by God, namely the offering of his son for the atonement and salvation of mankind, and that of Abraham in the offering of his son, Isaac, as a sacrifice out of pure love for God and his full understanding of the law of obedience. The other kind of sacrifice has the atmosphere of selfishness which causes men to feel that they are giving too much for this great cause, and that kind of sacrifice, let me tell you, circumscribes and restricts people in their activities in this great Church, for God expects us to give liberally and freely of our talents, our resources and our all for the upbuilding of his kingdom, as did our pioneer forefathers.

Do you approach your assignments in the spirit of sacrifice, do you do your temple work in the spirit of being a savior on Mt. Zion, or do you do it in the spirit of sacrifice? Do you pay your contributions as a sacrifice or do you pay them because you wish to express gratitude to God for the many blessings that he has bestowed upon you, and you are but returning that part which belongs to him? Do you who are called to go out and teach the people the doctrines of the kingdom, do it in the spirit of sacrificing your time, or do you do it in the spirit of liberality, with a desire to contribute all you can for the salvation of the souls of our Heavenly Father's children? Do you who send out missionaries, do it in the spirit of sacrifice or do you do it in the spirit of promulgating through your children the gospel of Jesus Christ as your forefathers and mine preached it? If we go forward in the spirit of the gospel, which is the spirit of opportunity, the spirit of service and love, there is no question that the Lord

God will bless us and keep his promises in providing us with our daily needs. We should always follow the admonition of the Savior,

... seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

never forgetting that the first and great commandment is to,

... love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbor as thyself. (Mark 12:30-31.)

which brings me to another thought. When thinking of this great welfare program can you think of an opportunity that is comparable to it in loving our neighbors as we love ourselves? If modern-day Israel ever received a revelation in this day with reference to what we should do in loving and helping our neighbor, let me tell you the opportunity has come through the great welfare program of this Church. The hundred carloads of food that we have sent has been a blessing to those who have been in need, but think of the blessings that will come to us because we thought of them, expressing our love in food and clothing.

#### LOVE OF GOD REQUIRES ACTION

Love of God is something that requires action, for men cannot have faith in God, nor love him, unless they are acting in his cause, with their whole heart constantly thinking of him and giving of their physical strength in love.

... God so loved the world, that he gave his only begotten Son. (John 3:16.)

and Abraham so loved God that he was willing to give his son, and your fathers and mine so loved God that they gave their all to establish the kingdom here in the tops of the mountains, where you and I might enjoy every blessing which will be for our spiritual and temporal good. Let us remember this, too, that God calls men in this day exactly as he called in the day of Abraham, exactly as he called in the day of the Savior, and in the day of Joseph Smith. He may call to you and he may call to me, through his servants—the First Presidency of the Church, through the Council of the Twelve or through any of the other General Authorities. He may call to us to render some service through the stake presidency or our bishop, and please remember when they call, it is the voice of God, speaking through them to us, and they are not calling because of their choice, but because they are God's servants endowed with the authority to call upon us to render service whenever it is needed. So, in the Spirit of Jesus when that call comes let us answer as Abraham answered, and as the Prophet answered, and as your forefathers and mine answered; "Lord, behold, here am I," and never forgetting that God

so loved the world that he gave his Only Begotten Son, that he who believeth in him shall not perish, but have everlasting life, which I pray will be the blessing and the destiny of each and every one of us, in the name of our crucified Savior. Amen.

**President George Albert Smith:**

Elder John A. Widtsoe of the Council of the Twelve will now address us, although he has been advised by those who have been looking after his welfare that he must not exert himself, but we know he would like to bear his testimony and other than that do as he pleases.

### ELDER JOHN A. WIDTSOE

*Of the Council of the Twelve Apostles*

My brethren and sisters, it is always a great privilege to be allowed to bear testimony of the truth of the great work in which we are engaged. It may be in the great Tabernacle where we are now assembled or it may be in a humble cottage meeting; it matters little. It is very good for all of us, every member, to give voice to his testimony, to his belief, to his faith in this the Church of Jesus Christ of Latter-day Saints.

#### TESTIMONY OF THE TRUTH

This work is of God; established by him, by the voice of revelation. It is the truth. It has been my joy, throughout the years of my life, to discover from time to time, that every principle, every doctrine, every historic event in the building of this great latter-day kingdom, are in harmony with every discovered and revealed truth. This is the truth, and we must rely upon it, learn to understand that it is the truth; otherwise the great joy that the Lord has offered us in this work will not be ours. I agree with Brigham Young that another name for the gospel might well be truth.

Along with truth comes light. Light is never found except in the presence of truth. The Lord in his latter-day revelations said over and over again that truth and light go together. We who receive truth have light to point the way, to solve our problems, to tell us where we are going, and to give us an enlightening faith to help us in the journey of life.

Truth also does something else for us: It gives us power, not only principles and doctrines of truth and light, but it also gives power to accomplish the work of the Lord in these latter-days.

#### THE SEALING POWER

I trust all of us listened intently to the sermon by Elder Joseph Fielding Smith today. The power of the priesthood, the power of this

Church, culminates in the sealing power which is exercised ordinarily in the temples of the Most High. He might have quoted, if he had had more time this morning, from Moroni the prophet, who was visiting Joseph Smith the boy, as he was then, the change made in the statement of Malachi. Moroni said, if I remember correctly,

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so—

—and this is the greatest part of this revelation.

If it were not so, the whole earth would be utterly wasted at his coming. (D. & C. 2:3.)

That is the power that belongs to the Church, to the priesthood, to those who walk in truth and light. It is the power that holds the earth's events together, that makes possible the accomplishment of God's purposes in these latter-days.

#### IMPORTANCE OF TEMPLE WORK

I trust that we all, as has been advised here today, seek to win the power that flows out of the temples of the Lord, by giving some of our time and means to genealogy and temple work. Thereby strength will come to us, for the temples are places of revelation. They are the places around which the Saints have always gathered and will do so, more and more, in the days to come.

I bear testimony to the truth of this work, to its accompanying light, to its great accompanying power, and thank the Lord for the gospel of Jesus Christ, restored in these days. I pray that all of us may get some measure of the exquisite joy and happiness that come to those who accept the truth and live its principles, who surrender to it. God be with us all and bless us, bless all who labor in this great cause. May the work grow and increase until it shall cover the earth with its truth and light and power, I pray in the name of the Lord Jesus Christ. Amen.

ELDER WILLIAM H. REEDER, JR.

*Former President of the New England Mission*

My brethren and sisters, I am very happy to be present on this occasion, although I am not too happy at standing before you.

I would not feel good if I did not express to you the deep joy and satisfaction I feel in attending these conferences, and as it were, sitting at the feet of the servants of the living God and listening to their instructions and encouragement. We have enjoyed a great outpouring of the Spirit and received an abundance of sound doctrine, and I am sure that those who are anxious to be faithful to

their responsibilities will strive to carry out what we have been told today.

It seems strange and a little bit improper to be here today reporting on the New England Mission after being away from it for nearly a year. We were released last May after five and one-half years of service. But I do want to express to you the the gratitude I feel, and my wife likewise, at having had the opportunity of serving in the mission field and preaching the gospel of Jesus Christ to our fellow men. It was a grand and glorious experience; but we are happy to be home.

I want to pay tribute to my wife, for the splendid work she did in the mission field. I served before the days when mission presidents had counselors, but in her I had a faithful and wise counselor, and a faithful and willing helper. We strove, at all times, to do things together, and much of our traveling and service was done together. She was a loyal and wonderful companion. She has now been called to an important position in the Church. It is an honor to her and to me, too. I am sure she did not seek it. In fact, I know she did not; and that if her wishes had been observed she would not have received the call; but now that it has come to her, I know that she will give the position the best that she has. She will work hard at it, and I assure you that she will have my support, such as I can give her.

We had a wonderful lot of missionaries in that five and one-half years, and I want to publicly express my gratitude to them for the faithful service they performed under us; and to their parents and other loved ones who afforded them that opportunity. They rendered a great service and the effects of that service will be felt for many years to come.

I want to say that in the New England Mission we have a lot of faithful, loyal and valiant members of the Church, who are a credit to the Church. They have assisted in advancing the cause of the Church, and with their help the Church has grown in the New England Mission. I have seen some of them, here in this Conference, for whom I have the greatest love and respect because of the creditable manner in which they devoted themselves to the service to which they were called.

I think I owe it to our beloved President to tell you that his son, George Albert, Jr., is a faithful, loyal and dependable member of the Church in Cambridge, Massachusetts. In the Cambridge Branch, he is one of the bulwarks. During all of the time that I served as Mission President, he was engaged in some teaching of the members. It was a source of great satisfaction to see the students in those great educational institutions flock to his classes to listen to his instruction on the principles of the gospel of Jesus Christ. He has attained some eminence by the sheer force of his own efforts and personality and is, today, the Assistant Dean of



the Harvard School of Business Administration, perhaps the greatest school of its kind in the world. He is honored and respected.

If it were my prerogative to preach a sermon, I should like to cry out against the hypocrisy that seems to prevail among some of our members. I am sure there is no greater offense against the Holy Ghost than insincerity, inconsistency, and hypocrisy. The Savior denounced it most vehemently. It does not get any of us—who do not practice what we preach and profess to be—anywhere or anything. Those who are true and loyal are the ones who reap the benefits, not only the direct benefits of blessings that come through obedience to the principles to the gospel, but also the incidental benefits. I want to tell you a little story.

One of our members in the Branch of Cambridge was out of a job. He responded to an advertisement in the newspaper and went to one of the great manufacturing institutions of the area on the day appointed, and there he found twenty-five or thirty other young men seeking the same job. A questionnaire was handed out to them, and he answered it, disclosing qualifications which were required for the position. And then, at the bottom of the questionnaire, there was this question: "What Church do you belong to?" He said he scratched his head and thought if he told the whole truth he would not get the job, so first he decided to put "L.D.S. Church," and then he concluded that that would require some explanation that would elicit the truth and so he thought, "Oh, well, I am a Mormon and why not say so." And so he wrote in that column "Mormon." The questionnaires were gathered up and taken in to the manager and in a little while a young lady came to the door and asked this young man to come in. He said he could not understand why he got the first invitation for an interview. When he got inside the manager talked to him casually for a little while, then finally he said, "Do you keep the word of wisdom?" The young man said, "Yes, why?" The manager said, "Do you pay your tithing?" The young man said, "Yes, why?" "Well," the manager said, "I was in Salt Lake City some time ago, and I was introduced to President Grant and in his office he and other men, treated us cordially and explained some of the striking features of the Mormon Church. And," he said, "I will never forget what I was told about the Word of Wisdom and tithing. And," he said, "Young man, if you are that loyal to your Church, twenty-five hundred miles away from its headquarters, you will be loyal to us. You are the kind of man we want in our employ, and the job is yours if you want it." He was happy to accept the position and was instrumental, thereafter, in securing positions for quite a number of our young folks in that locality who needed employment. Now, there is one of the incidental blessings that followed obedience to the principles and practices and standards of the Church. All of us ought to want those blessings, but we will forfeit them if we are not faithful and obedient.

I know that this is the Church of God. I am happy to be active in it, and hope I shall remain so all the days of my life. I found great joy in being acquainted with these wonderful men. No finer men exist anywhere in the world, whose aims and purposes and attitudes are cleaner and more wholesome and more beneficial to their associates than is the case with these men. It is a joy to know them and to associate with them, and I want to strive to remain as close as possible all the days of my life to men who exert that kind of influence upon their fellow men.

I have never heard a single expression from the mouths of any one of these men that would have a tendency to lead any one of us astray or into unrighteous paths. They are always telling us to live good lives and be faithful members of the Church and be obedient to the gospel plan of Jesus Christ. God bless them, and God bless us and help us to be faithful and loyal and consistent, and avoid all forms of hypocrisy and be real "livers" of our religion instead of just "professors," and I ask it in the name of Jesus Christ. Amen.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

This conference has certainly been a great inspiration to me. I am grateful for the strength that I have received from my brethren as they have talked to me and to you. I am very glad that the Lord has blessed them so, and I hope that he will bless me as he has blessed them.

### GRATITUDE FOR FAITH OF YOUTH

I have been more than happy with the participation of the young people in this conference. Like you, I was thrilled in my soul by the singing of the Brigham Young University chorus, yesterday; by the Aaronic Priesthood chorus in our priesthood meeting last night, and now again, by the singing of these wonderful young people from Ricks College. I am glad for them. As I have visited the various stakes and met with your young people in firesides and other meetings, I have been everlastingly grateful for them. I am glad for their strength, for their faith, and their devotion, and I have a feeling of confidence that in the years to come, when the affairs of the Church are given into their hands, that all will be well.

I realize that there are many pitfalls in the paths of our young people, and some fall into those pitfalls, and for them we grieve. With this in mind, I would like to direct my remarks more particularly to the young people, and I desire to talk about cigarets.

### REVELATION ON USE OF TOBACCO

I wonder, young people of the Church, if you have ever serious-

ly thought about what a cigaret means to a Latter-day Saint. It means more to us than it does to other people. I know that some of you will say that you do not see why, that you have friends in other churches who smoke, and they seem to get along all right, and their churches do not criticize them for it, and you do not see why our Church takes the attitude it does on this subject. Just remember, if you will, that the Lord has not spoken to your young friends in the other churches, nor to the heads of their churches, giving them any divine revelation directing them to abstain from these harmful things. In their churches they do not even accept the principle of modern revelation.

But with us, it is entirely different. God has spoken to us by his latter-day prophets. He has given us modern-day revelation, declaring that tobacco is not good for man. That is the word and the will of the Lord to the Latter-day Saints. Whenever we turn our backs upon that principle, to that extent we turn our backs upon the Lord.

The average young American is an individual who loves freedom, wants to be his own boss, and does not like to have other people regulate his life for him. But some of them misunderstand their independence, and in a spirit of misunderstanding say, "Well, if I want to take a smoke, that is my business. I have a perfect right to. It is a free country, isn't it?" But in submitting to the enslaving influence of nicotine, they contribute to a loss of the very freedom they talk about.

#### CIGARET HABIT DETERMINES COURSE OF LIFE

If you adopt the cigaret habit, it will, in large measure determine the kind of life you are going to live, the kind of friends you will have, the kind of person you are going to marry, even the kind of children you may have. Do you regard that as an extreme statement? Let us think about it for a few moments.

If, at your house, you happen to take a newspaper or a magazine which carries cigaret advertising, and those alluring advertisements tempt you to smoke and try to make you think that it is smart to puff on a cigaret, and if you fall for that temptation, what is the first thing you do?

You brush to one side all the teachings of your parents, your Church, and your friends who love you. Instead, you take the advice of a tobacco merchant who has no more interest in you than to get what money he can out of you by making you a slave to his product. And then, you tell yourself, "I think I will buy some cigarets." And so, with a guilty conscience, and feeling as if the eyes of the whole world are upon you, you go and buy your first package of cigarets. Then, you wonder where you are going to smoke them. You do not want to smoke them in front of your parents because you know it is wrong, and you know it would break their hearts. You do not want to smoke in front of your non-smoking friends because you know

what they would tell you. And so, you go some place where neither your friends nor your parents can see you. Then you open the package, and you take out that first cigaret, put it in your mouth and light it. Then you make a great discovery: You find out that by sucking on one end of that cigaret, with the light on the other, you can actually get smoke out of it; and having read what you have in the advertisements, and having puffed away on that cigaret, the whole operation inflates your ego. So you throw back your head, and you blow the smoke in the air, and you say, "Well, I really must be somebody."

### SMOKERS ASSOCIATE WITH SMOKERS

You want to smoke some more, inasmuch as you have fallen for that temptation, but you do not want to do it in private all the time, and you do not want to be the only smoker in a non-smoking crowd, so you seek out other people who smoke, so you can smoke with them. It may be that you already have some smoking friends and that they were the ones who provided those first cigarets and that you began to smoke with them. In either case, you begin breaking off your connections with your non-smoking friends and start to form your associates among smokers. And in this way, your cigarets begin to choose your friends for you.

One of the very difficult things about this is that the habits of smokers so often do not stop with smoking, but they include drinking and unwise partying, as well. And when you start going with people who do those things, it will not be very long before you are doing the same things they are, and in that way the cigaret lays the foundation on which you form other evil habits.

### CIGARET USER STAYS AWAY FROM CHURCH

If you are going to be a smoker, you realize that you are breaking one of the commandments of God, and you do not feel good about it. You know that over in the ward they speak about the Word of Wisdom every once in a while and now that you are a smoker you do not like to hear about the Word of Wisdom. You have heard about it all your life, and you do not want your conscience to hurt you any more than it already does, so tell yourself you had better stay away from your meetings. You begin to realize that for a Latter-day Saint, worship and smoking just do not go together. And so the cigaret persuades you to stay away from church.

When you were small, your parents taught you to pray, and you prayed with more or less regularity all your life. But now that you are a smoker, you feel out of harmony with the Lord and you hesitate to go to him in prayer.

### CIGARETS UNDERMINE FAITH

You begin to discover that, for a Latter-day Saint, cigarets undermine faith and interfere with prayer. And as a child who has been

hurt avoids the instruments which hurt him, so you with a smarting conscience shy away from your religious duties. You have come to know that spirituality and smoking are incompatible. And so the cigaret persuades you to stop praying.

Your parents also taught you to pay tithing on everything you earned, but now that you do not go to church very often and you are not very proud of your Church connections, you stop paying your tithing. "What is the use?" you ask yourself. You say, "This tithing money itself would buy quite a few cigarets; they cost real money these days." Rather an expensive habit you have picked up! And so the cigaret persuades you to stop paying your tithing.

When you get old enough to get married, you ask yourself, "Whom shall I marry?" If you are a boy you say, "Will it be Helen or Jane or Elizabeth?" And if you are a girl, you ask yourself, "Will it be Tom or Dick or Harry?" And then you tell yourself that you like Tom better than Harry, and Jane better than Elizabeth. And why do you like them better? Because you know them better. And how did you get to know them better? Because they are in the crowd you go with; you know, the smoking crowd. And they do the things that you do. They are like you. Why, you would not even think of marrying one of your former friends in the non-smoking crowd. How ridiculous! Why, he would not smoke with you—would not even take a cocktail, and he would not neck, and he would not pet, and he would not party around. Why, you would not marry one of them! You are going to marry one of your own crowd. And then, if you want to sit down together and smoke together you can, and there is no embarrassment—so you tell yourself. There is nobody to get after you if you fill the house full of tobacco smoke, and no one to nag at you if your cigaret burns a hole in the overstuffed, or if you drop hot ashes on the new rug. So your cigaret has helped to choose the kind of person you marry.

### WORLDLINESS IN HOME LIFE

What kind of home will you have? There will not be much faith in it, because the cigarets have already undermined your faith. And you will not say very many prayers because the cigarets have taken care of that too. And there will not be much Church activity in your house, because the cigarets have checked that off also. So you will have a worldly home with precious little of spirituality in it. Is that really the kind of home you want?

Will you have any children in that home? If you are like many of the smoking young people of today, you will not have any children. One of them recently said, "Why a squawking kid would cramp my style! Do you think I am going to stay up and walk the floor in the middle of the night with a squealing baby in my arms? None of that for me." And so the cigaret may help to rob you of one of the greatest blessings that God gives us in this life: The privilege of having little children.

But suppose by some chance you do have children—what will they be like? Why, they will be just like you. They will not believe very much in God, because you will not make religion very important in their lives. They will not say very many prayers because you will not teach them how. And they will not go to Church much because you do not. And when they get a little older, they will acquire the other habits that you have, and they will be just about like you. So the cigaret determines in large measure the kind of children you will have.

Do you not see, young people of the Church, how the cigarets can mark out your life for you—point the path for you to follow? Are you, as young Americans, willing to surrender to the tyranny of a cigaret? Are you willing to allow a cigaret to determine in such large measure the kind of life you are going to live? Are you going to allow a cigaret to choose the kind of friends you have, the kind of person you will marry—even the kind of children you may have? Are you, as a young Latter-day Saint, willing to allow a cigaret to determine your attitude toward God?

### THE VALUE OF RELIGION

Let me ask you one other thing: What do you think of religion, anyway? Is it worth while? Is it worth the trouble we go to? Does it do any good in the world? Or would we be better off without it?

I once read an advertisement which asked this question: "How would you like to live in a town in which there were no churches?" And then it listed the crime and the violence and the debauchery and the filth and the heartbreak and the sorrow and the disappointment associated with persons who reject the soul-elevating, character-building influence of true religion. Would you like to live in a town in which there were no churches? Bring it right down to your own case and ask yourself about it. Would you like to live a life in which there was no religion? Do you really want the degrading influence of the irreligious? That influence is just as deadly for an individual as it is for a whole town.

Choose for yourself: Do you want to live a life without God? The cigaret would like you to. But remember, you can never live successfully without the Lord. So many have tried, and all have failed.

And so I come back to the question with which I began: Have you ever really considered what a cigaret means to a Latter-day Saint? You who smoke now, do not make the mistake of supposing that the Church is against you, because it is not. It only desires your welfare, and it hopes and prays for the day when you will declare your independence from the slavery of nicotine. And you who do not smoke, before you take that first cigaret ask yourself, "Will it help me or hurt me?" Think it over carefully, and may God guide you in your thinking, I earnestly pray for you, in the name of Jesus Christ. Amen.

## PRESIDENT GEORGE ALBERT SMITH

It falls to my lot as the President of the Church to make some concluding remarks.

I would like to ask all of you, could you imagine any other place that we could have been during the past three days, where we would have been nearer to our Heavenly Father than we have in this great conference? Is there any place in the world where you could gather together a group of men who, one after another, would stand on their feet and bear witness that they know the gospel is here and that we are partakers of it and testify of the blessings that result from keeping the commandments of our Heavenly Father?

## SMOKER FAILS TO GET JOB

The brethren have reminded me of one or two little incidents that I think I will relate. One has to do with a cigaret. One of our missionaries who filled a good mission came home and sought employment and was unable to find it here. He had been a smoker before he went on his mission, but he had quit, so when he came back and became a little bit discouraged, he took up his habit of smoking again. About that time a non-Latter-day Saint businessman spoke to one of the prominent men of the Church, also in business, and said, "I need a man to come into my business, one that is capable and able to grow to take my place, because I want to retire after a while. I can pay him a good salary, and I have concluded that, while I am not a member of your Church, I would like to have one of your returned missionaries. They have had such wonderful experiences, many of them. I've heard some of them talk. If one of them comes home and you know of him, you don't need to tell him what it is all about, just send him to me with the understanding that there may be a position. I'd like to interrogate him."

Not long after that the young man who had been seeking work visited the office of the brother who told me this story. He said to the young man: "I think I know where you can find employment." He sent the returned missionary to the individual who had told him without hesitation what he wanted. This returned missionary was a fine, intelligent, young fellow, and he supposed it meant a job for him.

Our Church businessman said, "I met the young applicant on the street two or three days after, and asked him, 'How did you come out?' The young man said, 'I didn't succeed. The man asked me a few questions and then remarked, 'I think we had better not try it out together.'"

Sometime later the two businessmen met, and the member asked the non-member why the young man had not been employed. He replied, "When the missionary came into my office, he told me you had sent him. I thought to myself, this is my opportunity. He was a fine-looking young fellow and appeared satisfactory to me. As he entered the office, I was smoking my pipe, and all at once he took a cigaret

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out of his pocket and lit it, and we started to talk. I said to him, 'I thought you were a member of the Church of Jesus Christ of Latter-day Saints.' He replied, 'I am,' and I said, 'I thought you were a returned missionary.' 'I am,' he answered.

"I'm sorry, I wanted just such an individual as I thought you might be, but what are you smoking for?" and the young man said, 'You are smoking; why shouldn't I smoke?' I said, 'The difference is this: You have been taught that it is not a proper thing to smoke; I was never taught that. You are violating the advice and desires of those who love you, and I think there is no use discussing this matter any further. I will just say that I haven't any position ready for you, and we'll part.'"

That young man lost a fine position because he had that *filthy* habit, and that's the only word I can think of just now that exactly fills the bill.

#### RETURNED MISSIONARY WHO LACKED COURAGE OF CONVICTION

Another instance that may be of interest: one of our missionaries returned from the Eastern States where he had become acquainted with a shop foreman in a large manufacturing establishment, and after returning home he tried for some time to secure employment but was not successful. Finally he said to himself, "Well, I believe if I go back East, my friend there will give me a job."

He was a very fine, capable young fellow, but the friend that he spoke of did not know that he was a member of the Church. So when he went to him and said, 'I've come back. I wonder if you will give me something to do?' the foreman said, "Certainly I will; come right in." So the young man began work in the very city where he had been laboring as a missionary. He avoided the members of the Church; he didn't go to meeting; he kept away from them because he was afraid the men who employed him who were not members of the Church would not give him the same kind of opportunity for advancement if they knew who he was. But he was a good worker and kept at it for some time.

One day, after he had been there about three months, the shop foreman called him and said, "You had better go upstairs; the president wants to see you." The president had told the shop foreman that he needed a young man for another department who had ability. He wanted a young man with a good education. He said, "Look around, and if you can find such a man as that, let me know."

The foreman replied, "We have just such a man working for us right now."

"Already in our employ?" the president asked.

"Yes."

The president said, "That pleases me. Send him up to see me." So the young man, not knowing what the circumstances were reported to the president's office and said, "I understand, Mr. Grant, that you want to speak to me."



He answered, "Yes. Have you been sent up by the shop foreman?"

The young man replied, "Yes, sir."

"Please sit down. I want to know something about you; I'd like to know where you are from."

"Well," the young man said, "I live away out in the Rocky Mountains." That was the first hedge.

"But, what part of the Rocky Mountains?"

"Well," he replied, "not very far from Idaho."

"But what are you doing here?"

"Well," he said, "I'm here working as one of your employees."

"Were you ever here before?"

"Yes."

"Do you know anybody here in the city?"

"Not very many, just two or three."

"Well, I don't quite understand why you came back here for employment."

I want to say before going any further, the president knew all about this boy. He had had somebody check his record, and so when he kept hedging, the president asked, "But who are your friends here?"

"Oh," he replied, "they're just people that work around town."

"But," the president continued, "do you belong to any church?"

"Well, not here."

"Did you ever belong to a church?"

He said, "Yes, I did at one time," and he began to be afraid the president did know who he was, and he didn't want him to find out now, so he kept on hedging and said, "At one time I was a member of a church, but I didn't take much interest in it, and I'm not doing much at it now."

"What church was it?"

"Well, you'd call it the Mormon Church."

The president said, "Do you mean to tell me that you are a son of a Mormon family?"

The boy knew the jig was up with him then; so he answered, "Yes, sir."

The president queried, "Do you mean to tell me that you would desert the faith of your parents, when you had known that they were Mormons and desired you to be one?"

"Well, not exactly that."

"I'm afraid," the president said, "you're not much credit to them. If you haven't the courage to stand up for your faith, what good are you? Now," he said, "I will be plain with you. I thought you were the man I was seeking for this position, but I want to say to you that if you would betray your parents and go back on the Church you belong to, I'd be afraid to give you any kind of a job where you have to handle money." And so the young man lost his opportunity be-

cause he did not have the courage to do his duty by his Church and his family.

These things happen so many times; while on the contrary our boys and girls who keep the commandments of the Lord, and observe the advice of our Heavenly Father, need not be afraid anywhere.

#### ADVANTAGES OF CHURCH MEMBERSHIP

I have traveled considerably in the world, myself. I have covered approximately a million miles. I have been in the homes of the rich and the poor, in many parts of the world, and I never have found one instance among the better class of people where I have been, where if they knew I was a member of the Church of Jesus Christ of Latter-day Saints, it was any detriment to me. But I have known many cases where it has opened the way and offered opportunity that I couldn't have had before. You know, it is a strange thing that it is possible for an individual to belong to the Church, not just a church, but to belong to the Church, to have had a witness and a testimony that the Lord himself established this Church, to know that he spoke by the power that he had, in his wisdom, and gave to us in this day the gospel of Jesus Christ, again, and to belong to just such an organization. No other church in the world makes such a claim as we do. When I see this wonderful group of young folk, behind us here, and the choir, and those that we had from Provo yesterday, and others that we meet all the time, I know of no other place in the world where you can find such young people as the Lord gives to us in the Church of Jesus Christ of Latter-day Saints. Where can you go, in all the world, and find such companionship as you can have in the Church of Jesus Christ of Latter-day Saints? It is his Church. He gave it his name, and he advised us that it should be so called. Again I want to mention that fact to some of our brethren. Don't let the Lord down by calling this the Mormon Church. He didn't call it the Mormon Church. It is all right for us to believe in the Book of Mormon. He expects us to do that, but he told us what to call this Church. The Lord has said:

#### THE NAME OF THE CHURCH

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel. (III Nephi 27:8.)

This is his Church, the Church of Jesus Christ of Latter-day Saints. I sometimes feel disappointed that so many of us seem to be timid, if I may use that term, and give this Church that the Lord has permitted us to be identified with rather a casual reference. I am so proud of membership in the Church of Jesus Christ of Latter-day Saints, when I think that all the blessings of the world may be

mine as a member of his Church, and if I were not a member how many blessings there may be lost for me. Think of the wonderful people in the world and in all these various churches. I want to tell you that there are thousands of them, I think I would be safe in saying millions of them who, if they knew what we know and had the testimony that God has given to us, wouldn't hesitate to join the Church. They would be afraid not to take advantage of the opportunities that he has given to us. In this wonderful conference where we have been assembled the past three days, think how we have mingled together. I have shaken hands with people all the way from Australia, to Portland, Maine, and from Europe to Hawaii, who have come here, happy to make these long journeys, delighted to be permitted to associate and to shake hands with the membership of this Church.

I feel it is a great compliment to you, my brothers and sisters, that so many of you find in the lives of one another the things that make you proud and grateful to be identified with this organization. When we think of what the Lord has done for us—think of the thousands of our young men and women who have had an education that they could obtain in no other way except in the missionary field, and that we have more than four thousand out in the world today—what a privilege it is! This is not a Church to criticize, to find fault with others. The Lord doesn't advise us or counsel us to make it uncomfortable for other people who don't understand, but the Lord in every way encourages us to set an example that others seeing our good works will be constrained to glorify his name.

#### GRATITUDE FOR YOUNG PEOPLE

I am so proud and grateful for the young people of this great organization as I meet them in different parts of the country, and I am so thankful for their fathers and mothers who have given them the training that encourages them to pray and to walk uprightly before the Lord, encourages them to avoid bad habits and not partake of things that otherwise would hurt them. Think of it. Do you realize, my brethren and sisters, that there isn't a blessing, a real blessing in any church in the world that is enjoyed in that church that you may not enjoy as a member of the Church of Jesus Christ of Latter-day Saints? You can't think of a thing that is worth while in preparation for eternal life that we do not have and while we are only a small organization compared with the great ones in the world, all that they have, all together, that is necessary for eternal life in the celestial kingdom, we have, *plus* the authority of our Heavenly Father and the promise of eternal happiness if we will obey his commandments.

This is not a man-made organization. It is not just a small fraternal department in this great world; this is the Church of Jesus Christ of Latter-day Saints. Think what that means, a Church of the Son of God, who gave his life that we might live again. So today as I worship here with you I am thankful for my birthright, thankful for parents

who taught me the gospel of Jesus Christ and set the example in their home. If I did anything that I should not do in my life, it would be something that I could not have learned in my mother's home. There were sweetness and kindness and love always. With a large family of children it took a mother with a good deal of patience, but she was always patient with us.

#### KEEPING COMMANDMENTS BRINGS JOY

It will not be very long, in the natural course of events, till the summons that took Father and Mother and other loved ones to the other side, will reach me. I look forward to that time with pleasant anticipation. I have lived a long time, as contrasted with the average of human beings, and I have had a happy life. I can think of nobody who has had a fuller life than I have had, and I don't say that boastfully, but gratefully; and I want to say to you that every happiness and every joy that has been worthy of the name has been the result of keeping the commandments of God and observing his advice and counsel. So, as we go forward, each of us, each having an influence with our neighbors and our friends, let us not be too timid. We do not need to annoy people, but let us make them feel and understand that we are interested, not in making them members of the Church for membership, but in bringing them into the Church that they may enjoy the same blessings that we enjoy.

#### WORLD IN CRITICAL CONDITION

This world is in a critical condition. It is a pitiable situation that faces us, and not anything in the world but the power of our Heavenly Father can preserve the civilization of our day and the people who live upon the earth at the present time. The adversary is having his innings because the people of the world have refused to listen to their Heavenly Father. Now it is our privilege, not only to set the example but also to encourage others to take advantage of it. Nobody knows, when we pick up a paper today, what the headlines may read. So many lives destroyed here, so many there, some from accident, some from warfare, some from wickedness, and the greatest destruction of all that is going on in the world today is the result of immorality. There was a time, as we have been reminded, when the people of Sodom and Gomorrah could not produce, in those two cities, ten individuals who were worthy to live. They had been so wicked that they were not fit to live any longer, and so they were consumed by fire.

Now, brethren and sisters, somebody said in this conference that the same laws apply, the same rules govern today, and it is just as necessary for us to keep the commandments of our Heavenly Father today as it was for any of the prophets of old or any of his faithful sons and daughters who have lived upon the earth, who have earned a right to a place in the celestial kingdom. We can't gain

our exaltation by the good lives of our neighbors, but we can profit by their good example, and we can improve ourselves.

With love in my heart for every one of you, may I say I am grateful. I haven't any way of expressing my thanksgiving to the people of this Church and many people out of the Church, where I have traveled in the world, for their kindnesses to me, one of the humblest of our Father's sons. I wish I could return in full measure all the good which has been done for me wherever I have been.

#### RICHES OF ETERNAL LIFE

And now, brothers and sisters, it is not so important how many valuables you may have, how much property you may possess, and how many of the honors of men you may acquire, and all those things that are so desirable in the world, the thing that God has given to you that is worth more than all the rest is the opportunity to obtain eternal life in the celestial kingdom and have as your companions, throughout the ages of eternity, sons and daughters, husbands and wives with whom you have associated here on earth. That is what the Lord teaches us, and when the world is so distressed and uncertain, we ought to be grateful, we ought to be thankful for our blessings. I can think of no people in the world who have so much reason to be thankful for their blessings as right here in the Church of Jesus Christ of Latter-day Saints.

#### BLESSINGS OF CONFERENCE

This will be the conclusion of a remarkable conference. It has been delightful to me, these wonderful choirs that have made us so happy with their singing, the fine advice and counsel that we have received from our brethren, the opportunity even to sit in the room and feel the influences that are here, because everyone who is here, I am sure, has felt as I have felt the inspiration of our Heavenly Father and the spirit of love and kindness and a determination to do better than we have ever done before.

This is God's work. It is for the salvation of all the human family if they will accept it, and we who have received it and know it is true should be ever alert and watchful to share with others the things that we know. Let our homes be the abiding place of prayer and thanksgiving and gratitude. Every day when we go out from our homes, let us leave a place that has been sanctified by the righteousness of our own lives, and when we return to it that we may feel that influence that is always there when the Spirit of God is present.

I pray that these fine boys and girls who have come to sing to us, along with the other visitors, may go home from this conference, that you may return to your various homes in safety and in peace, and take with you a renewed desire to be real members of the Church of Jesus Christ of Latter-day Saints, worthy to be called members.

Now, I pray that the Lord may add his blessing, that his peace may be upon you and in your lives, and in your home. Let us pray for the great men and women of the world who need the Lord but do not understand his interest in them. Pray for the President of the United States who, at the present time, so much needs guidance from our Heavenly Father. Pray for our representatives in Congress, our governors, our mayors of cities, the men who have influence in politics in our various communities, that they may do the things that will be better for all of us and make us happier, and please our Heavenly Father. That is our privilege. I say to you that the power of prayer is something that cannot be measured. If there were time, I could tell you many instances where prayer has been answered in a marvelous way. People have risen from beds when they have been told they could not live, that it was not possible, and yet they have lived and performed a great work. This is the kind of Church that you belong to. This is the kind of organization the Lord has offered to all people. Think of our great educational institutions, the opportunities which are given to our children to learn all that the world can teach them, plus the glorious truths that are necessary for us to absorb and make a part of our lives in order that we may gain an exaltation in the celestial kingdom.

#### ADMONITION TO LOVE ONE ANOTHER

God bless you, my brothers and sisters. I feel I want to be with you. I am so grateful for the privilege of being here, and now I am anxious that you may all go to your homes and carry with you love unfeigned, love for your boys and your girls, for your husbands and wives, for your neighbors and friends, and let that love abound wherever you may be. If we will do that, when the returns come from this conference and we hear from the various stakes and missions of the world, where people have gone from here, we will discover that we did receive a blessing and that the Lord did magnify us and give us our opportunities, and we will go on keeping his commandments.

I pray that every one of us will remember that to be a member of the Church of Jesus Christ of Latter-day Saints is an honor beyond all price in comparison, and that we may so live that our neighbors and friends who know us, who may not be members of the Church, will be grateful for our fellowship. Peace be with you. May you go to your homes in peace and safety and continue to live in love and happiness as long as you are upon the earth. And when the time comes for us to depart this life, may each of us find our names recorded in the Lamb's book of life, not one missing, entitling us to an inheritance in the celestial kingdom, right here upon this earth, in the companionship of those we love, I humbly pray in the name of Jesus Christ. Amen.

**President George Albert Smith:**

The choir music for today's sessions has been by the Ricks Choir, Elder John M. Anderson conducting, Elder Alexander Schreiner at the organ. I am sure we have all appreciated this fine body of young people. We have appreciated all those who have given us music during this fine conference. We are grateful for the ones who built the organ and gave us this fine tabernacle in which to meet. I would like to take occasion again to thank everyone who has made a contribution to the joy of our conference so that we will remember our experience forever.

Tomorrow morning the presidents of stakes and counselors, the bishops of wards and the mission presidents have an important meeting in the Salt Lake Temple. You have all received your notice undoubtedly. Those who have received that notice should be here at 8:00 tomorrow morning, and we will go from here to the temple and will wait upon the Lord there in matters that pertain to this great Church. Please be on time or as soon after eight o'clock as you can possibly come, so that we will not be delayed in beginning our meeting in the temple.

The Ricks College Choir will now sing "Thanks Be to God," by Dickson, and the closing prayer will be offered by President Virgil H. Sponberg of the Long Beach Stake, Long Beach, California.

The Choir sang: "Thanks Be to God," after which President Virgil H. Sponberg of the Long Beach Stake, offered the benediction.

Conference adjourned, sine die.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle Monday evening, April 5, at 7:00.

President George Albert Smith presided and conducted the services.

The Aaronic Priesthood Chorus, Elder M. Lorenzo Mitchell, and John Parrish conductors, with Frank W. Asper at the organ, furnished special musical numbers.

As an opening number the Aaronic Priesthood Chorus sang "The Lord's Prayer," by Malotte, conducted by John Parrish.

President Frank T. Simmons of the Weber Stake offered the invocation.

A vocal selection, "The Priesthood of God," (Mitchell) was sung by Raymond Baird.

**President George Albert Smith:**

President Richard L. Evans, of the First Council of the Seventy, will talk to us. Some of you may know that Brother Evans has

been given the additional responsibility of looking after this Block, meeting the tourists, etc., and there may be something about that part of his labors that he would like to say, as well as other things. We are glad to have President Evans here tonight.

### ELDER RICHARD L. EVANS

#### *Of the First Council of the Seventy*

My Brethren, I am awed in your presence, and I express my gratitude to my Father in Heaven for my fellowship among the Priesthood of this Church. One cannot be here and not feel that there is strength in Israel, and I am deeply grateful to be ever so small a part of it. And I earnestly ask that my Father in Heaven, through your faith and prayers, added to my own, will give me utterance during the few minutes I shall stand before you here this evening.

I could not help thinking this morning, during President McKay's message, of another verse of scripture that tied in very closely with the one which he reiterated, a verse from the Psalms which mentioned a man who was greatly blessed:

He shall not be afraid of evil tidings. (Psalms 112:7.)

There are many blessings recorded in scripture which are of surpassing worth, but this particular one for our particular day impressed me as being one of the greatest: "He shall not be afraid of evil tidings."

President McKay spoke this morning of the Savior's words, "Let not your hearts be troubled." I believe that in this body of the Priesthood there is less of fear of evil tidings than there is among any like number in all the world; although, it is very difficult not to be afraid of evil tidings. But I am grateful that our faith helps to sustain us in times when evil tidings are being spread about thickly. It is unthinkable that there should be talk of war, earnest talk of it, so soon after the terrible experience this world has been through. I am sure, in my own mind, that no one ever won a war—it is only a question of who lost the least or the most. And our losses in the last war are, by no means, calculated yet. But, again, I am grateful that we have here the faith which enables us to be equal to the prospects that lie before us.

### THE COSTS OF WAR

There came to my desk within a few hours—this morning's mail brought it—just one indication of some of the costs of war which cannot by any means be stated in manpower or in money. One of the results—an appalling result—is the high incidence of divorce. In the United States in the year 1947—an all-time high—there were six hundred thirteen thousand divorces, as against fifty-



five thousand in 1900; and as against about five hundred thousand in 1945.

I think this subject is somewhat on my mind at this moment because of a young couple that called on us some weeks ago. One of our girls from a nearby community had married a young man from the East after a very brief acquaintance, he of another church. They had only been married a few months and they were beginning to have their problems as to which way they should go: he with her, or she with him. And they were earnestly trying to solve their differences. He was much better able to defend his faith than she was—better informed as to the letter of it—but there was something burning in her heart that made her seemingly immovable, also.

### PROBLEM OF THE SPLIT HOME

I believe the problem of the split home in this Church is one of our great problems, one which we have the means and the agencies within our hands to go a long way toward helping to solve—but one which is so far-reaching in its consequences that it affects not only the generation in which it occurs, but all succeeding generations. It is a problem that requires our earnest attention. And I believe that our Ward Teachers and our Stake Missionaries, if they are given proper direction and proper help and manpower and freedom to go about their work and encouragement in it, and if they take their assignments seriously, can do as much or more than any other agency.

As we go about the Wards and Stakes in some areas, particularly in some communities, it is noticeable that there are quite a number of children over nine years of age un-baptized, which means that someone has failed in his assignment—either a parent or a ward or stake or mission officer. It cannot mean anything else.

It is difficult enough in these days to rear a family when parents are solidly united in their ideals and purposes and convictions, and in the things toward which they direct their children. But it makes it virtually impossible to be assured of any satisfactory results when parents are divided on these matters. With a divided house, principles become a matter of contention, rather than of conviction. It is not fair to any child to be pulled between two parents in two different directions, or to be asked to make his choice between two people to both of whom he is bound by ties of authority and love and affection. It makes for confusion and for instability. Too often the home that is divided becomes of home of irreligion; quite often it goes one way or the other, but in neither case is it often very satisfactory.

Sometimes there have been evidences of defection from the faith because people have gone their way in neglect and have been overlooked by us, or because we have wearied of working with them.

When this young couple came to us some weeks ago, we immediately got in touch with a former member of the faith of the young man who had married one of our girls and asked him a number of questions. We asked him, for example, "what would be the attitude of his church if someone were to marry outside or otherwise withdraw himself from activity." He said that that would be the signal for them to be more kindly and more attentive. I wonder if that should not be the cue to our own attitude and action, not only in this, but in many other things.

I am reminded of the story of the prodigal son. Certainly we must distinguish between a man who is in full duty and who is mindful of all his obligations and the man who has stepped over the line in the wrong direction. There is a distinction between them, and we cannot help but be mindful of it. But certainly, also, we must do our best to bring those who have wavered into activity with us again. The brother of the prodigal son, for whom there was no feast made, was somewhat unhappy about it, but his father explained to him that his inheritance was assured, but when the penitent sinner returned it was cause for rejoicing, and a feast was made, and he was welcomed back warmly.

I hope, my brethren, that we will keep a consciousness of our responsibility toward these children who are not baptized, who are of us, and toward these families that pull in different directions, toward all those who by every natural reason should be in full fellowship with us, but who will go elsewhere if we do not have time for them, as will our children if we do not have time for them. They will find activity, they will find companionship, they will find their place in some social circle, in some group. And if we do not have time for them, it will be in some group not of our choosing, and perhaps not to our liking.

#### QUALIFICATIONS FOR SEVENTIES

I should like to say one word on another subject, just for a moment, concerning the Seventies, and appeal to you Presidents of Stakes to assure yourselves of the worthiness of those whom you recommend to us to become Seventies, before you send in their recommendations, because you know them and we do not. And we of the First Council feel, and I think our other brethren here are in accord with us—and if they are not theirs is the opportunity and right to modify our views—we feel that any man who is recommended to be ordained a Seventy should comply with the standards of the Church in all particulars. We feel that, generally speaking, there is no reason why a man should be made anything other than an Elder, if he is already an Elder, unless there is some particular function for him to perform and unless he has the qualifications and the worthiness to perform that function. We are not interested, generally speaking—and there may admittedly be justification for exceptions for which we shall ask you to take

Europe. Two other brethren have been appointed, Elder Spencer Kimball and Elder Mark Petersen of the Council of the Twelve. The reports of the activities of this young woman and those who have assisted her are in their hands. It is pleasing to note that a number of girls have been saved; but some have been lost.

Recently, you received a letter, Bishops, asking that you notify these brethren of any young girls who leave your Wards for whatever purpose and go to another town. It will be necessary for the Ward Teachers and those who are in charge of the young girls—the teen-age girls to assist you in this duty. Here is an opportunity to apply the injunction of our Father in Heaven to the teachers, "Watch over the Church, always. Be with and strengthen them." No other organization in the world, I think, is so adequately equipped as is the Church to guard our young men and young women and to keep them from the tragedies of sin. Will you please cooperate with these brethren, for your own sake, for the sake of the fathers and mothers who, perhaps, have lost control of their children. The reports indicate that most of these unfortunates come from broken homes. They are tragedies.

#### LOST SHEEP

Another thing, once a month, through the courtesy of two County Officers, there come to my desk reports of the young men and older men who have been caught in the meshes of the law. In these reports, those who hold the priesthood are designated. Do you teachers know about them? So many Deacons, so many Priests, so many Teachers, so many Elders, Seventies and High Priests. These too may be tragedies! Remember that the injunction, "Watch over the Church, always," does not mean just once a month.

In the parable of the lost sheep, ninety-nine were safe in the fold, but one had strayed; and the Good Shepherd did not rest until the lost one was found.

I have in mind another theme, tonight, which I should like to preface with these statements: (1) That truth never grows old; and (2) that responsibility is never dis-associated from the Priesthood.

#### THE IMPORTANCE OF EXAMPLE

To the Priesthood here assembled tonight I quote the truth and the admonition given by the chief Apostle to the members of the Priesthood over nineteen hundred years ago—that chief Apostle, my favorite, wrote this letter,

To the Elders which are among you.

I who am also an Elder, and a witness of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God, which is among you, taking the oversight thereof not by overruling, but willingly, not by constraint, not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples, ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger submit yourselves unto the Elders; yea, all of you be subject one to another

and be clothed with humility, for God resisteth the proud, or rather seeth the proud and giveth grace to the humble. Humble yourselves, therefore, unto the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He careth for you. Be sober, vigilant, because your adversary, the devil, as a roaring lion walketh about seeking whom he may devour. Whom resist, steadfast in the faith, knowing that the same afflictions are accomplished to your brother in the world.

Just one element I wish to emphasize. The instructions I give are nineteen hundred years old, yet new today and applicable as then to elders, from the chief elder. But he said, "Be an ensample to the flock." Ever keep in mind, fellow workers that *example should start at home*. That is the best place to exercise the lofty ideals of the Priesthood.

### GRATITUDE FOR PARENTS

The older I grow the more grateful I am for my parents, for what they did for us children in that old country home. They lived the gospel. Father used to preach it, particularly to visitors who came, more than to us boys and girls; but both Father and Mother lived the gospel. And I have realized throughout this conference, more than ever before, that my testimony of the reality of the existence of God dates back to my childhood, that my parents' teachings and their examples led me to the absolute knowledge that God is my Father; that I received then the knowledge of the reality of the spiritual world, and I testify to you tonight that that is a reality.

It is just as easy for me to accept as a divine truth the fact that Christ preached to the spirits in prison while His body lay in the tomb, as it is for me to look at you from this pulpit. It is true. And it is just as easy for me to realize that one may so live that he may receive impressions and direct messages through the Holy Ghost. The veil is thin between those who hold the Priesthood and divine messengers on the other side of the veil.

That testimony was born in that home, because of the example of a man who lived the Priesthood and a wife who sustained him and lived it in daily life. I do not know that Peter had that in mind, particularly, when he mentioned, "Be an ensample to the flock," but I know that each home is a part of that flock. The influence you spread in your home will go throughout the town, will go throughout the county, the Wards and the Stakes.

### TRUTH NEVER GROWS OLD

The most precious thing in the world is a testimony of the truth. I repeat, truth never grows old, and the truth is that God is the source of your Priesthood and mine; that He lives, that Jesus Christ, the great High Priest, stands at the head of this Church, and that every man who holds the Priesthood, if he lives properly, soberly, industriously, humbly and prayerfully, is entitled to the inspiration and guidance of the Holy Spirit. I know that is true.

## STRENGTH TO RESIST EVIL

Peter admonished the young men to be careful about the sins of the world. Evil things tempt them. Now is the time when our young men are tempted. They always have been. Some have resisted and some have not, but those who have resisted have succeeded and are happy. It is the happiest life. The boys of our Church who uphold the standards are the ones who are respected and who receive honor from the men of the world as well as from those of the Church.

For the benefit of those young men who have inspired us tonight and come here in such a large body to sing the songs of the Lesser Priesthood, I am going to conclude with a story of a boy who was not in the Church—as far as I know—but he grew in his teens and using the inheritance of his father, he started in business. His father had set him a proper example. Then he found himself in financial difficulties; and in distress he went to a friend of his father's, a Mr. Chaplin. "Mr. Chaplin," said the young man, "I am in distress, and I need ten thousand dollars. Those upon whom I have depended have not paid me. Perhaps they will, but they have not to date, and I need money. I have come to you because you knew my father." "Come in," said Mr. Chaplin, "Have a glass of wine." "No, thank you," said the young man, "I do not drink." "Well, come in anyhow, and have a cigar." "No, thank you, I do not smoke." "Well, I am sorry, but I do not think I can lend you the money." "Very well," said the young man, "I am sorry." And he started to go out. "Wait a minute," said Mr. Chaplin, who had just been testing him, "Come here. Your father asked me those same questions years ago. He trusted me for five thousand dollars, and I am going to trust you for ten or five times that amount if you want it. No, do not thank me, I owe it to your father. He trusted me as I am trusting you, and I am just trying to pay him back."

Think of that, young men! Try to picture what would have happened had the boy taken his wine and taken his tobacco, just to show off in the presence of another. An example!

The responsibility of keeping these young men and aiding them is started in our homes and is never dis-associated with the Priesthood.

God help us to be true to the testimony which is ours; give us power to discharge the responsibility placed upon us when the Priesthood of the Almighty was placed upon our shoulders and given to us as an eternal endowment, I pray, in the name of Jesus Christ. Amen.

**President George Albert Smith:**

The next part of our program is something we may all join in, and I hope that we will. There is a wonderful hymn that is sung by the Latter-day Saints, as well as others, that refers to our Heavenly Father and Jesus Christ, our Lord, "Come, O Thou

King of Kings." We are going to ask everybody to join in singing that hymn.

The congregation and Aaronic Priesthood Chorus joined in singing the hymn, "Come, O Thou King of Kings," Elder Richard P. Condie conducting.

### **PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

My brethren, I think perhaps if I were as wise as I ought to be, I would endorse, as I do fully, all that has been said by President Evans and President McKay, bear my testimony, and take my seat. However, I suppose that perhaps you expect me at least to try to say something and I shall meet, so far as I can, at least part of your expectations.

I hope that the very few minutes that I shall stand before you, I may really have an interest in your faith and your prayers. I am not saying this idly, I am saying it because I know and you know the power of prayer, and that if I am aided by your prayers, I will be able to say a little something, at least that may be helpful to all of us.

### **LOSSES RESULTING FROM WAR**

I should like Brother Evans' permission to refer to one of his observations, and that is as to the losses we suffered during the last war and as a result of that war. I am not speaking now of the loss of loved ones, great as that loss was. I wonder if I can strike at the very root of the loss. You cannot fill the hearts of men with murder and then have a normal world. When you get hate into the hearts of men, anything can happen—lying, cheating, stealing, immorality, and the thousands of other things that follow. For when we lose our regard and respect for human life, we have very little left. And that is one reason why the Church has taken the position it has taken regarding compulsory military training; because the military men may speak as they wish—I have been rather close to them in years past and have been among some of the best of them—but I tell you that to make an army, you must teach to kill and that must be the thing that you get into the hearts of these young people. And, I repeat, plant that once in their hearts and everything else is possible.

I am going to push the problem one step farther. So far as one can judge, the next war is now planning under a system that will call for the use of weapons which will wipe out cities and, if necessary, nations. I have had it reported—I do not know how accurately—that our military men are saying that if we had a forty-eight hour lead, the war would be over. How many of us brethren are really horrified by the thought of the indiscriminate, wholesale slaughter of men, women and children—the old, the decrepit, the diseased; or are we sitting back and saying, "Let's get at it first."

How far away is the spirit of murder from the hearts of those of us who take no thought in it? We have travelled a long distance since the opening of World War I.

#### COURSE OF INTERNATIONAL RELATIONS

There is not time for me tonight to trace, even briefly, the course of international relations since the day when the great Grotius wrote his great work concerning war and peace; but I would like to say to you this: That when we went into the Civil War, there was no rule or regulation of war, and I would like to say to you, further, that the United States Army—the Union Army—drew up the first Military Code that the world has ever known. It was drawn by Francis Liebert, a political exile from Germany, and it is known as General Order 100. And I should like to tell you, briefly, that it provided that unfortified places should not be bombarded, that works of art should be sacred, that hospitals should be protected, that non-belligerents should not be killed, that the children, the aged, the infirm, the mothers and the babes at their breasts should be preserved, and it was sought to make war as human as an agency of Satan can be. Today, we sit quietly, with our consciences scarcely stricken when we contemplate Nagasaki and Hiroshima where we introduced the use of the Atom Bomb. Now, if you want to know where the losses of war are, that great field to which I have referred is where you can look.

#### PRINCIPLE OF UNITY

I want to revert to my favorite theme in these Priesthood meetings, that of unity; and I do urge you brethren to come to a unity of faith in your feelings, one with another, in your ministrations among the people, in your administering of the affairs of the Church. I hope that we shall not have brought to the ears of the First Presidency, more situations where Bishops and Presidents of Stakes cannot agree. You Presidents of Stakes have no right to try to impose your will upon the Bishops; and you Bishops have no right to resist the counsel of the Presidents of Stakes, because you feel somewhat differently. Work together. Make mutual concessions on matters of opinions. There are precious few all-wise men in the world.

#### RELIEF SOCIETY WHEAT

One more point I would like to touch: Some of you older men here have been through what I have been through out in the fields. I do not recollect the days of the scythe, but I do remember the days of what we called the "dropper," which was a great advance over the scythe. And you who know about it will remember that you had to have enough men scattered around the field to bind the grain as fast as it was cut. The next advance was where it was raked off at the side, and then we had the self-binder, etc.

In the early days of this Church, in the days of the scythe and the "dropper," while it was felt that we might have trouble to get enough to eat, the Relief Society was asked to begin to accumulate wheat. And how did they do it, brethren? They were to go out in the fields and glean after we men had taken out of the field all that we thought was worthwhile. And to those of you who have bent in the sun, as some of us have, and had the sun bake your backs as you bound the grain by hand, working as perhaps you had not worked before, and maybe since, so that you know the heat, dirt, and the discomfort and all the rest of it—I want you to think about the women that we afterwards let go into the same hot fields where we had cut the grain and taken all we cared to garner, that they might glean, pick up the occasional wheat heads we had left. This wheat which the sisters so gleaned, was hauled into the yards and threshed. Over the years, it accumulated in their bins until they had three hundred or four hundred thousand bushels, wheat laid up against a day of need. Enough to give bread for one year to 50,000 or 60,000 people.

Then we got into international trouble and the Government came along and took it and paid us for it. The Presiding Bishop handled this wheat fund for years, paying to the Relief Society an interest return thereon. When the Welfare Program was set up, we reinvested the money in wheat.

#### BUILDING FOR WOMEN

But in the meanwhile the sisters had been promised a building and they began to build what we now call the Presiding Bishop's Office. The sisters thought it was to be their house, but time went on and the Presiding Bishopric needed it—not this Presiding Bishopric, I do not know what they would do about it if the situation arose now—but the Presiding Bishopric then needed the building, so they took it, and it became the Presiding Bishop's Office. Well, I hear of some Bishops who expect the Relief Society to furnish the money to run the Ward. I am always reminded, as I think about such a situation as between a husband and the wife, of the farmer's wife who makes a little butter and gathers a few eggs, etc., you brethren know—she gets a little money and father gets into financial trouble and does not have any money to pay his taxes or other obligation, and so he "borrows," he "borrows" Mother's money and too often never gets where he can pay it back.

You know these women of ours are as near angels as some of us are going to see for a long time.

Now, these Relief Society sisters are starting out with high hopes and a great deal of confidence in the Presiding Bishopric—they want to build a building for themselves. There has been some talk about it as being the wrong time. It is nearly always the wrong time for Mother to have a little bit of money.

Now, brethren, Bishops, let us see if we cannot help them a little. I know no reason why we should not, and every reason why



we should. If there is any Bishop in this Church who thinks he can get along without his Relief Society, he does not yet know his job. And if he is getting along without his Relief Society, he is not doing his job. So, I ask you, brethren, not to hang back in helping your wives in this matter. They are not going to ask you for much, five dollars, I believe—any one of them is worth five dollars. Let us hear no more sour talk about this Relief Society Building.

### THE CONDITION OF OUR HEARTS

Now, I want to return—and then I will close—to this question of the condition of our hearts. Brethren, I beseech you, put hate out of your hearts, fill them with the love of your fellow-men and bring into your consciousness the enormity of the crime that is contemplated and pray God that some way may be found to avoid it. If the nations will seek for peace in the spirit of the peace of Christ, it will be found. I fear they will not do it.

God give us strength to live our lives day by day, give us the testimony that Jesus is the Christ, that Joseph was the Prophet, build the testimonies we already have until they fill our beings, to the upbuilding of our strength, our determination to do the will of God, I humbly pray, in the name of Jesus, Amen.

### PRESIDENT GEORGE ALBERT SMITH

I endorse heartily the fine instructions you have already received. I think perhaps this is the largest assembly of Priesthood that the world has ever seen. Every man here and every boy here, who has conferred upon him the Aaronic or Melchizedek Priesthood, has a portion of divine authority. In my judgment, no other place in the world in our day or in olden times has had such an experience. And there are not very many places in the world where you could get as many men together in a religious service as we have here tonight.

The brethren have been calling our attention today, to the fact that we have some things to do that we have not yet accomplished. Immorality is just as terrible in the world today as it ever has been; that is, the results are just as bad. Dishonesty brings the same dread and destruction. Conditions generally are pitiable.

### LETTER FROM GERMANY

I have a letter here that comes from a portion of the old world, and I will call your attention to part of it. Here is a man who is writing to a friend. This brother is in the Russian Zone of Germany. He is writing to a young man who had performed a mission in Germany several years ago. The letter reads: "As you know, my wife is very fragile and delicate, as you were in Dresden when she brought our little Claus into the world. He will be nine years old on the thirty-first of March. Three years later she bore me another son, and this year in June, we are expecting another child.

Now, I am fearful that my wife will not be able to carry on, because of this famine and undernourishment." He says, "You know, together with others, what we need. This is what I have to ask you, and do not be afraid. The Church has already helped us twice with food, besides the times they have given us clothing, but it is only a drop of water on a hot stove—not delicacies that we need, but bread and potatoes. We have no potatoes at all in our house and there are none that can be bought in the stores. The daily ration of my wife in her present critical condition is, as follows: (for each day) nine ounces of bread, a little less than one ounce of sugar, less than one ounce of meat, a little less than one ounce of lard, one ounce of marmalade, and a little less than one ounce of other staples."

#### EUROPEAN RELIEF

This condition is the result of war and famine in Europe. He calls attention to the fact that they do not know what to do, they do not know where to obtain food. They appreciate what the Church has already done. We have shipped a hundred carloads of food, bedding and clothing, since the war, into those countries. Unfortunately, in this particular section, much of it has been taken—that is, some of it has been stolen, thus preventing delivery to those those for whom it was intended. Many of our people here have been sending packages. And if you send small packages by mail this individual says that it will probably be delivered, but if it comes any other way that the Russian Government, that is, those that represent the Russian Government will just take it, no matter what quantity it is, and dole out just enough to keep people from starvation. By the way, there was another thing in that letter—and I want to be sure I get it right, because it was astonishing to me. He told how much milk the small children were permitted to have. Perhaps I cannot turn to it in this letter in a hurry, but the small children have nothing else but just a small portion of milk once a day.

When I think of the blessings that we have, brethren, think of the way the Lord has made the desert to blossom and bear fruit; when I think of the comforts that we have in our homes, our opportunities, and then realize that there are some of our brethren and sisters in the old world that have not enough to eat but are suffering for the want of food and other necessities, I am grateful to the Lord for his bounties extended to us and am glad that we are sharing with those in need.

#### RELIEF SOCIETY BUILDING

President Clark has referred to our Relief Society that has done a marvelous piece of work in providing quilts and bedding for thousands of needy people and who are on hand always to help. The suggestion is now that we assist them to build a house, for their own use. They started the house that they are now in, and

it was intended to have been a women's building but it became necessary, apparently, to take most of it over for other purposes and the sisters have had one floor of the house that was to have been theirs for the Relief Society. But they have not complained, and have gone right along. It would be a fine thing if the women of this Church could possess an office building and meeting place of their own and I hope that each of us who know of what they are trying to do—when they come into the neighborhood they will probably ask for a little contribution to help build a house—will feel that they are worth a good deal more than the small amount they ask for, and that we will demonstrate to our wives and our daughters that we appreciate their efforts.

#### CONDITION OF THE WORLD

It seems to me that the world never could have been in any worse condition than it is now, even at the time of the flood, or at the time of the destruction of Sodom and Gomorrah, or the time of the destruction of other places in the world, the destruction in this country at the time of the crucifixion of the Savior. Wickedness was so terrible, and people did not believe in God, apparently; they refused to accept the idea that there was a God; notwithstanding, they were warned in time to repent if they would have done. In the case of Nineveh they did repent and were not destroyed, but we find so many people today who do not believe in God, do not believe in the divine mission of Jesus Christ—millions of them—and yet, He is the Father of us all. It is a strange thing how difficult it is for many people to believe that there is a God. There are many who are anti-Christ, they can believe in anything, almost, that you can think of and produce arguments for believing it, and I want to say to you today, that the largest portion of the population of the world that we live in is anti-Christ, not the followers of Christ at all. And among those who claim to believe in Christianity, comparatively few of them really believe in the divine mission of Jesus Christ.

Well, what is the result? People have turned away from the Lord and He cannot bless them when they refuse to be blessed. Our Heavenly Father has said to His children, all down through the ages, "If you will follow Me and keep My commandments, the fullness of the earth shall be yours." That has been His promise, and it has been fulfilled, notwithstanding that selfishness and immorality and other sins creep into the hearts of individuals, and they turn away from the Lord.

It is a good deal like a man once said to me—or remarked in a place where I happened to be—"Why, these people here seem to think I am full of the devil, but I am not." And I said to him, "My brother, did you ever know anybody that was full of the devil and knew it?" That is one of the tricks of the devil: To get possession of you and keep you from knowing it. And that is one of our difficulties.

## ABSENCE OF SPIRIT OF GOD

This community has been an example in many respects—I speak now of the Latter-day Saint communities in different parts of the country—our sons and our daughters have been very reasonably careful to honor us and help us, I am sure. But this terrible world war that has filled people with hatred for one another, has had its effect on everybody, apparently. And there is no longer the idea among the children of men that they can sit down around a peace table and satisfy all those who are concerned. Why? Because they do not have the Spirit of God; and without it they never will come to an agreement. Now, we know that and the world does not know it.

## DANGER OF ANTI-CHRISTS

In our own country we are in danger of anti-Christ; we are in danger of those who prefer to have their own way regardless of whether it is right or wrong. And I want to say that there are in our own community men and women who are looking with toleration and with some anxiety that we do not say anything unkind about those people across the sea who are just as wicked as they can be. It is not our business to criticize them. But it is our business to see that they do not bring into our community the policies and falsehoods and wickedness that control them in their own land.

The newspapers give us a little information now and again—not very much. And there comes in through the mails, to many of us, magazines of various kinds. I wonder if we are paying attention to what is going on, as a people, and realizing that if we do not prevent anti-Christ from controlling our Government of the United States, we have got to take a stand on the side of the Savior. We cannot be on the other side of the fence.

Now, we have had information and instruction that no other people in the world have had. We know that God lives. We know that Jesus is the Christ. We know that the Gospel is upon the earth, but the other people do not know that and are in the hands of the adversary. If they only had the understanding that we have, that God lives and that we are all His children and that we will be judged by our works here in this earth and by our lives, probably they would feel different, but they do not seem to know that. And on the contrary, there is bitterness and hatred in their hearts, for one another, and it is not a question of whether it is right or wrong; it is a question of which one has the most power.

## INSTRUMENTS OF DESTRUCTION

Reference has been made to the Atom Bomb. That is only one thing. But just imagine, take this group here tonight, one bomb dropped upon this house that we are in, such as was dropped

over there in Japan and there would not be any of us left to tell the tale. They are being manufactured, and other instruments of destruction, through the wisdom and intelligence of men, all of them sons of the living God, but they are being utilized not to find the way of peace, but to find other means of power and aggression against those that they associate with. That is our danger. And this Church cannot remain idle and silent in regard to things of that kind.

If people come into our community and try to teach our families things that are harmful, surely, knowing our responsibility, we will ask the help of our Heavenly Father to teach them better. We do not have to become angry. We do not have to be filled with hatred, but we should be filled with wisdom that comes from our Heavenly Father when we keep His commandments. We should have the privilege of going to the Lord in prayer for guidance when we are in doubt. He will always hear and answer our prayers if we are worthy to be heard.

#### AID FOR WAR-STRICKEN COUNTRIES

And so, my brethren, let us set our houses in order. Let us see if we cannot do a few things that we have not been doing. We are becoming so wrapped up with the world that we forget the people who are suffering that we could help, in many cases. The Church that you belong to has done a magnificent job, and the people who belong to it have been sending means in addition to what the Welfare Organization has sent to the war-stricken countries, including food, clothing, bedding and medicines. They have done a fine piece of work, but it is only partly done and we will have to continue, and unless we are willing to continue we can hardly go to the Lord and say, "Heavenly Father, give us a bounteous harvest." They are all His children. They need us; they need not only our moral support and our religious teaching, but they need food and clothing and bedding and help of all kinds because, in many cases, they haven't anything left. If you could see some of the letters that come into our office from some of the poor people over there, it would wring your hearts. People who have been taken away from their homes with the idea that they were going to be allowed to settle elsewhere, and all of a sudden deserted, and then when they returned to their homes, found them pillaged and robbed of what they had—everything—and left helpless, with no place to go.

#### GRATITUDE FOR BLESSINGS

And so, tonight, as we sit in the comfort of this grand auditorium, this house that was reared during the poverty of the people, when we did not have so many conveniences, at the same time when the Temple was going on, think how the Lord has blessed us! And I am sure we are grateful for it and we will continue to be grateful as long as we have the Spirit of our Heavenly Father; the

feeling of gratitude as a result of enjoying the Spirit of the Lord. And when we have so much to be grateful for, surely, we will be glad not to let somebody else do it, but to do our portion.

Now, we have had a wonderful two days of conference. We have another day tomorrow, and what a privilege it is to know that we can sit here in comfort, enjoying the influences that come from our Heavenly Father, listening to the most delightful music that you can hear anywhere in the world, and then go where we can find food and places where we may be able to lay our bodies down when they are tired.

And, by the way, brethren, if you know of anybody who has not a place, let us all try to help out, because there are people here from many places, some of whom have been unable to find rooms. If you will go to Bro. Romney's office, who looks after the Welfare Organization, at 19 W. South Temple, today, or tomorrow, or the day after as long as the city is crowded, I am sure he will try to be of assistance. I am giving you that because there might be cases, and we have had that happen once or twice here in Salt Lake City, where people did not know where to go and they stayed out all night or sat in the hotels in chairs. Well, now, that is a part of our work. They are our Brothers and Sisters, that have come in and we want them to be happy, and I am sure most of you have done something, who live here, to help take care of the group. I know that I never have any difficulty in having the house I live in filled, and I know that I am happy when they come and help to fill it and the Lord has blessed me for it.

#### CONSTITUTION OF THE UNITED STATES

Now, there are many things that I might talk about, tonight, but I want to raise my voice to you and say, our Heavenly Father raised up the very men that framed the Constitution of the United States. He said He did. He gave to us the greatest Palladian of human rights that the world knows anything about, the only system whereby people could worship God according to the dictates of their consciences without, in any way, being molested when the law, itself, was in effect. Now that is what the Lord gave to us. That is the Constitution of this country. Yet, we have people who would like to change that and bring some of those forms of government that have failed absolutely to make peace and happiness and comfort any other place in the world, and exchange what God has given to us—the fullness of the earth and the riches of liberty and happiness. Yet, there are those who go around whispering and talking and saying, "Let us change this thing." I am saying to you that to me the Constitution of the United States of America is just as much from my Heavenly Father as the Ten Commandments. When that is my feeling, I am not going to go very far away from the Constitution, and I am going to try to keep it where the Lord started it, and not let anti-Christians come into this country that began because people wanted to serve God.

People who came here came that they might honor God without molestation. They did some very foolish and unwise things, but after awhile the Lord took a hand. He was ready to organize His Church, or would be soon, and so He raised up men that knew how to frame the Constitution of our great country and made it possible for an organization such as is in this house tonight to enjoy the blessings that we have enjoyed all these years, sometimes under difficulties, of course, but not the trials and distresses that other countries have had. So let us appreciate it and let us evidence to our Heavenly Father that we do appreciate it, not by talking about it but by letting our light so shine—the light of righteousness, the light of faith, the light of honesty, the light of generosity, the light of truthfulness, all those things that our Heavenly Father indicates that we should manifest to the world—let that light so shine that others seeing our good works will desire to be identified with an organization that seeks to live the commandments of God and honor Him. If we will do that I am sure that some problems may pass us by that otherwise may come to us.

#### KINDNESS TO WIVES ENJOINED

Brethren, be kind to your wives. I hope that there is no man here who has married one of the daughters of God—and He loves them, they are His daughters—who is not willing to do by her as he knows the Lord would have him do. Do not make her just a convenience in the home to do the slavery and to gratify his appetites—that is not what women were given to men, as wives, for—and I want to say to you that it is your duty and your privilege, as men who hold the Priesthood, to honor your wives and your children if you expect them to honor you. Unless you honor them, God will not be pleased with you. Live in such a way, in love and kindness, that peace and prayer and thanksgiving will be in your homes together. Do not let your homes just be a place to hang your hats at night and get your meals and then run off some place else but let your homes be the abiding place of the Spirit of the Lord. And so, let us reach out, each of us, help our neighbors as well as ourselves, set the examples in our homes and as sons and daughters of the living God in our great community, working hand in hand.

#### SET HOMES IN ORDER

Reference has been made to some of the divorces that are increasing in the land. I want to say to you that the larger portion of the divorces are the result of infidelity and immorality, and unfortunately on the part of both men and women. So, brethren, let us set our own homes in order. Let us make our adjustments. Let us live so that we can truthfully look toward the skies and say, "Heavenly Father, we want to be worthy of what you have given to us. We would like to be an example to our neighbors and

to all who come in contact with us." And if we will do that, our wives will be true to us, and our children will appreciate us and be true to us. I want to tell you if we want happiness in the Celestial Kingdom of our God, we will have to lay the foundation for it right here; and part of that requirement of the Lord is that we do right in our homes and live right. Some men think that because they hold the Priesthood that that gives them a special way in which they may conduct themselves in their homes. I want to tell you that you men who hold the Priesthood will never get into the Celestial Kingdom, unless you honor your wives and your families and train them and give them the blessings that you want for yourselves.

The fact that they hold the Priesthood will be to many men a condemnation, because of the manner in which they have treated it, regarding it as though it were something very ordinary. Priesthood is a word as the titles Apostle, Prophet, are words and names that ought not to be repeated unnecessarily. We ought to honor these sacred names that bring to us the blessings when we understand.

#### GRATITUDE FOR COMPANIONSHIP

Brethren, I have no way of expressing my gratitude to you who are here tonight for your companionship. I have no way of explaining to my brethren whom I associate with, my Counselors, how thankful I am to them for their help and their kindness and their cooperation. I love my brethren. When I see this fine lot of young men here tonight, who are here to sing to us—a glorious group—all these boys, every one of them, a child of our Heavenly Father with the possibility held out to them to grow to manhood, to grow to greatness, to grow to eternal happiness in the Kingdom of our Lord, I think what a privilege it is to have them here tonight with us. What a joy it must be to them to be in this great house of the Lord tonight under the influence of the Spirit of our Heavenly Father.

The Lord bless you, brethren. We have other meetings tomorrow; the usual meetings will be held as we have been holding them the last two days, and in addition to that we have a meeting on Wednesday in the Temple, for the brethren who have been invited, the Presidents of Stakes, Bishops, and a few others, because the Temple is so small it will only hold a comparatively few, but we would like those brethren to plan to be here in this building at eight o'clock on Wednesday morning, all of those who are expected to go there, assemble here in Stake capacity, the Stake Presidents meet with your counselors and meet with the others of your Stakes that are supposed to go, and we will find right here, before we go into the Temple, who is going in and whether we can all get in or not, and of course we are hoping that we all can.

Bishop, what time is your meeting tomorrow night? Seven



o'clock in this building. The Aaronic Priesthood of the Church, represented by the Bishops and those whom they bring with them are expected to meet here in this building tomorrow night at seven o'clock, and I am sure those who are fortunate enough to be here will have a happy time.

#### LORD'S SIDE OF THE LINE

Now, brethren, again I pray that the Lord will bless you, not only tonight but henceforth and forever. Let us each go from this house this night with a renewed determination that we will stay on the Lord's side of the line, no matter what the others may do, for on His side of the line there is safety, and on the other side of the line there is not. I pray that He may give us wisdom to choose that which is holy, for it will give to us the blessings we desire, and I ask it in the name of Jesus Christ, Amen.

Singing by the Aaronic Priesthood Chorus, "Joseph Smith's First Prayer," by Smyth, Elder N. Lorenzo Mitchell conducting.

Elder William J. Lewis, President of the Yellowstone Stake, (St. Anthony, Idaho) offered the closing prayer.

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The congregational singing of the Conference meetings was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Salt Lake Tabernacle Choir presented musical numbers at the Sunday meetings. J. Spencer Cornwall, Conductor, directed the singing of the Choir.

The Choir singing during the Monday sessions was by the Brigham Young University Mixed Chorus, Elder Frankin Madsen conducting, and Elder Frank W. Asper at the Organ.

The Choir singing during Tuesday sessions was by the Ricks College Choir, with John M. Anderson conducting, and with Alexander Schreiner at the organ.

The Aaronic Priesthood Chorus, with Elders N. Lorenzo Mitchell and John Parrish conducting, furnished numbers for the General Priesthood meeting. Frank W. Asper was at the organ.

The music of the *Tabernacle Choir and Organ Broadcast* Sunday morning, 9:30 to 10:00, as also the music for the *Church of the Air* broadcast, was directed by J. Spencer Cornwall, Frank W. Asper was at the organ, and the spoken word was by Richard L. Evans.

Accompaniments and interludes on the organ were played by Alexander Schreiner, Frank W. Asper, and Roy M. Darley.

Stenographic notes of the conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson  
Clerk of the Conference.



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Held in the Tabernacle  
Salt Lake City, Utah

*October 1, 2 and 3, 1948*

With Report of Discourses

OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



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# The One Hundred Nineteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Nineteenth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 1, 2, and 3, 1948.

The general sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday and Sunday, and the General Priesthood meeting was held Saturday evening at 7:00.

The *Church of the Air* broadcast (a copy of which is included in this record) was presented Sunday morning, October 3, at 8:30 over Radio Station KSL and the Columbia Broadcasting System.

The *Tabernacle Choir and Organ* broadcast, which was presented over KSL and, through the courtesy and facilities of Columbia Broadcasting Company's system, throughout the United States, on Sunday morning at 9:30, is also made a part of this report.

Television equipment having been installed in the Assembly Hall, on the Tabernacle Grounds, those who assembled in that building were enabled to see and hear the speakers and those who rendered musical numbers.

President George Albert Smith was present and presided at each of the sessions. He conducted the services at each of the meetings, with the exception of the Friday afternoon meeting, which was conducted by President J. Reuben Clark, Jr., and the Saturday morning meeting, which was conducted by President David O. McKay.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

*The Council of the Twelve Apostles:* George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball\*, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, and Henry D. Moyle.

*Patriarch to the Church:* Eldred G. Smith.

*Of the Assistants to the Council of the Twelve Apostles:* Marion G. Romney, Thomas E. McKay, Clifford E. Young,\*\*

*Of the First Council of the Seventy:* Levi Edgar Young, Antoine

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\*Elder Spencer W. Kimball was absent from most of the sessions of the Conference convalescing from illness.

\*\*Elder Alma Sonne was absent, presiding over the European Mission.

Friday, October 1

First Day

R. Ivins, Richard L. Evans, Oscar A. Kirkham,\*\*\*, Milton R. Hunter, and Bruce R. McConkie.

*The Presiding Bishopric:* LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

#### OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of the General Welfare Committee,* Church Welfare Program.

*Members of the Church Board of Education,* Commissioner of Education, and Seminary Supervisor.

Presidents of Stakes and their Counselors, Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, General, Stake, and Ward officers of Auxiliary Associations, from all parts of the Church.

## FIRST DAY

### MORNING MEETING

The Conference commenced Friday morning, October 1, at 10:00, with President George Albert Smith presiding and conducting the services.

Every seat in the great Tabernacle auditorium and galleries was occupied, and in addition many people found accommodation in the Assembly Hall, directly south of the Tabernacle, where they listened to and watched the proceedings by means of a loud-speaking system and television.

#### President George Albert Smith:

This is a glorious sight and we welcome you to the house of the Lord at the beginning of our conference that will now extend for three days. The Relief Society had this building filled to overflowing yesterday, a wonderful group of women, and I am sure they had a happy time. Now, we follow up today with the General Conference, and I am assuming that each of us has come to worship. We are here to wait upon the Lord, and he has promised us that his Spirit would always be with us when we do that.

Our program this morning, so that you may understand what we are going to do, will be as follows:

This is the opening session of the 119th Semi-Annual Confer-

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\*\*\*Elder S. Dilworth Young was absent, presiding over the New England Mission.

ence of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

There are on the stand this morning all the General Authorities of the Church except Elder Spencer W. Kimball, who is convalescing at home under his doctor's orders; Elder Alma Sonne, who is in Europe in charge of the European Missions; and President S. Dilworth Young, President of the New England Mission.

Elder Joseph Anderson is the Clerk of the Conference.

This full service will be broadcast over Station KSL, Salt Lake City, as will also the service this afternoon, beginning at 2:00 p.m.; likewise the services tomorrow, Saturday, at 10:00 a.m., and 2:00 p.m.; and also the two services on Sunday at 10:00 a.m. and 2:00 p.m. By arrangement through KSL, these same sessions will be broadcast over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

These services will also be broadcast in the Assembly Hall over a loud speaking system and by television. All general sessions of the Conference will be heard and seen in the Assembly Hall in the same way.

Any messages and calls that come to us from persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir singing during today's sessions will be by the Relief Society Singing Mothers of the Salt Lake Region. Sister Florence Jepperson Madsen is the conductor; Elder Frank W. Asper the organist.

The first song will be: "Come, Come Ye Saints," sung by the Choir and congregation, Elder J. Spencer Cornwall conducting.

The opening prayer will be offered by President James E. Ririe of the East Rigby Stake, Rigby, Idaho.

The Choir and congregation sang the hymn: "Come, Come Ye Saints."

President James E. Ririe of the East Rigby Stake offered the invocation.

The *Relief Society Singing Mothers* of the Salt Lake Region sang: "O Come, Let Us Worship."

## PRESIDENT GEORGE ALBERT SMITH

I appreciate the fact that there are many people who come to this house from time to time who do not realize what a blessing a gathering of this kind means to those who attend. As your first speaker this morning, and for the benefit of the radio audience, I

Friday, October 1

First Day

will say, George Albert Smith, the President of the Church will now speak.

## RELIEF SOCIETY CONFERENCE

I announce to you that you can find nowhere else in all the world a gathering comparable to this one. We have had two days of meetings on this block. This house has been filled with women of the Relief Society of the Church of Jesus Christ of Latter-day Saints gathered here, representing the stakes and missions of the Church. They represent the oldest women's religious organization in the world. They came, not on a sight-seeing trip, but to worship, and to be instructed. They came here to the house of the Lord knowing that if they were assembled under proper conditions, they would be blessed. Their two days of mingling and rejoicing together have prepared the way for this other great general conference.

This conference will continue three days, and during that time it will be remarkable if all the seats in the building are not taken and people standing, and in addition to that the Assembly Hall, which has been equipped with radio television, will take care of an overflow as far as possible, and also the open air will be enjoyed by many people listening to the amplified program outside.

As I came in this morning and saw this wonderful audience, these beautiful flowers, our sisters here representing a great organization, the Singing Mothers, I felt subdued in my soul and thankful to my Heavenly Father that it is possible for me to meet with you today. When we think of the disturbances that are in the world, the uncertainty that is in the minds of individuals everywhere as to what may occur, we are grateful to come into the Lord's house as we do this morning, a house that was dedicated to him in the days of the poverty of our people, a house that has been recognized as unusual among all the houses of worship in all the world, and from this tabernacle every Sabbath day there goes forth a broadcast to all the states of the American Union and to many parts of the world in other lands, a broadcast of religious music and a sermonette. Not anything to compare with this program can be found anywhere. These singers voluntarily come here every Sunday to render these programs.

## SERVICE OF TABERNACLE CHOIR

For twenty years this great choir has been rendering service to the delight and the spiritual uplift of hundreds of thousands, yes, millions of people, by means of radio, and the choir itself receives no compensation. This organ, when it was built, was one of the great organs of the world and still is, and it has been heard in many lands. Personally I have had the pleasure of hearing it and the choir while visiting in the missions in the South Seas and other



places. They are devoting their time, every Sunday, singing praises to our Heavenly Father, causing his children everywhere to rejoice.

Here in Salt Lake City a large percentage of the population are not members of the Church of Jesus Christ of Latter-day Saints, but thousands of them listen to this program and seem to have joy in telling us that they feel that it is a rich, spiritual uplift to them.

### MISSIONARY WORK

This morning we have over five thousand missionaries scattered throughout the world. For what purpose? "Surely," as one minister said to me in England many years ago, "we don't desire you to come over here to preach; we have all the churches that we can fill." And he said, "We have all the preachers that we can afford to pay. Why do you come over here?"

And my answer to him was, "My brother, we are over here without financial remuneration to share the gospel of Jesus Christ with the wonderful people who dwell in this part of the world."

He asked, "Why don't you go to the heathens like we do?" And I answered, "We do." He asked, "Where do you go?" And I said, "We come right here."

He looked somewhat annoyed, and I said to him, "Now don't be disturbed, my brother. That isn't intended as an offense at all. There are no finer people in the world than you have here, but what is a heathen anyhow?"

With some hesitation he answered, "Well, a heathen is a man who doesn't believe in the God of Abraham, Isaac, and Jacob, and Jesus Christ."

I said, "Do you have any people like that here in Great Britain?"

He dropped his head and said, "Yes, I am sorry to say we have."

Then I said, "Surely you are not going to complain about us if we come over here to help you convert them. You haven't been able to do it, and that is why we are here. We want them all to understand the gospel of Jesus Christ."

Today our five thousand missionaries are scattered over the face of the earth, paying their own expenses or having them paid by their loved ones at home, and the sole purpose of that great missionary effort is that all of your brothers and sisters and mine, all of the children of our Heavenly Father, may be brought to a knowledge of the purpose of life and be given understanding of what it means to be born into this world and to know that we are living eternal lives. The entire world is a marvelous missionary field for this great Church! There are some nations in which we have been unable to do missionary work, but the Lord in his own way, will provide for doing that. And, of course, many people hear the gospel of Jesus Christ by means of radio, who wouldn't otherwise hear it.

## CENTER OF MISSIONARY ACTIVITY

Speaking of the missionary field, I wonder sometimes, if we realize that Salt Lake City is the center of our great missionary activity. There isn't a city in the world, in my judgment, that is better known than this city because of the temple, the Tabernacle, and the great organ and choir broadcasting as they have been every Sunday for nearly twenty years. Salt Lake City is one of the world's most beautiful cities.

I wonder if some of you realize the hours and the days and the months that are spent by your brothers under the direction of President Irvin T. Nelson of the Big Cottonwood Stake beautifying the grounds, making the flowers to bloom and the shrubs to be delightful, the lawns to be kept green. I would like those brethren who do that fine work to know that many of us appreciate it very much. They are helping the people who come here to become interested in the gospel of Jesus Christ, and many of them say, "Why we never saw anything like this any place else," and they go away and tell their neighbors and friends.

Wherever I go, it seems to be in the minds of people, many of them, and they say, "I'm going to Salt Lake City some day. I want to go out there and see what you people have accomplished in the wilderness." We haven't done it all, brethren and sisters. This is the Lord's Church. He gave it the name of his Beloved Son. He directed the pioneers to come here. He didn't send them some place else, and, under his guidance, and under his inspiration, the people have lived out here and, with his blessing, the soil has been made fruitful, and there is no more beautiful place in all the world that is occupied as homes by the sons and daughters of our Heavenly Father than the section of country that you live in. Surely we should be grateful.

Referring to the missionary work, think of sending more than five thousand into the world to teach the gospel of Jesus Christ to people who believe that they already have it, and yet when they compare what the Lord has revealed in this latter-day in addition to what they already have, they discover that it took the revelations of the Lord to the Prophet Joseph Smith in our day to make the Bible, the Old and the New Testaments, plain to these people.

## CONVERSION THROUGH BOOK OF MORMON

I remember a good many years ago when I was down in California, I met a man who was a great geologist, whose name was Robert Hill. While being employed in research in Mexico and Central America by the Smithsonian Institute or National Museum, a Book of Mormon fell into his hands, and he read it. He was working under the direction of the department at Washington, where they collect all of the curiosities from the various sections of the

country. He was there as a government employee. The National Museum, I presume, is where much of the material may be found.

When he read the Book of Mormon he asked for a leave of absence. He came to Salt Lake City and inquired for somebody who would indicate to him the source of the Book of Mormon, for he said, "This book explains some things that the scientists are unable to harmonize." Dr. James E. Talmage took him in hand and informed him as to the source of the Book of Mormon, how it had been revealed, how the people had come here under the direction of our Heavenly Father and built up this country. Before Robert Hill left, he said, "This is what I have been looking for," and he was baptized and became a member of the Church of Jesus Christ of Latter-day Saints. He returned to Mexico, and I saw him later in Los Angeles. When I asked him what effect the Book of Mormon had on his life, he said, "Why, Brother Smith, it enabled me to understand the Bible as I have never understood it before."

There have been distributed hundreds of thousands of tracts and books teaching the gospel of Jesus Christ, the expense for which has been paid by the Church and its members in order that other people might enjoy what we enjoy.

There isn't anything that enriches our lives like an understanding of the purposes of life and the ability to live the gospel of Jesus Christ. All happiness worthy of the name comes to us when we observe the teachings of our Lord and live to be worthy to be his sons and daughters.

#### VISITORS TO TEMPLE SQUARE

Since coming into this building this morning I have asked how many strangers there are who come onto this block each year. Last year I had supposed was the greatest year we have ever had because of the number coming here during our celebration, but I understand that this year up to today 840,662 of the children of our Heavenly Father, your brothers and sisters and mine, have come here onto this block to see and learn what the Lord has done. I think it is marvelous, and so this morning as I stand here in your presence, I am grateful that I belong to the same organization that you belong to, grateful that all the good things that the world enjoys, all that is true and wholesome and uplifting and educational may be enjoyed by the membership of this Church without having to give up one thing.

I have said to many people when they have asked me, "What is there about this organization that you belong to? What is it that you are so concerned about, that you send your missionaries all over the world?" I have replied sometimes, "We want you all to be happy. We want you all to rejoice as we rejoice. After awhile we will have to meet our record, and if we have been faithful, I am sure the Father of us all in the world will thank us and bless us for

bringing so many of his sons and daughters to an understanding of the purpose of life and how to enjoy it under the influence of his spirit."

### OBEDIENCE BRINGS BLESSINGS

It is glorious to live in this part of the world. I might say it is glorious to live in this age of the world notwithstanding the sorrow and distress and uncertainty that exist. We have received an assurance that our Heavenly Father is mindful of us if we will be faithful. We have no promise that he will care for us on any other terms, but he has said that if we will honor him and keep his commandments, he will watch over us and protect and bless us. I think of that lovely audience that I saw here yesterday, all our sisters, and now this morning there is a great mixed audience apparently mostly men. Yet we are only a small portion of the Church of Jesus Christ of Latter-day Saints that has become identified with the Church of the Lamb of God since the year 1830. It is marvelous, my brothers and sisters, what the Lord has done—and he has done it.

### INSPIRATION OF GENERAL CONFERENCE

We will have the pleasure today and during the days to follow of hearing quite a number of those who devote their time to teaching the gospel of Jesus Christ. We have people here from nearly all parts of the Church throughout the world. Many have come a long way, not to hear men speak, but to feel the inspiration of the Almighty as it flows to those who are called to address us, play for us, and sing for us in this wonderful house of the Lord.

I know that God lives. I know that Jesus is the Christ. And I am thankful to know that we are all brothers and sisters—thankful that he gives us all opportunities so to adjust our lives here that when mortality is complete and our work is done that we will dwell in his presence and enjoy the companionship of those we love forever. Shouldn't that make us feel that our homes must be the abiding place of the Spirit of the Lord? Shouldn't that make each of us feel, where we know what the Lord has advised us to do, that it is the best for us and we will do what he wants us to do? I want to say that the happiest people in all the world are those who obey the counsel of our Heavenly Father.

I pray that his spirit may continue with us. I pray that when we have finished this conference, we may go away feeling that we have waited upon our Heavenly Father and not in vain. We will return to our homes, sharing what we have enjoyed here with those not able to come, and to our families with a renewed determination that we will keep the commandments of God and that we will so adjust ourselves that our homes will be the abiding place of his spirit that will guide us into all truth. That the Lord may add his

blessings and his peace be with us, as we go through this conference, I humbly pray, in the name of Jesus Christ. Amen.

## PRESIDENT GEORGE F. RICHARDS

### *Of the Council of the Twelve Apostles*

It is written that faith is the first principle of revealed religion, the foundation of all righteousness. (See D. & C. Lectures on Faith 1:1.) This being true, all our righteousness is due to faith, and it follows that our unrighteousness is due to a lack of faith. We desire in preaching the gospel to the Saints and strangers alike to establish as far as possible faith in the minds and the hearts of people that they may bring forth righteousness, for righteousness is what makes for salvation in the kingdom of God, and we are all candidates for salvation.

### EVIDENCES OF GOD'S EXISTENCE

In my remarks today, I desire to speak of some of the evidences of the divine, personal, and glorified existence of God, the Eternal Father, and of his Son, Jesus Christ, a knowledge of whom I regard as the world's greatest need; also to give evidence of the fact that Joseph Smith was a divinely inspired prophet of God, that he was an instrument in the hands of God in the restoration of the everlasting gospel, and the establishment of the Church and kingdom of God on earth in this, the gospel Dispensation of the Fulness of Times.

### JOSEPH SMITH'S FIRST VISION

On a beautiful spring morning in the year 1820, a fourteen-year-old boy of Manchester, New York, being considerably exercised over religion, and believing the scripture which reads:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him (James 1:5)

retired into a grove of trees nearby to pray. He tells his own story as follows:

After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction.

But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual

being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is My Beloved Son. Hear Him!*

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the Personages who stood above me in the light, which of all the sects was right—and which I should join.

I was answered that I must join none of them, for they were all wrong; and the Personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: "they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."

He again forbade me to join with any of them. . . . (Pearl of Great Price, Joseph Smith 2:15-20.)

It is of supreme importance that the story told by this boy Joseph Smith, and the evidence of its truth, be carefully and prayerfully considered, for upon the truth or falsity of his story, Mormonism, so-called, must stand or fall.

### TRUTH CONCERNING GOD REVEALED

In this eventful experience there was revealed to the boy Joseph, and through him, to the world, two exceedingly important truths. First, that God the Eternal Father and his Son Jesus Christ are separate, living personages, glorified and exalted; and second, that all the religious creeds were wrong.

Whatever Joseph's views or understanding pertaining to the personality of God the Father and his Son Jesus Christ may have been, he now had a perfect knowledge on that point. He had not before entertained the thought that all the creeds or denominations might be wrong, but on these two points his mind was now clear and at ease.

The debris of a decayed religion having now been removed, room is made in the world for the establishment of the true religion of the Master. It later developed that this boy, Joseph Smith, was raised up of the Lord to be the mighty prophet of the last days, an instrument in the hands of God in the restoration of the everlasting gospel, and in the establishment of his Church and kingdom anew upon the earth, as described by Daniel the prophet in his interpretation of the dream of King Nebuchadnezzar.

### EVIL POWER OF SATAN

As important evidence that Joseph's story is true, when he knelt down to pray, he was seized upon by an evil power which

bound his tongue, so that he could not speak. Such an attack by Satan might well have been expected.

If his story had not included his experience with the evil power, at that psychological moment, it would have lacked vital evidence of its truth. Satan, who is the enemy of God and of man, has from the beginning thus operated in an effort to defeat the purpose of God whose purpose is the saving of the souls of men.

When Adam and Eve were placed in the Garden of Eden, straightway came Satan tempting them, with the same evil intent. After the personal visitation of God to his servant Moses, as recorded in the first chapter of the Book of Moses, Satan came tempting him, saying:

Moses, son of man, worship me . . . (Moses 1:12)

a presumption of which only Satan could be capable.

When the Savior had fasted forty days and nights and was an hungry, Satan came tempting him, saying:

. . . If thou be the Son of God, command this stone that it be made bread. (Luke 4:3.)

In what respect was the boy, Joseph Smith, so different from other fourteen-year-old boys of his time that Satan should seek his destruction; and why mention him in connection with Adam and Eve, Moses, and Jesus as objects of Satan's attack? Let us see if we can find the explanation in the following scripture:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these were many of the noble and great ones;

And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:22-23.)

### JOSEPH SMITH CHOSEN FOR HIS WORK

Joseph Smith was also one of those noble spirits chosen before he was born. Had any number of boys fourteen years of age, other than Joseph Smith, gone into the woods to pray for light and spiritual guidance, not one of them would have had the vision given to the boy Joseph. He was chosen and ordained for the special work of restoration, and this vision of the Father and the Son was the first step in his life's ministry. No doubt Satan knew of Joseph's calling, and that if he did not succeed in destroying him at this time, he would not be able to do so thereafter; hence the vigorous assault made upon the boy's life.

Again, by the testimony of the eleven living witnesses to the Book of Mormon, the truth of Joseph's story is established, for had his story been untrue, he would have been a great imposter

and as such, God would not have used him in bringing forth the Book of Mormon, which contains a fulness of the gospel, as taught by Jesus Christ to the ancient inhabitants of this American continent, which fact is logically established by eleven living witnesses.

### NEED OF NEW REVELATION

The need of this new revelation of God today, as in 1820, is apparent from statements such as follows:

In a radio address Elder Thomas C. Romney related a conversation with a professor in a great educational institution in which the professor said to Elder Romney:

Your conception of God, to me, is most absurd. I cannot conceive of a group of people who claim to keep abreast of the times in science, art, and religion, still clinging to the antiquated doctrine that God is in the form of a man.

On page 15 of Shorter Catechism, a textbook of the Presbyterian Church, is found the following:

We must be content to call Father, Son, and Holy Ghost persons; but while we do so, we must always remember that they are utterly unlike any personalities we have ever known. In modern philosophical usage, the term *person* means a separate and distinct rational individual. But the personality of God is not a numerical or essential trinity of three beings, like Abraham, Isaac, and Jacob.

Another reference showing the need for a new revelation from God is the following:

The Bishop of Liverpool performed the consecration ceremony at Holy Trinity Church, Southport, yesterday, October 11, 1911. In his sermon he said one of the great needs of the Christian Church was power. Religion today was wearing silver slippers and moving in high places, and yet he ventured to think there was a strange want of power about the Church of God, not only in their church, but about every other branch. . . . What was the cause of the strange paralysis that had befallen the church? He believed that the church needed today a rediscovery of God; he believed the church was weak today because God was so distant, so unreal, so dimly seen. Today they saw the results of that dim vision of the distant God.

The first article of religion in the Church of England Prayer book reads as follows:

There is one living and true God, everlasting, without body, parts, or passions; of infinite wisdom, power, and goodness; the maker and preserver of all things, visible and invisible, and in the unity of this godhead, there are three personages of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

### PERSONALITY OF GOD

There are some men of considerable eminence who are not bound by religious creeds, who are frank in their professions of belief in the personality of God, and their views should be



weighed in this connection as in opposition to the views of those who do not believe in a personal God. For example:

In a discourse by President Brigham H. Roberts, delivered in this Tabernacle March 15, 1914, he quotes a statement made by William H. Gladstone, a great English statesman, and at one time prime minister of Great Britain, in response to the question put to him as to what he regarded as the world's greatest need; and his answer to that question in substance was that the world's greatest need was to hold more firmly to the conception of God as a personality, to whom man was accountable for his deeds. Said he:

I mean a living faith in a personal God. After sixty years of public life, I hold more strongly than ever to the conviction, deepened and strengthened by long experience, of the reality, and the nearness, and the personality of God.

Henry Ward Beecher, in his book entitled, *Lectures on Preaching*, page 129, says:

I am compelled to say that I must form an ideal of God, through his Son Jesus Christ. Christ is indispensable to me. My nature needs to fashion the thought of God, though I know him to be a spirit, into something that will nearly or remotely represent that which I know. I hold before my eyes a glorified form, therefore, but after all this glory, whatever may be the nimbus and the effulgence round about it, it is to me a glorified form of a glorified man.

The first Article of Faith of the Church of Jesus Christ of Latter-day Saints reads as follows:

We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost.

What we believe concerning these members of the Godhead is set forth in the Doctrine and Covenants, section 130:22, as follows:

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. . . .

These latter quotations and interpretations are in complete harmony with Joseph Smith's vision and with the teachings of the Bible, both the Old and the New Testament, and cannot be successfully controverted. They are truths which all men must accept who would be saved in the kingdom of God; and to which I bear testimony, in the name of Jesus Christ. Amen.

The *Relief Society Singing Mothers* and the congregation joined in singing the hymn: "We Thank Thee, O God, For a Prophet."

## ELDER MILTON R. HUNTER

*Of the First Council of the Seventy*

My dear brethren and sisters, it is a real inspiration to look into the faces of so many people as are assembled in this vast congregation. I do humbly pray that the Spirit of God will attend me in the few remarks that I make on this occasion. It is my desire this morning, with the help of the Lord, to say a few words which will supplement the beautiful talk just given by President George F. Richards.

## THE CHARACTER OF GOD

It is my sincere desire to bear my testimony and say a few words regarding the Latter-day Saints' concept of God the Eternal Father, whom we as members of the true Church of Jesus Christ so devotedly, humbly, and prayerfully worship.

Shortly before his death, the Prophet Joseph Smith stated that:

It is the first principle of the gospel to know for a certainty the character of God. (*Teachings of the Prophet Joseph Smith*, p. 345.)

We read in the gospel of John (and a similar statement is recorded in modern revelation) that:

... this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. (John 17:3; see D. & C. 132:24.)

From these statements made by holy men through divine revelation, we find that the concept of God that a people have is very important in helping to determine the type of life that they live. History affirms that when any group of people have had as their belief the concept that God was a God of love, charity, and kindness; in other words, when they have accepted God as a divine Being possessing all of the characteristics of goodness in an infinite portion, those people have tried to emulate in their lives that type of Deity. On the other hand, when a group of people have believed that the Eternal Father was a God of caprice, a God who is unjust and prone to play favoritism, we find that those people have resorted to very low forms and modes of worship, such as human sacrifice. In fact, their moral behavior was on the same plane as their concept of God.

As I occupy this position this morning, I realize that it will be absolutely impossible for me to explain very accurately the Latter-day Saints' concept of the personality of God the Eternal Father, because he is an infinite being with infinite characteristics and attributes while I am merely a finite man. It is impossible for the finite to understand and fully comprehend the infinite; and yet I would like to say a few words, as I have already indicated, to

supplement what President George F. Richards has so masterfully explained regarding Elohim—the Eternal Father.

### GOD A PERSONAL BEING

We believe that God is a personal being. By a personal being, we mean that he is a man—an exalted man. Approximately one hundred years ago, soon after Lorenzo Snow became a member of the true Church of Jesus Christ, he formulated a remarkable couplet which has since that time become famous. He said: "As man is, God once was; as God is, man may become." (Lorenzo Snow, *The Millennial Star* 54:404.) Time and time again during the period of the restoration of the gospel of Jesus Christ to the Prophet Joseph Smith, various evidences were given to him sustaining, amplifying, and explaining the personality of God. If time would permit, many excellent quotations could be cited from the Doctrine and Covenants which would help to describe the personality of our Eternal Father. However, I would like on this occasion to quote a statement taken from a great sermon which was given by the Prophet Joseph shortly before his death. This quotation is a continuation of the statement I have already quoted from the Prophet. To use his exact words:

*It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with him as one man converses with another, and that he was once a man like us; yea, that God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did. . . .*

I will go back to the beginning before the world was, to show what kind of a being God is. What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth. . . .

*God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens. That is the great secret. If the veil were rent today, and the great God who holds this world in its orbit, and who upholds all worlds and all things by his power, was to make himself visible,—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image, and very form as a man; for Adam was created in the very fashion, image and likeness of God, and received instructions from, and walked, talked and conversed with him, as one man talks and communes with another. (Teachings of the Prophet Joseph Smith, pp. 345-346.)*

I would like to discuss with you for a moment or two the doctrine of what kind of being God is at the present time. He is an exalted, glorified, celestialized man, but actually and literally a personal being. By this description I mean that his body is eternal, being composed of spiritual matter which cannot decay, age, nor deteriorate. Furthermore, Elohim, or the Eternal Father, is a being brighter than the noonday sun. From that Divine Personage radiates light, light with the characteristic of excessive brilliance.

## THE FIRST VISION

I believe that in order best to define what I have in mind, we could with profit refer to that wonderful experience had by the Prophet Joseph Smith, known as the "First Vision," which was so beautifully explained a few moments ago by President George F. Richards. When the Prophet Joseph was engaged in deep prayer on that memorable spring morning in 1820, a pillar of light, as he explained, brighter than the noonday sun came down from heaven and fell upon him. In the midst of that light, Joseph saw two "... Personages whose brightness and glory defy all description," as far as their glory, radiance, and brilliance are concerned. (Pearl of Great Price, Joseph Smith, 2:17.)

The Boy-Prophet returned from the Sacred Grove that morning with more knowledge, yes, with a clearer concept in his mind regarding the personality of God and the Godhead than had all the ministers in the world combined. And it would be no exaggeration to say that his knowledge of God, received through that divine manifestation, surpassed the understanding had at that time by all the people in the world combined. I feel deeply that it is a fact that one of the principal purposes that God the Eternal Father and his Only Begotten Son had in coming to the Prophet Joseph Smith on that beautiful spring morning was to give to the world again a true concept of the personality of God.

## THE HOLY TRINITY

Jesus Christ came into the world in the meridian of time to reveal to the human family the Eternal Father. Shortly before Christ's death Philip asked him to show the Apostles the Father. The Son of Man answered that those who had seen him had seen the Father, meaning that he was a perfect prototype of the Father and that he exemplified the Father in all things. (See John 14:8-9.) Throughout the pages of the New Testament we find a very definite doctrine proclaimed of the actuality and existence of three members in the Godhead—three personal beings, the Father, the Son, and the Holy Ghost—constituting the Holy Trinity.

During the early Christian centuries following the death of Jesus' Apostles, darkness crept into the minds of the Christian leaders. This fact resulted in the holding of council meetings during the early portion of the fourth century for the purpose of re-defining God. At those council meetings, the "Christian Fathers" formulated a creed or creeds in which they attempted to define the personality of God and the Godhead. In those creeds, the three Divine Personages of the Godhead were merged into one. Their new and corrupted concept of God did away with his personal attributes, making of him a God without body, parts, and passions. In fact, they confused and polluted the beautiful concept of the Holy

Trinity which had been revealed to his followers by the Son of God by making the Father, the Son, and the Holy Ghost incomprehensible and indefinable. During the following fifteen hundred years, all Christian churches were affected by the erroneous and benighted thinking of the fourth century "Christian Fathers."

#### REVELATION OF GOD'S PERSONALITY

Since the Prophet Joseph Smith revealed the fact that the first principle of the gospel is to know for a certainty the character of God and the world was engulfed in spiritual darkness, it became necessary for Elohim, the Eternal Father, to open the Dispensation of the Fulness of Times with a new revelation of his personality. As a result of that revelation and the restoration of the gospel in its fulness, Latter-day Saints accept the viewpoint that God is omnipotent, that he is omniscient, and that he is omnipresent. In other words, he is all-powerful and all-knowing. We believe that he always works according to natural law, and through his understanding of those laws and by putting them into operation he has created worlds without number, that is, they are not numbered to mortal man. In fact, he created this earth upon which we live and gave the laws or put the laws into operation which govern it. Also, he put into operation the laws which govern all the worlds that he has created.

We believe that God is omniscient: that he is all-knowing, that he sees all things and that he hears all sounds. In other words, that his sight and his hearing know no bounds, and that his knowledge is absolutely unlimited. We even believe that so great is the infinite power of that Divine Being that he can see the things that we do at nighttime in our private chambers or even read the secret thoughts of our hearts.

We also believe that God the Eternal Father is omnipresent. Now by that I might point out that since he is a personal being, he can be in only one place at one time; and yet from him emanates a divine substance or spirit which we term the Spirit of God, the Spirit of the Lord, or the Holy Spirit. That divine substance emanates from God to fill the immensity of space. It is through that divine spirit that he performs his great work. Also, it is through that divine Spirit that he is omnipresent.

#### DIVINE ATTRIBUTES

This Supreme Being whom we worship has a number of attributes. In fact, all the good attributes that you and I possess, he possesses to an infinite degree. The attributes of love, justice, mercy, kindness, integrity, honesty, charity, purity, and constancy are among those that belong to him. The author of the Gospel of John was explaining and defining God, and he summarized his

great explanation by saying that "God is love." So deep, so great, so universal, and so all-comprehensive is the love of our Divine Father that John's definition—"God is love"—describes the Infinite and Eternal One very aptly.

We are informed by the holy scriptures that God is a God that cannot sin; and also, that God is a God that cannot lie. He lives in accordance with truth and eternal law, therefore, every act that he performs is in complete harmony with divine truth and divine law.

The Book of Mormon prophets proclaimed that all truth emanates from God and that he is the author of all truth. Having put himself in harmony with all truth and by being interested in you and me, he reveals to us those divine and eternal truths as fast as we are willing and able to receive them; and so he is the author of all truth.

One of the greatest attributes of God is the attribute of intelligence. We read in the Doctrine and Covenants that "The glory of God is intelligence." (D. & C. 93:36.) In the great vision given to Father Abraham, referred to by President Richards, the Lord showed the ancient patriarch the spirits that he had created and made the remark, "I am the Lord thy God, I am more intelligent than they all." (Abraham 3:19.) For these reasons I have concluded that God's intelligence is one of his greatest attributes.

You and I are closely akin to God. He is our Father. He is actually and literally the Father of all people who have ever been in this world and who ever will be in this world. We were born unto him in the spirit world as his sons and daughters. By being his children, we inherited from him the divine attributes that he as our Father possesses. It is our duty to develop those attributes. Since we are his sons, he has a great concern over us and a great love for us. He desires that we live in harmony with the gospel plan of salvation in order that we may eventually come back to dwell in his presence.

### TESTIMONY

In conclusion I would like to bear my testimony.\* I know that God lives. I know that he is the Father of the human family. I know that he has a deep concern and love for us. I know that Jesus is the Christ, the Son of the true and Living God, the Savior of the world, and that his name is the only name given whereby salvation can come to the children of men. I know that Joseph Smith is a true prophet of God, and the great prophet who was foreordained to open the last dispensation of the gospel. If you and I will live according to the teachings of the gospel of Jesus Christ, I know that we will some day return to the presence of God our Eternal Father and become exalted, glorified, and celest-

tialized beings, receiving a portion, along with him, of the great glory that he possesses.

I humbly pray that you and I will do this, in the name of Jesus Christ. Amen.

## ELDER THORPE B. ISAACSON

### *Second Counselor in the Presiding Bishopric*

President Smith, my dear brothers and sisters, (and I can call you my dear brothers and sisters because I feel that way towards you, and I hope you feel that way toward me), I feel very humble this morning, and I can publicly admit that I have asked the Lord not once, but many times, to bless me this day while I speak to you for a few moments. I am sure that I could not occupy this position and say anything worth while without the help of the Lord, and I will be grateful to you if I can have an interest in your faith and prayers.

### DEFENSE IN SPIRITUALITY

This is surely a spiritual conference, and the Spirit of the Lord is here in rich abundance. Each one of us knows that. The testimonies that we have listened to about the Prophet Joseph are true, and the words that we shall hear from your brethren will be inspired by the Lord. I hope that we can take the advice and the testimonies that will be given to us, that our minds and hearts will be open. Truly, we can rejoice in the gospel of the Lord, Jesus Christ.

If we can live close to our Father in heaven, we can partake of his Spirit. If we get too far away from the Lord, we cannot partake of his Spirit. I have come to believe that the only defense that we can have against the spirit of the adversary or against the spirit of the devil is the Spirit of the Lord. That is truly the great defense that we can have.

May I repeat from Corinthians, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.) As I think of that, it makes me feel that I cannot quite understand the blessings that the Lord has in store for us if we love him. They are great blessings, but, to the best of our ability, we can partake of them if we truly love the Lord. How can we love our Father in heaven? The best way, I believe, is for us to draw near to him each day of our lives, and it is good for us to study his words and his life. We have so beautifully heard this morning, "Love our Father in heaven, try to serve him and keep his commandments, and he will bless us to a greater degree than we can ever realize."

## PRINCIPLE OF REPENTANCE

It may be necessary for us to make some adjustments in our lives. It may be necessary for us to overcome some things, but the Lord has promised us great blessings if we try to repent and come unto him and partake of his life and his Spirit. And what has he said about him that overcometh? In Revelation we read:

To him that overcometh will I give to eat of the tree of life, . . .  
To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written. (Rev. 2:7, 17.)

We can come near to our Father in heaven through that great principle of prayer and repentance. We have been known as a praying people. We are glad to be known as a praying people, because we believe in prayer. We bear witness to the world that the Lord does hear and answer prayers if we ask in humility, and so we can go to the Lord each day of our lives. We do not need to worry about talking to the Lord, no matter where we are, about any of our trials and sorrows and problems, and the Lord has told us if we ask in faith, he will bless us.

## PRAYER A VALUABLE HABIT

What is prayer? Someone has said, "Prayer is the most valuable habit a boy can have. It is a safeguard in youth, a comfort and a pillar of strength and power in middle life, and in old age a consolation that wipes away the sting of the grave and takes from death its victory." That is the way we can become close to our Father in heaven, yes, through the principle of prayer, and, oh, that we could keep our lines open so that we can communicate with the Lord and so that we can hear his answer.

Just a little poem on prayer:

I say a prayer each morning,  
So the day will turn out right,  
And when the sun has disappeared,  
I tell the Lord good night.

The world looks brighter in the dawn  
When I pronounce a prayer,  
Because it reassures me  
The Lord is really there,

And that I seem to walk with him  
Each hour of the day,  
While I am occupied with work  
Or taking time to play.

I listen to his counsel  
And find my courage strong,  
Whenever I am weary  
Or when anything goes wrong.



And when the day is over,  
And the moon and stars are bright,  
I feel the least that I can do  
Is tell the Lord good night.

—*Author Unknown*

May we draw nearer to the Lord each day, thank him for the blessings that we enjoy, try to serve him and keep his commandments with all the strength that we can muster, because therein lies the happiness of life and its fulness. Without those blessings, we are not happy nor can we be successful.

#### GOODNESS OF THE LORD

I want to bear testimony of the goodness of the Lord to me. I am grateful for the association that I have with the brethren of the General Authorities of the Church whom I love very dearly. I want to say to the people of the Church and to the whole world that there is no disunity in the Church so far as the brethren are concerned. No greater love hath one man for another than is experienced in the associations with these men. I know they are men of God; I witness their faith each day; I know they believe in the principle of prayer; and I know they encourage the people and bless the people because they know that is the will of the Lord.

#### OBSERVANCE OF SABBATH DAY

With reference to the Sabbath day, I was quite astonished recently regarding the London Olympic Games of the world wherein those great games were not held on Sunday, even though many of the people of that great city wanted those games to go forward on the Sabbath day, because they could get large crowds and because the revenue would be great. But there is a law in London that says there can be no games or sports on the Sabbath day. When I read that letter and read that law and read that article that was sent to me about the Olympic Games from one of our people in London, I could not help feeling a little ashamed that here we are living right where those doctrines and principles have been given to us, and sometimes we have a hard time living the Sabbath day and keeping it holy as the Lord has told us to do. I hope that we can popularize the Sabbath day and keep it holy and truly worship the Lord with all our hearts and draw near to him so that we can partake of his Spirit and be happy in our daily life and in our homes.

I hope that our young people are not being robbed of the blessings of prayer and that we are not too busy in our daily life to call our family together, or that we will not become too self-sufficient, or too modest, or too backward, to call our family together. Even though there are only one or two home, do not

let us deny our children the blessing that comes from family prayers. Do not let us feel sufficient without the Lord's help, because it is impossible for us to succeed and reach eternal life and have joy and happiness here upon earth without those blessings that come from our kind, loving Father in heaven.

#### ENCOURAGEMENT TO OVERCOME MISTAKES

In closing, I would like to bear you my testimony that I know the Lord hears and answers prayers. I know that he will help his people overcome some of their weaknesses. I know that he will help them in their problems. I like to believe that I can go to my God, the Eternal Father, no matter what my problems may be, no matter how far I may have drifted. I want to feel that I can go to him, and I hope that our young people, and for that matter, all of our people, will never feel as though they can make a break with the Living God, even though they have mistakes to overcome. There is no time that we can forsake the Lord, least of all when we are weak, least of all when we are discouraged, least of all when we are disappointed, and I hope that the young people will not live with their mistakes long. I think they should be encouraged to go to the Lord as soon as they have made mistakes, and I hope we as bishops, Aaronic Priesthood advisers and advisers to adult members of the Aaronic Priesthood, can be so true with those men, yes, likewise, with all young men and young women, that if they have made mistakes or if they need help, do not let us cut them off sharp. Let us be kind and lovable to them so they can come to us with their sorrows and their mistakes and their problems, and then encourage them to go to the Lord and ask him to forgive them, and go to the Lord and ask him to help them overcome some of the things that they have done that they should not have done.

I like to believe in the law of repentance where the Lord has said in effect: "If you come unto me truly and repent of your wrongdoing, I will forgive you." I am grateful for the law of repentance; it's never too late to repent.

The Lord has never forsaken us. He has told us, "I the Lord am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. & C. 82:10.) And in closing, may I urge that we start all over again and try not to make those mistakes. In the words of Emerson: "All that I have seen teaches me to trust the Creator for all I have not seen."

God bless you that you may enjoy the spirit of the conference, that the spirit of prayer may always be with us, I pray, in the name of Jesus Christ. Amen.

## ELDER BRUCE R. McCONKIE

*Of the First Council of the Seventy*

That I may have your sustaining prayers and the Spirit of the Lord to be with me, as it has been with the brethren who have spoken this morning, is the desire of my heart.

Today we have heard President George F. Richards and President Milton R. Hunter talk to us about the nature and kind of being that God the Eternal Father is, and about our relationship to him. If he will sustain me I would like to bear you my witness and tell you what I understand to be the doctrine of this Church and kingdom with reference to his Beloved Son, Jesus Christ.

**"WHAT THINK YE OF CHRIST"**

When Christ was among men, in one of his last conversations with the Pharisees, he asked: ". . . What think ye of Christ? whose son is he?" He received the answer, "The son of David." Thereupon he asked:

How then doth David in spirit call him Lord, saying,  
The Lord said unto my Lord, Sit thou on my right hand, till I make  
thine enemies thy footstool?

If David then call him Lord, how is he his son? (Matt. 22:42-45.)

Because those Jews had lost the knowledge of God and of Christ, they were unable to answer. The world by wisdom knew not God. Like many devout people today they had inherited from their fathers lies, vanity, and things in which there was no profit. They did not know that God the Eternal Father was the Father of Christ, and that Christ was of the seed of David through Mary, his mother. People in that day needed, just as did the people in Joseph Smith's day, a new revelation of God and of the plan of salvation.

As I understand it, our mission to the world in this day, is to testify of Jesus Christ. Our mission is to bear record that he is the Son of the Living God and that he was crucified for the sins of the world; that salvation was, and is, and is to come, in and through his atoning blood; that by virtue of his atonement all men will be raised in immortality, and those who believe and obey the gospel law both in immortality and unto eternal life.

And the position which Joseph Smith holds in the scheme of things is that he is the chiefest witness of Christ that there has been in this world since the Son of God personally walked among men and bore record of himself saying, "I am the Son of God!"

**FIRSTBORN IN SPIRIT WORLD**

We believe, and I certify that Jesus Christ is the Firstborn Spirit Child of Elohim who is God, our Heavenly Father. We

believe that while he lived in the pre-existent world, by virtue of his superior intelligence, progression, and obedience, he attained unto the station of a God. And he then became, under the Father, the Creator of this world and all things that are in it, as also the Creator of worlds without number.

We believe that he was the Jehovah of the Old Testament; that it was through him that God the Father dealt with all the ancient prophets, revealing his mind and his will and the plan of salvation to them.

Christ gave the gospel to the ancients beginning with Adam and going on down, dispensation after dispensation, until this present time. And everything that has been given in the gospel and everything that has been in any way connected with it has been designed for the express purpose of bearing record of Christ and certifying as to his divine mission.

#### IN THE SIMILITUDE OF CHRIST

From Adam to Moses and From Moses to Christ, God's prophets and priests offered sacrifices. Such were in the similitude of the sacrifice of the Only Begotten of the Father who was to come. When Moses lifted the serpent on the pole in ancient Israel and told the Israelites that those who would look would live when they were bitten by poisonous serpents, it was in similitude of the fact that the Son of God would be lifted up on the cross and that all who would look to him might live eternally.

Every ordinance of the gospel is designed to point and center the attention of men in Christ. We are baptized in similitude of his death, burial, and resurrection. We honor Sunday as the Sabbath because it was on that day when he arose from the grave, breaking the bands of death and becoming the first fruits of them that slept. The ancients honored the seventh day as one of rest and worship because it was on that day that he rested from his labors after working under the direction of his Father in the creation of this world. In fact, as Jacob says:

... all things which have been given of God from the beginning of the world, unto man, are the typifying of him. (II Nephi 11:4.)

Every prophet that there has been in the world has borne record that he is the Son of God, because in its very nature that is the chief calling of a prophet. The testimony of Jesus is synonymous with the spirit of prophecy.

#### CHRIST'S EARTHLY MINISTRY

We believe that Christ was born into the world, literally and actually, in the most real and positive sense as the Son of God, the Eternal Father. He was born with that Being as his Father

just as certainly and just as actually, just as literally and definitely as he was born with Mary as his mother. It was by virtue of that birth that he was able to say that no man took his life from him, that he had power to lay down his life and power to take it up again, and had been so commanded of his Father.

We believe that he came into the world with the express mission of dying upon the cross for the sins of the world; that he is actually, literally, and really the Redeemer of the world and the Savior of men; and that by the shedding of his blood he has offered to all men forgiveness of sins conditioned upon their repentance and obedience to the gospel plan.

Our revelations say that when he came into this life he received not of the fulness at the first, but that he continued from grace to grace—which, I take it, means from intelligence to intelligence, from a low degree to a higher one—until he received a fulness of the glory of the Father. Then the revelation recites that if you and I keep the commandments of God and walk in the paths of truth and righteousness, we, too, shall go from grace to grace until we receive of the fulness of the Father and are glorified in Christ as he is in the Father.

We understand that he was in all points tempted as we are, and yet remained without sin. We accept Paul's statement that

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him. (Heb. 5:8-9.)

In his ministry he preached the gospel of salvation, revealed to men his Father who must be known if men gain life eternal, and went forth working many mighty miracles. He raised the dead, caused the lame to walk, the blind to receive their sight, the deaf to hear, and cured all manner of diseases. He suffered temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death.

In the Garden of Gethsemane when he took upon himself the sins of the world, conditioned upon the repentance of men, his agony and suffering were so great that he sweat drops of blood from every pore. Then it was he suffered for all that they might not suffer if they would repent, which suffering, he says, caused himself, even God, the greatest of all, to tremble because of pain and to bleed at every pore, and to suffer both body and spirit, and would that he might not drink the bitter cup that the Father had given him.

"Nevertheless," he says, "glory be to the Father, and I partook." It was the spirit, "Thy will, O God, not mine be done." It was exactly the stand he had taken in the counsels of eternity when the Father had presented the plan of salvation and explained the need for a Redeemer. In answer to that call for a

Redeemer he had said: "Here am I, send me." And also: "Father, thy will be done and the glory be thine forever." And such, to my way of thinking, is the perfect answer, the one we should all give in all things pertaining to life and salvation and to all of our affairs during this mortal probation, and then on in eternity. It is the will of the Father that you and I want to follow, not the will of anyone else; we want to rise above our own wayward courses.

#### LATTER-DAY APPEARANCES

We believe that Christ has appeared in this our day with his Father, as has been certified to from this pulpit this day. His latter-day appearances began when he and the Father came to the Prophet Joseph Smith in the sacred grove. We believe that from the day of its organization, his hand has been guiding and directing and looking after the affairs of this Church. He has given us the spirit of revelation, and the Light of Christ, and also the Holy Ghost which bears record of the Father and the Son, to light our path and guide the destiny of the Church.

And it will not be a far-distant day when with power and glory and dominion the Son will return to reign a thousand years on earth with righteous men. And there will be a time appointed when you and I and every person who has lived from Adam to the last man will be called to stand before the judgment bar and be judged by him according to our works.

#### WITNESSES OF CHRIST

When we Latter-day Saints pass through the waters of baptism, it is with a covenant that we will stand as witnesses of Christ at all times and in all things, and in all places that we may be in, even until death, that we may be redeemed of God, numbered with those of the first resurrection and gain eternal life, by which we mean life in the celestial kingdom of heaven. One of our revelations says that it becometh every man who hath been warned to warn his neighbor. That is our responsibility.

You and I are the most blessed and favored people on the face of the earth. God has actually spoken in this day and that through the men who have presided over this kingdom. We have that testimony, and the Holy Ghost bears record of its truth to us. And now our obligation is to carry that message to the world, to proclaim Christ's divine Sonship and the salvation which comes through him. He is the Savior of the world, and I think that every one of us ought to take every opportunity that comes to us to bear that witness.

Now it is not always a matter of just saying in so many words that these things are true. First of all, I think we bear witness of Christ in the life that we live, by letting our light shine

and by letting the gospel principles speak through us. If we can get the love, charity, integrity, humility, and virtue that are part of the gospel into our hearts so that others may see our good works, we are by that fact testifying of the fruits of Mormonism, of the fact of the restoration of the gospel, and of the divinity of Jesus Christ whose hand is in this work.

### THE MESSAGE OF SALVATION

Having done that, it remains our responsibility, I think, to teach the doctrines of the kingdom, to expound the principles of salvation to the world. Our time is too important to teach ethical platitudes. We are expected to give all men to whom we have opportunity to give it, the message of salvation, the glad tidings of the restoration, the fact that God has spoken in this day, and the assurance that there is peace and joy and happiness by living the gospel here and now, and an eternal reward in the world to come.

Then after we have taught people the principles of the gospel, after we have let our light shine before them, it remains for us to seal that witness with pure testimony, as moved upon by the Holy Ghost, that we as individuals know that these things are true.

Last Sunday I was in the Granite Stake. They have about 5500 members of the Church and sixty-three missionaries serving in the foreign field, nearly 1.2 percent of their stake population. Two weeks ago I was in the Juarez Stake. The Dublin Ward has 214 members of the Church and twelve foreign missionaries now serving. As President Smith said, there are 5000 missionaries out in the world today, which is one-half of one percent of the Church population.

I am not so sure but what we can increase our missionary force, but what the quorums of the priesthood can do more to assist in the support of worthy missionaries who cannot otherwise be supported in the mission field. By doing this they will be helping to roll forth the testimony of Christ in this day. Our ward teachers have the glorious opportunity of bearing testimony of Christ every month to the members of the Church, by teaching them the doctrines of the kingdom and urging them to righteousness.

The Lord has given us every opportunity. We have the promise that, if we are valiant in the testimony of Christ and keep his commandments, we will receive glory and honor and reward in eternity, but if we do not what the Lord says, we have no promise.

I know that this work is true. I know that God's hand is with this Church and that the men who now preside over it as prophets, seers, and revelators are giving the mind and will of the Lord to the Latter-day Saints, the things that will lead them to glory and honor and reward in the eternal world. I think every member of this Church who has arrived at the years of accountability is both

entitled to be and expected to be a witness for Christ. That you and I may stand valiant and firm in the testimony of Christ is my prayer, in his name. Amen.

**President George Albert Smith:**

The Relief Society Singing Mothers of the Salt Lake Region will now Sing: "Build, Thou, For Life's Immortal Goal," words and music by Florence Jepperson Madsen.

The closing prayer will be offered by President Cecil E. Hart of the South Idaho Falls Stake, after which this Conference will stand adjourned until 2:00 o'clock this afternoon. The afternoon session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls; KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

The audience should be seated not later than ten minutes before the hour for starting the meeting.

Any important messages and calls that have come to us for persons supposed to be in attendance at the Conference, will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir music for this session has been furnished by the Relief Society Singing Mothers of the Salt Lake Region, Sister Florence Jepperson Madsen conducting, and Elder Frank W. Asper at the organ. They will now sing, after which President Hart will offer the benediction.

Singing by the *Relief Society Singing Mothers*: "Build Thou, For Life's Immortal Goal."

Elder Cecil E. Hart, President of the South Idaho Falls Stake, offered the closing prayer.

Conference adjourned until 2:00 p.m.

## FIRST DAY

### AFTERNOON MEETING

The second session of the Conference convened at 2:00 p.m., Friday, October 1.

**President J. Reuben Clark, Jr.:**

This is the second session of the 119th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.



President Smith is presiding. He has requested the speaker, President Clark, to conduct these services.

There are present on the stand this afternoon all the General Authorities of the Church except Elder Spencer W. Kimball, who is convalescing at home by his doctor's direction; Elder Alma Sonne, who is in Europe in charge of the European Missions; and President S. Dilworth Young, who is presiding over the New England Mission.

The proceedings of this Conference, as already announced, will be broadcast over KSL at Salt Lake City, and by arrangement through KSL over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

Any important messages and calls that come to us for persons supposed to be in attendance at Conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir singing for this session will be by the Relief Society Singing Mothers of the Salt Lake Region, of whom Sister Florence Jepperson Madsen is the conductor; Elder Frank W. Asper will be at the organ.

We will begin the services by the Singing Mothers rendering: "Recessional."

The opening prayer will be offered by President J. Byron Barton, San Francisco Stake, San Francisco, California.

Singing by the *Singing Mothers*: "Recessional."

President J. Byron Barton of the San Francisco Stake offered the opening prayer.

The *Singing Mothers* sang: "If With All Your Hearts Ye Truly Seek Me."

Elder Joseph Anderson, Clerk of the Conference, read the following report of changes:

#### CHANGES IN CHURCH OFFICERS, STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE 1948

##### *General Superintendency of Young Men's Mutual Improvement Association:*

The General Superintendency of the Young Men's Mutual Improvement Association has been reorganized with Elbert R. Curtis as General Superintendent, A. Walter Stevenson as First Assistant, and Ralph W. Hardy as Second Assistant. These brethren succeed in their respective positions, George Q. Morris, General Superintendent, John D. Giles, First Assistant, and Lorenzo H. Hatch, Second Assistant.

*Temple President Appointed:*

Willard L. Smith appointed President of the Alberta Temple, to succeed Edward J. Wood.

*New Mission Presidents have been appointed as follows:*

George Q. Morris, president of the Eastern States Mission, to succeed Roy W. Doxey.

Gordon C. Young, president of the New Zealand Mission, to succeed A. Reed Halverson.

Golden H. Hale, president of the Samoan Mission, to succeed John Q. Adams.

Evan P. Wright, president of the South African Mission, to succeed June B. Sharp.

Emile C. Dunn, president of the Tongan Mission, to succeed Evon W. Huntsman.

*New Stakes Organized:*

San Joaquin Stake organized April 25, 1948, from the Sacramento Stake.

Cedar Stake organized May 2, 1948, from the Parowan Stake.

*New Stake Presidents Chosen:*

Gordon A. Brewerton, president of the Alberta Stake, to succeed Willard L. Smith.

David LeRoy Sargent, president of the Cedar Stake.

Herbert K. Whitworth, president of the Idaho Stake, to succeed Christian Call.

Wm. F. Edwards, president of the New York Stake, to succeed Howard S. Bennion.

W. Clair Rowley, president of the Parowan Stake, to succeed David LeRoy Sargent.

Wendell B. Mendenhall, President of the San Joaquin Stake.

*New Wards Organized:*

Beaver 1st, 2nd, and 3rd Wards, formed by division of Beaver East and Beaver West Wards, Beaver Stake.

North Ogden 2nd Ward, Ben Lomond Stake, formed by division of the North Ogden Ward.

Berkeley 2nd Ward, Berkeley Stake, formed by division of the Berkeley Ward.

Carquinez Ward, Berkeley Stake, formed by division of the Vallejo Ward.

Holladay 2nd Ward, Big Cottonwood Stake, formed by division of Holladay and Winder Wards.

Olympus South Ward, Big Cottonwood Stake, formed by division of the Mt. Olympus Ward.

Boise 6th Ward, Boise Stake, formed by division of Boise 1st Ward.

Ririe 2nd Ward, East Rigby Stake, formed by division of Ririe Ward.

Lennox Ward, Inglewood Stake, formed by division of the Centinela Ward.

Calgary 2nd Ward, Lethbridge Stake, formed by division of the Calgary Ward.

Taber 2nd Ward, Lethbridge Stake, formed by division of the Taber Ward.

Lemhi Ward, Lost River Stake, formed by division of Salmon Ward.

Menan 2nd Ward, Rigby Stake, formed by division of the Menan Ward.

Arlington Ward, San Bernardino Stake, formed by division of the Riverside Ward.

#### *Wards Discontinued:*

Kimball Ward, Alberta Stake, membership transferred to nearby wards.

Hamilton Ward, Gunnison Stake, membership transferred to Gunnison and Centerfield Wards.

Avon Ward, Hyrum Stake, membership transferred to the Paradise Ward.

Eden Ward, Minidoka Stake, membership transferred to Hunt Branch.

#### *Independent Branches Made Wards:*

Basin Ward, Big Horn Stake, formerly Basin Branch.

Cody Ward, Big Horn Stake, formerly Cody Branch.

Powell Ward, Big Horn Stake, formerly Powell Branch.

Worland Ward, Big Horn Stake, formerly Worland Branch.

Naglee Park Ward, Palo Alto Stake, formerly Naglee Park Branch.

Tracy Ward, San Joaquin Stake, formerly Tracy Branch.

Turlock Ward, San Joaquin Stake, formerly Turlock Branch.

#### *Independent Branches Organized:*

Jefferson Branch, Alberta Stake.

Eagle Branch, Boise Stake.

Fruitland Branch, Duchesne Stake.

Strawberry Branch, Duchesne Stake.

Hunt Branch, Minidoka Stake, formerly part of Eden Ward.

Animas Branch, Mt. Graham Stake, formerly part of the Lordsburg Ward.

Auburn Branch, Sacramento Stake, formerly part of the Northern California Mission.

Placerville Branch, Sacramento Stake, formerly part of Northern California Mission.

Ione Branch, San Joaquin Stake, formerly part of the Northern California Mission.

Oakdale Branch, San Joaquin Stake, formerly part of the Northern California Mission.

Cascade Branch, Weiser Stake, formerly part of Emmett 2nd Ward.

*Independent Branches discontinued:*

Pershing Branch, Alberta Stake, disorganized.

Kellogg-Wallace Branch, Spokane Stake, transferred to the Northwestern States Mission.

### ELDER HENRY D. MOYLE

#### *Of the Council of the Twelve Apostles*

My brethren and sisters, it is with humility that I seek the sustaining influence of your faith and prayers while I endeavor to fill this most important responsibility.

#### THE WAYS OF THE WORLD

I have been impressed, since this call came to me, with the fact that it is very easy for the children of our Heavenly Father, in their lives, to follow the will and the ways of the masses. There seems to be something that naturally attracts us in our weakness to go with the ways of the world. In so doing we lose sight of the fact that one of the greatest gifts bestowed upon us is our own free agency, and that free agency of ours should compel us to make our own decisions, to exercise our own judgment, to know where we are going, and to know the means by which we expect to arrive at our destination. There is so much that could be said upon this subject because, unwittingly, it would seem that so many of us are sacrificing this right of free agency. We are so imbued with the idea that we must do as the world does, be one with our neighbors regardless of what their ideals and ambitions may be, that we are unwittingly forfeiting the right to make our own judgments and our own decisions.

#### OBJECTIVES OF LIFE SIDETRACKED

There are few of us who, if we were to take a trip, would not give some concern to the vehicle in which we would travel, the road along which we would walk or go, and the goal we would seek as a destination. Now all of these things seem commonplace to us in our everyday life, but when it comes to knowing where we are going, so far as life is concerned, where our goal is, the objective of our creation, the fulfilling of our purposes here upon this earth, we seem to be very easily sidetracked.

I was very much impressed in reading recently a statement of the Prophet Joseph Smith. He said:

Consider for a moment, brethren, the fulfilment of the words of the prophet; for we behold that darkness covers the earth, and gross darkness the minds of the inhabitants thereof—that crimes of every description are increasing among men—vices of great enormity are practiced—the rising generation growing up in the fulness of pride and arrogance—the aged losing every sense of conviction and seemingly banishing every thought of a day of retribution—intemperance, immorality, extravagance, pride, blindness of heart, idolatry, the loss of natural affection; the love of this world, and indifference toward the things of eternity increasing among those who profess a belief in the religion of heaven, and infidelity spreading itself in consequence of the same—men giving themselves up to commit acts of the foulest kind, and deeds of the blackest dye, blaspheming, defrauding, blasting the reputation of neighbors, stealing, robbing, murdering, advocating error and opposing the truth, forsaking the covenant of heaven, and denying the faith of Jesus—and in the midst of all this, the day of the Lord fast approaching when none except those who have won the wedding garment will be permitted to eat and drink in the presence of the Bridegroom, the Prince of Peace! (*Teachings of the Prophet Joseph Smith*, p. 47.)

#### LOSS OF NATURAL AFFECTION

In thus enumerating the crimes of which the world would, in the future, be guilty, the Prophet Joseph evidenced his true prophetic nature—the power which he possessed, given him from on high to see into the future, for I warrant that in the days of the Prophet no one realized the extent to which the people of the world, would lose their, “natural affection,” in the years to come. Today there seems to be a greater urge to destroy this “natural affection” than to commit any other offense of comparable enormity.

We are for the most part, not conscious of the existence of agencies at work in our midst with this result as their purpose. We are losing one of our most precious prizes which mankind can hold on to if they will.

Certainly natural affection is something that was bestowed upon us at birth. We had an abundance of love at that time for our parents. The child loves its mother. We are brought to a time in our lives, in the history of this world, today, when we should begin to inquire as to whether there is any less degree of affection existing between us, as we grow to maturity, for our parents, than that which existed in the days of our childhood and our youth. If we find the slightest difference, if we find that there has been any loss of affection, then we should examine our lives carefully to ascertain what we can do to bring about its restoration. Of all the people upon this earth we should be the last people to consider accepting any of the philosophies of the world, no matter what the prize attached thereto might be, if so to do would be to withdraw from that close affinity and affection which must exist between father and son and mother and daughter if we are

to realize here in our mortal existence the full purpose of our creation.

It is a serious matter to me and one which has been brought close to my heart, because of my work in our welfare program. I am thrilled when I read the statistics of how much we have accomplished in the welfare program, how many trainloads, carloads, shiploads of supplies we have sent to the needy Saints in Europe and how much we have accomplished in the organized stakes of Zion. It seems as though those things may be measured in tons, but there has been a benefit come to the people of this Church as a result of this welfare program of a spiritual nature which cannot be measured. It cannot be estimated, but the good which has been accomplished can be seen in the increased affection which this work has brought between the children and the parents. If we were to work all the days of our life and sacrifice all of our surplus and keep only that which we actually need for ourselves and bring into our lives as a result thereof a closer love and affection for our children than we have heretofore had, no one would deny but what we have spent our means well.

### THE SIGNIFICANCE OF THE HOME

It would seem that all of the philosophies of the world today are set upon destroying the home. As we travel through the world, the people of the world seem to have lost in their lives the significance of home. We as Latter-day Saints cannot do this. We must still maintain the home as a place where we can kneel down daily with our children and teach them to pray. Our home is the place where we can teach them the gospel. We cannot be saved in ignorance, and neither can our children. What a wonderful work it would be if today we could bring back into the home the teachings of the gospel of Jesus Christ as a means of overcoming the delinquency there is in the world, among the youth. We can't deny the fact that there is greater delinquency among the young people of the world than ever before. We as Latter-day Saints have the responsibility to see to it that this delinquency of which the world is guilty does not creep into our homes. I have had occasion many times, to suggest that maybe if we would enter into this family relationship with the same enthusiasm, with the same ambition and the same energy and the same desire as we do our temporal affairs that our families and the home would mean more to us than they do now. It has been my thought for a long time, certainly my considered opinion and my testimony to you today that one way to combat divorce in the world is for men to pay more attention to their wives and for wives to pay more attention to their husbands, and let some of the things of the world go by and do not take the example of the world as that which we must follow but rather apply ourselves to the performance of some of the humbler duties of life.

The Lord bless the mothers in Israel who keep their flock under their arms, who teach them to pray at their knees, and the Lord bless the fathers in Israel who are willing to take time off from their business and from their farms to spend with their sons and their daughters.

#### VIRTUE IN CHURCH ACTIVITY

Of course I see a great deal of virtue in this welfare program. If fathers would pull themselves away from their work and would engage themselves in the various projects that have been initiated in this welfare program, they would soon see the blessing to be derived from taking their sons with them and mothers their daughters.

As I go into the meetings of the Saints, I always have a feeling, I have it today, that the adversary has absolutely no power over us so long as we are assembled here in the Lord's house and worshipping him. Brethren and sisters that same protection goes with us throughout our lives and in all our activities if our associations be with those who have the same ideals and the same objectives in life. The priesthood was given to us to be a protection, and in order that it be a protection we must be active in the quorums to which we belong. Men who associate actively in the priesthood quorums of this Church will keep themselves from the power of the adversary. Their motives will always be righteous. They will bring into their homes a spirit and an atmosphere that will keep their children in the line of their duty. It will give to each and every one of us a desire which we cannot overcome except we fulfil it, to see to it that every son and daughter with whom we are blessed knows as much about this gospel of Jesus Christ as we do.

It would be a reflection upon the people of the Church if their sons and daughters as they come to us to be interviewed to go on a mission should tell us that they had never heard their father or their mother bear their testimony. So we should go to our various places of labor throughout the Church and teach our people to bear their testimonies to their children and to teach them the simple but the fundamental principles of this gospel. There will be none of our youth leave our Church and join any of the churches of the world if they once have within themselves a knowledge of the true gospel of Jesus Christ as restored through the instrumentality of the Prophet Joseph Smith. I tell you, my brothers and sisters, we have a responsibility to make of our homes a sacred place where our children will want to come and bring their children and kneel with us in prayer and read the scriptures with us and discuss with us the problems of life.

## PARENTAL INFLUENCE IN THE HOME

Now, if we devote ourselves to the institutions of the world, and they are multiplying daily, we will have no time for the Church. All of us have opportunities to join this organization or that organization, and it is time for us to realize that every organization which we join, no matter how good its purposes may be, detracts, to some extent at least, from our observing and practising the things which we should do in our home and above all giving of ourselves to our families. It is not enough in this day and age to make money, to be able to bestow the riches of the world upon our children to let them live in luxury, give them all of the things of life that they might want. Better than all that is to give a little of ourselves to our children, that they might know us for what we are and feel of the spirit which we have and which we receive through keeping the commandments of our Heavenly Father.

I was reading the other day what President George Albert Smith said many years ago, and in conclusion I want to read his statement:

Grateful should we be for a knowledge of the eternity of the marriage covenant. If in this life only have we hope we would indeed be of all men the most miserable. The assurance that our relationship here as parents and children, as husbands and wives, will continue in heaven and this is but the beginning of a great and glorious kingdom that our Father has destined we shall inherit on the other side, fills us with hope and joy. One of the greatest evidences to me of the divinity of this work is that it teaches there is life eternal on the other side and that there will be a reunion there of the loved ones who have known each other here, consequently as parents we may well be patient and loving toward our children, for they will eternally abide with us on the other side, if we and they are faithful. The few years that we live here will be regarded as a time in which we become acquainted, but when we mingle in the other life, we will know each other better than we have here.

President Wilford Woodruff said on one occasion:

Bless your souls, if you live here in the flesh a thousand years, as long as Father Adam and lived and labored all your life in poverty and when we get through, if by your acts you could secure your wives and children in the first resurrection to dwell with you in the presence of God that one thing would amply pay you for the labors of a thousand years.

Now let us make the sacrifice, my brothers and sisters, of the labors of a day or two a month to spend with our children and help them to gain a place in the celestial kingdom of our Heavenly Father, there to dwell with us and to add to our glory eternally. I pray humbly this may be our happy lot, in the name of the Lord Jesus Christ. Amen.



## ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve Apostles*

I approach this task, my brothers and sisters, with a good deal of misgiving, and I trust I may have an interest in your faith and prayers the few minutes that I occupy. It seems to me we have had thus far an unusual outpouring of the Holy Spirit. The counsel and advice that we have received and the fundamental teachings that have been given certainly should give us cause for serious reflection, and we should go to our homes encouraged in the thought that we are engaged in the work of the Lord.

## THE MESSAGE ALL-IMPORTANT

Some time ago I was reading of the laying of the cable from England to India, which, it is said cost so much effort and sacrifice and heartache because of the encountering of so many obstacles and difficulties incident to the frequent breaking of the cable. Finally it was completed and to commemorate this great achievement a celebration was held in London. John Ruskin was asked to speak, and in the course of his remarks he is said to have made this striking observation:

I am not concerned about the mechanics of this which we are here celebrating; the all-important thing is the message that will be transmitted over this cable.

As I thought of that and applied it to the stirring messages we have thus far received in this conference, the message of eternal truth, I thought that after all it is the message that is giving this work its great vitality.

## INTEGRITY OF MISSIONARY SERVICE

Since our last conference it has been my great privilege to visit and tour two of our missions. This has brought me in close contact, not only with the mission presidents but with the missionaries themselves, and I have been tremendously impressed with the integrity of our missionary service, with the young boys and girls who are called to this activity of the Church. I thought, where could one find its equal? Here we have a cross section of our youth, boys and girls who are not called because of their scholastic training; they have not been trained in the refinement of the ministry, nor have they had seminary training, as this is understood outside of our Church. They are called from the farms, the workshops, and from the schools; called to a service which is quite new to them, yet they enter into this new work with a spirit and energy which is most impressive and inspiring.

Back of all this, I repeat, is not their training but the great message of eternal truth which they have to give to the world.

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If one needed additional evidence of the ultimate destiny of this work, he need but reflect on the great missionary system of the Church to which President Smith has referred, and the splendid work being done by these missionaries. Few there are that fail, very few indeed. Most of them make good, and they come through with an abiding testimony of the divine mission of the Prophet Joseph, the divine mission of Jesus, our Savior, that he is the Christ, that God lives and hears and answers our prayers. It is one of the most heartening experiences of one's life to sit in a testimony meeting of these missionaries and feel the intensity of their spirit and faith, and their devotion to this work. It is the testimony we feel, these unseen things, these hidden assets, if we may so call them, that give such force to this work.

#### TRIBUTE TO MISSION PRESIDENTS

Then, too, I want to pay my humble tribute to these mission presidents and their wives. They, too, are called from all walks of life. They are asked to give up their vocations, many of them of a lucrative nature, and yet they never waver; nor do their wives. It is not an easy task to break those home ties that have been established perhaps for a quarter of a century or more and to leave home to go into the mission field to devote three or four years of one's time and service to this great work. Yet these men and women do just that, and it is certainly gratifying to note the lovely spirit they have, the interest they take in your boys and girls, the personal interviews they have with them, the help they give them. Some of the boys and girls come poorly prepared for missionary service, and yet through the kindness and generosity of these splendid men and women they are brought into line, not in unkindness, but in the spirit of love and sympathy and understanding, and they are thus able to adjust themselves and they come through successfully. One young man that I have in mind, a man who comes from an excellent family, and thousands of them are so situated, a boy who gives great promise to his parents, had been in the mission field for twenty-three months. The school year was beginning. He had the opportunity to go to college, and when his mission president approached him to see if it would be helpful to him, knowing of his ambition to go to school, if he were released in the twenty-three months so that he could enter college, the boy replied, "No, I want to finish out my mission. That's the important thing to me." It is a lovely spirit, and this is reflected, my brethren and sisters, by these missionaries, these boys and girls of yours, and you may be proud of and grateful to the Lord, for them.

#### BLESSINGS OF SABBATH OBSERVANCE

Now, there is another phase that has been touched on in this

conference that I would like to speak about for a few minutes that involves, too, our young people. I had the privilege of attending a sacrament meeting in this city during the summer vacation. To attend this meeting I came up from my home in Utah County with my daughter, and as we were riding along Sunday afternoon we passed a ball park. Two games were being played, one in one end and the other in the other end of the park, and there were hundreds of people there and a large number of boys and girls witnessing these games. My daughter remarked: "Dad, just what harm is there to these boys and girls in watching this sport? Isn't there a rather wholesome influence about it? They're doing no harm here Sunday afternoon; aren't they better here than they would be some other places?" I was rather challenged. These questions are always a challenge. I didn't say anything. We rode along. We had a lovely meeting. The spirit of it was so impressive; it was reflected in the music, the administering of the sacrament as it should be, and in very deed we were made to feel that we were remembering the Lord, that we were renewing our covenants, taking upon ourselves again his holy name, being made to feel that he is near, and when the meeting was over, we felt that we wanted to keep his commandments.

After meeting, we rode home. My daughter's reaction was heartening, "Dad," she said, "I know the answer now. I know the harm. I know the danger. If this thing is permitted to go on, boys and girls will lose their desire for the lovely thing that we have had tonight, and something will be taken out of their lives that they can't recover." She continued, "If men and women and boys and girls could just realize what it means to be spiritually fed on the Sabbath day, many of our problems of keeping this day holy would be solved." Well, I thank the Lord for that faith. I thank the Lord for that inspiration because it inspired me. I know it isn't an easy thing to say to boys and girls and to our children that they must not do this or that. We should, if possible, find some answer, some solution to these problems.

#### PROBLEM OF SUNDAY BASEBALL

I commend to you a method that has been adopted in one of our stakes. Baseball on Sunday became a challenge. The stake presidency took the problem in hand and by contacting those who were on the committee to provide this athletic activity the way was opened whereby the games could be played on a week-night. Flood lights were provided, and the men who had it in charge felt good about it. They are our own people. They are Latter-day Saints. They are not very active, but they are not unsympathetic, and I thought to myself if we could approach understandingly some of these important problems perhaps we could find a solution by sitting down around a table and together working

them out. I know these problems are not easy to solve, but I do know that if we can make our young people feel the strength of our message, if we can make them feel this hidden something that gives strength and power to these boys and girls who I said are not so well trained but who have testimony and faith, if our children can be made to feel the strength and power that comes from the spirit of our Heavenly Father and from serving him, and from keeping his commandments, many of our problems will be solved. None of us know, as I have said many times, all the answers, but we do know that there is a spiritual force in this great work. I would that we could translate it into the lives of our people, that we could make them all feel as you and I feel, in this house of worship this day, that divine presence, to make them feel resolved in their hearts as we feel resolved in ours, that as for us we will try to serve the Lord and to keep his commandments. May God help us so to do, I pray, in the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn: "Come, O Thou King of Kings."

### BISHOP LEGRAND RICHARDS

#### *Presiding Bishop of the Church*

My brothers and sisters, I have been delighted with the messages we have heard from the brethren during this conference. I love to meet with the Latter-day Saints. I have a great appreciation in my heart for you fine people and for your kindness to me as I am privileged to visit in the various stakes of Zion.

### FINANCIAL OBLIGATIONS

In trying to think what I might say today that could be an encouragement or help to you, I thought I might say a few words on our financial and temporal obligations to the Church because they are many, and there are some among us who feel that they are heavy. One stake president said: "It costs a lot to be a member of this Church," and I have thought a great deal of it. I have thought of the payment of our tithing, our fast offerings, our welfare contributions, our ward budget, our great missionary work, the building of our chapels and temples and places of worship, the temple work we are doing, and genealogical work, and I feel as many of you do that when we consecrate all that we have to the building up of the kingdom of God it really is a substantial thing as far as our temporal obligations and responsibilities are concerned.

The Lord revealed to the Prophet Joseph Smith that he had never given a temporal commandment unto his children, that all of his commandments were spiritual, for they all have a spiritual

meaning and a spiritual development and a spiritual purpose, because behind all that the Lord is attempting to do in the earth, he has indicated that

... this is my work and my glory—to bring to pass the immortality and eternal life of man. (Pearl of Great Price, Moses 1:39.)

And hence, all of his commandments have been given for the achievement and the accomplishment of that great objective.

### "NO MAN CAN SERVE TWO MASTERS"

However, the Lord has made some definite statements with respect to temporal things and our responsibility therein. That is, I suppose, what Jesus meant when he said:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

I take it he understood that in the lives of most men the time would come when they might have to make a choice as to whether or not they should choose God or mammon, and it is my conviction and my testimony that when we make the choice, if we choose to serve the Lord, it is just like forming a partnership with him. He will be on our side, he will see us through; and I wonder sometimes if we really sacrifice when we choose to serve the Lord, rather than to serve mammon, and make the necessary effort and contributions required to show our faith in him.

You will recall that before the Lord needed any financial help to promote the interests of his kingdom in the earth he gave unto Cain and Abel the law of sacrifice. The Lord did not need the fruits of the field from Cain nor the first of the flocks from Abel, but they needed to give it; they needed to put their faith to the test. They needed to be able to show to God whether they served and chose God or mammon, for you cannot serve two masters.

And you will recall that Cain brought of the fruit of the field, and his offering was not acceptable to the Lord, and Abel brought the firstlings of his flock and of the fat thereof. We are told that Abel's offering was accepted. We do not know just why Cain's was not; probably he did not bring the best of his field, but at any rate, he was very much perturbed and put out when his offering was not accepted, and hardness entered into his heart. The light of the Lord left him, and he turned to that terrible sin of murdering his own brother. And the Lord indicated to Cain when he expressed his displeasure: "If thou doest well, shalt thou not be accepted?" (Gen. 4:7.)

We often see in our midst brethren who turn away from the Lord, who cease to pay their tithes and their offerings, who neglect to prove to God that they love him better than they love mammon, and darkness comes into their lives, and they do things that are

not pleasing to the Lord. They walk in the ways of darkness and cease to help to build the kingdom of God in the earth.

### EXPERIENCE OF JOB

You will recall the experience of Job when the devil came to the Lord and the Lord said: "Hast thou considered my servant Job?" (Job 1:8.) And the devil rather laughingly said, in substance:

Oh, that is easy. You have surrounded him with so much. You have given him everything. No wonder he is your friend, but just let me take it away from him.

The Lord gave him the privilege; told him he might take everything away if he would just spare his life. So he took everything away, his lands and his herds, and his buildings were burned, and his family died, and when his body was afflicted and sore, he lay there, and his wife said unto him: "Dost thou still retain thine integrity?"

Now, brethren and sisters, I would like to read the testimony that came from Job. I think it is one of the most beautiful things that we have in holy writ, for this is what Job said:

Oh that my words were now written! oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body; yet in my flesh shall I see God:

Whom I shall see for myself, and mine eyes shall behold, and not another. (Job 19:23-27.)

Is there any amount of wealth in this world that could take the place of that positive assurance that Job had in his heart, as a friend of God, through the testimony of the Holy Ghost, that though his body should be destroyed yet in his flesh should he see God—whom he should see for himself?

### MALACHI'S ADMONITION

Malachi gives us this call back to service of the Lord in the matter of the payment of our tithes and our offerings. I think the third chapter of Malachi was directed entirely to the people of this generation, for he begins that he would send his angel to prepare the way for his coming, and then he should come swiftly to his temple—that did not occur in the meridian of time—and that he should come cleansing and purifying as refiner's fire and as fuller's soap, and then he invites all Israel to return unto him; and they say:

... Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

Ye are cursed with a curse: for ye have robbed me, even this whole nation. (Malachi 3:7-9.)

And I presume there is not one here today who realizes what the truth of that statement was, for I think there was no church or people in all the world paying tithes at the time the Church was restored in these latter days, when the Lord sent his angel to call them back to serve him.

And then the Lord said:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts. (*Idem* 10-13.)

### A DELIGHTSOME LAND

Brothers and sisters, when we think of the condition of this land when our pioneer fathers came here, has not the Lord fulfilled his promise; has he not made it a delightsome land; has he not proved that he would keep his promise? The Lord has indicated that he is bound when we do what he says, but when we do not what he says, then have we no promise. The Lord has made this a delightsome land, and all nations who know us and know of our prosperity call us blessed, and out of this land we are able to send forth the gospel message, as David of old saw, unto the inhabitants of the earth, for David said:

Out of Zion, the perfection of beauty, God hath shined. (Psalms 50:2.)

There is one part of that third chapter of Malachi that we do not usually hear much about, and I would like to read it to you today.

After the Lord said that all nations should call us blessed, he adds:

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?

Ye have said, It is vain to serve God: [and we hear that occasionally in our midst] and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. (Mal. 3:13-15.)

### A BOOK OF REMEMBRANCE

In other words, as the scriptures say, the rain falls upon the

just and the unjust, and when we see the unjust in our midst enjoying blessings of the Lord, sometimes, in our own estimation, beyond even the blessings of him who walks in His ways and keeps his commandments, we begin to argue whether or not it pays to serve the Lord. That is what Malachi saw, and the Lord heard them, and said:

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (*Idem* 16-18.)

I would like to see every friend of mine in this Church have his name recorded in that book of remembrance, and I am sure that when he comes to claim his jewels, he will realize that no sacrifice that has ever been required at his hands could compensate for the lack of that very thing, for they will be numbered among his jewels. That is what I think being partners with him means.

What a promise! What a promise that he will bless the land! I wonder as we go about our daily duties from day to day if we are able to realize how much of the joy and the happiness and the success that is ours in life is really ours by virtue of our own doings and how much of it is the result of the blessings of the Lord.

#### REDEMPTION OF ZION

Do you remember the statement of Daniel Webster about this western part of America, when he said that he would not vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it was then? And Jim Bridger, when Brigham Young met him, said that he would give one thousand dollars if he only knew we could raise an ear of corn in these valleys, but Isaiah, Jeremiah, and the prophets of old, had seen the prosperity of Zion in these valleys of the mountains. The Prophet Joseph had declared that the Saints would continue to suffer persecution and be driven, and many would apostatize, and some would be put to death, and that they should ultimately be driven to the Rocky Mountains, and here they should become a mighty people in the Rocky Mountains.

I want to read to you two brief statements from Isaiah with respect to what the Lord promised to do in the redemption of this wilderness, to make it blossom as the rose, and I want to say to you it is a miracle in my mind the part "water" was to play in the redemption of latter-day Zion.

Isaiah said: "Behold, I will do a new thing," and as far as



my understanding of this scripture is concerned, that new thing was the great principle of irrigation. It is true the Saints had to make the canals, they had to make the ditches, they had to put in the dams, but the land might have remained arid had not the Lord put into their minds the inspiration to do this very thing, and that is what Isaiah saw that the Lord would do. He said:

Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert. . . . (Isaiah 43:19-20.)

If you want to see the rivers in the desert, just go up through Idaho and see the great canals that come out of the Snake River. They are greater than many of the rivers of the land.

[The Lord has done this] . . . to give drink to my people, my chosen. This people have I formed for myself; they shall shew forth my praise.

And Isaiah states:

I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it. (Isaiah 43:20-21; 41:18, 20.)

So as you brethren gather in your crops by day in the harvest time, remember that it was the Lord God of Israel who did this new thing in this great wilderness to make it to prosper as a rose and to be a land that would attract the attention of all the world.

#### PRESIDENT GRANT'S EXPERIENCE

Now, I would like to remind you of a little statement that President Grant used to make often. He said:

I believe that to those who are liberal, the Lord gives ideas, and they grow in capacity and ability more rapidly than those who are stingy. I have that faith and I have had it from the time I was a boy.

I believe the Lord gives ideas to men who are liberal and men who have desires to serve God, and those who choose to serve the God of Israel rather than the God of mammon, and I remind you of President Grant's story. It impressed me when I was a boy. When he heard Bishop Woolley, President Clark's grandfather, in a fast meeting ask the Saints to be liberal in their contributions, he promised them that, if they would be liberal, the Lord would bless them four-fold.

President Grant was then only a boy. He had fifty dollars in his pocket. He was working at the Zion's Savings Bank and in-

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tended to deposit it, but he handed it to the bishop, and the bishop wrote him a receipt for five dollars and gave him forty-five dollars change, but President Grant indicated that he wanted to pay it all. He wanted to put the Lord in his debt, because his mother needed two hundred dollars, and, if he paid fifty and he got four-fold, he would have his two hundred dollars. And Bishop Woolley said: "Do you believe, Heber, that you will get your two hundred dollars sooner if you give this fifty dollars to the Lord?"

He said: "I do." And the bishop wrote him a receipt for the other forty-five dollars, and on the way back to the bank he got an idea. Where did he get it from? He might never have received it had he not paid the fifty dollars. God Almighty sends ideas and he has regard for each one of his children individually. President Grant wired a man in the East, and in a few days he sold him enough bonds to make \$218.50 profit, so when he paid the tithing on it the Lord had given him his two hundred dollars and almost enough to pay the tithing.

### TESTIMONY OF LAW OF TITHING

I met a man in the East when I was there on a short-term mission. I noticed that he paid a large tithing and that he was very regular in the payment of his tithing, and I said,

Brother so-and-so, you must have a wonderful testimony of the law of tithing, and he said, "I have."

I said: "Would you tell me?"

"Well," he said, "my wife and children joined the Church a few years ago in England, but I didn't join because I did not have enough faith to pay my tithing, and I did not want to be a hypocrite. And so," he said, "one day when one of the young missionaries was being released, he came to me and said:

"Brother so-and-so, I want to baptize you before I go home."

And I said, "You cannot."

"Why not?"

"Well," I said, "I have not the faith to pay my tithing, and I am not going to join the Church until I have."

And then that young elder spoke up, under the influence of the Spirit of the Lord, and the Lord heeded his words and his promise when he said: "Brother so-and-so, if you will let me baptize you before I go home, I promise you that within a year from now you will be in America earning three times as much as you are earning today."

I said: "All right, where shall we go? That is good enough for me. If you are a servant of the Lord, I will take your promise." "Now," he said, "I did not see how in the world it could be fulfilled, because I was under contract to work for my company for three years, and I knew I would not break my contract."

This was during the first world war when we had great difficulty here in America to get dyes that would hold their color, and we sent representatives from America to England to get dye workers. They went to this man's father, and his father said: "I am not interested, but I have a son who may be."

They went to the son. The son said: "I cannot go. I am under contract with my company."

"Well, if we will buy you off, will you go?"

And he said, "Yes."

"Now," he said, "to make the story short, the Lord just threw in a little for good measure."

"Within a year I was in America with my family, and I was earning four times as much as I was when that young elder made me that promise."

#### THE LORD FULFILLS HIS PROMISES

I told the elders, where it has been my privilege to preside in the mission field, if they wanted to see what the Lord did in the way of fulfilling his promises just to keep their eyes open as they went around among the Saints—those who kept the commandments, paid their tithes and their offerings—and compare them with those who failed, and they would know that the Lord is true to his promises.

I say to you brothers and you sisters, may God bless you, and when you give, remember you are only giving to show your loyalty to him whom you have chosen to serve, for "No man can serve two masters."

God bless you all, I pray, in the name of Jesus Christ. Amen.

#### ELDER ANTOINE R. IVINS

##### *Of the First Council of the Seventy*

I desire your faith and prayers, my brothers and sisters, for I feel terribly in need of them. There is nothing, I believe, that I appreciate more in all the world than my membership in the Church. It is the last thing I would ever want to lose, and I trust that with your aid and the aid that I can get from the Spirit of the Lord, I shall be able to carry on in a life of service unto the Church and unto my brethren and sisters. I want to thank all of you who are here who have been kind to me in the visits that I have made to your conferences. I realize that it is a burden many times upon you, and I appreciate it very, very much, just as Bishop Richards has expressed his appreciation.

#### SERVICE BRINGS HAPPINESS

The great value, I believe, that the Church has for us is the opportunity it gives us to serve, for, after all, the great benefits of life come from service. Generous, open-hearted, full service to our fellows, I believe, is the thing which brings us the greatest happiness. We can serve our families and gain happiness by it; we can serve our friends and gain happiness by it; but if we would be happy we must serve and serve generously, and I believe myself that the greatest happiness that comes to me from observing the standards of the Church and meeting my obligations to it is the spir-

itual values that I get out of that service. I would like to be able to say that I always serve for the sheer love of service. I don't know whether I can honestly say that or not, but I hope I can. I would like to suggest that all of us who serve, serve for the same motive, out of sheer joy and love of service. I would that every man who accepts a responsibility in a priesthood quorum would accept it because of the opportunity for service which it offers him; not that he be a good deacon so he may be the president of his quorum. Not that he be a good priest that some day he may be made president of the elders' quorum. Not to be a good bishop, that when the stake is reorganized he may become the president of the stake, because if he serves with that motive, there is very likely to be a day of disappointment for him, but if he serves because he loves to, if he serves because he loves his fellows, then whether the other things come or not, he is never disappointed.\*

### SERVICE OF HIGH QUALITY

People may not appreciate his service, always, but he will always have deep down in his heart a feeling that he has done his best, and that is the great satisfaction, I believe, that comes from it. That is the motive that prompts our young men and young women to accept calls for the mission field. We have heard this afternoon of the great numbers that are in the mission field, preaching the gospel, trying to tell the world that after all there has come back to the earth a true testimony as to the personality of the God we worship and his Son Jesus Christ. We believe that through that testimony, through the acceptance of that testimony and the adherence to the standards and the requirements that the Church offers its members that there is a guarantee to us, a future, even after this life, of exaltation in the presence of our Heavenly Father, the boon that is greater than any earthly blessing that we may enjoy. We feel duty bound, because we have that privilege, to carry it to other people and to offer it to them. That is service in its high sense.

The other day when I asked a young man who wants to go on a mission why he wants to go, he said it was because he had always grown up with the idea that he would like to go out and serve the Church in that capacity. Another young man whom I asked why he wanted to go, said that while he was in the service of his country he gained a fervent testimony as to the truth of the gospel, but he saw the woeful lack of that testimony in the lives of his associates, and he wanted an opportunity to go out and teach repentance to the people of the world. That is service of a high degree and a high quality. Service is the great blessing, I believe, that we get from it all.

Loyalty to the Church demands that we render that service to it, whether it be a financial obligation of which we have just heard or whether it be a spiritual calling, for we do distinguish in our

minds usually between the temporal and the spiritual. The Church asks that service of us, and loyalty to the Church demands that we give it.

### MISSIONARY OPPORTUNITIES AT HOME

Now in the giving we sometimes miss our opportunities, and I wonder if you would allow me to call your attention this afternoon, for just a moment, to a field for missionary work that is not always emphasized but which seems to be always with us, and to me is a very, very important field. I have called the attention of the various officers of the stakes I have visited this year to this, but there are many of you here whom I shall not have the opportunity to visit and whose attention I wish to call to it.

The other day in visiting a stake, a stake within this valley, I discovered that there are within that stake two hundred and fifty men, more than twenty-one years of age who have never been sufficiently interested in the priesthood to be ordained to any office in it. I wonder who they are. I wonder why they are. I wonder if they are in that position because some of us, who have undertaken the responsibility of guiding our quorums, have been negligent or at least have overlooked a responsibility and an opportunity. Now those men, in most cases I believe, are men who have been born in the Church. They represent the same fine qualities as to their heritage that the active members do, but for some reason they were never brought into service and have never been ordained. Those of us who are neighbors to those people have a responsibility toward them, it seems to me. We may live by them, week after week and month after month, and even year after year, and we take them for granted, and we never offer them an opportunity. We never offer them an inducement to go with us as we perform our religious service. I have known of cases of men who have been offered such opportunities who were brought into activity and made rapid progress within the Church, and I recommend that all of us make it a personal responsibility to do all we can to bring into activity those men who are near us.

### RECORD OF STAKE MISSIONARY WORK

During the ten years that these stake missionaries have been operating under the direction of the First Council of the Seventy—it is eleven years now I believe—but in the first ten years we made a baptismal record of twenty-two thousand odd baptisms and at the same time we reported back into activity through our stake missions thirty odd thousand people. Not too long ago I made an analysis of those twenty odd thousand baptisms and, brethren and sisters, I was astonished to find out that one out of three of those baptisms was the baptism of a person over nine and under fifteen both of whose parents are members of the Church. Now, why is that? Why do we let them slip by us that way? Is it the fault of

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the father or the mother? Is it the fault of a ward teacher? Is it the fault of a ward clerk who fails to notify his bishop of the approaching age of the children of his ward, or is it our fault when we don't bring it to your attention from the pulpit? But it certainly must be the fault of somebody because when our stake missionaries approached those young people, seven thousand of them asked to be baptized, and have come into the Church to receive its opportunities and its blessings. There are others we know, over fifteen, of Mormon parentage, who have come back through the ministry of our stake missionaries. They have done a grand work, but the thing that startles me is that unless we pay strict attention to our duties as leaders in the priesthood that that condition is likely to go on and on, and next year there will be an additional group written off the records of the Church because nobody has taken the care to teach them the importance and the value of baptism into the Church. And then I find that we have an army of forty-nine thousand people at home who are over twenty-one years of age and still in the Aaronic Priesthood. Many of them are fine men at heart and they just lack the inducement that some of us, if we were in touch with them, could render to bring them into activity, and activity is what it takes to keep them going. I have known those men who have started in the welfare work to go right on to advancement in the Melchizedek Priesthood, and when I tell you that I have visited stakes where there was only one out of three families in the stake who had a man in it holding the Melchizedek Priesthood, you will realize that we have another responsibility to teach our boys and girls the value of being married in the temple of God for time and for all eternity. It has already been suggested to you this afternoon. I have found one stake where only thirty-five families out of a hundred could possibly be represented in the Melchizedek Priesthood, and later I found one worse than that. The best I ever found was a hundred and seven percent.

#### CONCERN FOR INACTIVE NEIGHBORS

Brothers and sisters, while we are spending hundreds of thousands of dollars, as we are, to send men to Japan and Africa and all intervening points what are we doing with these people who are right around our doors, to bring them into activity? I give that to you as our great objective in the missionary work for the immediate future. Let us see, brothers and sisters, if we can do it. Now for that purpose perhaps each and every one of us will have to make of himself a specially-called emissary to his neighbor, especially his inactive neighbor, that he may show him the benefits and the blessings of the gospel; but before he goes to that neighbor he must trim his sails. He must analyze himself, and he must bring his conduct into strict conformity with the teachings of the gospel, and if he can go to him and show him by the life he lives the benefits he gets out of activity in the Church, the chances are far greater of a con-

version than if he has to apologize for his own conduct when he tries to teach the advantages of adhering to the teachings of the Church.

That is our problem, brethren and sisters, to live in a way that every man who comes amongst us to study us will see the fine side of the gospel reflected in our lives and that he will have no just cause for adverse criticism of us. That is a large order, I will admit, but nevertheless it is the duty and responsibility of every man and woman in the Church to show by the way he lives the values that are in the gospel, and those values are usually spiritual. If you are highly spiritual, those values will shine from your eyes like the reflected light from a diamond. You can't prevent it. When you live it, it shows, and when you don't, it shows too, but it is a dark light which comes forth when you are not living the gospel of Jesus Christ.

Now I trust, brothers and sisters, that we may have the power of God to do it. When we bowed our heads here this afternoon, we asked God to give us his Spirit. It is my experience that when I enjoy the Spirit of God, it is because I try to put myself in conformity with it, and when I do that, I enjoy hearing what is prompted in others by the Spirit of God. If I can't do it, I get no pleasure out of it. So when we come to these gatherings, brethren, and when we undertake our duties as leaders in the wards and stakes, let us try and put ourselves in a position so that we can expect, when we ask it of God, his Spirit to guide and direct us.

May he bless us I pray in the name of Jesus Christ. Amen.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

Two of the speakers this afternoon have expressed their appreciation for the courtesy and the consideration that is given them by the Saints as they move out on Church assignments throughout the stakes and missions of the Church. I have likewise in my heart an appreciation for that service. Not the least of the compensations that come to me from my present appointment is the fact that wherever I am sent under such conditions, during that period of service, I am visiting with and laboring with the finest people in the community and the finest people in the world.

It is about some of the observations that I have made while thus privileged that I would like to speak for a few moments, and time is too short to go into much detail, but merely to mention a few of those observations.

#### DANGERS CONFRONTING OUR HOMES

Elder Moyle has called our attention to some of the tragic things that warn us that there are dangers confronting our homes. The increase of crime and the increase of divorce, the increase of

juvenile delinquency, all indicate that there is a weakening of the good influence of the family home, and an increase in the dangers that threaten to destroy it. From the stress that has been laid upon the subject of home and marriage, not only in the scriptures, but also in our conferences from time to time, it would appear that it has always been considered fundamental to the establishment of a strong religious life and the building of the kingdom that the homes of our people be safeguarded and marriage be held sacred.

In the first marriage that was performed upon this earth, the Lord made four significant declarations. First, that it was not good for man to be alone; second, that woman was formed to be a help meet for man; third, that they twain should be of one flesh; and fourth, that man should leave father and mother and cleave unto his wife.

At a later time the Lord reinforced that by saying:

... What therefore God hath joined together, let not man put asunder. (Matt. 19:6.)

#### LOFTY CONCEPTS OF THE HOME

There is no other people on the face of the earth, that I know anything about, who have the lofty concepts of marriage and the sacredness of the home as do the Latter-day Saints. In a revelation given in our day the Lord said:

... marriage is ordained of God unto man.

Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation. (D. & C. 49:15-16.)

There are, however, unmistakable evidences that the same dangers that are abroad are among us and are seeking to destroy this God-given institution, the home. Many there are who have given counsel in the scientific fields, relating to family life, but largely have their findings about the homes in the modern day been taken from broken and unhappy homes. It has been my privilege to visit, with the others of the General Authorities, regularly in the finest homes of our people, and it is from those visits that I have gleaned some things that I should like to mention to you, suggestive of the elements that build for strength and happiness in the home.

#### LOVE AND DESIRE FOR CHILDREN

If I were to name the first thing that impresses me always in these fine Latter-day Saint homes, I would say it was a love for and a desire for children. These are homes where the having of children was not delayed because of some social or educational or financial objective, and where the size of the families has not been limited by the practice of birth control.



A few years ago I read some statistics taken from the United States Census Bureau which indicated that out of 180,000 divorces for that given year, 57 percent were in homes where there were no children, 21.2 percent where there was only one child; and in families with five or more children, divorces ranged all the way from none to only .7 of one percent. Clearly is it evident that parental love and oneness that come from planned parenthood is a safe and sure guarantee to the happiness of the home.

### MIRACLE OF MOTHERHOOD

Sometime ago I was privileged to hear something about the influence that had come from one of these homes in a letter that was written by a lovely daughter who had just given birth to her first baby. In the early hours of the morning the baby had come, and late in the afternoon she was in a reflective mood; in this reflective mood she had written home to her family. In her letter she told first about her impressions and feelings at the miracle of motherhood, how she had been privileged to be a participant in this wonderful creation. Then she wrote this:

I wonder that we women are not required to undergo even more than labor pains to bring these little ones from another world into this one. It seems so right that we through pain are forced to slip for a few minutes, at least, half-way into another sphere, to sort of bring our baby by the hand into this new world.

The beauty of that girl's thinking about the lofty ideals of womanhood and the sacred calling of the mother in the home is matched only by that which I heard in Canada when I interviewed a young man who was preparing to go on a mission. I sought to find out what his idea and standards had been with respect to honoring womanhood. He looked me unflinchingly in the eye and replied:

Brother Lee, my mother has taught me all my life that a mother can rear her daughter, but it takes a mother plus a good pure girl in order to rear her son properly.

### GUARANTEES OF A HAPPY HOME

I am reminded of the remark of a young man to his sweetheart and her reply, when he planned to postpone their marriage because of finances. He said to her somewhat facetiously: "I think probably all I can promise you is a sagebrush home in Idaho," and she replied: "Well, that is fine, then if we ever get anything, it will belong to both of us and not just you."

I am thinking of that mother blessed with a family of girls who kneeled down each night and prayed God that somewhere there would be a mother rearing some sons worthy to become the husbands of her daughters, and then, the daughters finally

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married. In talking with the mothers of the sons, she found that those mothers had been praying ever since their boys were born that somewhere God would be preparing some girls worthy to become the wives of their sons.

I say to you, brethren and sisters, such lofty concepts of home, family, and the responsibilities of home and family, are certain guarantees to a happy and successful home.

Coming home on the train from California this last week, I rode with one of these lovely mothers whom I have known and who has reared an excellent family. We talked about the things that had helped to keep her family in line. She said:

Brother Lee, I made it my practice and rule, when my children came along that I was going to make as many contacts with my children in the home as I possibly could. I was always there when they went to school; I planned to give up everything else, if necessary, to be there when they came home; I was there when they had their parties and their friends in the home; and I always waited up after the evening parties in order to greet my children when they came home from the party, because I found that at such moments I was able to encourage a frankness between us, and it permitted me to enjoy their confidences that over the years builded a comradeship which kept them safe in times of difficulty.

What a blessing is such a wise mother! Such children, so taught, with whom mothers and fathers have made such comrades, in times of stress and storm will turn to mother and father as the ship laboring in the storm to the port for safety.

### LOVE IN THE HOME

The Apostle Paul, because apparently of the importance that he saw of love in the home, made this statement:

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . .

So ought men to love their wives as their own bodies. (Eph. 5:25, 28.)

And another prophet condemned the infidelity of men and their unfaithfulness to their companions, those who had failed in their parental responsibilities in these words:

For behold, I, the Lord, have seen the sorrow, and heard the mourning of the daughters of my people in the land of Jerusalem, yea and in all the lands of my people, because of the wickedness and abominations of their husbands.

. . . Ye have broken the hearts of your tender wives, and lost the confidence of your children, because of your bad examples before them and the sobbings of their hearts ascend up to God against you. And because of the strictness of the word of God, which cometh down against you, many hearts died, pierced with deep wounds. (Book of Mormon, Jacob 2:31, 35.)

### CHILDREN MADE PARTNERS

I have found in these Latter-day Saint homes that one of

the characteristics that mark them as outstanding is that the family has been made into a partnership. Father and mother in the early days, managing the income, have given small weekly allowances to the children to make them partners. As they have grown older, there has been a sort of partial partnership with father and mother as the parent corporation, and still older, a full partnership, and then in old age the parents sell to the children and retire on the income from the properties thus disposed of. Learning how to do on the farm, having a part in homemaking and the family earnings is a sure guarantee against juvenile delinquency. The blase girl who is overpainted and immodestly dressed presents but the unlovely picture of the unhappy girl who is making a bid for a kind of popularity that personal endowments did not provide. The boy with his first smoke and the first drink and the beginning of profanity oftentimes is one who is trying to flag a feeling of inferiority, and acts thus to make himself seemingly equal to a difficult situation. The kinds of homes that I have been describing, as found among the leaders throughout the stakes and missions of this Church, are homes where delinquency is rarely to be found, because of the responsibilities that have been given to the children throughout their growing years. Individual responsibilities assigned to family members seems most vital in the building of these successful homes.

#### RESPECT FOR EACH OTHER

I see these families showing respect towards each other; father to mother, and affection for her, and mother to father; no quarrelings, no bickerings before the children at least, misunderstandings talked out sensibly—I saw one such home with nine lovely children where the children bear testimony to the fact that they have never heard their father and mother quarrel. The result is now that in the nine homes of these children, following this period of instruction, and the good example of parents, there are nine more lovely and secure families living happily together.

I contrast that with the lament of a father who said: "What is the matter with my family? In every one of their homes, now they are married, they are having trouble, and divorce is threatening." I saw the kind of home they grew up in, and I contrasted it with this other home where safety and security have been provided.

#### MAINTENANCE OF SPIRITUAL CONTACTS

The maintenance of spiritual contacts, the exercise of family prayers, the constant attention to Church duties have all been some of the things that have helped these homes to be successful, and so as I close with these few observations, may I remind you

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that the Lord has said that those who are sealed in the temple by the Holy Spirit of Promise shall pass by the angels and the gods, which are set there, to their exaltation in all things.

May I call that to your attention, you brethren, reminding you that your marriages shall be eternal and shall be perpetuated through eternity only so long as you keep the covenants that you have made. The Spirit of Promise is the spirit which searches the hearts of men, and only when his sealing approval is given—only then will your blessings become eternal.

God grant that the homes of the Latter-day Saints may be blessed and that there shall come into them happiness here and the foundation for exaltation in the celestial kingdom in the world to come, for which I humbly pray, in the name of the Lord Jesus Christ. Amen.

### President J. Reuben Clark, Jr.:

Brother Ursenbach, I believe they have, in military matters, what they call a reserve, which they throw in at times when they feel there is an emergent need, so we will ask you to constitute for tomorrow a reserve force upon which we may call.

The Relief Society Singing Mothers of the Salt Lake Region will sing as the closing number: "Peace I Leave With You." The closing prayer will be offered by President Robert J. Potter of the Bear River Stake, of Garland, Utah, after which this conference will adjourn until 10 o'clock tomorrow, Saturday morning.

The proceedings of that session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City. KID at Idaho Falls, KEYY at Pocatello, KDVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

We should like to express at this time our keen appreciation and gratitude to the Relief Society Singing Mothers for furnishing us with such beautiful and well rendered songs during this Conference.

Tomorrow morning the audience should be in their seats not later than ten minutes before the time of beginning.

The Presiding Bishopric will meet the Bishoprics of the Church here in the Tabernacle tonight at 7:00 p.m. The members of all Bishoprics and Ward Clerks are requested to be in attendance. The members of the Presidencies of Stakes are also invited.

Singing by the *Singing Mothers*: "Peace I Leave With You."

Elder Robert J. Potter, President of the Bear River Stake, offered the closing prayer.

Conference adjourned until Saturday, October 2, 10:00 a.m.

## SECOND DAY

### MORNING MEETING

Conference reconvened Saturday morning at 10:00.

President George Albert Smith presided at this session, President David O. McKay, Second Counselor in the First Presidency, conducted the services. The singing for this session of the Conference was furnished by the congregation.

#### **President David O. McKay:**

This is the third session of the 119th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. President George Albert Smith is presiding. He has requested that David O. McKay conduct the exercises. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are present on the stand this morning, all the General Authorities of the Church, except Elder Spencer W. Kimball, who is under doctor's care convalescing at home; Elder Alma Sonne, who is presiding over the European Mission; and President S. Dilworth Young, who is presiding over the New England Mission.

The proceedings of this session will be broadcast over KSL, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

These services will also be broadcast in the Assembly Hall over a loud speaking system and by television. All general sessions of the Conference will be heard and seen in the Assembly Hall in the same way.

Any important messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The singing during this morning's session will be by the Congregation led by Elder J. Spencer Cornwall, with Elder Roy M. Darley at the organ.

We shall begin this morning's services by the congregation singing: "O Say, What Is Truth?"

The opening prayer will be offered by President Golden D. Carlston of the North Sanpete Stake.

As an opening number, the congregation sang the hymn: "O Say, What is Truth?"

President Golden D. Carlson, of the North Sanpete Stake, offered the opening prayer.

The congregation sang the hymn: "O Ye Mountains High."

## ELDER JOSEPH F. MERRILL

*Of the Council of the Twelve Apostles*

Brethren, sisters and friends—those listening here and elsewhere: I propose in the few minutes allotted to me to talk primarily to the Mormon people, but I would feel complimented if any others would care to listen. It is trite to say that the Church of Jesus Christ of Latter-day Saints has many characteristic teachings—those not accepted and taught by other churches as we teach them. Some of these are basic and therefore fundamental to Mormonism, as you all know. Among them are that Joseph Smith was the recipient of divine visions, visitations, and revelations, that the Book of Mormon is a God-given volume to the world which, by reason of the miraculous way it came forth, is the most marvelous book in print today and that the Holy Priesthood—the authority to act for and in the name of Jesus Christ—was given to Joseph Smith and Oliver Cowdery by the laying on of hands of heavenly messengers—first, John the Baptist, and a little later, the Apostles Peter, James, and John. To members of our Church these are actual facts to which countless thousands of them bear fervent testimony, saying in effect they really *do know*, not believe only, that these things are true. Incidentally, may I say testimony bearing of this nature is, as you know, a characteristic practice among us.

## TESTIMONIES OF RETURNED MISSIONARIES

Since the current policy of interviewing returned missionaries by some one of the General Authorities began a dozen years ago, I have interviewed hundreds of these young people and on questioning, at least ninety-nine percent of them readily and positively declared they knew certainly that God lives and that the Church of Jesus Christ of Latter-day Saints is his Church. Were these young people telling the truth? Did they, and can any one, positively know that God lives? Multitudes of worldly people answer, nay. But in such a case a negative answer has no value. All it can do is to show that the witness is without knowledge. The testimony of a single witness who has the facts far outweighs the testimony of the multitudes who have no facts. We read that Jesus once declared:

My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

Further, on one occasion addressing the question to his disciples, Jesus asked:

But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon

Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:15-17.)

The Latter-day Saints accept this teaching, and multitudes among them declare they know by personal experience that it is the truth. "But how can they know?" the doubter asks. Those having the knowledge rarely, if ever, claim they have ever seen or heard God. (But the boy Joseph Smith asserted that he both saw and heard.) "Then how can they know?" the doubter asks. The answer is: by the power of the Holy Ghost, as Moroni declared. (See Moroni 10:4-5.) Was it not by the power of the Holy Ghost that Peter got his knowledge?

#### AVENUES OF GETTING KNOWLEDGE

There are avenues of getting knowledge other than those of seeing, hearing, or touching. One of them is mind and feeling. If one has a pain, does he not know it? How? Through his feelings. If he is elated, or sad, or depressed, or hungry, does he not know it? It is through our feelings that much of our knowledge comes. In his work of translating the Book of Mormon, how did the Prophet Joseph Smith know when a particular translation was correct? By a "burning" in his bosom, he declared—that is, by a feeling of perfect assurance.

Many a prayer has been divinely answered while the petitioner was still on his knees. How did he know the answer came from above? By the way he felt—the feeling of satisfaction, of elation, of perfect assurance, of right accompanying the mental impressions received. But it is well for us to remember that mental impressions may come from two different sources—one from above, the other from below—from the Lord, or from Satan. We may know the source of the impression by the way we feel. If it is from the devil, it is never accompanied by a feeling of joyous satisfaction and positive assurance of right—a characteristic of impressions that come from the Lord. The one who prays need not be deceived by impressions that come into his mind in answer to prayer. Divine impressions have accompanying characteristics of genuineness.

#### VISION GIVEN TO JOSEPH SMITH

Yes, God does live. The Father, Son, and Holy Ghost are three separate personal beings, alike in form, in whose image man is made. In order that these basic fundamental truths, lost to the world through centuries of erroneous teachings, might again be available to people of our day, a new revelation was necessary, and this was given to the fourteen-year-old Joseph Smith in the form of the most glorious vision ever given to mortal man, so far as the records indicate—a vision in which Father and Son appeared simultaneously—given to this uneducated, backwoods boy in order " . . . that I might show forth my wisdom through the weak things

of the earth" (D. & C. 124:1) — a youth who three and one-half years later was told by a messenger from heaven that his name should be had for good and evil among all nations, kindreds, and tongues. Yes, Joseph Smith was divinely called, a truth to which his works and the personal testimony of hundreds of thousands of his followers sincerely testify. And judged solely by his works—the measuring stick universally employed in determining greatness in men—Joseph Smith surely presents a challenge to every normal-minded adult human being interested in the good and happiness of himself and fellowmen, a challenge to give careful study and thorough investigation to his claims and teachings. Personally, I believe that even very many of our Mormon people are more or less careless and indifferent to the significance of the message Joseph Smith was called to deliver to the world.

### SATAN RESPONSIBLE FOR WORLD TROUBLES

In this connection, it is perhaps well to remind ourselves that Satan the devil, whom I mentioned a moment ago, is a real personal being, a spirit brother of ours with a spirit body in form like that of all other men. He is here on earth with a multitude of other spirit children of our Father in heaven. He and his hosts are doing all they can to handicap the work of the Lord by handicapping the Father's children here in mortality. All our troubles, sorrows, miseries, sins, and wickedness stem right back to Satan, who through his temptations and machinations leads men away from the paths of peace, fair dealing, and righteous living, from the love of God and love of their fellow mortals.

When traveling about Europe twelve to fifteen years ago, we frequently met people who said, "There is no God who loves us and whose children we are; otherwise, he never would have permitted the First World War, entailing misery and destruction to many millions of human beings." Of course the answer of Mormonism to such false conclusions is that Satan, and not God, is responsible in the final analysis for these troubles. To every child that comes into mortality our Father in heaven has given his free agency—freedom to do as he pleases, freedom to yield to the temptations and power of Satan, freedom to reject God and righteousness. These matters are fairly well understood by Latter-day Saints, but not by many of their non-Mormon brethren. Yes, Satan is the father of lies, the inspiration of wickedness, and the source of wars. Years ago a great newspaper in the Middle West entitled its lead editorial "Hitler, the Devil Incarnate." God works through men willing to obey him, to lead his mortal children to paths of righteousness. Likewise, Satan works through men willing to yield to temptations, to bring troubles and destruction to God's children. Whether we serve God or Satan is a matter for the individual to decide. But having given each person his free



agency, God holds him responsible for the way he uses it—whether for the good and uplift, or otherwise, of his fellow men.

### THE POWER OF SATAN

Relative to Satan, perhaps he has more influence among men today than ever before in human history. We have yet no treaty of peace with Germany or Japan, and none as yet in sight, though fighting with these countries ended more than three years ago. In the First World War, Armistice Day came the 11th of November. In the following June a treaty of peace with Germany was signed. What is the trouble now? My answer is Satan. I think the leaders of certain nations who have a voice in making treaties are in the power of Satan. And Satan does not want peace. The more trouble, fighting, and wickedness in the world, the more Satan laughs. How childish, weak, and stupid many of us are! We yield more or less readily to our destroyer, both in matters that affect us in person and in mass. But Russia is wholly atheistic. In all the public schools there, from the kindergarten to the university, the children are taught the Satanic doctrine that there is no God. The "law of the jungle" rules in government circles. When will treaties of peace conformable to Christian standards, in the making of which Russia has a voice, become effective in Germany and Japan?

But we need not look abroad to see troubles and unchristian conduct. We have plenty in our beloved America. But whether in our country or abroad, the ultimate cause is the same—the influence of Satan. And this influence is largely manifested through a universal human trait—that of selfishness. Have not all the major wars of history been due to selfishness, especially when associated with the similar traits of ambition and greed? The Christian rule of conduct is indicated by the second great commandment: "Love thy neighbor as thyself." If you do this, then necessarily you treat your neighbor as you would like to be treated in similar circumstances. In other words, you observe the Golden Rule, a thing so difficult to do that perhaps no one fully succeeds in doing it. But the rule expresses the Christian ideal. If this ideal, even approximately, motivated the makers of international treaties, peace between nations would soon be here—the great desideratum of the vast majority of the people of every country.

### DEVIL-INSPIRED TROUBLES

Now in our own country what do we see? A multitude of devil-inspired troubles, most of them having their roots in uncontrolled and excessive selfishness, exhibited by excessive prices of necessities, work stoppages, strikes, mass picketing, lockouts, crimes, and indulgence in sinful practices, pressure groups making inordinate demands, struggles to get something for nothing—to name only a few of them. Unless America wakes up to the grave dangers of

the trend of the times and takes steps to curb and eliminate these evils, her doom is sealed as a land of free, prosperous, and happy people. This land is to continue as a "choice land above all other lands," (words divinely spoken) only on condition of the righteousness of her inhabitants.

Latter-day Saints will observe that I have said nothing new—nothing that they do not already know. But my purpose in saying these things is to call them again to our attention. In obedience to the divine will given to us by revelation, we partake weekly of the emblems of the Holy Sacrament as a reminder and for a renewal of our covenants. The Lord knows we have very good forgetters; he knows we need to be frequently reminded.

#### REPENTANCE NEEDED

Brethren and sisters, members of the Church of Jesus Christ of Latter-day Saints, we need to repent of sinful worldly practices in which many of us indulge more or less. We need to bring our selfish desires and practices within the limits of the Golden Rule. We need to cultivate humility and do more sincere praying, particularly in our family circles. We need to keep more vividly in mind the commandments of the Lord and with more determination increase our efforts to govern our lives accordingly, that is, implement these commandments in our daily living.

Everyone of us has more or less influence with those who see and know how we act, how we live. And since we are all expected to be missionaries and teach the gospel of Christ our Lord to all the world, we should keep in mind the fact that in the long run the most effective way the majority of us can do this is by example. We are all familiar with the old saying, "I would rather see a sermon than hear one"—a very natural attitude to take. With the Apostle James we teach that faith without works is dead and that in the great day of judgment we shall be judged according to our works.

#### OBSERVANCE OF SABBATH DAY

In this connection may I mention the Fourth Commandment which enjoins us to keep holy the Sabbath day—a commandment so frequently violated by multitudes of people, even by some of our own people. Whatever non-members may do in violation of this holy day does not justify us in any degree whatsoever in doing likewise on this day. We cannot go to movies, or ball games, or other kinds of commercial entertainments. We may not go hunting, or fishing, or golfing, on the Sabbath without violating the holiness of the day—such is a doctrine of the gospel of Jesus Christ as we interpret it, notwithstanding the teachings of some professing Christians to the contrary. The Lord has spoken in modern days on this subject.

I have spoken of some characteristic teachings of the Church

of Jesus Christ of Latter-day Saints. In addition we have some teachings that are at the basis of every acceptable Christian life. Some of these are indicated in the Thirteenth Article of Faith:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . .

Brethren and sisters, God has again showed himself and spoken to man in modern times. He is a personal being in whose image we, his children are made both in the spirit and the flesh. This is his Church, the only one on earth that he recognizes as his own, a truth that we declare not boastfully but in humility, very thankful that we have been given eyes to see, ears to hear, hearts to feel, and minds to understand.

God help us all to accept and continue loyal and faithful to these truths I pray in the name of Jesus Christ. Amen.

### ELDER RICHARD L. EVANS

#### *Of the First Council of the Seventy*

Somehow or other, this task never seems to become any easier. In fact at times I feel that it becomes more difficult, and I earnestly hope that you will sustain me with your thoughts and prayers and that my Father in heaven will give me utterance.

#### TESTIMONY OF INFORMED WITNESS

I was struck by a thought that Dr. Merrill presented in the opening paragraphs of his talk, that the testimony of one informed witness is worth infinitely more than the testimony of many who don't know. I have often made the observation that an idiotic opinion multiplied by fifty million is still an idiotic opinion. Sometimes our children endeavor to induce us to give them permission to do things we know they shouldn't do, with the well-worn phrase that "everybody is doing them."

But no matter what everybody does, an error is still an error even though it is multiplied millions of times. So is an evil, and it doesn't matter how popular or how glamorous or how universal evils become, they are still evils. Some evils have been made very glamorous, very appealing and very popular, but we must be aware of the fact that they are still what they are, regardless of who partakes of them or what they are called, or what appearance they assume. History has proved many times over that the opinion of one man who knows and who knows that he knows, the opinion of one man who has the truth and proclaims it, is much more important than the opinions of many millions who don't know.

#### EVENTS OF A CENTURY AGO

I can't look at this audience this morning without thinking of

another audience that gathered on Temple Square a hundred years ago. It is one hundred years this month since the first general conference was held on Temple Square. A bowery was built here in 1847. A special conference was held in that year, in August, I believe, and the two general conferences following that one, one on Christmas day, 1847, and one in April 1848, were held back in Kanesville, Iowa. The first general conference of the Church on this square was one hundred years ago now, and what has happened since then, here and elsewhere, is almost beyond belief.

The picture of those people comes before us—men and women who faced the harsh realities of physical existence, who had been, that summer and that spring, through the ordeal of seeing their crops threatened by complete destruction, and many of whom had witnessed the deliverance through their Father in heaven by the episode of the seagulls, which is now immortalized in stone on this block.

With what little they had, ragged, I am sure, many of them, and worn and weary, nevertheless they continued to consult their convictions rather than their convenience, and the fact that they did so accounts for what we have here today, physically and tangibly, as well as the greater spiritual and intangible values that have so blessed our lives and the lives of our children. May God bless their memories and help us to be worthy of the heritage they gave us.

### FAME OF TEMPLE SQUARE

This square has since become one of the most visited and most talked-of ten acres in the world, I am sure. President Smith told you yesterday that we had had more than eight hundred forty thousand visitors up to this time this year. About a million people a year are coming here currently, a little more or less. There are still many people who come here from all parts of the country who remember and who speak feelingly of their visits in decades gone by, when they met such men as Joseph Peery who so greatly influenced what went on, on this block, for so many years.

But we are facing new circumstances so far as the operation of this square is concerned. It was only fifteen years ago, in 1933, that there were about one hundred thousand people who visited this place, and I rather think that that figure might have included the general conference visitors. We have about ten times that number now, excluding general conference visitors. It was only three years ago, 1945, that we had about a third as many people come here as we have now, three hundred seventy-seven thousand in 1945. You can see that we are facing new problems of organization and administration, and if the activities on these grounds continue to multiply in the next ten or fifteen years as they have in the past, these ten acres literally will not accommodate them.

## TEMPLE SQUARE GUIDES

We have some seventy-five guides functioning now on these grounds, faithful men and women who take time from their businesses and their professions and their homes at a moment's notice to come here and render such service as is needed. We have about eight lawyers, three or four doctors, and many successful businessmen, who leave their clients, their patients, and their customers waiting in their offices while they come here to conduct strangers about these grounds. There are many times when we have five or six groups moving on the grounds at once, and if one building is tied up, it means that there are many times when we have no place to take these people who come. They come at their convenience, not at ours, and we have to take care of them when they come or not see them at all.

These grounds are open about fourteen hours a day at the present time, and they are open almost every day of the year, seven days a week. The only day we have been closed in my experience here is Christmas Day, and I am sure we could have conducted some people about the grounds even on that day. This is our window to the world, and I want to express my appreciation to the Presiding Bishopric for their most helpful and sympathetic cooperation in maintaining the personnel and the physical appearance of these grounds, and to the First Presidency, President Smith and President Clark, and President McKay, in helping us to get the help we need and in helping us with many of our problems and in acquiring the physical facilities we need here. I almost believe at times, without being able to prove it, that not only do we see more people here than anywhere else in the Church, but that more strangers see us here than in all the rest of the Church put together.

## TEACHINGS OF KARL G. MAESER

I am grateful to Brother Frank Otterstrom for inviting again to my attention a few sentences from the mind and heart and experience of Brother Karl G. Maeser who had such an influence on this Church and its educational policies in his generation, and on the lives of those who have succeeded his generation.

Here is one which we may all have heard many times over but repetition of which is well worth while:

The Lord has unconditionally declared the triumph of his Church, but his promises to me are all conditional. My concern, therefore is about myself.

I have no fear, and I know you haven't, as to the ultimate destiny of this Church, and of the Lord's work in the earth. But many individuals fall by the wayside, and in the Doctrine and Covenants the Lord has in a number of places distinguished between his pleasure with the Church collectively and his pleasure with people individually, or displeasure as it may be. One such utter-

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ance is in the first section, where he declares that he is pleased with the Church speaking collectively but not individually. Regardless of the great strides the Church has made, in the words of Karl G. Maeser, "my concern . . . is about myself" and my own part and contribution to it. I commend to you the beautiful and profound thought of President Ivins yesterday: "Serving for the sheer joy of service, without thought of self."

Another sentence from Brother Maeser:

No man shall be more exacting of me or of my conduct than I am of myself.

And another one:

I would rather trust my child to a serpent than to a teacher who does not believe in God.

Here is another:

The Lord never gets in debt to any man.

I am reminded of Bishop Richards' remarks here yesterday.

And here is another sentence from Karl G. Maeser that is pertinent to our present problems:

Youth demands recreation, and if it is not provided in high places they will seek it in low places.

Brother Moyle touched on that yesterday: Spending time with our children regardless of our other pressing professional and business pursuits. These children of ours are going to grow up. What we have said about the visitors who come here, that they come at their convenience and not at ours, is true of children. They grow up at their convenience, or at Nature's convenience, and not at ours, and we had better touch their lives while they are with us and while we have the opportunity. They are going to find companionship somewhere, and if it isn't our companionship, it will be the companionship of someone else. If it isn't our influence, it will be some other influence that shapes and molds them, because they are not going to be isolated from outside influences, and we shall have no cause for complaint about the influences that do mold their lives unless we do our best to see that ours is dominant in the shaping and moulding of their characters.

A final sentence from Brother Maeser:

If you want excuses, go to the devil—he can give you any number.

We can go to the devil for a good many things, and sometimes, in some instances, I'm afraid that is the source of too much that is plentiful in the world. The law of supply and demand does not seem to work as well as it should in this instance.

#### REPENTANCE AND FORGIVENESS

I am grateful, however, as Bishop Isaacson expressed yester-

day, that this is a Church that proclaims the principles of repentance and forgiveness. If it weren't for repentance and forgiveness, life would be hopeless for most of us, if not for all of us.

I was talking a day or two ago with two of our brethren who are attorneys, and we were speaking of some of our penal practices and problems, about life imprisonment, for example. A man who is imprisoned for life, and who knows that there is no hope for him, hasn't much inducement, perhaps, to be on his good behavior. I recall a scene to which I was a witness not long ago, which involved a small boy who had been invited to stay in the house for the rest of the day because he needed some disciplining. He was rather obstreperous during the day and said, "Why should I be good? I can't go out anyway."

Well, he had to be reminded that there was another day coming. If there isn't another day coming, there isn't much inducement, and I am grateful for the principle of repentance and forgiveness. There is another day coming for all men, with some rare exceptions, on terms of repentance and forgiveness, and obedience. "Go thy way, and sin no more." There are two parts to that equation and they involve both forgiveness and sincere repentance.

I am grateful for my fellowship with you, my brothers and sisters, more than I can speak. And I am grateful that the mysteries of the kingdom have never troubled me much. I think that the simple truths of the gospel are so plain and so beautiful that I don't worry much about the things that no man can explain; and I am sure in my own heart that if we will just live as well as we know how to live, we will be all right here and hereafter. It won't be the things that we don't know that will give us trouble. It will be the things that we do know and fail to abide by.

May God help us to go forth and live our lives and meet our problems and counsel our families and render service in his Church and be accepted into the kingdom of our Father in heaven, with his approbation, when that time shall come, I pray in the name of Jesus Christ. Amen.

### ELDER THOMAS E. McKAY

#### *Assistant to the Council of the Twelve Apostles*

President Smith, President Clark, President McKay, and President Richards, and brethren and sisters, may I join with some of the other speakers who have preceded me in expressing sincere appreciation for my membership in the Church and for the gospel of Jesus Christ as revealed to the Prophet Joseph Smith in our day. I am especially thankful for the gospel because of the many opportunities it has given me and is giving me to work. I think work is one of the greatest blessings a kind Heavenly Father can bestow upon his children.

I quote the following lines about work, signed "Author Unknown." It starts out by asking the question, "Who am I?"

### WHO AM I?

I am the foundation of all prosperity.  
 I am that from which all blessings flow.  
 Everything that is of value in this world springs from me.  
 I am the salt that gives life its savor.  
 I am the sole support of the poor.  
 And the rich who think they can do without me live futile lives—fill premature graves.  
 I have made America.  
 I have built her matchless industries, laid her incomparable railroads, created her citizens, and reared her skyscrapers.  
 I am the friend of every worthy youth. If he makes my acquaintance when he is young and keeps me by his side throughout his life, I can do more for him than the richest parent.  
 I keep bodies clean and fit, minds alert; and when neglected, both bodies and minds grow fat and sluggish.  
 I am even the parent of genius itself.  
 I am represented by every paper that flies from the press, in every loaf of bread that springs from the oven, in every train that crosses the continent, and in every ship that steams the ocean.  
 Fools hate me; wise men love me.  
 The man who keeps his hand in mine through life never dies—because that which he has created with my help lives on after he is gone.  
 The man who shirks me and scorns my aid, never lives—*Never really lives*, even though he may continue to breathe.  
 Who am I? What am I?  
 I am WORK!

—Author Unknown

### OPPORTUNITIES FOR CHURCH SERVICE

I am especially grateful for the great organization of our Church, an organization that gives every person, who desires, an opportunity for work. Even the members are supposed to be missionaries and set the proper example. "A clean life is the greatest sermon in the world."

I am indebted for the following figures, showing how the organization works, to the general committee on statistics of the Church of whom Dr. Widtsoe is the chairman.

Speaking first of the ward units:

		Total
Offices to be filled from ward membership (average ward membership 665)	257	
Number of wards and dependent branches in stakes	1,419	364,683
Offices by stakes (average stake membership 5,300)	256	
Number of stakes	172	44,032
Estimated offices in missions including missionaries		60,000
General Church officers (including general boards and mission presidencies)		400
Total Church offices to be filled		469,115



There is no other organization in the world comparable to the organization in our Church. Then think of the priesthood officers and the priesthood members, all of whom have special assignments.

		Quorums	Membership
High Priests		172	30,451
Seventies		332	20,675
Elders		1,001	95,204
		<hr/>	<hr/>
		1,505	146,330
 Priests			
(under 21)	11,821		
(over 21)	20,011	1,263	31,832
Teachers			
(under 21)	15,455		
(over 21)	15,422	1,296	30,877
Deacons			
(under 21)	26,162		
(over 21)	15,478	2,168	41,640
		<hr/>	<hr/>
Total Aaronic Priesthood in Stakes		4,727	104,349
Aaronic Priesthood in missions			17,296
Total Aaronic Priesthood			121,645
Total all priesthood membership*			267,975

#### CALLING OF A WARD TEACHER

All these officers and teachers have an opportunity to work. Some may think, "Oh, it doesn't matter if I don't keep the Word of Wisdom or am only a part tithepayer. I'm only a deacon, or I'm only an elder, or a counselor in an organization; if I were a bishop or a president of a stake, I'd keep the Word of Wisdom. I wouldn't break the Sabbath day, but I'm only a ward teacher." Only a ward teacher! There is no greater calling, brethren, in the Church, than that of a ward teacher. If the ward teachers realized what an opportunity that is and if they were doing their duty, we wouldn't have the condition exist that Brother Ivins referred to in his splendid talk yesterday. The bishop would know through these ward teachers if any of the children in his ward were over nine years of age and not baptized, or needed shoes before they could enter school. He would know if the ward teachers were doing their duty, where our boys are who are in the service at this time, and when they changed their address. They could always get such information from the mothers in the homes they visit. It doesn't matter, brethren and sisters, so much what the position is. It is how we fill that position. We are given a job to do. It may be the only position that we have to show our Father in heaven that we can make good, that he can depend upon us.

\*In this computation, the approximately ten percent of transient Church members has been added only to the Melchizedek Priesthood figures. If a similar ten percent were added to the Aaronic Priesthood figures the Aaronic Priesthood membership would total 133,810, giving a total priesthood membership of 280,140.

## VISIT TO WESTERN STATES MISSION

I am very grateful for the opportunity that I have in visiting the stakes and the missions. I wish to endorse what Brother Clifford Young said yesterday with reference to our mission presidents and missionaries—the fine work they are doing. Just recently Sister McKay and I returned from a very strenuous but interesting and beneficial tour of the Western States Mission with President and Sister Francis A. Child. They also are doing a wonderful work. They are real leaders, fine executives, and they have the respect, confidence, and love of all the missionaries as well as of the members and non-members.

We traveled by auto nearly five thousand miles, averaged about three hundred miles a day; held nineteen district conferences and eleven district meetings with the missionaries. In these thirty meetings we contacted and heard from all the one hundred and fifty missionaries. They are doing a fine work. We were certainly delighted with the manner in which President Child meets the new missionaries as they come into the field. They are taken to their home headquarters and made to feel that they are welcome. President and Sister Child get acquainted with these new missionaries by holding a testimony meeting and a "search-for-talent" meeting, an impromptu meeting where these new missionaries are given an opportunity to show what they can do; and then they are given their instructions and their assignments. I was especially delighted with one of the instructions.

Here's a good thing to remember and a better thing to do.  
Always join the construction gang and never the wrecking crew.

## THE GOOD AND THE BEAUTIFUL

President Child is an optimist. He exemplifies what I like to call the "boost spirit." I think we need more of it in the Church and in the world, more "boost spirit" and less knock-knock; more builders and fewer wreckers, more lifters and fewer leaners.

"If we look for the good and the beautiful, the good and the beautiful will come back to us." A prominent writer expresses this truth as follows:

The universe pays every man in his own coin: if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends, and nature will pour into your lap the treasures of the earth. Censure, criticize, and hate, and you will be censured, criticized, and hated by your fellow men. Every seed brings forth after its kind. Mistrust begets mistrust, and confidence begets confidence; kindness begets kindness, and love begets love. ("Compensation"—N. W. Zimmerman.)

How much happier we would be and how much more joy there

would be in the world 'if we looked for and spoke only of the good and the beautiful; if we looked at the beauty of the hawthorn twig, its symmetry, instead of pointing out to everyone the dead leaf; if we enjoyed the fragrance and the beauty of the rose, instead of frowning and calling people's attention to the thorn on the stem; if we enjoyed to the fullest the uplift of the purity of the lily instead of calling attention to the little dirt left on the roots!

I like this story of the old frog:

Once on the edge of a quiet pool,  
Under the bank where 'twas nice and cool,  
Just where the stream flowed out of the bay,  
There sat a grumpy and mean old frog,  
Who sat all day in the sand to soak,  
And just did nothing but croak and croak.  
A blackbird hollered, "I say, you know,  
What is the matter down there below?  
Are you in trouble or pain or what?"  
The old frog growled, "Mine is an awful lot."  
" 'Tis a dirty world," thus the old frog spoke—  
"Croakety, croakety, croakety, croak."  
Then the blackbird said, "I see what's wrong.  
Why don't you smile or sing a song?  
Look up, young feller, why bless my soul,  
You're looking down a muskrat hole!"  
A wise old turtle, who boarded near,  
Said to the blackbird, "Now, friend, see here,  
Don't waste no tears on him," says he.  
"That fool's down there, cause he wants to be."

### BUILDERS AND NOT WRECKERS

In the future when any of us have the urge or are tempted to repeat gossip or speak unkindly or perhaps untruthfully of a neighbor or a brother, let us think that we also are just looking down a muskrat hole and then look up at the birds. Imagine we can hear the beautiful song of the meadow lark or the robin or the red-winged blackbird. My, how I used to thrill to listen to those red-winged blackbirds after a hard and dreary old winter, singing that early spring song! How much I am indebted to the Church, to the gospel of work since those early days! I trust, my brethren and sisters, that the Lord will bless us that we may be boosters and not fault-finders, builders and not wreckers, lifters and not leaners, that we may look for and speak of only the good and the beautiful and above all that we may do our work so well, no matter what the calling is, that it can never be said of us truthfully or written after our names that we were called and found wanting, I pray in the name of Jesus Christ. Amen.

**President David O. McKay:**

The following cablegram came this morning, signed by Harold Rex, President of the Brazilian Mission:

"Brazilian missionaries and Saints send greetings to Saints assembled in conference and wish to report a twenty per cent increase in membership thus far this year."

Singing by the congregation: "Redeemer of Israel."

**ELDER MARION G. ROMNEY**

*Assistant to the Council of the Twelve Apostles*

I would like to ask each of you to offer a silent prayer on your own behalf that while I speak you may enjoy the spirit of the Holy Ghost and that I, too may enjoy it, that we may thereby all be edified.

Like some of the other brethren, I have just returned from visiting one of the missions, the Canadian Mission. President Eyre, with the able support of his good wife, is doing a good work. While there, I was impressed as I think one might be who was watching a great experiment, an experiment in which it was being determined what the power of the gospel of Jesus Christ can do to the changing of the lives of men and women. The experiences of that visit are still upon my mind.

**EARLY MISSIONARY EFFORTS IN CANADA**

I was reminded of some of the events which took place there during the early rise of this kingdom in these latter-days. The Prophet Joseph Smith, with Sidney Rigdon, was in Brantford, Ontario, in 1833. They went there following receipt of the revelation we know as the one hundredth section of the Doctrine and Covenants, in which the Lord had shown unto them great mercy and consideration in advising them that their families were well. They had been separated from their families for some time and were concerned about them.

While in Canada, they experienced the fulfilment of the promise the Lord made in that revelation, that an effectual door would be opened for them in the land roundabout. At Mount Pleasant and Brantford, some sixteen or eighteen people joined the Church. The promise that the Holy Ghost would bear record of the truthfulness of what the brethren said was there fulfilled. Of one meeting the Prophet said:

Elder Rigdon preached to a large congregation . . . and I bore record while the Lord gave his spirit in a remarkable manner.

Toward the people the Prophet evidenced the same kind feelings that the Lord had shown to him and Sidney Rigdon. Of them

he makes entries in his journal, such as, "The people were very tender and inquiring." And again, "O God, seal our testimony to their hearts."

You are all acquainted with the fact that in 1836 Parley P. Pratt went to Canada following a great prophecy uttered by Heber C. Kimball, in which Parley P. Pratt was instructed to go to Toronto. He was told that he would there find people waiting for him who would receive the gospel, and that from there the gospel would spread into England where a great work would be done. You know how he found President John Taylor, the Fieldings, and others, and how from correspondence that went out from that place the ground was laid for the opening of the great British Mission.

In August of the next year, 1837, the Prophet Joseph Smith with Sidney Rigdon and Thomas B. Marsh, then president of the Twelve Apostles, visited Toronto. Riding in a carriage and holding evening meetings by candlelight, they visited the churches. Elder Taylor accompanied them. "This was as great a treat to me as I ever enjoyed," he said. "I had daily opportunity of conversing with them, of listening to their instructions, and in participating in the rich stores of intelligence that flowed continually from the Prophet Joseph."

#### SPIRITUALITY NOTED IN CANADIAN MISSION

As we traveled through the mission, it seemed to me that the spirit which accompanied these early brethren in their missionary labors was still to be found among the people in that goodly land.

We could feel it among the missionaries as we shook hands with them and conversed with them and heard them make their reports. The power of the gospel operating upon them is effecting a marvelous transformation in their lives. In the missionary meetings they bore eloquent testimony of the truthfulness of the gospel of Jesus Christ and of its restoration through the Prophet Joseph Smith. Their eyes would fill with tears as they expressed their appreciation to their Heavenly Father, to you their parents, and to others of their loved ones, who are making it possible for them to fulfil their missions.

It was inspiring to see these young missionaries—who a few months ago were to a large extent, irresponsible, carefree boys and girls—watching the doors of the meetinghouses as the time for meeting approached. As their contacts arrived, they gathered them together, shepherded them to seats near the front, and proudly and tenderly sat down in the midst of them.

At the conferences there were in attendance in every one of the general meetings from seven to twenty non-member friends of the missionaries who were interested in the gospel. Some of them came as far as three hundred miles to attend the meeting—of course, some of the Saints came much longer distances—and

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they all said it was worth it. As the gospel has affected the lives of the missionaries in this great work, so has it affected the lives of the members and the investigators. When they truly accept the gospel of Jesus Christ, they have a completely new outlook on life.

After the meetings they are loath to leave the premises. They stand around for a long time. Of course that is characteristic of all Latter-day Saint gatherings. Speaking to one of the non-members after he had been there an hour, he said to me: "Well, since the meeting I have shaken hands with that young missionary over there four times. And," he said, "I have enjoyed it every time."

May I say again that the effect that the gospel of Jesus Christ has had upon these missionaries and upon these members and sincere investigators is proof positive of its power to change the interest and the very lives of men and women. It has always been that way.

#### EXPERIENCE OF ENOS

I call to mind the experience of Enos, a grandson of Lehi, who longed in his heart for a knowledge of the truthfulness of the things of which he had heard his father, Jacob, speak, and so while he was hunting beasts in the forest, he kneeled down upon the ground and called upon his Father in heaven in mighty prayer and supplication. And as he was praying, he heard a voice say unto him:

... Enos, thy sins are forgiven thee, and thou shalt be blessed.

And he cried out:

Lord, how is it done?

And then the Lord said:

... Because of thy faith in Christ, whom thou hast never before heard nor seen ... wherefore, go to, thy faith hath made thee whole. (Enos 5, 7-8)

Now the effect upon Enos of that testimony of the truth and the knowledge of the gospel which he had is shown in the following paragraph in which he said:

Now, it came to pass that when I heard these words I began to feel a desire for the welfare of my brethren, the Nephites; wherefore, I did pour out my whole soul unto God for them. (*Ibid.*, 9.)

And not only did his heart change that he had a desire for the welfare of the Nephites, who were his brethren, but he had a similar desire for the Lamanites, who were his enemies, and he poured out his soul unto God for them.

## GOSPEL EFFECTS CHANGES

In the twenty-third and twenty-fourth chapters of Alma we have a dramatic account of the power of the gospel changing almost a whole nation from a bloodthirsty, indolent, warlike people into industrious, peace-loving people. Of these people the record says that thousands were brought to a knowledge of the Lord, and that as many as were brought to a knowledge of the truth never did fall away,

For they became a righteous people; they did lay down the weapons of their rebellion, that they did not fight against God any more, neither against any of their brethren. (Alma 23:7.)

And:

... there was not one soul among all the people who had been converted unto the Lord that would take up arms against their brethren; ... they would not even make any preparations for war. (*Ibid.*, 24:6.)

On the contrary, they gave thanks unto God that he had given them a portion of his spirit to soften their hearts.

That is the great message I want to leave here. It is the softening of the hearts that this gospel does to the people who receive it.

The record continues:

... and this they did, vouching and covenanting with God, that rather than shed the blood of their brethren they would give up their own lives; and rather than take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands. (*Ibid.*, 24:18.)

And:

... they buried the weapons of war, for peace. (*Ibid.*, 24:19)

Now this remarkable transformation wrought in the hearts of these thousands of people was done in a very short period of time under the influence and power of the gospel of Jesus Christ. It would do the same thing today for all the peoples of the earth if they would but receive it, for in very deed it is, as Paul said, "the power of God unto salvation," (Romans 1:16) not only spiritually, but also temporally and politically and in every other way.

It is a marvelous light even now shining in the darkness in this benighted world, but, unfortunately, as John said:

... the light shineth in the darkness; and the darkness comprehendeth it not. (John 1:5.)

## RESULTS OF REJECTION

Time and time again during the history of man's sojourn upon this earth, the Lord has sent his gospel, this marvelous light, into the world to change the hearts of men in the time of crisis, that they might be saved from destruction, and time and time again the peoples of this earth have rejected it.

Just as acceptance of it changes the hearts of men and women, bringing righteousness, love, peace, and happiness, so the rejection of the gospel of Jesus, Christ brings wickedness, hate, war, and suffering. History clearly establishes the fact that the message of the gospel of Jesus Christ cannot be rejected with impunity.

On this point I call to mind and ask you to consider with me for a moment the experiences of the Jews in the meridian of time. The Savior presented himself and taught his gospel personally to them, but they rejected it. Near the close of his ministry, knowing that they had rejected both him and the gospel which he taught them, he was moved with profound sorrow and broke forth in that great well-known lamentation:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

He said, as a result of this rejection:

Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. (Matt. 23:37-39.)

Elder James E. Talmage says he probably uttered these fateful words as he stood on the heights of the temple for the last time overlooking the city of the great king. This thought seemed to continue with him, because a short time thereafter as he was leaving for the final time the temple environs, the Apostles came to him and pointed out to him the beauty of the temple and the buildings on the temple site. His only answer was:

... verily, I say unto you, There shall not be left here one stone upon another that shall not be thrown down. (*Ibid.*, 24:2.)

He returned again to this subject on his way to Golgotha when he said to certain women who, following him, bewailed the fate to which he was going:

... Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. (Luke 23:28.)

And then he detailed to them the terrible events that would accompany the destruction of Jerusalem, which he saw coming as a result of the rejection of his message by the people of that day. He told them that those times and events would be so terrible that they would call upon the mountains to fall upon them and upon the hills to cover them.

You all know the sequel, how the Jews carried through their awful plot and crucified the Son of God, and how thereafter they continued to fight against his gospel. You remember, too, the price they paid, how in 70 A.D. the city fell into the hands of the Romans



as the climax of a siege in which the historian Josephus tells us there were a million one hundred thousand people killed and

. . . tens of thousands were taken captive, to be afterwards sold into slavery, or to be slain by wild beasts, or in gladiatorial combat for the amusement of Roman spectators.

All of this destruction and the dispersion of the Jews would have been avoided had the people accepted the gospel of Jesus Christ and had their hearts changed by it.

### CHOICE BEFORE WORLD TODAY

Today the peoples of the earth stand at the crossing of the same roads as did the Jews in the days of Jesus. The same choice is before them. They may accept the gospel of Jesus Christ and move on to righteousness, peace, love, and happiness, or they may reject it and suffer wickedness, hate, war, and destruction.

The Lord in his great mercy has seen the events of our time coming, and he has sounded the warning and offered the way of escape. Remember that in the first section of the Doctrine and Covenants he said:

. . . I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

Continuing with this modern revelation, the Lord makes references to that experience of Jerusalem, of which I have told you:

Behold, I tell you these things even as I also told the people of the destruction of Jerusalem; and my word shall be verified at this time as it hath hitherto been verified. (*Ibid.*, 5:19-20.)

Now my beloved brethren and sisters, in conclusion I bear witness to the fact that the gospel of Jesus Christ as restored to the earth in these latter-days through the Prophet Joseph Smith is intended to be and it is the key to the solution of the problems which face our world today, both people individually and collectively. May we who have accepted and declared our allegiance to it keep it brightly shining in our own lives and before the nations of the world, and may others of our Father's children in sufficient numbers receive it before it is too late, that the world may be saved from destruction, I humbly pray in the name of Jesus Christ. Amen.

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

My brethren and sisters, I humbly pray that the spirit which thus far has guided this conference, of which we have all partaken, may continue while I shall speak to you.

One gets so much in one of these general conferences not only

from the direct instructions and observations which come, but also from the thought which these instructions and directions invoke, that it is a little difficult sometimes to collect one's thoughts along a particular line.

### THE TREASURES OF LIFE

As we grow and enter the upper brackets of years, we reflect a great deal upon the things which are of lasting importance and we come clearly to see that many of the things which we thought were of value in our earlier lives are merely the dross and that the gold, the treasures of life, we may have overlooked.

I am grateful that while I still live and have opportunity to serve that I have come more or less to appreciate, I try fully so to do, the things that are worth while. I try to shear away the unimportant, and, when I do so, I find that worldly things have pretty largely disappeared, that the objects which ordinarily are the matters of ambition among men have gone, and life settles down to the problem of the future. I cease to look at time and get over as near as may be into eternity. I am grateful for the knowledge which the Lord has enabled me to get, which means he has given to me of the things of the spirit. I am grateful for the knowledge of the gospel, imperfect as is the knowledge which I have. I am grateful for my testimony which strengthens with the days and the years, and I am grateful that the blessings which I thus recount to myself are the blessings which belong and are enjoyed by all of you. I come to see that the things which men give in the way of honor and respect and office and position are really of little worth. They are not worth what sometimes we feel we have to give in order to obtain them. I come to know that worldly goods are of no consequence whatever, save I have enough to eat, and to drink and reasonably to wear, and that to attempt to leave wealth to my children will not only be a futile effort but that it may prove a curse.

I do not mean by this that we should cease to exert our efforts to become influential for good in our communities. I do not mean that we should forget that we are living here and have our lives to live. I do not forget that a reasonable provision for those who come after us is a wise thing. I am only saying that none of these things is worth the sacrifice of a principle. They are not worth the sacrifice of our integrity, of our honor, of our righteous living.

### WORLD IN A MESS

It is a trite thing to say the world is in a mess. That we know, and out of a life of seventy-seven years I can say that so far as I can see, it has never been in the mess that it is in today. There have never before, in my life, been the powers of evil in such strength. Satan seems to have taken us over very largely, and we

are more or less his tools. This is not the first time in our national history that we have been in trouble, and when I say "we," I mean the people. I am not talking of administrations. I am talking of us, we the people of the United States.

### PROCLAMATION OF ABRAHAM LINCOLN

I have always been impressed with a great proclamation that was issued by Abraham Lincoln. He issued it in one of the darkest hours of the Civil War, just before Vicksburg, the surrender of which opened up the Mississippi River, and just before Gettysburg, which stopped the threatened invasion of the North. The Senate had passed a resolution calling attention to the needs of the country and asked him to set apart a day for national prayer and humiliation. The nation was considered almost bankrupt from debt. The people were tax-ridden, almost beyond endurance; the army was unpaid, some of it for a period of six months, and it was daily dwindling by desertion. The president issued a proclamation, and I want to read two or three paragraphs therefrom.

"We," by which he meant the people,

... have been the recipients of the choicest bounties of heaven; we have been preserved these many years in peace and prosperity; we have grown in number, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God who made us.

It behooves us, then, to humble ourselves before the offended power, to confess our national sins, and to pray for clemency and forgiveness. Now, therefore in compliance with the request and fully concurring in the views of the Senate, I do by this my proclamation designate and set apart Thursday the 30th day of April, 1863, as a day of national humiliation, to abstain on that day from their ordinary secular pursuits, and to unite in their several places of public worship and be devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings that the united cry of the nation will be heard on high and answered with blessings no less than the pardon of our national sins and the restoration of our now divided and suffering country to its former happy condition of unity and peace.

### WE HAVE HAD PROPHETS

In some respects, too many, we stand in that same place today.

Some time ago a pamphlet came across my desk which unfortunately I threw away. On the outside page it was stated, "We need a prophet," and as I read it then, and as I think of it now, I think how blind the world is. We have had a prophet, an American prophet, one who spoke our language, one who was imbued with

Christian ideals, and that prophet gave us the great righteous principles of which we know and of which the world partly knows; he gave them in our own language over a hundred years ago. These may all be read; we have been teaching them for a century. The trouble with the world is they do not want a prophet teaching righteousness. They want a prophet that will tell them that what they are doing is right, no matter how wrong it may be.

There is nothing new in this. Going back to the beginning, Noah taught the people. He was a prophet, and he told them what to do. He finally convinced his own family, and they were saved. So of Moses—while the children of Israel were in Egypt and he was promising them deliverance, they followed him, they did what he told them, but once out of Egypt and away from the bondman's lash they forgot, and he had rebellion after rebellion upon his hands from then until he died. The later prophets in Israel—Elijah vindicated by a miracle, that he was a prophet of God; yet Jezebel hunted him like a wild beast and would have killed him had not the Lord taken him by a miracle; and Isaiah and Jeremiah, these prophets spoke not only about righteous living and what Israel should do in their family life and in their religious worship, but those prophets spoke also of the relationship of nations and how Israel should bear herself toward those nations, but their warnings and prophecies went unheeded, and the calamities which they predicted came.

Now our Prophet, Joseph Smith, and the prophets since his time—and there has always been a prophet in this Church, and prophets, and you sustain the brethren here, conference after conference, as prophets, seers, and revelators—the Prophet himself, through the Lord by revelation, gave certain great principles that would save the world if the world would but listen. We do not lack a prophet; what we lack is a listening ear by the people and a determination to live as God has commanded. That is all we need. The way has been made perfectly clear.

#### REVELATIONS GIVEN TO JOSEPH SMITH

In the earliest days of the Church the Prophet, through revelation, gave a plan—we call it the United Order—which, if lived, would have preserved individual initiative, what we have come to call the American way of life, and at the same time have cared for all who needed to be cared for. When we could not live that, the Lord then gave us, through a series of revelations, step by step—for he always leads us gradually, we cannot always be led clear through to the end all at once—he gave us revelations out of which we have developed the plan for caring for the poor, through the giving by those who have to those who have not. We now know it as the great welfare plan. There is nothing new in the welfare plan except a little machinery that we have added to carry it out.

The Lord gave us a great dietary law more than one hundred years ago. He called it a Word of Wisdom. If this law were lived, it would regenerate the human race, so far as their physical bodies are concerned; and because of the intimate relationship between our physical bodies and our spiritual welfare, we would, if we had lived it, by this time be well on our way spiritually toward that peace for which men today so earnestly and devoutly work and pray.

He taught us also the relationship between father and son, child and parent, a great principle, one of the saving principles of society, given first on Mount Sinai and repeated by the Savior to the questioning Pharisees. We have forgotten that. The prophecy is here. There is no difficulty about that. It is our ears that are at fault.

He gave us the true principle for righteous ruling in that great revelation which tells us how the priesthood should rule, as already referred to by Brother Romney, I believe, who quoted some teachings from the Book of Mormon.

He gave us a great law of war telling us that we his people, should not go to war unless commanded by him and then telling what those who were attacked should do, how many times they should forgive, following along the lines of those quotations made by Brother Romney.

He declared also, this prophet of ours, that this was a promised land and should so remain so long as we worshiped the God of this land, Jesus Christ; but he warned us that when and if we became ripe in iniquity, he would destroy us, just as he had destroyed others before us.

The Prophet gave a great revelation involving fundamental principles of government, the relationship between the civil officers and the people, the relationship between the people and the laws commanded obedience to righteous laws—all sufficient in general principles to take us out of our present morass of pride, lawlessness, and crime.

He told us that the Constitution, under which we live, was an inspired document, that its principles were elemental to free human government and declared we should adhere to the Constitution and to the principles thereof. In that Constitution is the great Bill of Rights, guaranteeing to us freedom of the press, freedom of speech, freedom of conscience, freedom to assemble, and so on.

#### AMERICA NEEDS A LISTENING EAR

All this is in our gospel. It is all part of the work of our great prophet Joseph Smith, and those who have followed him. It is in the books and has been in print for a century. The American Prophet has spoken; American prophets are speaking. The great principles I have named, and almost countless others, have been

proclaimed for a hundred years. No, America does not need a prophet; America needs a listening ear. And more than all, we who are here, members of the Church of Jesus Christ of Latter-day Saints, we need a listening ear.

May God give us that ear. May he give us a disposition to read what he has told us. May he give us a spirit, his spirit, to take into our souls the principles of the gospel which he has given to us. May he give us the will and power to live them, having taken them into our souls; and the blessings and the joy and the happiness of life that will come to us if we so live are beyond any powers of expression or suggestion that I possess.

May God give us, again I say, a listening ear to all that he has told us, in order that we may live as he would have us live and give us the spirit to which I have referred, and the power to live as he would have us live, and to us men the will and power to honor our priesthood, and give to all of us every blessing that would be for our good, I humbly pray in the name of Jesus. Amen.

### ELDER OCTAVE W. URSENBACH

*Former President of the Canadian Mission*

With you, my brethren and sisters, I rejoice in the great blessing that is ours, collectively, for being in attendance at this conference. We have been fed the bread of life. We have drunk of that cup of living water which will give us an everlasting blessing. I hope our souls have been fired with a determination to serve the Lord and to keep his commandments.

I should like at this time to express my gratitude to my Father in heaven and to his servants who preside over this Church for the opportunity of serving in the Canadian Mission for almost four years. You may well imagine how closely I followed the report of Elder Romney as he recounted his experiences in that mission recently. It was the first foreign mission of the Church. Work commenced there in the year 1832. Canada is a great country, great in possibilities but not great in population. Its population of about twelve million people is represented in all the churches that are dominant. The largest church in Canada is the Catholic Church which comprises about forty-three percent of the population of the country. The United Church of Canada is the second largest. Of the people more than ninety-eight percent of the total population claim allegiance to some Christian denomination, according to the records of the Dominion Bureau of Statistics. Canada was settled by English, Irish, Scotch and French peoples and there are among them many honest souls, and from that country have come faithful members of the Church of Jesus Christ. My labor among those people was most satisfying. I congratulate the membership of this Church in giving of its strength in young men and young women who have faith and

fortitude and fidelity to serve the Lord in the proclamation of the Lord Jesus Christ, and I have seen in their labors the exemplification of the admonition the Lord gave to his servants when he said, "Therefore, o ye that embark in the service of God see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. . . . And faith, hope, charity and love with an eye single to the glory of god qualify you for the work." That is being exemplified in the lives of the young men and young women who are serving in the Canadian Mission and I am sure in other missions. I wish to express my gratitude to my companion who stood side by side with me hardly missing any appointment in her endeavor to sustain the women of that mission. Also for the fidelity of my family, some of whom were with me and others who were not. I shall never be able to express my gratitude for that experience. I pray that the labor performed may have been pleasing to our Father in heaven and that many souls have been touched by the testimonies we have borne from time to time. I thank the Lord that he has given me a testimony of the divinity of the Lord Jesus Christ and that he lives today, that he is watching over his people, that he will bless and sustain us as we serve him in righteousness, which may we do I pray humbly, in his name. Amen.

**President David O. McKay:**

After congregational singing, "High On The Mountain Top," and the benediction by President William N. Brotherson of the Moon Lake Stake, this Conference will be adjourned until 2:00 o'clock this afternoon.

The proceedings of the afternoon session will be broadcast over KSL and other stations named at the opening of this session. The singing of this session of the Conference has been by the congregation, Elder J. Spencer Cornwall conducting, Elder Roy M. Darley, organist. The congregation will now join in singing "High On the Mountain Top."

The Congregation joined in singing the hymn: "High On the Mountain Top."

President William N. Brotherson, of the Moon Lake Stake, offered the benediction.

Conference adjourned until 2:00 p.m.

## SECOND DAY

### AFTERNOON MEETING

The fourth session of the Conference was held Saturday afternoon, October 2, at 2:00.

President George Albert Smith presided and conducted the services.

The Choir singing for this session of the Conference was by members of the Tabernacle Choir.

#### President George Albert Smith:

This is the fourth session of the 119th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are present on the stand this afternoon, all of the General Authorities of the Church, except Elder Spencer W. Kimball, who is convalescing at home under his doctor's directions; Elder Alma Sonne, who is presiding over the European Mission; and President S. Dilworth Young, who is presiding over the new England Mission.

The proceedings of this Conference will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

Any important messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir singing for this session will be furnished by members of the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

We will begin the services by the choir singing "Holy Spirit, Truth Divine."

The opening prayer will be offered by President J. Cleve Hansen of the Lost River Stake, Moore, Idaho.

The Choir sang as an opening number: "Holy Spirit, Truth Divine."

President J. Cleve Hansen of the Lost River Stake offered the invocation.

The Choir sang: "The Crusader's Hymn."



## ELDER ALBERT E. BOWEN

*Of the Council of the Twelve Apostles*

Constancy is a virtue of such high degree that James, in his epistle to the tribes of Israel, declared it to be one of the distinguishing characteristics of Deity. He wrote.

Every good gift and every perfect gift . . . cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. (James 1:17.)

In like vein, Paul writing to the Hebrews, says of the Lord:

Jesus Christ the same yesterday, and to day, and for ever. (Hebrews 13:8.)

## GOD UNCHANGEABLE

In the very nature of things, the Almighty must possess this steadfastness. To be worshiped he must command the implicit confidence of the worshiper. Unless there is an abiding faith in the integrity of Deity, there could be no trust. But there could be neither faith nor trust if he were inconstant, changeable, capricious, or unstable. One must know that he is to be counted on. His promises must be infallibly sure of performance, and the same approbation or condemnation must flow unerringly from the same acts regardless of by whom, or where, or in what age of the world committed, with due allowance for the knowledge and enlightenment available to the actors. The ultimate law by which man's conduct is to be judged must be the same law tomorrow as today and so on down through all the tomorrows. Such is our concept of the immutability of the course of God. There is something immensely solid about that concept. It speaks of perpetuity and gives a sense of something enduring to stand on.

## THE SOUNDNESS OF PRINCIPLES

But it is not a popular idea in this day when principles and practices and institutions and beliefs, grown venerable with age, are cast aside with contemptuous abandon, often for no other reason than that they are old. We have even invented some names for those who refuse to throw overboard the principles by which they have lived and flourished. In the language of the day, no doubt, James and Paul would be called reactionaries, anti-liberals, non-progressives. It would be easily demonstrable that most of the supposedly new and progressive offerings of the hour are in fact age-old and have been tried and found delusive and been thrown into the discard in the far-distant past. Their advocates so far from pointing the way to progress, are the real reactionaries, leading back to discredited failures of long ago. I have a notion that the reactionary or progressive quality of a doctrine should be deter-

mined by the soundness or lack of soundness of the principles it embodies and not by its age. Take for instance the Ten Commandments.

### THE TEN COMMANDMENTS

They are fairly old. But which one of them would you eliminate? In what degree have the principles they lay down found their place in the laws enacted by the legislative bodies of modern nations? Would any one in all the world be the worse off for observing them? Can they be violated without injurious consequences to the violator? These are fair tests of their eternal nature. It is safe to say that the observance of them never brought to the individual remorse, nor caused injury or suffering to another. On the contrary, remorse, self-accusation, sorrow, and injury to others are the inescapable consequences of the violation of most of them.

"Thou shalt not bear false witness against thy neighbor" (Exodus 20:16) is particularly to be commended to our attention in these electioneering times. If all the falsity and calculated deception were squeezed out of many of the speeches we listen to, they could be reduced to about one minute's duration instead of thirty.

"Thou shalt not covet . . . any thing that is thy neighbour's." (Exodus 20:17.) The observance of this law would rid the world of most of its strife. Out of a fairly long experience in dealing with the disputations of men, and the causes, I am persuaded that most of them arise out of a covetous desire to obtain some material thing or to reap some advantage to which the contender is not entitled. If everybody wanted to do what he knew was right—deal justly, man to man, and would be content to have what he justly could claim—there wouldn't be much litigation or strife. If applied to the conduct of nations, there would be no war. War results when one nation covets what another nation has or seeks dominion over it. The victim does not want to give up either its possession or its independence. The designing one says, "I am bigger than you," or "I have a bigger or better equipped army so I shall take what I want by force." The other resists, and we have war.

The tenth commandment has to be obeyed before war and contention can cease. It states a universal principle, true for all time; hence, it is subject neither to change nor compromise. The same may be said of all the commandments of God. I can think of none, the keeping of which is harmful to the observer or any one else. On the contrary, it brings inward peace. Great stability results to individuals and nations from steadfast adherence.

### THE QUALITY OF STABILITY

John Ruskin, in that unique book, the *Seven Lamps of Architecture*, speaks of stability as an essential quality of the very buildings which we rear and which are the expression of our culture:

The greatest glory of a building is not in its stones, or in its gold. Its glory is in its Age, and in that deep sense of voicefulness . . . it is in that golden stain of time, that we are to look for the real light, and color, and preciousness of architecture; and it is not until a building has assumed this character, till it has been entrusted with the frame, and hallowed by the deeds of men, till its walls have been witnesses of suffering, and its pillars rise out of the shadows of death, that its existence, more lasting as it is than that of the natural objects of the world around it, can be gifted with even so much as these possess of language and of life.

Today, however, men are not building for durability either in their structures, their lives, their religious faiths, or their institutions. The result is a troubled world. Everywhere is anxiety and the dread arising from uncertainty which halts or stays all the normal processes of life. It all arises out of one cause—lack of fidelity to right principles—principles which are known and are not mysteriously hidden. Men have failed in allegiance to their religious principles and nations have not been true to their political principles. The two infidelities go together. When there is a breakdown of religious constancy, there inescapably follows deterioration in the political morality. Both have the same root cause, namely, the breaking away from or the compromising of sound principles. It amounts to a running away from reality and giving way to the urge for avoiding the hard and rigorous disciplines incident to meeting the issues of life, trying to reach goals without traveling the thorny road that leads to them. We want to avoid all the disagreeable things. We are trying to live under a pleasure economy in a pleasure world. So we *live*, really, in nothing: for no God, for no piety towards the past, for no pride of race or personality. Once we lived for freedom, pledging "our lives, our fortunes and our sacred honor." The very expression implies sacrifice and suffering, discipline of the soul to meet reality. Now we want to be spared suffering of any kind—physical, emotional, or mental. We seek security, a six-hour day, a car, and a pension. But all the time life eludes us, peace of mind eludes us, and we have dissatisfaction, turmoil, uncertainty, and dread.

#### CONTINUITY NEEDED IN CHANGES

True, human institutions, bearing in themselves the imperfections incident to the limited wisdom and capacities of those who fashion and operate them, fall short of the permanence characteristic of things divine and may be subject to change with the progress of unfolding wisdom and experience. But change should be toward the ideal and should not run ahead of readiness to receive and assimilate it without violent disruptions lest mischief instead of betterment result. Change so brought about will be accomplished without destroying continuity, a factor vital to orderly progress.

Let me point this up with an illustration. When the American colonies revolted against the mother country, it was not out of a

purpose to discard the principles by which they had lived. As Englishmen they merely claimed the recognized rights of Englishmen, which rights, they contended, they, as residents of the colonies, were being denied. If Britain had acceded to their requests, they would have been content to remain as subjects of the kingdom and there would have been no revolution. Britain did not yield to their demands. So they declared a political separation and fought a war to make their declaration good. Having achieved that, they had to set up a new framework of government to carry on. But they did not throw their old principles into the scrap heap. They perpetuated them under their new government. The principle they had contended for was freedom—the rights of free men. That continued to be the purpose of their new government and was the core of continuity binding the old to the new. They were still, as their English forebears had been, a God-fearing Christian nation standing on their right to be free. The government they fashioned was concerned primarily with making that ancient right secure. They tried by every art and device they knew to provide against another infringement of it. It took a little floundering, a period of travail, before they got their government going; but when they did, it constituted no rupture with the past, and that continuity imparted a wonderful stability to the new nation; it began life free of blood purges, reprisals and excesses. For one hundred sixty years now it has run its unbroken course. So begun and so perpetuated, the United States of America has achieved unparalleled transcendence among the nations. It stands today the last hope of free men, the one steady support to this reeling world.

#### FURY OF FRENCH REVOLUTION

Contrast that with the story of the French Revolution which came along shortly after. This was inaugurated by a wild fury of murder, rapine, and blind vengeance, with monsters contending for supremacy and the victor sending the vanquished to the guillotine. Excesses spiraled, with frenzied zealots pushing ever to further extremes. At the bottom was the utter abandonment of principles. It was sought to wipe out the past. God was dethroned and mocked in derision; reason deified and a new cult proclaimed. With the thread of continuity completely severed, there could be no settling down to a stabilized order, and terror reigned until Napoleon trained on them his guns and established his personal rule. Since then, governments have risen and fallen in France, republic passing into totalitarian empire, and empire back into republic, and republic into republic with the very existence of the present one hanging in the balance. The attendant uncertainty and confusion and lack of steadfastness is its plague.

## SOCIALISTIC EXPERIMENTATION

And yet with this and multitudinous other examples of history before us, we have today in this land those who would destroy our solid foundations by importing here from the Old World what our forebears ran away from to come and plant deep in the virgin soil of this new land the roots of the tree of liberty. The news is leaking out that there is now forming, to be publicly launched as soon as the elections are over, a new party, spearheaded by men who, having enjoyed a brief hour of power, but now out of favor in the party that elevated them, are loath to see authority slipping out of their hands. Their purpose is to bring to pass here the socialistic experimentation that is destroying the strength of England and shaking that nation to its foundation. That experiment has been aptly described as "the half-way house on the road to totalitarianism."

The land is also fecund of pseudo religious cults spawning like pestilence. We have already lost some of our own stability and shall not recover it if the people surrender to the seductive lure of specious phantasmas, religious or political, forswearing the solid principles on which we are foundationed and on which the Church and the nation have grown to greatness and power.

## UNREST AND TURMOIL ABROAD

Look out over the world today and you see seething unrest, turmoil, confusion, dread, suspicion, envy, distrust, and preparation for devastating war. What has happened?

Britain and France went to war to guarantee the territorial integrity of Poland. We made that cause our cause. The principle was that no nation should be suffered to be trampled underfoot by a ruthless invader of its land. The enemy was subdued, but the principle of protection of a people against the incursions and oppression of a foreign tyrant, for which the war was ostensibly fought, was relinquished and a large part of the territory of Poland was suffered to be seized and its entire people brought under the dominion of a despot quite as ruthless and cruel as the first invader. The invasion of Finland was denounced as an act of wanton brutality and the perpetrator of the invasion as a despot as tyrannical as any in the world. Then by a turn of the wheel of fortune that despot got over on to our side, or more properly speaking, we got on to his and winked our eyes at his dismemberment of that unhappy land and his impositions upon its people of unconscionable indemnities.

Without so much as consulting our ancient friend, China, we gave consent to the seizure of a vast chunk of its territory and the control over its vital communications.

## ONE TRUTH AND ONE MORALITY

The world is reaping the fruit of this abandonment of principles. There is only one truth and one morality. When discovered, it matters not whether they find application to religious observances or to political systems. They bear the hallmark of eternity and may not with impunity be abandoned or compromised.

Stability will come when men once more live by the promises they make and in their public morality as in their private conduct, in their religious as in their political life, they develop integrity of purpose and steadfastness to principle and adherence to known laws foundationed in the wisdom of the eternal.

As we struggle forward toward that goal, let us hold steadfastly before our eyes the shining beacon of Christ's perfect order as stated for us by Alma:

... he cannot walk in crooked paths; neither doth he vary from that which he hath said; neither hath he a shadow of turning from the right to the left, or from that which is right to that which is wrong; therefore, his course is one eternal round. (Alma 7:20.)

May God grant us the wisdom and the strength to achieve this stability, I pray, in the name of Jesus. Amen.

## ELDER ELDRED G. SMITH

*Patriarch to the Church*

While I stand before you, my brothers and sisters, I sense my weakness, and ask, with humility, for your faith and prayers in my behalf. I am indeed grateful to the Lord for his many blessings to me, the greatest, of course, being the gospel and the knowledge of its divinity. The most cherished blessing of the gospel is the opportunity it gives us to continue throughout all eternity the family ties made on earth. Can there be anything greater or more far-reaching? Is there any greater joy that can come than that which comes from unselfish love for others, the love of a good wife and husband, united together in holy matrimony, the love for our children? Is there anything which makes a man feel more like bursting his shirt buttons off in pride and happiness than the first time he picks up his own child; or brings the mother more sheer joy than when her first child is placed in her arms?

## IMPORTANCE OF TEMPLE MARRIAGE

Yet too many of us are willing to give up all these joys of family ties when death comes, and come it will, to separate us. If we do not obey God's laws of celestial marriage, we cannot hope to continue as a family unit with father, mother, children, grandchildren, and so on down the line. Death is a sad enough separation at best, even

when we know it is only for a short time; but to have no certainty of a future union, that would be darkness indeed.

God has been so kind to us he has given us the wonderful promise of eternal progression in our family units, if we will but obey his laws; yet it is constantly being brought to my attention that many members of the Church are not taking full advantage of their blessings.

Temple marriage is an ideal which should be upheld in our homes from earliest infancy. Don't think that a child is too young to understand. You would be surprised at his comprehension. A small seven-year-old boy was being teased at school one day; his friends were saying that a certain little girl was his sweetheart. The little boy's answer was, "Oh, she couldn't be my sweetheart; she isn't even a Mormon." Truly, train a child in the way he should go, and when he is old, he will not depart from it.

#### TRAINING IN THE HOME

We have had too many cases in the Church (and if we have had one, that is too many), where the parents have been active in Church work and thought that as a result of their Church activities, the Lord would take care of their children for them. We too often forget that our children have to be taught the gospel, as well as anyone else. It is as much our responsibility, as parents, to teach the gospel to our children as it is to live it ourselves. We must not take it for granted that because they attend Sunday School, Primary, and M.I.A., our responsibility is ended. It isn't; it is only begun. It is in the home that the real training is given. From infancy on, we exert an influence which will direct our children's lives. We mustn't be too busy to answer questions or explain the principles of the gospel. When the child asks, is the time to answer, or promise a time when we will answer and then keep our promise.

I have fond memories of the home of my youth, where many times, many evenings, we have gathered together around the fireplace after dinner and studied the scriptures. We have taken turns reading to each other, and there we learned many of the principles of the gospel and doctrines which have helped us as a family; and I think my brothers and sisters can say the same, as their experiences, with mine, have helped us in our paths of life to stay true to the gospel, regardless of what may have come to us.

Our children are entitled to our missionary efforts more than anyone else in the world. They aren't born with a knowledge of the gospel, just because we are good Latter-day Saints. In section 68, verse 28, of the Doctrine and Covenants the Lord says:

And they [parents] shall also teach their children to pray, and to walk uprightly before the Lord.

Parents, this is your responsibility, not that of the Sunday School or the M.I.A. They are willing to help, but it is you who shall have to

answer. I have had several young men say to me, "My parents never taught any of their children the laws of chastity," and their parents were members of the Church. As parents, would you like to have that to answer for? Scarcely a day passes that I do not have someone come to see me who is having family trouble. The situations vary, but they are all very real. They usually have one situation in common: they are not married in the temple, and they do not provide adequate teaching for the children. Perhaps the fault is not all theirs. Perhaps they in turn did not learn from their parents, but they are suffering for the need of the blessings of the Lord, and their children are suffering.

There are some Latter-day Saints who are successful in converting their companions after marriage. Don't expect this to happen to you. In most of these cases those concerned are married before they know or understand the laws of temple marriage. Teach your children that if they do not love enough to be married for eternity, they should not be married at all. After one is given the knowledge of temple marriage, so that he knows how the Lord intended marriage to be, and then in spite of that knowledge he deliberately does contrary, it is like closing the door in the Lord's face and saying, "I don't need your help; I'll get along without you." We can't afford to try to get along without the Lord's help.

No wonder the divorce rate is much lower for those who are married for time and eternity than for those who have only a civil or ordinary church wedding. The Lord will help them to overcome their differences, if they will let him. If we understood more fully the significance of celestial marriage, there would be no such thing as divorce among our people.

### BLESSINGS OF CELESTIAL MARRIAGE

In the Doctrine and Covenants, the Lord makes the following promise:

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if he abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall



they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory. (D. & C. 132:19-21.)

#### OPPORTUNITIES FOR EXALTATION

We often say, and you have heard the expression as it has already been referred to in this conference, that "as man now is, God once was, and as God now is, man may become." The only way man may become as God now is, is through fulfilling the laws of celestial marriage and the laws of the gospel, as I have just read to you the word of the Lord from the Doctrine and Covenants. Can we afford to overlook such opportunities for exaltation? Temple marriage is not just another form of church wedding; it is a divine covenant with the Lord that if we are faithful to the end, we may become as God now is.

Are you teaching your children to keep the Word of Wisdom only because it is a good health habit, or are you teaching them that by not keeping the Word of Wisdom they are not eligible to receive the knowledge and understanding to comprehend the laws of godliness, and so will be deprived of the opportunity to receive the power of the priesthood, and then not be permitted to enter the temple and thereby lose all the blessings of increase for all eternity? That is quite a price to pay, I would say. We are told they will become ministering angels, and in worlds without end shall have no increase. (See D. & C. 132:15-18.)

Teach them to live the gospel by keeping all the laws and ordinances of the gospel, that they may have eternal life. No price is too high, no sacrifice too great.

May the Lord's blessings be with us. May we follow these teachings and counsels, that these blessings and promises that are given to us will be realized in due time, I pray in the name of Jesus Christ. Amen.

#### ELDER LEVI EDGAR YOUNG

##### *Of the First Council of the Seventy*

Like all great movements in history, the rise of Mormonism has been interpreted in various ways. When we think of its importance in the preparation of our modern habit of mind, we must class it with the greatest epochs of advancement in human history. Great epochs have always had a prime mover, a man with enlightened soul. So it is with Mormonism. Human society contains in itself the causes of development in everything except the higher religious and moral truths, and the real facts of our future life. To the divine help, the life of Joseph Smith was confined;

to the bringing of that higher truth and moral light which could not be developed except by some divine message from heaven. He brought to light the nature of God, man's immortality, and the highest elements of moral character. The things which he taught are destined to be recognized as the most enlightened teachings for the world since Jesus Christ gave his gospel to mankind. The power of his teachings is gradually rising to shape the destiny of the human race. As a boy he bore witness to the nations of the earth of the need of a light which is not of man.

### DIVISIONS OF CHRISTIANITY

Itinerant preachers of the frontier came to the parental cabin with tracts on the subject of religion. These preachers were the representatives of the denominations of America, particularly the Protestant faiths. The divisions of Christendom were the most conspicuous reproach and chief cause of the inefficiency of Christianity. "They presented a moral affront to the enterprise inaugurated by Jesus Christ and constituted the outstanding limitation of its progress in the world." Mr. Herbert L. Willett in a recent article in the magazine, *Christendom*, says:

As truly as war is an anachronism and a scandal to civilization the divided state of the Church is an affront to Christianity.

"Divide and conquer," was the counsel which Milton put into the mouth of Satan in the assembly of the rebel angels.

### DISPENSATIONS OF THE GOSPEL

In the history of mankind down to the time of Christ, there have been dispensations of the gospel of Christ. Adam, the father of the human race, had the gospel. His descendants were knowing men, men with a knowledge of God. Between God and the earth was man, created in the image of God. The description is exalted. The greatness of man came by his knowledge that he was closely related to his Creator, and he felt the divine creative presence. He knew his Creator, he listened to him, he obeyed him, he loved him. In a phrase written long after by the Psalmist, man was made "a little lower than the angels, and hast crowned him with glory and honour." (Psalms 8:5.) From Adam's time to the present, we may know this truth: "No religion made by man can do for men that which must be done."

One modern writer, Maurice Maeterlinck, writes in his book, *The Great Secret*: "What we read in the ancient archives of wisdom gives us only a faint idea of the sublime doctrines of the ancient teachers, and even so these are not in their original form. The more ancient the texts, the purer, the more awe-inspiring the doctrines which they reveal."

## CONTRIBUTIONS OF JOSEPH SMITH

The facts of the Prophet's life are many. His teachings are reduced to writing in one of the marvelous books of the age in which we live: The Doctrine and Covenants. We may contrast this fact with the influence of other men upon the world, for there have been teachers whose influence never will die. Socrates became a moral force for mankind throughout the ages. Plato, his disciple, was second to none as a great teacher. He wrote copiously and elaborately. Possibly no one has ever surpassed him in the art of writing and thinking. Then came Aristotle, who wrote on science and philosophy. The force of the Greek mind of ages ago still lives. All of these masters were morally and intellectually great. Joseph Smith stands out as the revealer of God's eternal principles that show above all writers in this age the divinity of man; the doctrine of eternal progression; the true meaning of salvation; the divine love which man must have toward all other men; the purifying of the soul before God.

His teachings are not the result of mere intellectual attainments. It was not human genius that made him what he was. It is not enough for man to think wisely and well. The power of his teachings has arisen from the words that God spoke to him. The secret of his power lay in the truth that man is a divine creation and can understand the divine word if one's life is tuned to the noblest feeling with his God. The men who accepted the revealed gospel, who were given the priesthood, helped to inaugurate a new period in the history of the human race.

## RELIGION REQUIRES REVELATION

The supreme test of religion is revelation. No religion can be persuasive and convincing that does not rely upon and embody an authentic principle of revelation. Religion as a purely human product, valuable as it might be to human progress, has not the inner vigor to maintain a place of commanding power. *Religion requires revelation.* All truth is revealed not less so because it is discovered.

The most complete carrier of revelation can be no other or less than a chosen personality. This is the Christian doctrine and conception. Revelation requires development and the concept of the divinity of the spirit and mind of man. Such was in brief the teaching of Adam, of Abraham, of Moses, Isaiah, and all the prophets of the Old Testament. It constituted the pure idealism and faith of Jesus Christ, for he gave to his Father in heaven the dominant role in ordering the world for good. It gave in olden times, and must give now, the supreme lesson that God lives, that the spirit and the body are the soul of man, and the resurrection from the dead is the redemption of the soul. Therefore, it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial

glory. It gives to man the supreme principles of ethical and moral life. It becomes the supreme power whereby man knows life and knows it more abundantly,

For intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy and claimeth its own; justice continueth its course and claimeth its own; judgment goeth before the face of him who sitteth upon the throne and governeth and executeth all things.

"The Glory of God is Intelligence, . . . light and truth." "To his own master each man will stand or fall; and he that judgeth us is the Lord." We will serve our church and country best as we perform day by day and hour by hour those humble and simple acts of self-dedication which make our lives a silent witness of him who brought light, and life and love into this sorrowful world.

### THE FOUNDERS OF AMERICA

America must hold to the simple beginnings of our founders. They brought hither in their little ships not money, not merchandise, no array of armed force, but they came with deep religious feelings, learning, law, and the spirit of faith. When they stepped upon these shores a wild, frowning wilderness received them. Strong in their faith in God, they began their combat with danger and hardship. Sickness overcame them, but they fainted not. They feasted on roots with patient spirits. The first thing they did was to kneel and give thanks to God for his protective care. Then they built a meetinghouse where they might worship, then a house for themselves. They established education and stern principles of morality. Their old town government was the most democratic of all governments. They knew the meaning of the term democratic, meaning a government of the people, but back of it is the feeling that every person must have a due respect for the rights of all other people. Churches arose in the depths of the forests, industry was fostered, no easy work in those days; colleges were established, and their civic life soon grew into the majesty of states. Then came a mighty nation—a nation of law, art, industry, education, and an expansion into new territory never before equaled in the history of man. A government was brought into being with a background of civic and political idealism which was the blessing of Almighty God, and for this they gave thanks in solemn prayer.

### CARRYING THE GOSPEL TO THE NATIONS

Today we are sending into all the world young men and women who are carrying the gospel to the nations. It is a holy duty! We are turning our thoughts forward, as was done when the Church was organized. The missionary idea cannot be lost and the expectations cherished by our fathers cannot be forgotten. Men and women of many nations have found in the faith that which they required.

They have been the means of adding to the culture of our state. We must not overlook the benefits which these men confer. They are by no means confined to things unseen and eternal. They are students and teachers. Geography, ethnology, history, sociology, philology, and every department of knowledge is indebted to them. They represent their country, and with honor. What we term missionary work is not limited to personal effort. Nations are missionaries. Our mission today is to act. We must advance the cause of the restored gospel by our onward march to greater accomplishments. No one can measure the years to come. To be alive and increasing, to be young and awake, this is the order of the future. The heroes and divinities of the past have their own place, but we have our leaders today. There is perspective in prophecy. A prophet of old declared: "Your young men shall see visions. Your sons and daughters shall prophecy." Today it is superbly true. If there was ever a time that the world needs vision, it is today.

#### DUTIES OF SEVENTIES

Our Seventies have a great duty, a divine call. They are workers in the vineyard of God wherever they live. They must keep ever in mind that they have a fine ambition to teach and to live. In their everyday walks of life, they are committed to nothing but the truth. They have the ardor of youth with the discipline of study and prayer. The word Seventy signifies a divine calling to teach God's word. The gospel must prevail in all the world. We need energy, enterprise, to prove that the "now" is the most important time of all. It is an unmistakable idea that a man who gives himself to Christ and his Spirit, will become what has been termed "a new man." The gospel requires reverent and hopeful study. The gospel does more than teach duty. It provides the motive and desire to do it, and it gives the moral strength. The divine message is advancing, and the Spirit of the Lord moves before it, cloud by day and fire by night. The truth of Christ is to find men and to save them.

My brother Seventies, what the world needs first and to the end is God. Not God in the heavens and in the past alone. But God here, and known by "the man whom he hath ordained." The renewed gospel is young, and the currents of its life are strong. It keeps pace with knowledge, and intends to bring the world to the Lord. It is deep in the heart of man. The peoples of the world have made some preparation in the past. They are making preparation today. India will some day welcome missionaries. The walls of Egyptian sanctuaries long since destroyed will be rebuilt for Christ. The land of the Nile sheltered Christ when he was a child. It will shelter Christ again. All nations shall know his word.

The Choir and congregation sang the hymn: "Now Let Us Rejoice."

## ELDER EZRA TAFT BENSON

*Of the Council of the Twelve Apostles*

My beloved brethren and sisters: This is an inspiring but sobering experience. I pray for the inspiration of heaven and for your faith and prayers as I attempt to speak to you briefly this afternoon.

## FAITH OF THE LATTER-DAY SAINTS

I never return from visiting one of the great missions of the Church, as I did this week, or return from visiting a stake of Zion, but what my heart is filled with gratitude as I note the devotion, the loyalty, and the faith of the Latter-day Saints. As I witness the growth of the work of the Lord in various parts of the world, my heart rejoices. With you, my brethren and sisters, I love this great latter-day work. I am wondering today if we fully appreciate what we have.

I have sometimes said to my wife, as I returned from visiting in the stakes, that I do not know exactly what heaven is going to be like, but I could ask nothing finer over there than to have the pleasure and joy of associating with the type of men and women I meet in the leadership of the stakes and wards of Zion and the missions of the earth. Truly we are richly blessed. President Smith continually calls our attention to the rich treasures of heaven that come to us as Latter-day Saints, members of the true church of Christ. It is about one of these blessings that I should like to speak briefly this afternoon.

The Prophet Joseph said many years ago that one of the greatest sins for which the Latter-day Saints are guilty is the sin of ingratitude. I wonder, my brethren and sisters, if we are fully grateful for all that we enjoy.

## DISTINGUISHING FEATURE OF TRUE CHURCH

One of the distinguishing features, and a very important feature, of the true church of Christ is its priesthood, the authority of God. It is widely distributed among the male membership of the Church, boys and men, fathers and sons, and its blessings are shared by our mothers, daughters and wives. Do we fully understand and appreciate what it means to us? What is it and what is its significance to those of us who have been blessed with it?

President Joseph F. Smith said:

[The priesthood] is nothing more nor less than the power of God delegated to man by which man can act in the earth for the salvation of the human family, in the name of the Father and of the Son and of the Holy Ghost, and act legitimately; not assuming that authority, nor borrowing it from generations that are dead and gone, but authority that has been given in this day in which we live by ministering angels and spirits

from above, direct from the presence of Almighty God. . . . (*Gospel Doctrine* 1939 edition, pp. 139-140.)

President Taylor said:

[Priesthood] is the power of God delegated to intelligences in the heavens and to men on the earth. (*The Gospel Kingdom*, p. 129.)

So priesthood transcends this mortal life. Its power and greatness has been referred to by prophets, modern and ancient. In my own heart I can conceive of nothing greater that man can possess than the priesthood of God, coupled with a burning testimony of the divinity of this work. The two should always be coupled together. Priesthood is the very heart of the Church. We may have the priesthood without the Church, but never the Church without the priesthood.

#### GIFT OF THE HOLY PRIESTHOOD

There are many gifts that we enjoy as members of the Church, but I can think of none greater than the gift of the Holy Priesthood, the authority to represent God in the earth. This priesthood is destined to build and exalt men as well as to assist the Lord in the promotion of his great work in saving and exalting the souls of men.

In recent weeks, in fact, within the last few days, there have come into this building two distinguished Americans, one of them the President of the United States. I was not able to attend the meeting at which he spoke, but as I sat here the other night and contemplated our blessings as we listened to the other distinguished visitor, I wondered how men of the priesthood regard their priesthood in comparison with the honors of men, political and otherwise. Is the wealth of the world or the honors of men to be compared with the priesthood of God?

I realize it comes easy. Our boys twelve years of age, if worthy, receive the Holy Priesthood by the laying on of hands, and our young men are hardly more than boys when at nineteen they receive the holy Melchizedek Priesthood, the authority to officiate in the most sacred ordinances known to man. This priesthood will, if they are worthy, entitle them eventually to a place in the celestial kingdom of God. I have been amazed at the great number of men and boys in the Church who hold this great authority and who have in their hands this great blessing, if they will only take advantage of it.

I checked a few figures recently which indicate that we have approximately 280,140 men and boys in the Church who hold the priesthood. There are 146,330 who hold the Melchizedek Priesthood—elders in the Church—who are candidates for the celestial kingdom. We have 133,810 boys who have been blessed with this great privilege of serving in the name of the Master.

## OBLIGATION OF THE PRIESTHOOD BEARER

What is the obligation of the priesthood bearer? We have been referred to as the greatest body of men on the face of the earth. Of course the fact that we possess the priesthood, is no assurance of our exaltation. But certainly in terms of power, prerogative, and responsibility no group of men in all the world has been blessed with such obligations and opportunities as has the body of men and boys in the Church who hold the priesthood.

I have been impressed, too, my brethren and sisters, that probably nowhere in all the world can we find a group of men who give so unselfishly of their time, their means, and their talents to the promotion of good and righteousness in the world as does this body of men. I marvel as I witness the great voluntary service which is carried forward by this body of priesthood, and always in the back of my head, as I give encouragement to greater activity, is the assurance that this is a choice group of men. In the Church, there is truly a spirit of unselfish service.

## SPIRIT OF SERVICE

There came to my office a few days ago a fine upstanding, sweet-spirited elderly man. He came in timidly and took a chair at the desk, and then he said: "Brother Benson, how old can a man be before he is too old to go on a mission?"

And I answered: "My good brother, I do not know that there is any upper age limit."

He said: "I have been on two missions, and I would like to go on one more before I pass away. I would like to go back to Oklahoma, where I served my second mission. Do you think I am too old?"

"How old are you?"

"Eighty-six; but I would like to go once more before I die."

Now, there is much of that spirit among the priesthood of the Church. I thrill with it, my brethren, and I am grateful to be associated with men who carry that spirit.

I have been impressed in reading the revelations, that there are at least four significant things pertaining to this priesthood which have been emphasized by the Lord to his prophets. If I may, I would like to refer to those four items.

## OATH AND COVENANT OF PRIESTHOOD

Back in 1832 when the missionaries had returned from their fields of labor to Kirtland, Ohio, and had evidenced concern about the priesthood which they had been blessed with, the Lord gave a revelation on priesthood, contained in the 84th section of the Doctrine and Covenants. In that revelation the Lord spoke of the "oath and covenant" of the priesthood, and the obligation of men who



hold it to be true and faithful to that priesthood and to magnify their callings. The Lord said:

... whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying of their callings, are sanctified by the Spirit, . . . [and become] . . . the church and kingdom and the elect of God. (D. & C. 84:33-34.)

And then, even more significant, this great promise was made: "... therefore all that my Father hath shall be given unto him," (*Idem* 38) the priesthood-bearer who is faithful and magnifies his calling.

"... this," says the Lord, "is according to the oath and covenant which belongeth to the priesthood . . . those who receive the priesthood," the Lord indicates, "receive this oath and covenant of my Father, which he cannot break. . . ." (*Idem* 39-40.)

And this solemn warning:

But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. (*Idem* 41.)

Now this covenant is between our Heavenly Father and those of us who bear the priesthood. We promise when we receive it to be true and faithful, to honor the priesthood and magnify it. The Lord promises in return the richest blessings of eternity.

#### "ANXIOUSLY ENGAGED IN A GOOD CAUSE"

The *second* significant thing spoken of in the revelations is found in the fifty-eighth section of the Doctrine and Covenants and was given to the elders 117 years ago. It is to the effect that men who hold the priesthood "*should be anxiously engaged in a good cause.*" The Lord points out that it is not to be expected, it is not expedient, "it is not meet," he says, "that I should command in all things," for he that does not anything until he is commanded is a slothful servant. And then he says: "... men should be anxiously engaged in a good cause . . . and bring to pass much righteousness" (D. & C. 58:26-27), of their own free will for the power is in them to be agents unto themselves.

So it is not enough to receive the priesthood and then sit back passively and wait until someone prods us into activity. When we receive the priesthood, we have the obligation of becoming actively and anxiously engaged in promoting the cause of righteousness in the earth, because the Lord says:

... he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (*Idem* 29.)

#### PRIESTHOOD EXERCISED UPON RIGHTEOUSNESS

The *third* significant thing regarding the priesthood and the priesthood-bearer is that it should be exercised "*only upon princi-*

*ples of righteousness.*" Reference was made by President Clark this morning to that section of prayer and prophecies of the Prophet Joseph, section 121, in which it is pointed out that many are called but few are chosen. And the reason why they are not chosen is because men's hearts are so set upon the things of this world and aspire to the honors of men that they do not learn fundamental lessons. "That the rights of the priesthood are inseparably connected with the powers of heaven" (D. & C. 121:36), and the priesthood can be exercised and controlled only upon the principles of righteousness. Yes, there is danger in receiving authority and power, if exercised unrighteously. And the Prophet makes it very clear that it seems to be the disposition of almost all men, as soon as they get a little power, to exercise unrighteous dominion over their fellows, and when that time comes, then there usually follows the spirit of apostasy, a spirit of criticism, a tendency to persecute the Saints and fight against the Church. "No power or influence can or ought to be maintained by virtue of the priesthood," says this section, "only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned." (*Idem* 41.) And then great promises follow to the man who exercises his priesthood upon the principles of righteousness.

#### ACT IN ALL DILIGENCE

The *fourth* significant thing is found in that great revelation on the priesthood, given through the Prophet to the Council of the Twelve and the Church as the Twelve were about to depart on missions to various parts of the country. It is contained in the 107th section of the Doctrine and Covenants. The Lord closes that great revelation with these words:

Wherefore, now *let every man learn his duty*, and to *act in the office in which he is appointed, in all diligence*. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. (*Ibid.* 107:99-100. *Italics speaker's.*)

There are two obligations in connection with that significant injunction; first, that we learn our duty, and secondly, that we act in the office in which we have been appointed in all diligence.

Now to help to make this priesthood more effective in our lives and in the lives of those we serve, the Lord has provided quorums of the priesthood—service units, classes, brotherhoods—through which we may operate and make our efforts more productive of good.

#### OBLIGATIONS OF PRIESTHOOD

There are really two great obligations resting upon the priesthood quorum, or brotherhood. First, is the obligation of looking after the welfare of our members. Anything pertaining to the so-

cial, economic, or spiritual welfare of members should be the concern of the quorum. In addition, it is the great obligation of quorums to assist in promoting the program of the Church which is three-fold: first, the building up of the stakes and wards of Zion and keeping the people in the line of their duty; second, the carrying of the message of the restored gospel to those who have not yet heard it or accepted it; and third, the carrying forward of the great responsibility of temple work for the living and the dead in the houses of the Lord.

These obligations rest squarely upon the priesthood.

#### INACTIVE MEMBERS PRESENT CHALLENGE

Now, my brethren, we face a great challenge. At the present time we have wide participation and wide activity, and we are making progress as evidenced by the records that come in from all parts of the Church. Our progress is splendid. Our performance probably was never any better, if as good, as now, yet there is much to be done. As we have checked the records for last year, we find that approximately one-third of the total Melchizedek Priesthood membership is not engaged in any Church activity of any kind. In addition to this group we have approximately twenty thousand men over twenty-one who hold no priesthood; approximately fifty-six thousand adult members of the Aaronic Priesthood, and some four thousand boys twelve to twenty-one not yet ordained. This gives a total of eighty thousand for which the Lord will hold us in large measure responsible, to win them to activity and devotion, so that they may receive the Holy Melchizedek Priesthood and enjoy blessings which flow therefrom. This great number, plus inactive Melchizedek Priesthood members, present a great responsibility and challenge. In their veins flow some of the best blood of this dispensation.

We are expected, in very deed, to be our brother's keeper, and if we fail, we will, of course, be our own accusers. Now is the time to live the standards of the Church, to magnify our priesthood, to live worthy of the rich promises made to us as bearers of the priesthood. Let us, therefore, be anxiously engaged in a good cause. Let us be true to the oath and covenant of the priesthood. Let us exercise the priesthood upon the principles of righteousness. And let us all learn our duty and act in the office in which we have been appointed in all diligence.

I leave with you, my brethren and sisters, my testimony that no greater blessing can come to any man on this earth than to receive the priesthood of God and a testimony of the divinity of this work, if he honors that priesthood and lives according to the teachings and standards of the church.

This is the work of God. I know it as I know I live. May God help us as a body of men, clothed with power and authority, to help

establish Zion and build up the kingdom, to go forward and accomplish the work which the Lord would have us do, without flinching and without hesitation, in all faithfulness, I humbly pray, in the name of Jesus Christ. Amen.

### ELDER ROY W. DOXEY

*Formerly President of Eastern States Mission*

I am grateful indeed for this opportunity to stand before you, coming so soon after my release from the Eastern States Mission. Sister Doxey and I have been here only one week.

Words cannot express the gratitude of our hearts for this wonderful privilege we have enjoyed of serving in a mission of the Church. There have been many things in our lives through which blessings have been received but of all things we feel this has been the greatest blessing that has come into our lives.

The missionary field is a great experience. In the mission field there is power, and there is happiness and joy in the lives of the missionaries and the membership of the Church. I should like to bring to you now the greetings of the over one hundred and sixty missionaries in that mission and also the membership of the Eastern States Mission. They are doing a very, very fine work and the Lord is blessing their efforts.

Of the many experiences which come into a missionary's life, he finds his relationship to his Father in heaven, and it has been our joy to see in the lives of the missionaries the strength which comes through diligence, through prayer and through activity in this great work.

The Lord blesses the missionaries in many, many ways. I am sure that their lives are greatly enriched, and when they come home they have found great happiness here in seeing the membership of the Church in Zion faithful and true.

I am thinking now of the many experiences which have come to many of these missionaries as they have participated actively in the work of the Lord. I recall the power and influence of the Holy Spirit in the lives of converts to this Church as they have been brought into the faith through the efforts of these young men and women. The happiness and joy that may come to them is so great that tears have been shed on many occasions by converts in expressing their happiness in the fact that they have been found by the missionaries, and their souls have been touched by the Holy Spirit.

Many expressions of joy and happiness are found in the mission field by the membership, the converts to the Church. I recall that not many months ago there came into my office a man who has served as an evangelist. He was free-lancing through this country and had spent considerable time in proselyting a message

which he felt was most important. He had come into possession of a Book of Mormon and in reading it the Spirit of God had touched his soul. It had touched his soul so strongly that he had come to the conclusion that he must find more copies of the Book of Mormon to distribute to his friends in his proselyting work. Tears of joy came into his eyes as there was unfolded to him the great possibilities for increasing faith in Jesus Christ, the Redeemer of the world, through the instrumentality of this sacred record. It was his statement and belief that through the Book of Mormon there could come greater faith in the lives of people than through the other great book of scripture known as the Holy Bible. In this, of course, I concurred because of the promise which has been made manifest in the life of this man when he prayed to receive a testimony of its truthfulness.

And I recall also the experience of a retired Methodist minister, who, upon hearing the gospel of Jesus Christ as proclaimed by humble missionaries received a rejuvenation of faith, of health even, in the message which had come to him. It came into his consciousness that God had truly spoken from the heavens, revealed anew divine truths which would make men and women happy and bring to them the assurance, the comfort, the strength, which can come only through the power of the Holy Ghost. And then this man's great joy and happiness in becoming a member of the Church of Jesus Christ of Latter-day Saints and testifying to his many friends and former parishioners of the happiness and the worth which might be found in the Gospel of Jesus Christ as it has been proclaimed and is being proclaimed today in the Church of Jesus Christ of Latter-day Saints.

I rejoice with you, my brothers and sisters, in the strength which is found in this Church, in the power which is present in the stakes, in the missions of this great organization. I know beyond the shadow of a doubt that this work is of God. Truly he has spoken from the heavens and committed divine authority to his people here upon the earth, and we who have this power may go forth in the majesty of our calling to proclaim these great truths to the world, give to them the happiness and joy which is available through the gospel message.

I should like to say, my brethren and sisters, that I owe a great debt of gratitude to my Heavenly Father for the things which have come into my life as a result of this missionary service, and I feel grateful indeed to his servants here upon the earth. I believe that you and I will be the most happy people upon the earth if we can get into our consciousness the fact that there is no safety in this life except through following the counsel of those men who constitute the General Authorities of the Church.

It has been my blessing and privilege to indoctrinate this into the hearts of the missionaries of the Eastern States and I hope the membership of that mission, and in this there has been a great privi-

lege, for it is my conviction that there is only stability in life, both temporal and spiritual, by following the counsel of those men who have the divine authority to speak in the name of God.

I pray the Lord's blessings to be with each one of us, that we shall remain true and faithful to the covenants which we have made with our Father in heaven, that we shall always recognize the blessings which may come to us by true faith and devotion to this great cause.

I bear testimony to the truthfulness of this work, knowing full well that God lives, that Jesus is indeed the Savior and Redeemer of the world, that Joseph Smith is a prophet of God, and that his successors in like manner, with President George Albert Smith, and I leave this testimony with you, in the name of Jesus Christ. Amen.

### ELDER A. REED HALVERSON

*Former President of New Zealand Mission*

*Tena koutou e nga pononga a te Atua me nga hunga tapu kua huihui mai nei.*

Such would be the greetings of any one of our good Maori brethren and sisters who may be called to speak in New Zealand. In other words, greetings to the servants of the Lord and to the saints who have gathered here.

It is a wonderful thing to be a member of the Church of Jesus Christ of Latter-day Saints. I am truly grateful for and proud of my membership in this Church. I am thankful for the privilege I have of again attending the General Conference of the Church. It helps satisfy a hunger for such a gathering and such inspiration that we have experienced during the past few years, the past four years, while it has not been our privilege to be here. That hunger has only been supplied in part in our *hui tau*, our annual conference of the Church in New Zealand, where we have three or four thousand of our good people meet together, not in a building of this kind, not under such favorable conditions, but rather under the covers of a large marquee; it almost takes us back to the days of the children of Israel when they met in the wilderness where they carried their tabernacle with them, and there in those large tents we do receive inspiration, we do enjoy the blessings of the Lord, and we are grateful for our membership and our connection with this Church.

I am truly grateful for the privilege I have at this time of being in the presence of the General Authorities. With all my heart I sustain them as servants of God. I am thankful for them, I am thankful for their faith in me that prompted them to call me and my good wife into the New Zealand mission. I am thankful for what they have done for that mission since that time.

It was a wonderful thrill to all the missionaries and the saints in New Zealand when we received word that our fine President Matthew Cowley, had been sustained as a member of the Quorum of the Twelve Apostles; and a little later when we received the news that he had been appointed president of the Pacific Missions, another thrill came to us, and it has afforded the saints of New Zealand an opportunity for closer contact with the General Authorities of the Church.

Do you know that until the appointment of President Cowley as our Pacific Mission president, that good mission and others in the South Pacific had had but two visits of the General Authorities of the Church, once when President McKay and President Cannon made their visit in the year 1921, and the other the visit of President Smith and President Hardy in 1938. We, undoubtedly, as you will realize, miss that contact which you people enjoy, and so we are thankful for this closer contact that we have.

I appreciate the privilege which has come to me to labor among those people in the land of New Zealand—those good Europeans who reside there, as well as that remnant of the house of Israel who were led away to that far-off land, fulfilling the predictions of the scriptures of the prophets of old wherein they said that the house of Israel should be scattered even to the ends of the earth, to the islands of the sea, and there they should worship other gods, even gods of stone and of wood. Those were the gods of the Maori people until just a little over a hundred years ago. But it is a testimony to us that they are of the house of Israel since in this last hundred years that the gospel has been preached there, even though it has not always been preached with the understanding that we have of it, they recognized the story of the Lord Jesus Christ and this day they are all Christians. And even though our teaching to those people did not begin until they had all become members of other churches, still we have now more than ten thousand of those good people in our Church.

In my experiences in the mission I have learned many things and some things seemed rather peculiar to me as they do to all missionaries. One of our good missionaries made the remark one day after he had been out tracting for two or three days with one of the experienced elders, "I can't understand why the people that we visit can't accept the teachings in the way that my companion gives them. They are so plain, so natural, so simple, that anybody who really wants to could understand that they are the truth."

Well, it seems that way to all of us. It is just natural to us but the Lord gives unto us his revelations from time to time to guide us. We are the children of God. He would not put us down here without any possibility of knowing what to do, but from time to time while men have been upon the earth, as teachings of the gospel have become changed and different, he has enlightened his

prophets and given them the commandment to go teach the gospel to all the world. And though they have been persecuted, though they have been put to death, still the word of the gospel has gone on. To us it is the natural thing, while to the world it seems ridiculous when we say that God the Father and his Son appeared to the Prophet Joseph Smith. To us it seems only natural when angels come with knowledge and inspiration. To the world it is false.

I know that this gospel is true. I know that these men who lead this Church are indeed servants of God, that the Prophet Joseph Smith was raised up in this day to bring God's teachings to the earth, and I know that he was directed by the Lord Jesus Christ and by others, who visited him.

It is a wonderful thing, brothers and sisters, to know that not only once did Jesus Christ visit the earth in this day, but several times, that not only one angel, but several have come with messages and with inspiration and with power and have given that power and that inspiration and those messages to men here upon this earth.

I am thankful for the missionary system of this Church. To me it is a wonderful thing. You and I are here as a result of that missionary system. I am truly grateful for the humble missionaries that went into that far-off land of Scandinavia and gathered my ancestors from that land, and when I think of my own cousins in the land of New Zealand who are good people but understand not the gospel, I am that much more thankful for missionaries that converted my father and my grandparents on my mother's side.

I am thankful to you people that you, through your work in this day and age are showing your gratefulness to missionaries in that you have sent your sons and your daughters into the mission field. The one hundred and twenty young men and women that we have in the New Zealand Mission at the present time are truly an inspiration to me and to all who meet them and try to understand them in their work.

Brothers and sisters, it is a wonderful thing to come back and witness the activities of the Church in Zion. May God bless us and help us to realize the importance of the things that we are blessed with from time to time. May we go on and work day by day in fulfillment of our purposes here and appreciate the fact that we are living in a day and age when God is giving us inspiration through his chosen Authorities here upon this earth, I humbly pray, and I do it in the name of Jesus Christ, our Savior. Amen.

#### **President George Albert Smith:**

The members of the Tabernacle Choir will sing "Lord, Hear Our Prayer," and the closing prayer will be offered by President James H. Ockey of the Juab Stake, Nephi, Utah, after which this Conference will be adjourned until 7:00 o'clock this evening, when



in accordance with the custom of the Church, the general meeting of the priesthood of the Church will be held. Only the priesthood are invited to be present. It takes every inch of space to hold them, and we invite those who do not hold the priesthood not to take that space. Persons not holding the priesthood will, therefore, please not enter the building at that time. That session will not be broadcast.

The session at 10:00 o'clock tomorrow morning, Sunday, October 3rd, will be broadcast over the various stations that have already been announced.

Because the regular Tabernacle Choir broadcast comes from 9:30 to 10:00 o'clock tomorrow morning, those desiring to attend the broadcast must be in their seats in this building by 9:20. As the Choir may be rehearsing during the time the audience is gathering, it is necessary to request that the audience come in and take their seats quietly and refrain from making any disturbing noise of any kind during the broadcast.

The Church of the Air broadcast, on which Elder John A. Widtsoe of the Council of the Twelve will be the speaker, will begin at 8:30 a.m. Those desiring to attend this broadcast must be in their seats by 8:20 a.m.

The regular session of the Conference will begin at 10:00 a.m.

I am sure we have had a lovely time, and now after the singing of the Choir and the benediction, we will be prepared to go to our homes grateful to the Lord not only that we live in the world but that we live in the Church and enjoy the Lord's blessings.

Singing by the Choir, "Lord, Hear Our Prayer."

President James H. Ockey, of the Juab Stake, offered the benediction.

Conference adjourned until 10:00 a.m., Sunday, October 3.

## THIRD DAY

### MORNING MEETING

#### CHURCH OF THE AIR

The *Church of the Air* broadcast was presented Sunday morning, October 3, from 8:30 to 9:00 over radio station KSL and the Columbia Broadcasting System.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for the service, with Dr. Frank W. Asper at the organ. Richard L. Evans was the announcer.

The Choir sang a sacred song: "O Loving Saviour," and following the rendition of this number the Choir sang: "Hallelujah," by Louis Lewandowski.

Elder John A. Widtsoe, of the Council of the Twelve, was the speaker, his subject being "Hunger In the Midst of Plenty."

### ELDER JOHN A. WIDTSOE

#### *Of the Council of the Twelve Apostles*

Friends of the Church of the Air:

Our generation of men has secured a tremendous command over surrounding things and forces. Matter and energy have become man's abject servants. His mastery of the physical universe has reached heights beyond the dreams of earlier days. Every thinkable material comfort and help, including the conquest of most diseases, seems within man's reach. Man has become a conquering giant. The utopias of the past, the dreams of ideal places, were trivial in material comforts compared with our present luxurious world.

#### HUNGER IN THE MIDST OF PLENTY

Yet, in the midst of such plenty there is hunger, a worldwide, gripping hunger—a hunger for simple happiness, culminating in peace. The nature of man is not satisfied with the multiplicity of inventions in our mechanical-scientific age. Fear and unhappiness are becoming the world's masters. The very discoveries that have made possible the world's physical comforts, have, in distorted use, produced unspeakably horrible instruments of destruction. Peace has been replaced by war, bloody and beastly; and, daily, war clouds rise in the horizon. As a result, fear, the chief torturing implement of evil stalks the halls of government, stands at household doors, and tears at every human heart. Tomorrow is no longer a hope; it has become a threat. The world is sick.

It requires neither sage nor "elder statesmen" in church or statecraft to tell us why this condition exists. The marvelous gifts of the day are material only. Such physical bounties do not produce happiness; they only contribute to our ease. Material gifts, used throughout the ages in the hope of satisfying man's hunger, have always been found wanting. If true happiness could be found in material things, humanity's joy should now exceed any ever known.

#### THE CURE FOR THE WORLD'S DILEMMA

To cure the world's present distemper, we must turn for help to the larger domain, of which the material is but a faint reflection. Out of the unseen world comes a body of laws, the so-called moral laws, among them the Ten Commandments and the Beatitudes. These laws are as real and comprehensible as any physical law. If a wire carrying an electric current is placed above a mariner's compass, the needle swings sharply to one side, and remains there. Just so, obedi-

ence to any of the moral laws will determine and hold the actions of the man under that law. The acceptance or rejection of these moral or spiritual laws, higher laws of God, determine in fact the behavior and conduct of every human being. They determine the use a man makes of any gift. It is the misuse of physical laws, in defiance of higher laws, which has brought into being cannons, bombs, torpedoes, and other devices for the destruction of human life. The moral laws, if sincerely and properly used, give power to solve life's problems. Above all else, conformity to them gives men conquest over themselves. They then dare to do right. In short, conformity to the laws that flow from the unseen world where God dwells, their acceptance in spirit and in deed, is the cure for the world's dilemma. True, it is an ancient remedy, but is certain to cure the soul's anxiety.

But, as a nation, and as a world, we are largely ignoring these laws of well-being. We have wandered away from the practices that form the foundation of the happy life. We must not shy away from the knowledge of existing conditions.

#### HAPPINESS BEGINS WITH HEALTH

For example: Happiness begins with the health of the human body, fashioned in the image of God. Yet our bodies are held, today, perhaps often ignorantly, in utter disregard. Not only are the general laws of health in contempt; but at no other time in our country have nerve-whipping, destructive substances been used by the people so extensively and greatly. For this surrender to unnatural appetites we are paying a terrible price in illness of body and mind. It is not conceivable that whiskey and vodka are reasonable preparations for the wise consideration of matters of state—so urgently needed today.

#### A LIST OF OUR SINS

The marriage covenant, the basis of a sound society, is flagrantly forgotten. The mounting divorce rate has become a national disgrace. Thereby the very foundations of our nation are undermined. Immorality, with its unspeakable slime of degradation, is reaping its harvest.

The Sabbath day, ordained by God, has been the main and full day of pleasure. In the mad rush for wealth, the nation will not suffer a play-day to be established in the week. Consequently, not only are the churches empty, but men no longer take time to commune with God, an essential requirement of the happy life. We are fast growing into a godless nation.

Likewise, in our greedy love of gold, advantage is taken of our neighbor whenever legally possible. Our own advantage is our main concern. When we give, it is because it helps us. That is not the spirit of honesty. We stand on the verge of becoming a dishonest nation.

We have forgotten the practice of family and private prayer. We have become sufficient unto ourselves, and therefore have loosed the tie that binds us to God. Thereby we are allowing evil to range freely among men, and in horror. We have lost the divine protection and sweet peace and satisfactions that come to a family who engage in daily prayer.

The list of our sins is long—too long for this talk.

### RETURN TO THE SPIRITUAL FOLD

We know that to correct these and other evils, to heal our sick world, and to bring happiness to hungry hearts, mankind must return to the spiritual fold, and become worthy citizens of the moral kingdom. But how is it to be done? Churches and other organizations that try to win men to the better way of life have had indifferent success. They have been able to reach only a few.

Can we not hopefully try an old type of missionary endeavor, one which, unfortunately, has fallen into disuse in matters of human welfare? We have tried other ways and failed. Why not try this one?

Let each follower of the moral law, the nation over, accept the duty of being his neighbor's keeper. Let him assume a personal responsibility in this matter of curing a sick world. Let him constitute himself a missionary to neighbors and friends, to teach by example and word of mouth the better way of life, to persuade them that it is the best way.

### DETERMINED RIGHTEOUSNESS NEEDED

Under this call to world service, all men of good will—in business and professions, farmers and artisans, in and out of organizations—would set out with courage, emphasis, and steady faith to talk about and teach the eternal plan for human joy, and the stern necessity of victory over self, if the world's sickness is to be cured.

This could be made a mass movement of national and international scope. It would flow and grow from centers, such as the group listening in today. It would be doubly powerful coming out of the hearts of common men. It would be a help to church and other organizations for human good. It would be a mighty deterrent to evil, for Satan, an incarnate coward, flees before determined righteousness. And it would have divine backing.

True, such a campaign would need some sacrifice of time, strength, and money. But the cause is the greatest on earth. Lesser causes are fiercely vocal. Millions of dollars are spent annually to advertise a brand of whiskey or cigarettes. Why not shout the way to peace from the housetops? Publicity and repetition need not be confined to the material aspects of life. Our spiritual needs, always battling with evil, have greater rights. It could be made the greatest

campaign for human happiness in the last two thousand years. It would beggar any movement for human good, of any time.

#### CONSIDERATION OF INDIVIDUAL MAN

Any campaign for righteousness must consider first the individual man. As he is, so the group is. He is the one who, noting current events, is either hopeful or hopeless, who either courageously tries to solve for himself the problems of the day, or thinking there is no escape from impending events, eats, drinks, and is merry. By happy individuals the happy nation is built, as bricks of a color and shape reveal the architect's dream. Mass conversions are like heaps of bricks.

Moreover, we must teach these hungry individuals in our Christian country the doctrines of Christ, as taught by him, and not as conceived and interpreted by men. Christ spoke as man to man, to common men, and they understood him. It often happens that men lose the spirit of a doctrine because they cannot agree on the meaning of well-known words. There is no saving grace in such hair-splitting, no cure of the soul's hunger. It only confuses the ordinary man. We must speak to one another as we offer Christ's words, his lucid teachings, to solve our present crisis, in simple, understandable language.

Besides, the individual man asks for specific directions. Generalizations serve little. When we talk of the moral law, he replies, which one? He asks what in the nation saps our strength? What shall I do, he asks, to be saved from the world's confusion? In answer to such questions we can begin with the issues of the day at home, such as those here mentioned. Acceptance of one law makes it easier to yield to others.

#### SOLUTION OF WORLDS TROUBLES

There are then two principles of action in solving the world's troubles: Every man must be his brother's keeper; and in his labor must consider individual needs first, group needs last.

We live in a land of plenty in material things. We revel in luxury. Meanwhile, the blood of our children is shed over the earth, for heaven only knows what. We live in a land of spiritual famine. We are hungry for the bread that feeds the spirit. Because of our waywardness, contention, warfare, and other evils rob us of the happiness the Lord would have us enjoy.

However, we must not be hopeless of the future. Repentance and forgiveness are eternal principles. But there is work to do. Each one of us must change his own life. Each one of us must be a converter of others.

May the Lord of heaven help us so to build that there will no longer be hunger in the land—in the name of the Lord Jesus Christ. Amen.

The Choir then sang the hymn: "How Firm a Foundation," followed by another hymn, "God Is Our Refuge."

### CHOIR AND ORGAN BROADCAST

Preliminary to the commencement of the Sunday morning session of the General Conference, which convened at 10 o'clock a.m., the regular Sunday morning *Tabernacle Choir and Organ* broadcast was presented from 9:30 to 10:00.

This broadcast, which was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States, was written and announced by Richard L. Evans and originated with Station KSL, Salt Lake City. It was as follows:

(Organ began playing "As the Dew" and on signal the organ and choir broke into "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls as music and the spoken word are heard again from the Crossroads of the West.

From Temple Square in Salt Lake City the Columbia Broadcasting System and its affiliated stations bring you at this hour the music of the Tabernacle Choir and Organ, with J. Spencer Cornwall conducting the Choir, Frank W. Asper, Tabernacle Organist, and the spoken word was by Richard Evans.

We open today with a chorus by A. Archangelsky written on Psalm 55—"Lend Thine ear to my prayer . . . Fear and trembling have come over me. Help me, Lord, to conquer over danger."

(Choir sang "Lend Thine Ear To My Prayer"—Archangelsky—Wilhousky.)

*Announcer:* The moving theme of a religious march by Guilmant is Dr. Asper's first organ offering.

(Organ presented "Marche Religieuse"—Guilmant.)

*Announcer:* We turn now to the music of the "Messiah" to hear the Tabernacle Choir singing a sacred song on a New Testament text: "His yoke is easy; his burden is light." (Adaptation of Matthew 11:30)

(Choir sang "His Yoke Is Easy"—Handel.)

*Announcer:* People who write plays often pull themselves out of predicaments by the use of "exit lines." With a good exit line an actor can extricate himself from the most difficult dilemmas. But the need for exit lines is by no means confined to the theatre. In real life exit lines may save many situations also. For example we could often use one for the person who has time to waste, and who wants to waste our time while he is wasting his—for the person who supposes that his leisure is everyone's leisure. But there are numerous needs for exit lines in more serious circum-

stances. Often young people are faced with unpleasant alternatives, such as a choice between their principles and so-called popularity. But popularity with people who offer only this alternative isn't ever worth the price. And when we are dealing with people who won't understand any other language, often the only adequate exit line is a definite and determined "No!" And if an emphatic "No" isn't accepted, exit by action may be called for—a determined exit without lingering or looking back. Doing just that has saved many a man from many a mistake—and Joseph in Egypt was one of them. One of the most unforgettable exit lines of all time is the one that terminated the temptation of Jesus the Christ when "the devil . . . showeth him all the kingdoms of the world, . . . and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan." In social situations, in business bargaining, and in many other matters, all of us meet many proposals. But when a proposal passes the limits of propriety and principle, then it is time for an exit. There isn't enough money in the world, there isn't enough popularity or social prestige to justify anyone's doing anything contrary to conscience and conviction. Our safety and self-respect suggest that we adopt principles within which we will conduct our lives, and beyond which we will not be moved—principles by which we can immediately decide what will be our final answer—our exit line—to any proposal. "Let men decide what they will not do, and they will be free to do vigorously what they ought to do."

(Organ presented "Song of Gratitude"—Harold K. Marks.)

*Announcer:* And now from Temple Square we recall the stirring conviction of a hymn by Daniel C. Roberts, with the music of George W. Warren: "God of our fathers, whose almighty hand leads forth in beauty all the starry band of shining worlds in splendor through the skies, our grateful songs before thy throne arise. Thy love divine hath led us in the past, in this free land by Thee our lot is cast; be Thou our ruler, guardian, guide and stay, Thy word our law, Thy paths our chosen way."

(Choir sang "God of Our Fathers"—Warren.)

(Organ presented, "He Died! The Great Redeemer Died."—George Careless.)

*Announcer:* ". . . I know that my Redeemer liveth, and that he shall stand at the latter-day upon the earth." (Job 19:25) In the quiet conviction of this immortal utterance from Job, we close this day from Temple Square with the closing chorus from Handel's "Messiah": "Worthy is the Lamb that was slain. . . . Blessing and honor and glory and power be unto him . . . for ever and ever."

(Choir sang "Worthy is the Lamb"—Handel.)

*Announcer:* We leave you now once more within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the 998th presentation continuing the 20th year of this broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Frank W. Asper was at the organ. The spoken word was by Richard Evans.

## SUNDAY MORNING GENERAL CONFERENCE SESSION

Conference reconvened at 10:00 a.m., Sunday, October 3, immediately following the conclusion of the Tabernacle Choir and Organ broadcast.

The great Tabernacle was crowded to capacity; the Assembly Hall just south of the Tabernacle was filled with people, arrangements having been made so that they could enjoy the services by means of radio broadcasting and television; and hundreds who could not find accommodation in the Tabernacle or the Assembly Hall, assembled upon the Tabernacle grounds, where they listened to the Conference services as they were broadcast from the Tabernacle.

President George Albert Smith presided and conducted the services at this session.

The Tabernacle Choir was present and furnished the Choir singing for this meeting.

### President George Albert Smith:

This is the sixth session of the 119th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

There are present on the stand this morning all the General Authorities of the Church, except Elder Spencer W. Kimball, who is convalescing at home by orders of his doctor; Elder Alma Sonne, who is in Europe, presiding over the European Mission; and President S. Dilworth Young, presiding over the New England Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City and, by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

These services will also be broadcast in the Assembly Hall over a loud speaking system and by television. All general sessions of the Conference will be heard and seen in the Assembly Hall in the same way.



Any messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir singing for today's sessions of the Conference will be by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting, and with Elder Frank W. Asper at the organ for the morning session and Elder Alexander Schreiner at the organ for the afternoon session.

We will begin the morning services by the Tabernacle Choir and congregation singing: "Praise to the Man," Elder Richard P. Condie directing.

The opening prayer will be offered by President A. Carlos Murdock of the Beaver Stake, Beaver, Utah.

The Choir and congregation joined in singing the hymn: "Praise to the Man."

President A. Carlos Murdock, of the Beaver Stake, offered the invocation.

The Choir sang: "The King of Glory," Sister Jessie Evans Smith, soloist.

## PRESIDENT DAVID O. McKAY

### *Second Counselor in the First Presidency*

My brethren and sisters, as I approach this solemn duty, I sense fully the need of your united support, and particularly the sustaining influence of the Spirit of the Lord.

### IMPORTANCE OF ENVIRONMENT

It is my purpose this morning to say a few words about the effect of environment upon youth, and the responsibility of adults to make home and civic environment a contributing factor to their right living.

The following is pertinent to what I have in mind:

It is the age that forms the man, not the man that forms the age. Great minds do indeed react on the society which has made them what they are, but they only pay with interest what they have received. (Macaulay.)

So also is this ancient proverb applicable:

If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in society. And if there is order in society, there will be peace in the world.

From the pulpit and public press, even in homes and social circles, we hear discouraging comments on the delinquency of youth.

If there is concern about the recalcitrance of boys and girls, this generation is no exception to those which have preceded it. Our great-grandfathers and their great-grandfathers worried about the forwardness and recklessness of their children, and the bleakness of their future just as we do today.

### CONFIDENCE IN YOUNG PEOPLE

Speaking generally, I have confidence in our young people. This confidence springs primarily from my intimate associations with hundreds of returned soldiers and others who have gone on missions, particularly during the last three years. While our young men were in the army, most of them (there were exceptions, of course) conducted themselves creditably. They met as regularly as possible for sacred service. As an illustration: During the war in the Pacific when the conflict was at its height, a chaplain one day accosted a colonel, saying, "Are you going to conference tomorrow?" "What do you mean, conference?" answered the colonel. "The Mormon soldiers in New Britain are holding a conference tomorrow."

I heard that same colonel say, upon his return from the army, "Those soldiers are among the best missionaries that the Church has ever had."

Many of these young men saved their money to pay the expenses of missions which they are now filling in various parts of the world, some of them in lands where they fought as soldiers. One of these, as others of his comrades, sent his savings home, requesting his mother to keep them to pay the expenses of his anticipated mission after his discharge from the army. Then he added, "If I do not return, use my savings to send out some other comrade to preach the gospel." He did not return, but in keeping with his desire, his parents are now using this soldier's savings to support another youth who is fulfilling the dead soldier's request.

I tell you, so long as there is an indication of that spirit among our youth, I am going to uphold them and have confidence in them.

I know that it is hardly fair to judge the group by those especially selected as missionaries, but I have been in touch with other groups whose lives tip the scales against delinquency. Recently there was held in this city a convention of one of the national college fraternities. For dignity, temperance, brotherhood, and other commendable virtues, it was one of the choicest conventions if not the choicest convention ever held by such an organization, and that was said by one who had attended fifty of them. In nearly every detail, it was planned and carried out by our local youth.

A recent outing by that same group, one hundred twenty strong, was characterized by actions most creditable.

That there is a threatening increase in delinquency in our communities, particularly among boys and girls of high-school age, is

all too apparent to anyone who will open his eyes to see, and his ears to hear; and steps should be taken to curtail this delinquency.

### DELINQUENCY OF ADULTS

It is with this purpose in mind that I refer not to the delinquency of youth, but to the delinquency of adults.

Youth is influenced by example and environment. Dominating groups exerting this influence are the home, the church, the school, social circles, and civic conditions.

There are too many delinquent fathers and mothers. Our homes are the centers that determine the type of our citizenry. To dignify home and parenthood is one of the noblest aims of human society. The greatest responsibility given to women is the divine gift to be a mother. She thus blessed, who has health and opportunity, and shirks the responsibility for social prestige and pleasure, is recreant to her duty as wife and mother. The father, particularly, if he be a member of the Church and holds the priesthood, who fails to set a proper example before his children is a delinquent, and is a contributor to child delinquency.

### NEED OF PROPER HOME ENVIRONMENT

Upon the responsibility of parents to have proper home environment, modern revelation is most explicit:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

And they shall also teach their children to pray and to walk uprightly before the Lord. (D. & C. 68:25-28.)

Quarreling among parents and children, faultfinding, backbiting, smoking cigarets, drinking intoxicating liquors, using profane language, make a home environment that contributes to delinquency. No parent can consistently teach faith in Christ who profanes the name of Deity. Profanity is never heard in the well-ordered home. Swearing is a vice that bespeaks a low standard of breeding. Blasphemous exclamations drive out all spirit of reverence. Irreverence is always a mark of delinquency.

Wrote General George Washington to his Continental soldiers:

The foolish and wicked practice of profane cursing and swearing is a vice so mean and low that every person of sense and character detests and despises it.

Profanity is a vice all too prevalent in America, and though we say it with embarrassment, all too frequently used in the Church.

The great Chinese philosopher, as a minister of crime, is reported to have set free a son who had offended against the canon of filial behavior, on the ground that the father who had so ill-taught him was the one to blame. Said he:

When superiors fail in their duty, should inferiors die? This father never taught his son to be filial. To act upon this charge would be to kill the innocent.

But until the millennium there will be delinquent parents and delinquent homes, and as a result from out of these there will come children inclined to delinquency.

### DUTIES OF CHURCH AND SCHOOL

It is the duty of the Church to render such assistance as is possible. First, to find these delinquents, and then to awaken higher ideals in daily living and to inspire faith in the gospel of Jesus Christ.

But only a small percentage of children and youth ever come in contact with the church. In New York City alone, fifty thousand children are unaffiliated with any church. A potent factor, therefore, in character development is the public school.

To these democratic institutions come children from all kinds of homes, including the delinquent. All I can say this morning is that every teacher in church and in school should realize that he has the moral as well as the assigned responsibility to impress upon his students the true value of the highest and noblest things in life.

### WHITE HOUSE CONFERENCE REPORT

More concern, it is now apparent, should be given to the influences outside the home, the church and the school. One of the most important conferences ever held in this country was the White House Conference on Child Health and Protection held during President Hoover's administration. Governor George Dern followed the matter up in Utah. As a result, hundreds of progressive people, forward-looking citizens, participated in the Utah State White House Conference, and considered influences that affect the child. From one of these reports I quote as follows:

The decadence of the old-type home with its wide physical arena of family life, its home with genius industry, its concern in the individual welfare and control over the child, yields to community influences which now have a larger part in the life of the child.

With the great masses of sensationalism and artificial stimulation to which the child of today is subjected in this age of mechanical wonders, it is of the gravest importance that society realize that it is only in the example of sincere living upon the part of the

individual members of society that the child finds a dynamic impulse for his own wholesome development.

If we are sincere in our desire to reduce this delinquency among youth, let us look to ourselves as members of the community and as leaders and officials in civic circles. I continue to quote:

A nation that has conquered great material difficulties, and harnessed its physical powers must have some more effective means of combating the cynicism of its youth—the cynicism born of widely flaunted dishonesty of those in high places, insincerity of leadership, and gaudy pageantry of crime.

We have been termed the most lawless nation in the world. This is not merely that we have so many laws that any one enactment loses sanctity. This is not merely that the administration of criminal law has failed to keep pace with our urbanization. This is not merely that we feel that individual rights stand above the law. Deeper than all this lies a form of lawlessness that pervades our whole people, that infects our children—the tragic result of our unlimited natural resources, the facility of their wealth and the apparent omnipotence of our machinery—the heritage in our generation of the vicious belief that somehow more can be gotten out of life than one puts into it. This is truly in its deepest and most devastating sense a belief in lawlessness.

#### DELINQUENCY IN HOLLYWOOD

Recently a delinquent adult, a prominent movie actor, was caught with others in an illegal "dive." A few days later, a columnist published in the public press, the following:

I don't quite savvy all this sudden bleeding over the plight of a droopy-eyed young movie actor who seems to have been caught by the cops on a reefer binge with a couple of blondes. For one thing, it is not an unusual offense in Hollywood. Dragging the weed ranks roughly in the film colony with taking benzedrine as a substitute for sleep and sobriety.

I ask you, I ask the American public, to consider, what effect such comment would have upon young people who are already inclined to yield to the urge of new experience. More shame to the adult delinquent than to the youth!

#### WHOLESOME COMMUNITY ENVIRONMENT

It is the duty of every law-abiding citizen to see to it that our children have a wholesome community environment in which to live during their tender and impressive years.

I commend those officers who recently broke up that gambling den out here in our county, where sixteen adults—well, more than that—when the sheriff and his deputy caught them because of the activity of some neighbors . . . sixteen adults who were guilty of gambling and cock-fighting. Eleven were caught, arrested, and fined fifty dollars each. The officers broke it up, but now the gamblers are active in another county, I am informed.

The secret, illegal selling of bawdy literature and obscene pic-

tures, the drinking of intoxicating liquors in public, the harboring of gambling devices, and particularly of "one-armed bandits" in "joints" throughout the state, and I speak advisedly, lure the youth into an atmosphere of criminality. Sale of liquor by the drink would only increase the danger and make more readily accessible to young people a demoralizing environment.

I am throwing out these two thoughts to emphasize the need of keeping our young people, as far as possible, in a wholesome and not a demoralizing environment.

### GRATITUDE FOR THE CHURCH

In conclusion, let me say:

Let us here and now express gratitude for the Church of Jesus Christ with quorums and auxiliaries specially organized to combat these evils. It was established by divine revelation of God the Father and his Son Jesus Christ. Its glorious mission is to proclaim the truth of the restored gospel; to uplift society that people may mingle more amicably one with another; to create in our communities a wholesome environment in which our children may find strength to resist temptation and encouragement to strive for cultural and spiritual attainment; to make ineffective the influence of designing men who would make profit out of their fellows who are fallen so low as to be slaves to their appetites and passions—and who would fill their purses through the weaknesses of addicts to gambling, and the pitiable courtesan outcasts. The gospel is a rational philosophy that teaches men how to get happiness in this life, and exaltation in the life to come.

The mission of the Church is to establish the kingdom of God upon the earth, which, in the words of Thomas Nixon Carver, is not a mystical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive for the things which build us up, and enable us and our children to be strong, to flourish, and to conquer. We strive to make ourselves worthy to receive the world by fitting ourselves to use the world more productively than others. We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of his will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it.

We believe that reverence for God is respect for these laws, that meekness is teachableness and willingness to learn by observation and experience. By practicing this kind of meekness, or teachableness, we believe that we shall inherit the earth; whereas the unmeek, the unteachable, the pigheaded, who are dominated by pride of tradition, shall not. We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life.

God help us to discharge our responsibilities to our youth by making an environment in home, in school, in church, and in our communities that will be uplifting, wholesome, faith-inspiring, I pray, in the name of Jesus Christ. Amen.

### ELDER JOSEPH L. WIRTHLIN

#### *First Counselor in the Presiding Bishopric*

This great conference, my brethren and sisters, has been a most inspirational occasion for all of us. As I heard one good sister remark yesterday, "It is out of this world," and I say to you that all that we have listened to is out of this world, and all of those who spoke to us have been animated by that spirit which is out of this world. All of the counsel and advice that we have listened to during this great conference will go for the salvation of all of us and for the eventual salvation of this world. Then at some future date it will become the celestial kingdom.

This morning President David O. McKay has delivered a most inspired address with reference to youth and particularly with reference to those who are responsible for youth, and I, too, desire to express a few thoughts along the same line and in so doing I may cross the path of President David O. McKay, but I don't know of anyone's path that I would rather follow than a member of the First Presidency.

#### YOUTH PROGRAM OF THE CHURCH

This past week has been devoted by some of the great youth organizations to the problems of youth. Some of you have listened to the broadcasts that have come from youth organizations. All that I have listened to and all that I have read with reference to this youth movement has been inspiring and is worthy of commendation. But in thinking of youth organizations of the world, the question came to my mind, what about the youth program of the restored Church of the Lord Jesus Christ? As I pondered over that question, there came to my mind the thought that the youth program of the Church of Jesus Christ is founded upon the priesthood of Almighty God. This program had its inception on May 15th, 1829, when two young men who were translating an ancient record ran across a statement that had to do with baptism. A question arose in their minds, so they went out into the woods and upon the bank of a beautiful river, supplicated God that they might have the right interpretation of that ancient scripture. An answer was given in the form of a visitation by a resurrected being who introduced himself as John the Baptist, and in the following words conferred upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D. & C. 13.)

The cornerstone of the youth program of this Church is the priesthood of God, and along with it there have come into being other organizations, which have come into existence through the inspiration and revelation of the Lord to the leaders of Israel to organize the great Sunday School, the M.I.A., and the Primary organization. There has been brought into being the great system of religious education and also the Latter-day Saint girls' program. This program of youth, which has been and is being fostered by the Church, is one which comprehends all of the needs of youth and places into the hands of those who are responsible for them, instruments whereby this great program can be implemented in behalf of youth to guide and direct them along the paths of faith, virtue, and service to others.

#### BLESSINGS OF AARONIC PRIESTHOOD

When the priesthood of Aaron was first given to the tribe of Levi, it was entrusted to mature men, but in this day and age the Aaronic Priesthood has been given to young men because of the fact that the members of the tribe of Levi are not worthy to hold that priesthood, and hence the heirs of Ephraim are carrying on the work of the Aaronic Priesthood today. We have often been asked the question, "Why is it that the priesthood is bestowed upon boys at the age of twelve?" I don't know whether or not there is on record any definite instructions as to this, but I can say it was a master stroke of inspiration, and I am sure that when the leadership of this Church decided to ordain boys at the age of twelve it came at the direction of our Heavenly Father. I know of no time in the age of any young man when he begins to form impressions and habits more readily than he does at the age of twelve, and in this great program of youth we commence early. These boys at the age of twelve, when they receive the priesthood of God, must be sweet and clean in their bodies. They are taught the law of chastity. They are taught that there is but one standard of virtue in this Church, both for young men and for young women. They are taught to be prayerful, and they are taught that priesthood means service and that where there is no service, and a man or a boy holds the priesthood, it is of little value to him and surely the Lord God will hold such an individual accountable when he fails to use this divine gift of authority in the service of the Master and for the benefit of the Lord's children here upon the earth. Out of priesthood service he is taught to be dependable; he evaluates integrity and honesty highly. He is taught something about the Constitution of the United States. He is taught



that the document came to us from the Lord through the instrumentality of great and wise men who were raised up for that very purpose. He is taught that in the Constitution of the United States there is found the great fundamental principle of the gospel, namely that of free agency. And so with these noble qualities of character and the assignments that come to him from time to time, he is taught in a practical way the principles and fundamentals of the gospel of salvation. For example, the deacon is assigned to go out and collect the contributions of the people to the end that those who are in distress might have assistance and relief. He is also taught that he should participate in the great welfare program, for out of these two assignments he is taught what pure and undefiled religion is, namely, to help those who are in need, the aged, the widows, and the orphans. I am sure that no young man participates in these assignments but what he sees the blessings that will come to him and to others because of his willingness to serve.

#### DUTIES OF DEACONS AND TEACHERS

The deacon has the privilege of assisting in the administration of the sacrament, and no young man could listen to the sacramental prayers and not have a deep and lasting impression of what the mission of the Lord Jesus Christ means and what his great sacrifice on the cross did for all of us. The office of the ordained teacher carries great responsibility. At the age of fifteen he is sent out with a member of the Melchizedek Priesthood to teach Israel the gospel of the Lord Jesus Christ. In other religious organizations there would be some question with reference to sending out a young man at the tender age of fifteen to teach adults and others the principles of the gospel. I bear personal testimony to you that some of the most impressive ward teaching that I have ever listened to has fallen from the lips of these young servants of God, and we must never forget that they have a promise, a promise that if they will do their duty, they will enjoy that spirit of testimony, namely the Holy Ghost, which will magnify them before the families that they are called upon to visit. These young men have other assignments, and out of all of them there comes a realization that they are engaged in the work of the Lord.

#### THE OFFICE OF PRIEST

What about the young man just budding into manhood who is called to the office of priest? He has the same authority and the same privilege that John the Baptist had, the forerunner of Christ, in that it is his high privilege and honor to perform the ordinance of baptism; and I would that every priest in this Church may have that opportunity and privilege, for out of it comes the assurance that he holds the priesthood of Almighty God.

When a priest steps into the waters of baptism and brings his

arm to the square and repeats the baptismal prayer, it impresses him that he is indeed a servant of God. These are the words he repeats: "Having been commissioned of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen." A short prayer but a prayer wherein he declares without any reservations that he has been commissioned of Jesus Christ to perform the holy ordinance of baptism.

The priest has the right of administering the sacrament, of blessing the water and the bread; and no young man can repeat these blessings thoughtfully and prayerfully but what it strengthens his testimony that the lowly Nazarene who was crucified upon Calvary's Hill was the true and the Living Son of God, and that the Redeemer appeared in the meridian of time to another young man, Joseph Smith, who gave to the world the sweetest story ever told, since the crucifixion, that He lives. There is no doubt but what these experiences in the priesthood affect the lives of these young men to the end that what they do, or think, or say, shall be wholly compatible with the priesthood which they hold. It is as Brigham Young said, if these boys have been guided and directed and taught as they should be, all the acts they perform should be governed by the guidance of the priesthood.

#### ACHIEVEMENTS OF AARONIC PRIESTHOOD

In 1947, fifty-four thousand members of the Aaronic Priesthood filled 1,403,461 assignments, twenty-six assignments for every one of these young men, which indicates that they would have a priesthood assignment every two weeks throughout the year. There are some of these young men who are not taking full advantage of their priesthood work, which would indicate that some members of the Aaronic Priesthood filled in a year one hundred or one hundred and fifty of these assignments. Out of the filling of these assignments there comes a strengthening of their testimony; there comes that training which guides them into the paths of virtue, of being prayerful and dependable, and a building up of the spiritual side of their lives.

I could go on indefinitely pointing out to you the achievements of these young men. When we speak of the Aaronic Priesthood and this great youth program of the Church, we not only find emphasis on the priesthood, which should come first, but we find the great auxiliary organizations providing a program that inspires them and builds them up in their faith and lays the foundation for a testimony. We are grateful to the great Primary organization for its work with boys under the age of twelve, and giving them instructions on the priesthood that they are about to receive. The Sunday School organization has the responsibility of teaching young men the gospel of the Lord Jesus Christ. The Y.M.M.I.A. organization provides for them a fine cultural and recreational program, and in addition to

these two, it has fostered a great program for boys, namely, scouting.

The Church educational system affords daily religious education. The Latter-day Saint girls' program has in it all of the same factors and elements that we have for the young men, and it too is proving to be a great success.

### FRUITS OF RELIGIOUS LIVING

As we think of these assignments and priesthood training and all that the auxiliary organizations offer to our young people, we wonder what the fruits of their lives will be. President McKay has indicated to you already what the fruits are in some instances. It is best illustrated in the words of the Savior found in Matthew:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. . . .

Wherefore by their fruits ye shall know them. (Matt. 7:16-17, 20.)

What are the fruits of the priesthood? Some of them are service, testimony, virtue, honesty, prayerfulness, dependability, respect for authority, and selection of the proper kind of associates. As one of the General Authorities it has been my high privilege to interview many of these young people for missions. Some of these young men have spent several years in the armed forces of our country, and upon returning have expressed a desire to fill a mission. I have invariably asked them the question: "You have been away from home now for three or four years, and you mean to say that you are now anxious to go and spend two more years on a mission?" And without hesitating they have answered, "Yes, that's the thing I would like to do." They saved their money while in the armed forces, to the end that it might be used in preaching the word of God to the nations of the earth.

I learned something else about them. Some of them expressed a desire to return to the lands of the enemy whose guns they had faced. To me that manifested the true spirit of the Christ. That spirit, my brethren, that the Savior taught us to cultivate, to love God and love our neighbor as ourselves, to me is the spirit of the peacemaker.

Blessed are the peacemakers: for they shall be called the children of God. (Matt. 5:9.)

### BLESSINGS OF PRIESTHOOD SERVICE

The other fruits of the youth program of the Church have been manifested in other ways. In the fields of business the young men, who have taken full advantage of all of their priesthood opportunities and all the privileges afforded by the youth program of the Church,

have received responsible positions without any question and have been successful.

I know of one man whose life's desire was living the gospel of the Lord Jesus Christ. He took advantage of the opportunities of priesthood service in his boyhood days, and not long ago a great company was searching for a very dependable man to take over one of its institutions, and they let it be known that no one should apply except a member of the Church. This young man applied and received the position at a salary of ten thousand dollars a year. Why was that company particularly anxious to have a member of this Church? They knew that, if they found the right kind of member of this Church, they would have a man with integrity and honesty, dependability, and one who would be an example to those who worked with him.

There are some of our young men who become indifferent for one reason or another, but I want to say that if we have done our part, if we have planted the seeds of faith in their hearts, they cannot get too far away from the Church.

#### LETTER TO BISHOP

I should like to read to you a few paragraphs of a letter written to one of our fine bishops by one of these boys who had all of the advantages of the youth program of the Church and then became indifferent.

The teachings a fellow receives in his youth have a great effect upon his life which I am just beginning to find out more and more each day. The teachings and blessings I received from my quorum while I was a teacher and a priest have paid off so numerously that I could not begin to quote all of them. Also the instructions I received in seminary have been of great value. The things my parents taught me from the time I could sit up in bed have also made me what I am today. Now, as I stop to look back upon all of the instructions, both large and small, that I received in my past twenty-one years, I have more in the wealth of the better things in life now than a lot of people have in a lifetime.

I want you to listen to this statement in particular.

I am a cross section of all the people that have had an influence on my life here so far. From here on out I am on my own, and it has taken me two years of married life to find it out. The responsibilities of an L.D.S. father are great, and I thank the Lord for the trust that he has put in me to carry out such responsibilities. When we were in our priesthood quorums I heard a lot about a person's being spiritually sick, and I always wondered what it was. The big wonder in my mind is now a reality. I don't wonder what it is now. I know. It has been said that experience is the best teacher, and my mother always said there would be a lot of things I would learn the hard way, and she is so right. To be spiritually sick is a lost feeling. You have your friends, but they seem to have no way of helping you no matter what they say or do. It is something that is lost from inside, and the only way you can get it back is from the inside. I have never really stepped inside an L.D.S. chapel for the past two years with an attitude of real worship of God, until the other night when I went to the nurses' graduation at the Idaho

Falls L.D.S. Tabernacle. Elder Moyle spoke that night, and I realized then that I had lost a very valuable gift which I still had in my power to regain if I put my mind to it.

### RESPONSIBILITY TO YOUTH

This young man took advantage of the youth program of the Church. For some reason he became indifferent, but as a result of the proper kind of teaching and the impression it made upon his life when he heard a servant of God preaching the gospel of the Lord Jesus Christ, there was a ready response in his heart, and now that young man is trying to find his way back, I was particularly impressed with his thought, "I am a cross section of all the people that have had an influence upon my life here so far." I wonder if we who are responsible for the youth of Israel realize that they are a cross section of what we teach them, not only by precept but by example. After all, every man or woman, whether a parent, one of the lesser priesthood advisers, or a bishop, is wholly responsible for these young people. As one said, "We stand in the docket with every lost boy and girl. Have we a self that is worth putting into a boy?" That is the question, and should we not examine our inner selves to determine whether or not we have within us the qualities of character which should become a part of the character of every boy and girl to make them the kind of men and women that God wants them to be?

Out of youth there will come in thought and in deed the things that you and I have taught them over the years. If we sow the right kind of seed, it will logically follow that the right kind of fruit will come forth.

May God bless all of us who have this high and glorious privilege of laboring with youth, that out of our testimonies, out of our teachings, and above all, out of our examples, it will be as Brigham Young declared:

An individual who holds a share in the priesthood, and continues faithful to his calling, who delights himself continually in doing the things God requires at his hands, and continues through life in the performance of every duty will secure to himself not only the privilege of receiving, but the knowledge how to receive the things of God, that he may know the mind of God continually; and he will be enabled to discern between right and wrong, between the things of God and the things that are not of God. And the priesthood—the spirit that is within him, will continue to increase until it becomes like a fountain of living water; until it is like the tree of life; until it is one continued source of intelligence and instruction to that individual.

I humbly pray for all of these blessings in the name of Jesus Christ. Amen.

The Choir and congregation sang the hymn: "For the Strength of the Hills," Elder Richard P. Condie directing.

## ELDER OSCAR A. KIRKHAM

*Of the First Council of the Seventy*

It is a blessing to have such a fine demonstration as was just now given by the choir and their leader. When a man is left without accompaniment, it is important that he does get the right pitch, and then how glorious it is for one to feel when one starts to do his best, there comes the strength of a great organ.

I do humbly pray that the Lord will be with me and bless me.

## NEED OF LOVE AND UNDERSTANDING

I recently had the pleasure of filling a number of assignments in the East, and I am deeply impressed with one or two simple, yet I feel, great needs. I feel sincerely that among us, as well as among other people we need greater understanding and love of all people.

I once had the privilege of filling an assignment with President Anthony W. Ivins. One of the things that was on the itinerary was a special meeting with a brother who had been in error. When we arrived at our destination, we sat with the president of the stake. President Ivins began to talk and said: "You know, I was coming here, some time ago, and I had an automobile accident and 'Charlie' was the man that stopped to help. Many other cars went by, but he was the man that stopped and stayed with me until my car was running again. Do you remember when that fire broke out down in the valley? The first man there was Charlie, and I remember he was the last man to leave. And a few days later when they started subscriptions to help build that home, I noticed that Charlie was on the top of the list."

The president of the stake now broke in and said: "Say, President Ivins, do you want us to consider this man's conduct?"

"Well, what do you think about it?"

No more was said, but that afternoon in the congregation of the Saints there Charlie was sitting. What a lovely thing really to have understanding and a love of people.

## THE RUSSIAN PEOPLE

I want to say a word about the Russian people. I had the good fortune when I was studying in Berlin to live for about a year with a young Russian. He was a great fellow. I did not understand him at first, but he came home one day, and in his enthusiasm he grabbed me and said: "Well, let's go up town. I sold a painting today for four hundred marks."

And we went. When we came back, he placed on the table what remained of his money, and he said: "I want to share this with you."

I think of Tolstoy, a great Russian, who paid one of the loveliest

compliments to the life of Christ and his teachings that I have ever read.

I was never so deeply impressed in the great temperance movement as when I heard in Berlin, one night, Gorky's great play, *Nights' Lodging*, an appeal for temperance. And let me say one word about this play, for it was so great in its simplicity.

The scene was an inn. People were waiting for the coming of a great personality. Finally he arrived, and they applauded him and applauded him and asked him to stand and give them a message. He seemingly had done this many times, at the inn, and he sprang upon the table. He had been drinking, but he started out with his lines. His eloquence was impressive; then, all at once the actor's mind seemed to go; his memory was gone. And all that was done to tell the story was that from his pocket a flask fell and broke upon the floor. Three bells tolled, and the play was over.

I think of Shostakovich, a young Russian in Petrograd, (now Leningrad). When the enemy came, he bravely fought, and after it was over he wrote his great Seventh Symphony which many of the world's critics have said is one of the greatest realistic movements in all the world. I stood with thousands of young men in southern California, a few years ago, out in the desert when the Los Angeles Symphony Orchestra played this great symphony. It so thrilled these young men that many climbed up telephone poles that they might see the orchestra, and thousands stood for an hour and fifteen minutes with rapt attention to hear this great music.

Yes, these are voices of the Russian people. I agree that in the Kremlin there are unworthy men to represent them. The papers flood us with the story, but some day out on the plains of the Ukraine, way back in Siberia, our men shall be knocking at doors and bringing the gospel of Jesus Christ.

A moment ago I shook hands with Elder Anastasiou, one of our faithful members, a Russian by birth. We must differentiate between the present leaders and the people. We must love all peoples. That is one of the high purposes of the priesthood of God and the message of our Church as our people go into the world to preach the word of God.

#### STAND FOR THE RIGHT

I wish to make one other appeal. May God bless us that we may ever know the right and courageously stand for it. One personal application of this principle! I had the pleasure of setting apart a member of the presidency of the Texas-Louisiana Mission. After the ordinance was performed, I asked the brethren if they had something they would like to say, and one of the men, one of the leaders in that mission, said: "One day I sat in a barber shop chair, waiting. The barber took a towel as was his custom and threw it over my face. I reached to straighten it. I felt the cigars in my pocket. I

had been seriously thinking about what I had heard about the gospel of Jesus Christ and that moment there flooded through my soul the spirit of courage, and I said: 'Let this be the day.' And he smoked no more. To know what is right and courageously stand for it, this is our opportunity.

I met just last week, in New York, a splendid Christian gentleman whom I have known through the years. He has spoken in this Tabernacle, Dan Poling. He is just home from the great conference of religious leaders at Amsterdam, Holland. He said:

"You know, Kirkham, to summarize that whole thing, there are two words that stand out, as I have also visited Berlin and other places of Europe. These two words are 'courage' and 'calm.'"

I have thought a great deal about that, "courage" and "calm."

"Probably the outstanding address," said Dan Poling, "that was made at that conference was by John Foster Dulles, adviser to Secretary Marshall, now in Paris."

Let me read you just a few words of Dulles as reported by Dan Poling, as given to the religious leaders of the world:

He warned that if their religious sessions resulted merely in theological definitions it would be a colossal failure. He spoke for peace but with words of dynamic realism.

Yes, may God preserve ever among us, throughout the earth, men who know the right and have the courage to stand for it, and may ever preserve the dignity of personality, and the strength of the voice of the people.

### FAITH IN GOD

And finally, may God give us that other great need, faith in him. I read these words from the immortal Lincoln, which I treasure:

If it were not for my belief in an overruling Providence it would be difficult for me, in the midst of such complications of affairs, to keep my reason in its seat, but I am confident that the Almighty has his plans and will work them out, and whether we see it or not, they will be the wisest and the best.

In closing I bear my testimony to the divine mission of the Prophet Joseph Smith. I never bear this testimony but what I feel in my heart I have done something worthy and lovely. God bless us that we may love all peoples, that we may know the right, then courageously stand for it, and may we continue in our faith in God and in the divine mission of the Prophet Joseph Smith, I humbly pray, in the name of Jesus Christ. Amen.

**President George Albert Smith:**

We have just listened to Elder Oscar A. Kirkham of the First Council of the Seventy, following him will be Elder Mark E. Petersen of the Council of the Twelve, and following Brother Petersen will



be Elbert R. Curtis, former secretary of the European Mission, former president of the Western States Mission, president of the Sugar House Stake of Zion and recently sustained as general superintendent of the Young Men's Mutual Improvement Association.

## ELDER MARK E. PETERSEN

### *Of the Council of the Twelve Apostles*

I am very grateful, my brothers and sisters, for the emphasis that has been placed, in this session and in this whole conference, upon the youth of the Church. With you I love the youth with all my soul, and I desire with all my heart that they may love the truth and live it that they may be saved here in the earth. There is nothing that I shall ask more of life than that my children shall love the gospel and serve the Lord, and I know that there is nothing more that you will ask in behalf of yourselves.

### CONTRAST AT FUNERAL SERVICE

Yesterday as I listened to Elder Bowen in his masterful way deliver that great address on stability, my mind went to a funeral service I had attended just previously. In that service I saw a lovely Latter-day Saint family bowed down in grief. One of their members had been taken away. She had died in faith. The other members of the family, surrounding that casket, also were filled with faith and that blow of death which had struck in that home was greatly softened because of the faith that those people had the knowledge and the testimony concerning immortality and what the gospel does for us. I saw sitting in the audience a direct contrast to the scene around that casket, for there I saw two men who had once been faithful in the Church, men who had had the pearl of great price within their own hands, and then, because they loved worldliness more than they loved spirituality, they sold their birthright for a mess of pottage. They gave up their membership in the Church. They loved darkness more than they loved light, and there they sat looking at this faithful family. I thought, oh, what a contrast! Oh, what stability in their characters might have done for them! Oh, if they could have been in the position of those faithful ones who, though mourning at the passing of a loved one, had remained true and faithful and stable in the faith. Had they really appreciated their membership in the Church?

Our main object in life is to be good Latter-day Saints. To be good Latter-day Saints means that we work out our salvation here in the earth, through the facilities of the Church, and teach our children to do likewise. In order to obtain that objective we must so plan our affairs that everything we do in life will bring us nearer that goal. We must choose from life those things which will so affect our thoughts and habits as to bring us nearer the Church

into closer harmony with it and its program. It is by cooperating with the Church and its program, laboring in its organizations and sustaining its institutions that we work out our salvation here in the earth.

### THE RIGHT OF CHOICE

As we choose those things which shall become a part of our daily lives, let us remember that there is an opposition in all things. We have our free agency, as Elder Moyle taught us. We have our right of choice. If we choose certain things in life, they will drag us down and tend to separate us from close affiliation with the Church. Such things become barriers between us and our life's great objective. On the other hand, if we choose those things which will bring us closer to the Church, we will live the gospel better, and we will be better Latter-day Saints. Every day we must make decisions affecting our lives. Some of those decisions may seem small, but nevertheless they affect our thinking and either bring us nearer to God or help to remove us farther away.

### GOOD READING HABITS

One of the men who have influenced my life for good and to whom I owe a great debt of gratitude is one of my former bishops, John C. Duncan of the First Ward here in Salt Lake City. I love that man because of his great stability. He measures up to what Elder Bowen was talking about yesterday. I remember his teachings so well. He always has been, and still is, a great advocate of good reading habits. He has always told us that what we read helps to make us what we are. Naturally, what we read affects our thinking, and as a man thinketh in his heart, so is he. Bishop Duncan has always taught us that we should read the periodicals of the Church, because of the wholesome influence those periodicals have in our lives.

There are, I suppose, about a quarter of a million Latter-day Saint homes. Every one of those homes would be a better home if the people who live there would read and study and digest the messages that are carried in the periodicals of the Church. There would be in them a greater respect for virtue, better observance of the high standards of the Church; there would be greater love and brotherhood; there would be more spirituality.

Every one of you desires to know the mind of the leaders of the Church, the advice of the First Presidency. We do not often come into their presence. We do not often have the opportunity of hearing what they have to say. But every one of you may feel their influence and receive the messages they have to give if you will take the periodicals of the Church and read those messages.

### THE IMPROVEMENT ERA

President Smith is widely loved. When he goes to speak in a meetinghouse, the building is overflowing with people. You love

him because of his love for humanity. You love him for what he tells you and the spirit and the influence he carries with him. But you cannot be in his presence every day, nor every month. But President Smith is the editor of *The Improvement Era*, and every month there is an editorial from him in *The Improvement Era*, which would do you and your family much good if you would read it. I wouldn't for anything pass by that *Era* every month. I love it, and I love the messages it carries. I wouldn't for anything miss the editorials that appear there under the name of the President of this Church. I always get great stimulus out of it. I am a better man because I read what he says, because I love the influence he carries. Although I cannot be in his presence every day, I can read what he has said, and through it feel his influence.

President Smith is assisted in the editorship of *The Improvement Era* by Dr. John A. Widtsoe and President Richard L. Evans. These men are a great inspiration to the Church. You are in excellent company when you are in their presence, and if you want to have their influence about you and the children in your home, then take *The Improvement Era*.

I do not know what the exact circulation of *The Improvement Era* is, but I know that it is not what I would like to see it. I think that if we have a quarter of a million homes in this Church we ought to have nearly a quarter of a million circulation for *The Improvement Era*, because it ought to be in every home for the good it will do to you and to your children.

#### THE RELIEF SOCIETY MAGAZINE

I feel exactly the same way about the *Relief Society Magazine*. I do not know anywhere where you can find a magazine that will do you as much good, as a woman and as a mother, as does the *Relief Society Magazine*. It is published and edited by women of great faith and great spirituality as well as of great mentality. Every woman in this Church should have the *Relief Society Magazine* and read it. Wherever there is a Latter-day Saint home, there should be the *Relief Society Magazine*. Wherever there is a Latter-day Saint mother, there should be the *Relief Society Magazine*.

You will be a better Latter-day Saint, and you will be a better mother if you will take the *Relief Society Magazine* in your home. Your husband and your children likewise will be benefited by it because it does carry the spirit and the very essence of the gospel of Christ right into your home.

If you want better homes such as President McKay has been talking about here, then you bring into your home these magazines which help you so. I again say that I believe that the *Relief Society Magazine* should be in every home, and therefore that magazine also should have a circulation in excess of two hundred thousand.

## THE CHILDREN'S FRIEND

And then, we are also interested in our little children. Don't you love your little ones and don't you fast and pray for them, and don't you hope that they will be converted to the gospel of Christ, and don't you hope that they will grow up to be stalwart members of this Church? Then place in their hands every facility that you can to help them to get this faith deep in their hearts and to establish habits and customs which will be in compliance with the teachings of the Church. Do you know one of the greatest and best helps you can get to place in the hands of your children? It is a magazine published by the Primary Association of this Church, and it is called *The Children's Friend*. It is the grandest, by all odds the best, child's magazine, that I have ever seen anywhere. It will do a great service for your children. The children of the Church love it. It provides wonderful things with which to build faith and character. It also gives them entertainment. It gives to the children of the Church that something which they love and which they need.

It is indeed a mistake to suppose that *The Children's Friend* is only to go into the homes of those people who happen to be workers in the Primary Association. Every child in this Church is entitled to the benefit that can come to him or her through the use of that wonderful magazine. If you love your children and if you desire to build faith in their hearts and to develop character, put in their hands this valuable child's magazine. Whether you yourself happen to be a Primary worker or not, your children need the increased faith and strength that can come to them through the use of that magazine. Take it. It is one of the helps that God has given to you to assist you in teaching and rearing your children.

Then there is another magazine, *The Instructor* which is provided by the Sunday School, primarily for teachers. It, too, is designed to build faith and character and stability here in the Church.

## THE DESERET NEWS

There is another publication which I love with all my heart, and that is *The Deseret News*, a publication which is owned and operated entirely by the Church. As President McKay said the other night, *The Deseret News* is your newspaper. It belongs to you, and you should be interested in it. You should be interested in seeing it grow and develop.

One of the great merchandising experts in the United States is a man named Amos Parrish. I have always enjoyed reading his magazine. One of the things he teaches merchants is that they are to sell their products for what they will do for the people, and he tells the buyers to buy products for what those products will do for them, for the type of service they will render.

What does *The Deseret News* do for you?

In the first place, *The Deseret News* brings to you a fine high class news and feature coverage which is in keeping with the very highest traditions of American journalism. That newspaper has been very greatly improved in the recent past. It is a first-class newspaper, one of which you may well be proud, one which will serve you well in your home and one which will serve your children equally well.

What else does *The Deseret News* do for you? *The Deseret News* stands for Americanism. Whether you are a member of this Church or not, *The Deseret News* will help to make you a better American, and everybody needs to be better Americans today. So I commend to you that newspaper which builds patriotism, genuine Americanism in your hearts. It stands for the Constitution of the United States which has been referred to here today, and its editors believe with all their hearts that the Constitution was God-inspired. It promotes greater and finer communities, and better family life. You are all of you interested in cleaner communities, in higher standards of living. You would like to see reduced the vice that is so apparent in so many of our communities. I would like you to know that *The Deseret News* stands for the high standards of the Church. It stands for clean communities, clean government, and clean living. If you want to be a good citizen and enjoy clean community life, *The Deseret News* will help you to do so.

Much has been said here about the youth. I tell you that *The Deseret News* will serve your youth. You know and I know what faith-destroyers cigarets are. You and I know that a cigaret will help to destroy the faith and, if it continues on, the very salvation of your children. You may place *The Deseret News* with confidence and safety in the hands of your children, because the pages of that newspaper will never tempt your children to take a smoke. Likewise it never will tempt your children to drink beer or hard liquor, because such advertisements are not there. *The Deseret News* is a clean newspaper, and it will help you and your children to live the gospel better if you have it in your homes.

You come here to these conferences and you want to know what the Authorities of the Church are thinking and talking about. *The Deseret News* brings to you almost daily the attitude of the leaders of this Church. I would not have you think that they read and study everything before it goes into the newspaper, because, of course, that could not be. But the general policy of *The Deseret News* is the reflection of the policy of the Church of Jesus Christ of Latter-day Saints, and if you want to know what the general attitude of this Church is on most subjects, *The Deseret News* will bring it to you.

*The Deseret News* also will give you another great service in that it brings to you its Church Section which, in my opinion, is one of the very finest things this Church has ever produced in periodical form. Every Church worker will do his work better if he has that Church Section. Your homes will have more faith if you read that

Church Section. Your children will love the gospel better if they read that Church Section. I commend it to you with all my heart and all my soul.

#### SUPPORT OF CHURCH PUBLICATIONS

There are many other things that I could say about this newspaper, but time is fast going on. My brethren and my sisters, some of you say, "We cannot afford to take all these Church publications." I ask you in all seriousness how can you afford not to take them? An investment in the Church publications costs but very little, but it is an investment in good living. You cannot go to the corner store and buy a dollar's worth of character or a quarter's worth of faith. Yet these are the things above all else for which we strive in life. Are we going to count our dimes so carefully—dimes that so many times otherwise we throw away for far less valuable things—that we are going to keep from our children and our homes these faith-building, character-building influences? How can we afford not to take them?

I remember Paul once said that the eye cannot say to the hand, "I have no need of thee." The head cannot say to the foot, "I have no need of thee." (See I Corinthians 12:14-25.) Is there one of us knowing the dangers that surround our children in this day of lax morality, in this day of smoking, drinking, and carousing, is there one of us who will say that a single safeguard of the Church is unnecessary?

These publications are safeguards of the Church and I pray that we may have the vision to see them as such, and that we may not say to any one of them, "I have no need of thee," and for this I pray in the name of Jesus Christ. Amen.

#### ELDER ELBERT R. CURTIS

*General Superintendent of Y.M.M.I.A.*

I wonder if any of you know how far it is up those stairs. As President Smith referred to some of the past privileges and responsibilities that have been mine, if he had just added, "and presently frightened almost to death," he would have brought you up to date.

This has been a wonderful conference. The spirit of it has been such that it almost takes the fear from my heart. Surely you appreciate that a man may not respond to such a calling as has now come to me without a spirit of humility and a desire to serve the Lord to the utmost of his ability.

In his remarks, Bishop LeGrand Richards suggested that as a man gives of his time and his efforts to the work of the Lord that the Lord makes it up to him, puts thoughts into his mind. In fact, he suggested thoughts that will make money. I have not prayed and do not for the temporal blessings of the earth,

but I have prayed sincerely that the Lord will enlarge my thinking, will inspire me that through me as his humble servant the youth of this Church might be blessed.

Was it Daniel Webster who, when asked what is the greatest thought you have ever had, answered, "my responsibility to God." And as I think of the responsibility of leading the youth of this great Church it well nigh takes the courage from me.

I realize that the brethren have not asked me to do this alone. They have blessed me with splendid assistants. There will be an equally fine board I am sure.

Each talk of the brethren during Conference, it seems to me, has been directed toward the problems of youth. They are concerned. Their tender loving care is an inspiration in and of itself. We follow great and grand men who have presided over the Mutuals of the Church and whose work we hope to carry on in a way that will be pleasing to our Father in heaven.

This is God's work. With some fourteen hundred bishops who lead the youth of their respective wards and whose support we know we can count upon, with the many stake presidents and all who love this work as we love it, surely we cannot fail.

May the Lord bless us and help us as we strive to carry out his will for the blessing of his children here in the earth, I humbly pray, in the name of Jesus Christ. Amen.

#### **President George Albert Smith:**

We have just listened to the general superintendent of the Y. M. M. I. A., Elbert R. Curtis, who succeeds Brother George Q. Morris, who is now in the Eastern States Mission presiding over that mission.

The Tabernacle Choir will sing to us: "Give Unto the Meek," and the closing prayer will be offered by President W. Glenn Harmon of the Berkeley Stake, Berkeley, California, after which this Conference will stand adjourned until 2:00 o'clock this afternoon.

The proceedings of this afternoon's session will be broadcast over KSL of Salt Lake City, and by arrangement through KSL over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

This afternoon the audience should be in their seats not later than ten minutes before the hour of opening the meeting.

Singing by the Choir: "Give Unto the Meek."

The closing prayer was offered by President W. Glenn Harmon of the Berkeley Stake.

Conference adjourned until 2:00 p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference was held Sunday afternoon, October 3, at 2:00 p.m.

President George Albert Smith presided and conducted the services.

Again the great Tabernacle was crowded to capacity, the Assembly Hall was filled with people, who listened to the services as they were broadcast over the loud speaking system and by television, and hundreds of others assembled upon the grounds and listened to the Conference services by means of the loud-speaking system.

The Tabernacle Choir was present and furnished the Choir music for this session.

#### President George Albert Smith:

I hope that everybody will crowd as close together as they can, giving the people who are standing a seat where possible.

This is the seventh and concluding session of the 119th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah. The house is filled to capacity and hundreds standing. The Assembly Hall is filled, and on the grounds, in the open air, hundreds of people are listening in.

There are present on the stand this afternoon all of the General Authorities of the Church with the exception of Elder Alma Sonne, who is presiding over the European Mission; and President S. Dilworth Young, presiding over the New England Mission.

The proceedings of this session will be broadcast over KSL at Salt Lake City, and by arrangement through KSL, over the following stations: KDSH at Boise, KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

I take this occasion to express appreciation to these broadcasting stations for carrying our messages to the communities that they serve.

Any messages and calls that come in for persons supposed to be in attendance, if they are important, will be announced over the loud-speaking system on the grounds at the close of the meeting. Everyone would do well to listen for such notices.

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting, and Elder Alexander Schreiner at the organ.

We will begin this afternoon's service by the Tabernacle Choir singing: "Almighty God of Our Fathers."



The opening prayer will be offered by President Fred W. Schwendiman of the Wells Stake, Salt Lake City, Utah.

The Choir sang: "Almighty God of Our Fathers."

The opening prayer was offered by Elder Fred W. Schwendiman, President of the Wells Stake.

Singing by the Choir: "My Shepherd Will Supply My Need."

President David O. McKay presented the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained as follows:

## GENERAL AUTHORITIES OF THE CHURCH

### THE FIRST PRESIDENCY

George Albert Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

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Eldred G. Smith

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### ASSISTANTS TO THE TWELVE

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Thomas E. McKay

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As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

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 A. Hamer Reiser, Second Assistant Superintendent  
 with all the members of the board as at present constituted

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 Ralph W. Hardy, Second Assistant Superintendent  
 with all the members of the board as at present constituted,—  
 with the understanding that all the members will be released  
 at the conclusion of the holding of the present conventions,  
 and a new Board of the Y.M.M.I.A. will be chosen by the  
 new Superintendency whom you sustain today.

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
Emily H. Bennett, First Counselor  
LaRue C. Longden, Second Counselor

with all the members of the board as at present constituted

## PRIMARY ASSOCIATION

Adele Cannon Howells, President  
LaVern W. Parmley, First Counselor  
Dessie G. Boyle, Second Counselor

with all the members of the board as at present constituted

## President David O. McKay:

All you who can sustain these brethren and sisters in their respective positions, with the explanation made regarding the Young Men's Mutual Improvement Association, please manifest it by raising your right hand.

(the hands were raised)

As far as I can see the voting has been unanimous in the affirmative.

## President George Albert Smith:

We have just heard President David O. McKay of the First Presidency presenting the General Authorities, general officers and general auxiliary officers of the Church for the sustaining vote of the Conference. It is a magnificent sight from this point of vantage to look over this great audience and see the unanimous vote—not a dissenting vote being apparent.

## ELDER STEPHEN L RICHARDS

*Of the Council of the Twelve Apostles*

I have been deeply moved by this conference, my brethren and sisters, and my inclination would be to spend my allotted time in lending support and sanction to the great messages which have come to us. I have, however, another obligation that I feel I must discharge.

## REPORT OF SOUTH AMERICAN TRIP

My wife and I returned from South America last spring just a day or two too late to attend the April conference. While I have spoken of some of my experiences in a few of the stake conferences, I have thought that I should make a report to the Church on our visits to these missions in the southern continent.

Perhaps it might be well at the outset just to refresh your geographical memories a little. South America is not only south of North America, but it is almost entirely east of the United States, so that during nearly all of the time we spent away we were four hours, or time zones; east of Salt Lake City, and only two time zones west of London. Our travels consumed about eighteen thousand miles, so you see we here at home are a long way from our fellow members in the missions of South America, and because of that difference and the fact that about twenty-two years had elapsed since that country was visited by General Authorities, you will readily understand that we were awaited with a royal welcome.

We left Salt Lake City on the last day of December last year. We spent about two weeks in Washington D.C., and in New York in securing letters of introduction to prominent business people in the south, and also in interviews at the embassies of the countries we intended to visit, where we were introduced through the courtesy of our Congressional representatives. We never did secure time enough to present all of these letters, but we had the satisfaction of making our mission presidents acquainted with some prominent men who may be of some aid in the future.

It was bitter cold when we left New York harbor, with some of the water pipes of the ship frozen, so I assure you it was altogether agreeable, after a few days, to come into a warmer climate. However, we found that you can often get too much of a good thing, and when we reached Rio de Janeiro in the middle of their summer, comparable to our July, in a heat wave more intense than they had had in four years, we longed for the snow and ice we had so recently left. You know you can usually protect yourself against the cold, but you can't against the heat, and I am sure I prolonged my visit to the few air-conditioned offices where I presented letters of introduction, beyond the bounds of strict propriety. I hope it wasn't too obvious. Down in Sao Paulo, the headquarters of the Brazilian Mission, it was a little bit more temperate because that has some elevation above the sea, and Montevideo and Buenos Aires are farther south and in a more temperate zone.

#### "DIVINE SERVICES" CONDUCTED

Soon after we boarded the ship, we were happy to learn that there were seven missionaries aboard, and one member of the Church in the ship's employ. With the assistance of these good folk, on the request of the ship's command, we conducted what were called "divine services" on the two Sundays of the voyage. The missionaries were all splendid young men. I am sure they made an excellent impression. On the way home, on the same ship and a sister ship, we were asked to conduct three more Sunday services, so that I began to feel that I ought to have been put on the ship's payroll. That hope vanished early, however, when it was learned

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that we didn't preach for hire. The captain, however, rewarded me somewhat by giving me the rather rare privilege of going on the bridge of the vessel with an officer guide to explain the mysteries of automatic steering and radar, and when I was escorted to the huge engine room where I inspected one of the greatest power plants I have ever seen, I felt quite rewarded for my preaching.

We arrived in Buenos Aires, headquarters of the Argentine Mission, in the morning. We could see from the ship's deck the mission president, and his wife, and the missionaries and Saints gathered to meet us. It was noon, however, before we could greet them. The time consumed in getting baggage through customs and in the inspection of visas and securing medical permits, is very considerable, I assure you.

### INCONVENIENCE OF RECEIVING PACKAGES

In this connection I would like to broadcast the counsel throughout the Church to all parents and friends of missionaries in the South American missions, not to send to the missionaries packages at Christmas, or any other time, containing articles which are not essential to them in their work. It often requires many hours and sometimes days of the precious time of missionaries, or the mission staff, to get packages out of customs, and a box of stale cookies which has spent two or three months on the way, even though it carries a lot of love and sentiment from the folk at home isn't worth it. An airmail letter on thin paper with a ten-cent stamp is a far more expeditious and satisfactory message of your affection and encouragement under the circumstances that prevail in South America.

There is a word in frequent use in South America which expresses a quality wholly necessary to peace of mind. It is the word *paciencia* meaning patience. Everybody takes his time about doing things, the government and its agencies, especially. The sooner you learn this the happier you are.

### HOSPITABLE RECEPTION

Well, we finally got through customs to enjoy the welcome and greetings of our patient friends. I will say just a word about our reception at the Laniers Branch of the Argentine Mission in Buenos Aires, because this was typical of the hospitality and greeting of the Saints and missionaries throughout the missions. The Laniers Branch is the largest of all the branches of the Church in South America, and is one of the very few which owns its own place of meeting, which is a very modest one. On this occasion there were gathered about four hundred members of the Church and friends. The hall was crowded. It had been decorated with flowers and streamers, and presented an attractive appearance. An elaborate program had been prepared, with both amateur and professional

talent, consisting of speeches, singing, and folk dancing rendered in Spanish and native costume, with some interpretations for our benefit. Children participated liberally. Some of the skits and songs had been specially written, and the whole program represented the expenditure of a large amount of time and effort in preparation. As a climax, Sister Richards was presented with beautiful flowers which grow in profusion in that country. On one occasion the orchids given to her hung from her shoulder almost to her knee. I know the ladies will take note of that.

I was given a beautifully ornamented cake made by some of the good sisters. I am not supposed to eat cake, but I soon discovered that the missionaries have good appetites without many restrictions, and I assure you that none of the cake given to me was wasted.

It was in this welcoming social that we were first made really to feel the sentiment and spirit of our fellow members of the Church in those distant lands. They were respectful and reverent almost to an embarrassing degree. I am not used to having my hand kissed, a custom which is a holdover that some of the older people have kept, from the traditions and practices of their earlier affiliations. They were warm-hearted, and for the most part demonstrative and impulsive. It was apparent that the fellowship promoted by the Church had found a place in their lives, and particularly among the sisters I noted that affectionate regard for each other which we so frequently see at home. It was apparent that nearly all were in humble circumstances, although many were tastefully and somewhat stylishly dressed. Particularly was this true of the girls. They were, however, a little short on the latest fashions. The long skirts had not yet reached them.

#### MANY NATIONALITIES REPRESENTED

It was evident that many nationalities were represented, with a preponderance of the brunette people from Spain, Italy, and the Mediterranean countries. There were a few of German and English extraction, but far more from southern than from northern Europe. This group of people which we first met were typical in their racial composition, of the groups we met in all the missions. The stocks from southern Europe prevail. Spanish is the national language in Argentina and Uruguay, and in Brazil, the Portuguese. I talked with a number of families in Brazil who prided themselves on pure Portuguese blood. It so happens, however, that our work in both Argentina and Brazil was begun in the German language, among immigrants from Germany. We still have a few German groups of Saints, where German is spoken, but this practice is being discontinued.

It should be said here, for the information of the Church, that our South American missions do substantially no work among the

Lamanite people, and so far as I know, we have no Indian members of the Church in these missions. I met a few Indian boys who were attending school at one of the universities in Argentina who had come from Peru. The missionaries had made friends with them, and they took part on one of our programs. They were small-statured, but seemed intelligent and kindly disposed, and some day perhaps our work may be carried to their country.

### DISTRUST IN EVIDENCE

My observation that the Latin Americans are predominantly from the southern European stocks led me to wonder how susceptible these people are to the teachings and influence of the gospel. I recalled that in more than one hundred years we have done little or no missionary work in Spain, Italy, Portugal, and adjacent countries. Perhaps this may be the means, in South America, of some day approaching those countries. I thought I could see in the disposition, customs and practices of these South Americans some of the reasons which have impeded gospel work among them. They are people who have suffered many impositions. They have not been trained and nurtured in the kind of freedoms which northern Europeans and North Americans have enjoyed, in consequence of which, perhaps, they have become by nature suspicious and distrustful. American businessmen told me that after many years of business dealings they were unable to build up that mutual confidence and friendship with native South Americans which may be established in a few weeks or months among our own people. The buildings and homes of the people are indicative of this distrust. Everything is walled in. Even a little home is usually surrounded by a wall six, ten, twelve feet in height, almost unscalable, with a locked gate and sometimes broken glass on top of the wall as a protection against neighbors and others who ought to be counted friends.

All this has a bearing on our missionary work, as you will readily see. Homes are not easily accessible. Interviews are difficult and it takes a long time to build up that confidence which is essential to friendship and mutual understanding. Tracting is attended with difficulties, not only because of walls and locked gates, but because customs are new and strange to our missionaries. During the day-time men folk are not at home, except perhaps for the siesta period, when they are not to be disturbed. This siesta takes a big portion out of a day. Places of business close from twelve to three o'clock, and our missionaries are greatly limited in their opportunities to make contacts. In some sections they were beginning evening tracting in the hope of meeting the families at what would seem to us late hours. I have not heard yet what success attended these experiments.

In the main our missionary work is prosecuted through the medium of *locales*. A *local* is usually a small rented building which serves as a home for the missionaries and a place of meeting in carry-



ing forward Church activities for the groups who attend. One room in the *local* is fitted out to serve as a little church modestly equipped with a pulpit, a small organ and benches. Owing to the housing shortage which prevails in South America as it does with us, it has been very difficult to secure *locales* in good locations of the cities, and we have often been forced to take places in poor localities.

#### CIVILIZATION CENTERS IN CITIES

It should be noted that all civilized life in South America centers in the big cities. There is very little agricultural or rural life, as we know it. The vast livestock ranches of Argentina, and the coffee plantations of Brazil are owned by wealthy families who live in the big cities and who dominate the whole agricultural field. The independent farm owner and operator is almost unknown. This situation is material to our missionary work. We do no country work. Our missionaries visit no farm homes so productive of investigators and converts in other countries. They are not allowed, without permits, even to enter the great ranches and plantations. One of the greatest needs apparent in the countries we visited is a division of the lands for a far greater productivity and realization of the vast resources of the countries, and more importantly, for the establishment of an independent, vigorous middle class of land-owners and workers.

South America is a land of violent contrasts—the very beautiful and the very ugly; the very rich and the very poor; the very intellectual and sophisticated, and the very ignorant. Of course, countries differ in these respects, but everywhere there is conspicuously lacking that strong middle class which is the backbone of our own and other progressive countries. I saw some indications that this class may be growing. In some industrial centers, such as Sao Paulo in Brazil, when and if it grows, our missionary work will have more assurance of success. It takes humility and intelligence to understand and receive the restored gospel. The aristocracy lack the humility, and the poor and destitute often lack in good measure the intelligence.

#### PROMISING PROSPECTS AMONG YOUTH

Our most promising prospects are among the youth in all the countries. They are forward-looking, and they are emerging from some of the distrust and suspicion which has so retarded the progress of their elders. These young people have admiration for many things in America. They learn about us largely through the picture shows. Unfortunately, through this medium they do not always get correct impressions of the best part of our North American life. It's a shame that we have to be advertised by the most effective advertising there is, for our gangsterism, infidelity, frivolity, and

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cheap wit. These young people, however, see our automobiles, our clothes, our fine homes in the pictures, and they think they would like to have some of these things. They want to learn English and our missionaries capitalize on this desire and teach many of them English. English classes are held in the *locales*. The young people who come in contact with our missionaries develop a great admiration for them—for their fine, clean manhood, their friendliness and their serious work. Mutual Improvement Associations are begun, and gradually the gospel plan unfolds before these people, and they are given an entirely new vision of abundant and rich living with purpose and incentive, even in their poverty.

I saw some branches of the mission made up and carried forward entirely by young people. Of course, there are older people, too, who have proved susceptible to gospel teaching, but in the main I feel that our hope lies with the youth.

South America desperately needs the restored gospel. The nations of that land need, more than anything else, the true concepts of liberty which arise out of a correct understanding of the relationship of man to God and his fellow man. They need a comprehension of justice, equity, and equality. They need to understand more perfectly the dignity of work, and, of course, they need the enlightenment of education. As one man said who gave me a letter of introduction to business associates in South America: "South America needs what the Mormon Church has to offer."

Our missionaries are trying hard to give these things to the people who so sorely need them. Their work is conducted at great expense. It costs more than one thousand dollars in transportation alone to put a missionary in one of these missions and bring him home. Living costs are very high, even in American money, which sells at a premium. The language is difficult, particularly the Portuguese, and many months pass before a missionary can adequately express himself before the people. However, they, our missionaries, carry with them a spirit, and the testimony of truth which, even imperfectly expressed in the language of the people, touches the hearts of many who hear them.

#### MISSIONARIES AND SAINTS FAITHFUL

Now I found in all the missions a great enthusiasm among the missionaries for their work. They have developed a love for the people, which lies at the base of all good missionary labors, and they, under the direction of their mission presidents, are organizing and planning to meet the conditions. We also have some very faithful Saints who are great aids in promoting our work. I saw some very good work being carried forward by small branches of the missions—Sunday Schools and Primaries where little children are being taught; priesthood classes where men and boys are learning their duties; Relief Societies and welfare workers are carrying for-

ward commendable projects. Generally, the groups were small and largely dependent upon the missionaries, but there was promise in them. Perhaps the most stimulating of any exercises I saw were the baptismal ceremonies. We had the privilege of being present at two, one in Argentina and one in the interior of Brazil. Nothing is more encouraging to missionaries and to members of the Church than to see the fruits of their labors and the happiness which comes to those who ally themselves with the work of the Lord. In each service, six to ten were baptized into the Church.

If time permitted, I would tell you some rather interesting aspects of these baptismal services, but it does not. After all, this is the great encouragement to our missionaries. The realization of knowing that they may have been the means of bringing peace—peace of mind and peace to the heart and soul of some one of God's children who has humbled himself to seek the truth. I am not able to say how many in South America will respond to the spirit and message we bear, but I am sure we are doing our duty, fulfilling divine command, when we carry the word of our Lord to all lands and peoples.

#### GRATITUDE FOR VISIT

I acknowledge my gratitude to the First Presidency in extending to me the opportunity of making this visit, and I also acknowledge the innumerable courtesies and kindnesses shown to my wife and me by the mission presidents and their wives, the missionaries, and Saints, and friends of the South American missions. It was an unforgettable experience. If any good to the noble cause, which I love, shall come of it, I shall be very grateful.

I pray that the Lord may bless our missionaries in all lands and the Saints who are scattered over the earth. I trust that they may all feel as we tried to make them feel in South America, that we are all one in the Church of Christ, that even though we may be widely separated, we can reach out over the lands and the oceans and extend the handclasp of fellowship and good brotherhood to our members throughout the globe. I think this was the message which they, in the southern hemisphere, appreciated more than any other. They wanted to be assured that they were one with us and we with them. The day will come, my brothers and sisters, when the mighty cause with which we have the honor to be associated, will bring to pass that unity in a divided and stricken world. God grant it may come soon. I humbly pray, in the name of Jesus. Amen.

**ELDER JOSEPH FIELDING SMITH***Of the Council of the Twelve Apostles*

I seek the guidance of the Spirit of the Lord.

I am not going to give you anything new. Everything that pertains to the gospel is new, but I shall not present anything that has not already been considered, either at this conference or at some other time, and I may, in the course of my remarks, repeat and emphasize some things that have already been said.

**LIGHT AND TRUTH**

First, I shall read to you from section nine-three of the Doctrine and Covenants where the Lord says, speaking of light and truth which is the Spirit of Christ:

Light and truth forsake that evil one.

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God.

And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers.

But I have commanded you to bring up your children in light and truth. (D. & C. 93:37-40.)

I know we were all very deeply impressed with the remarks of President McKay this morning, and others of the brethren who have spoken, in relation to the care of our children in the home. I wish to continue, perhaps treating this matter from a little different viewpoint, but nevertheless calling the attention of the members of the Church, of fathers and mothers, to their responsibility in regard to the training of their children.

**THE FAMILY UNIT**

There is no substitute for a righteous home. That may not be so considered in the world, but it is and ought to be in the Church of Jesus Christ of Latter-day Saints. The family is the unit in the kingdom of God. That we believe, and if we are fortunate enough, through the keeping of the commandments of the Lord, to go back and re-enter the celestial kingdom to dwell with him, we will find that we are his sons and his daughters, that he is in very deed our Father. As Paul has stated it, we are his offspring, and through obedience to every principle of eternal truth we will go back to be his sons and his daughters.

Paul has said and prayed, speaking of the mission of Christ and his obedience to him:

For this cause I bow my knees unto the Father of our Lord Jesus Christ.

Of whom the whole family in heaven and earth is named. (Eph. 3:14-15.)

If we get back into that great kingdom after the earth is re-deemed, we will find ourselves members of the great family of God, and he will be our Father.

He said, you know, to John:

He that overcometh shall inherit all things; and I shall be his God, and he shall be my son. (Rev. 21:7.)

We should remember, as Latter-day Saints, that outside of the celestial kingdom, there is no family organization. That organization is reserved for those who are willing to abide in every covenant and every obligation which we are called upon to receive while we sojourn here in this mortal life.

#### DUTIES OF PARENTS

Now, let me take up where these brethren left off. Of course there should be prayer and faith and love and obedience to God in the home. It is the duty of parents to teach their children these saving principles of the gospel of Jesus Christ, so that they will know why they are to be baptized and that they may be impressed in their hearts with a desire to continue to keep the commandments of God after they are baptized, that they may come back into his presence. Do you, my good brethren and sisters, want your families, your children; do you want to be sealed to your fathers and your mothers before you, do you want to have this family unit perfect when you, if you are permitted, shall enter the celestial kingdom of God? If so, then you must begin by teaching at the cradle-side. You are to teach by example as well as precept. You are to kneel with your children in prayer. You are to teach them, in all humility, of the mission of our Savior, Jesus Christ. You have to show them the way, and the father who shows his son the way will not say to him:

"Son, go to Sunday School, or go to Mutual, or go to the priesthood meeting," but he will say: "Come and go with me." He will teach by example.

Family prayer will be in the home. In the morning when the family arises for the day, the father will gather his family, kneel in prayer, and thank the Lord for his blessings. At night he will have them assemble again, and in the family unit they will kneel again to pray. And all these things will be taught in the home, because we want to have that home intact. We do not want it destroyed when we cross to the other side.

#### FAMILY ORGANIZATION IN THE HEREAFTER

I have a great deal of pity in my heart for the world, this so-called Christian world, professing to believe in the mission of Jesus Christ, and in sincerity, many of them, I am sure. They think they are on the right course; but they have been misled by false teachers

into thinking that the family comes to an end at death, that husband and wife are separated eternally, and that there is no more claim for them upon their children. And that is true for them, according to their belief. That is the condition that will prevail in the terrestrial kingdom and in the telestial kingdom, because there will be no marriage there, and there will be no family order there. Do you want that? I say I feel sorry for these people that have been misled into these false notions in regard to the hereafter and the family organization.

Why do we go into the temples to be sealed, husbands and wives, and children to parents, and why are we commanded to have this work done, not only for ourselves, but also to be sealed to our fathers and mothers, and their fathers and mothers before them, back as far as we can go? Because we want to belong to that great family of God which is in heaven, and, so far as the Church is concerned, on earth. That is why.

Eventually, when this work is perfected, and Christ delivers up to his Father the keys and makes his report, and death is destroyed, then that great family from the days of Adam down, of all the righteous, those who have kept the commandments of God, will find that they are one family, the family of God, entitled to all the blessings that pertain to the exaltation.

#### RESPONSIBILITY TO TEACH CHILDREN

Are you teaching your children these truths, my brothers, my sisters? Are you training them so that when they are married they will want to go to the house of the Lord? Are you teaching them so that they will want to receive the great endowment which the Lord has in store for them? Have you impressed upon them the fact that they can be sealed as husbands and wives and have bestowed upon them every gift and every blessing that pertains to the celestial kingdom, and thus they shall become the sons and the daughters of God, and have you impressed upon them that great truth that if they are not married for time and eternity that they will come forth in the resurrection of the dead separately and singly, to be servants for those who belong to the family of God. Have you done that? Are you doing that?

Time will not permit me to say anything more, but I want to leave this impression with you, in continuation of our responsibilities as parents to each other and to our children, and as the Patriarch declared yesterday, if we will do these things, keep these commandments and live as we ought to, there will be no divorce in the Church of Jesus Christ of Latter-day Saints.

The Lord bless you, I pray in the name of Jesus Christ. Amen.

President George Albert Smith:

The Choir and congregation will now sing: "I'll Go Where You Want Me To Go," after which we will hear from Elder Matthew Cowley, also of the Council of the Twelve.

As I announce that hymn, "I'll Go Where You Want Me to Go," I can imagine there are many of the thousands of people in this congregation who have in mind a man who used to sing it so beautifully, who traveled all over the Church as a missionary of the Church, Elder Melvin J. Ballard. I always think of him when we sing this hymn.

The Choir and congregation sang the hymn—"I'll Go Where You Want Me to Go."

### ELDER MATTHEW COWLEY

#### *Of the Council of the Twelve Apostles*

My brothers and sisters, it is good to be back from wandering to and fro in the earth. I have long needed the inspiration of a general conference, and I have not been disappointed.

When we sustained this day, as the custodians of the kingdom, the men and women whose names were read, I was convinced within my heart that as long as men and women such as these are the custodians of the kingdom, the ordinances will never be changed, and the everlasting covenants will never be broken.

It is my privilege to serve as a missionary in some of the far-flung areas of the earth and in the islands of the sea. I am reminded of the last commission which the Master gave to his disciples and said unto them:

Go ye into all the world, and preach the gospel to every creature.  
He that believeth and is baptized shall be saved; and he that believeth not shall be damned. (Mark 16:15.)

#### SIGNS TO FOLLOW BELIEVERS

And certain signs were to follow those who believed. Among those signs were these, that they should speak with new tongues, that they would lay their hands upon the sick, and they would be healed. About these two signs I would like to speak for just a moment while I visit with you.

On Friday evening I attended the reunion of the New Zealand missionary society, and as I stood before that group I could see more men who could speak the Maori language of New Zealand than there are among the million and a half white people residing in New Zealand who can speak the native language of their native people.

I attended the Tahitian missionary reunion, and I am sure that the same could be said of those men at that reunion. I believe there

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are here in this city more white men who can speak the Hawaiian language than there are in all the islands of Hawaii. I am sure that there are more white people here who speak the Samoan language than there are among the white residents of Samoa, and the same is true of the other islands of the Pacific.

They do speak with new languages, my brothers and sisters, when they accept the call to go into the world to preach the gospel to all creatures.

#### MISSIONARY LABORS IN NEW ZEALAND

I am reminded of President McKay's beautiful tribute to youth, the confidence he has in youth. I am personally grateful for the confidence this Church had in me in my extreme youth. I was just turning seventeen when I was called to go to New Zealand as a missionary. My first appointment there was to a little place called Judea, a wonderful place to go, for a young missionary. At the first meeting I attended in Judea, I could not understand the words that were being said, and after the meeting a sister who could speak English said to me: "Do you know what they said in there, and what they did?" I said: "I could not understand a word."

She said: "Well, you were called and sustained as the secretary of the Relief Society of the Judea Branch."

I made up my mind right there and then that the Relief Society was not going to take any liberty with my time as a missionary, without my knowing something about it; and so I determined to get the gift of the Maori language, even if I had to work for it, and I did have to work for it.

#### GIFT OF TONGUES

I studied eleven hours every day for several weeks. I read the Book of Mormon in Maori, and my studies were punctuated with fasting and with prayer; and on my twelfth Sunday I delivered my first sermon in the Maori language. They do speak with new tongues, those who accept the call to the ministry of our Lord and Savior Jesus Christ.

I have seen young missionaries in Samoa and in Tonga and in New Zealand and in Hawaii who, within six months' time, could deliver sermons in the languages of the people among whom they were laboring — young men and women who did not have much scholastic training before they were called into the mission fields, but these young men and women, placed in the hands of God, and molded like clay in the hands of the potter, received the gifts which they had been promised.

I had a shoemaker on one occasion down in New Zealand say to me. "Oh, you Mormon missionaries think you are smart. You come out here and learn to speak the Maori language in two or three years." He said: "I was only here six weeks, and I could say "Kaore



*au moriorio ki te korio Maori*," which means absolutely nothing in the Maori language. What he was trying to say was that he did not know how to speak the Maori language, and he did not. I saw him three or four years later, and he was still trying to say he did not know how to speak the Maori language.

I have seen our young men in Hawaii, in the Central Pacific Mission, learn to teach the gospel in Japanese.

#### RESULTS OF ADMINISTRATION

Brothers and sisters, with the restoration of this gospel came the reiteration of Christ's commission: "... these signs shall follow them that believe." (D. & C. 84:65.) There is no question about it in my mind. "Lay your hands upon the sick, and they shall recover." (*Ibid.*, 66:9.)

In Tonga last year there came to the mission home a couple who had been married for twenty-seven years, and they had never been blessed with children. This couple wanted to have children, and so they requested us to lay our hands upon them and bless them that they might have children. And so President Huntsman and I laid our hands upon that couple, and we blessed them. They had the gift of being healed. They had the gift of receiving these blessings.

When my wife and I visited Tonga, I think it was last May, the child had been born.

Last year I went from Tonga to Samoa. Another couple who had been married for years and had had no children came to the mission home there to be blessed that they might have this greatest of all blessings. And incidently, brothers and sisters, the greatest calamity that can come to the home of a Polynesian is not to have children. It is such a great calamity when they do not have children that they go out and borrow their neighbor's children and rear them.

Well, we blessed this young couple, and when my wife and I were there in May, they brought the child to me to be christened and blessed, and asked that it might be given the name of my wife.

A lady came to me in the mission home suffering from what the Samoans call *mu mu* — or elephantiasis — her legs swollen out of all proportion. She said: "Brother Cowley, bless me and remove from me this dread disease." A month ago in Samoa she came to the mission home and she said: "Do you remember me?" I said, "Yes, you are Sister Purcell who was suffering from *mu mu* when I was here before." She showed me her ankles, and they were entirely normal. Then she said: "Now, I want the cataracts to drop from my eyes. Bless me now that I may receive this blessing through the priesthood of God, from God who has all power to heal."

#### FAITH OF POLYNESIANS

Down in New Zealand during my last mission—and incidental-

ly I have not reported my last mission to New Zealand when I was president there. I will wait six or seven years to do that and be in line with some of you other mission presidents. But I went to a place there one day. It was during the war years. A young man brought his child, an eight-month-old child to me, and he said: President Cowley, I want you to christen our baby." I said: "It looks like quite an old child to be blessed. Why have you not brought it before?"

"Oh," he said, "I just have not gotten around to it."

So I said, "All right, what is the name?" And he told me the name, and I was just about to bless the child and he said: "While you are giving it a name, please give it its vision. It was born blind."

Just like that—just as a matter of fact! "You have the authority to give this child a name and a blessing and you have the authority to give it its vision."

I was overwhelmed. I was doubtful, but I knew that within the being of that Polynesian there was the simple faith of a child, a faith not beclouded by psychology or any of the learning of men but a simple faith in God and the promises he had made through his Son Jesus Christ. I gave that child its name, and eventually I mustered up enough courage to bless it with its vision.

President Halversen knows the little boy. I saw it a few months ago. He is now six or seven years old, running all over the place, and he can see as well as I can see this day. "Lay your hands upon the sick, and they shall recover."

#### STORY OF PEARL SHELL DIVER

I would like to add a story or two here to those which have been related by Bishop Richards. Down in Tahiti where I have recently visited—and I could tell some stories about traveling on ships down there—our people down there have a seasonal occupation of pearl shell diving, and our men are the best pearl shell divers in the islands of French Oceania. Why are they the best divers? Because they keep the Word of Wisdom, and they can stay under the water longer than the others who do not. They stay under the water at a depth of ninety feet for upwards of two minutes and forty seconds. They dive to that depth and bring up the pearl shell which gives them part of their means of support for the remainder of the year until the next season approaches.

This one young Latter-day Saint placed his pearl shell on the shore in two piles, one was a large one and one a rather small one, and when the trader came around with whom he had the contract to sell his pearl shell the trader asked him about the small pile. He said: "Is that yours?" He said: "No, that is not mine."

The trader said: "Where did it come from?"

He said: "Oh, I dove for it."

"Well, why is it not yours?"

He said: "That is God's pearl shell."

"Who has the right to sell it?"

He said: "I can sell it."

"Well then, I will buy it."

"Yes, you may buy it, but not at the contract price. You will have to pay the market price for God's pearl shell"; because the market price had gone up since he had signed the contract.

And so he sold God's pearl shell at the market price and his own at the price for which he had contracted. And when I inquired what he would have done had the price gone down instead of up, he said: "I would not have segregated God's pearl shell. I would have left it with mine. I would always see to it that God gets the top price for his pearl shell."

How would you like to have a partner like that, brothers and sisters? When you men are dividing up your pearl shell what consideration do you give to the price which should be paid for God's pearl shell? I have a sneaking idea that if the price had changed as it did in that instance that some of us would have tried in some way to have obtained the market price rather than the contract price for our own.

#### HONESTY IN TITHE-PAYING

I had a little mother, and I still have her down in New Zealand. I knew her on my first mission when I was just a young boy. In those days she called me her son. When I went back to preside, she called me her father. I am fearfully and wonderfully made.

Now, on one occasion I called in as I always did when I visited that vicinity, to see this grand little woman, then in her eighties, and blind. She did not live in an organized branch, had no contact with the priesthood except as the missionaries visited there. We had no missionaries in those days. They were away at war.

I went in and greeted her in the Maori fashion. She was out in her back yard by her little fire. I reached forth my hand to shake hands with her, and I was going to rub noses with her and she said: "Do not shake hands with me, Father."

I said: "Oh, that is clean dirt on your hands. I am willing to shake hands with you. I am glad to. I want to."

She said: "Not yet." Then she got on her hands and knees and crawled over to her little house. At the corner of the house there was a spade. She lifted up that spade and crawled off in another direction, measuring the distance as she went. She finally arrived at a spot and started digging down into the soil with that spade. It finally struck something hard. She took out the soil with her hands and lifted out a fruit jar. She opened that fruit jar and reached down in it, took something out and handed it to me, and it turned out to be New Zealand money. In American money it would have been equivalent to one hundred dollars.

She said: "There is my tithing. Now I can shake hands with the priesthood of God."

I said: "You do not owe that much tithing."

She said: "I know it. I do not owe it now, but I am paying some in advance, for I do not know when the priesthood of God will get around this way again."

And then I leaned over and pressed my nose and forehead against hers, and the tears from my eyes ran down her cheeks, and as I left her, I asked God in my heart to bring down upon me a curse if from that day henceforth and forever I did not return to God his pearl shell, one-tenth of all that should ever come into my hands.

I love this work, my brothers and sisters. I thank God for my missionary companions. The traveling which I do is sometimes hazardous, but I love it; I feel the protection of the Almighty God.

### DIVINE PROTECTION IN TRAVELS

We left New Zealand three or four weeks ago, and I was on one of those fine clippers of the air. Two hours out of New Zealand we struck a violent storm. The first thing I realized was that we had struck something. As a matter of fact, we had been struck by lightning. The lightning had penetrated the nose of the ship, and that lightning ball bounced around the plane. How it missed the propellers, I do not know. It destroyed one stabilizer on the plane. We continued on our way. I believe from that moment until we landed at Nandi, Fiji, God was the pilot of that plane, and I was his servant, praying that we might be landed safely at our destination.

I had no fear in my heart. I know that God looks after his own.

I was on a little ship in Tahiti, a little submarine chaser of about fifty tons, a converted submarine chaser. The way that thing acted I am sure it had not been converted; not properly so. Eight days I was on that submarine chaser, and there was never a calm moment. There were a hundred and ten live pigs on the deck space, and they were closed in by crates containing chickens. I think Tahiti is the only place in the world where roosters crow all night. And then just ahead in front of these porcine quadrupeds and the fowl, were thirty-eight seasick natives.

President Mitchell and I were in a tiny cabin. That ship tossed and rolled. We never had our clothes off for six days. I had to lie on my bunk and hang on to some pipes overhead to keep from being catapulted out into whatever space there was there, and I have never heard such a symphony in my life. I will never forget it. Pigs squealing, roosters crowing, sick natives retching, and me hanging on for dear life. But I was not seasick. Never have I been seasick or plane sick or car sick or train sick. I have been sick, but it has never been caused by vehicles of transportation.

## GOD OPENS THE WAY

I left Tahiti in a freight ship. I was a member of the crew of that freight ship. It was the only way I could get on the ship. I had to go to the captain and ask him if he would take me on as a passenger, and he said: "No, we are not allowed to take passengers."

I said: "May I sign on as a member of the crew?"

He said: "I think that can be arranged."

And so I signed on as a member of the crew, and I went from there to New Zealand. I never did find out what my duties were on that ship as a member of the crew. I thought for a time that I might be the chaplain, but we crossed the international date line Saturday night, and when I woke up it was Monday, so Sunday was scratched right out, and I could not even perform my duties as a chaplain.

When we arrived at Samoa, I was called to the bridge of the ship. The captain said to me: "Do you know where Apia, Samoa, is?"

I said: "Yes, you are just passing it."

He had passed our port of destination so we turned back and went into Apia. From there, we went on to New Zealand, and before they started doing the heavy work of unloading the ship, I signed off as a member of the crew.

God opens up the way, brothers and sisters, for his servants to accomplish their work.

## LOVE ALL PEOPLE

I see sitting before me now one or two of our good Japanese members from the Central Pacific Mission. Some of the finest Saints we have in this Church are our Japanese Saints. I think sixty-five percent of them pay a full tithing. Most of them keep the Word of Wisdom, and so our erstwhile enemies are indeed among our best Saints. As President Kirkham said, let us love all people.

I love the people of my missions with all my heart. I love my missionary companions. They are doing a great work. They are the servants of God. Way down in far-off Australia, that great commonwealth, over in New Zealand and back up into the Polynesian Islands, your sons and your daughters are those who have gone into the world in answer to the commission of our Lord and Savior.

God bless you all. I leave my testimony with you that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of God, and these are men of God, endowed with the power from on high to be the leaders of God's children in the Dispensation of the Fulness of Times. May we sustain them as such I pray, in the name of Jesus Christ. Amen.

**President George Albert Smith:**

You have just listened to Elder Matthew Cowley of the Quorum of the Twelve. I was not aware when Brother Cowley was called to preside over the missions of the South Seas that he could not be seasick. I think he is the only one of the Brethren, probably, who could have gone through what he went through and come back reporting as well as he has done.

**PRESIDENT GEORGE ALBERT SMITH**

You have listened to Elder Matthew Cowley of the Quorum of the Twelve. I was not aware when Brother Cowley was called to preside over the missions of the South Seas that he couldn't be seasick. I think he is probably the only one of the brethren that could have gone through what he went through and come back reporting as well as he has.

We are nearing the close of a delightful conference, the end of the third day, and as I stand here for just a few moments, I crave an interest in your faith and prayers that I may be able to say something that will be helpful.

**BLESSINGS OF CONFERENCE**

I am sure if nothing more were said, this great congregation could go back to their homes and truthfully say, "We waited upon the Lord, and we were not disappointed." The influence in this house and in the adjoining properties where people are at worship at this hour is such that with all my heart I feel to express my gratitude to the Lord that he has heard and answered the prayers that have been offered and that he has fed us the bread of life.

This congregation is made up of members from many parts of the world. When conference adjourns, no doubt you will return to your homes. I would like to take this opportunity to caution you that if you are driving on the highways that you be as careful as possible, and if you are walking on the streets of Salt Lake City that you likewise be careful.

The Lord has blessed us thus far, and I trust that as we finish our conference and go to our various fields of labor, we may know that his preserving hand has been over us, and when we go to our homes, we may bow in thanksgiving and gratitude to him for his many blessings.

Do you realize, my brethren and sisters, that you are only a small speck in the great universe of the population of this world—so few in number that by comparison we are insignificant? However, you will find no other place in the world this day where there will be a congregation so large as this congregation, most of whom can testify that they know that God lives and that Jesus is the Christ, and that we are his children. That is a marvelous blessing when we

contemplate the predicament that many countries are in at the present time while here we are at peace; here we are enjoying the companionship of one another, different nationalities and the descendants of those nationalities meeting here as sons and daughters of the Living God. Surely not anything else that we can think of in the way of a blessing would take the place of the assurance we enjoy.

#### THE GIFT OF LANGUAGE

It has been my privilege to travel in many parts of the world. I, too, was down in New Zealand where Elder Cowley filled his first mission, and I witnessed the affection those people have for him. I remember one experience. Elder Cowley had not been there for twenty years, and yet the first meeting that we attended at their *huitau*, he talked fluently to the people in their own language. There was present an educated Irishman who was the secretary of the Princess Tepueeta. When the meeting was over, he took me off to one side and said:

"How do you account for this? That man hasn't been down here for all these years. I've been here for three years trying to learn this language, and he stands there and talks better than the natives talk in their own tongue."

The Lord does bless us, and I am glad to have Elder Cowley call attention to the fact that many of our missionaries need to acquire the languages of the natives in the countries where they are called to labor. The native people prefer to hear the gospel in their own tongue. I hope we will not neglect our opportunities to become proficient in speaking the languages of the peoples among whom we do missionary work. I hope we will give the Lord a chance to help us learn to speak the tongue of the people to whom we have been sent as servants of the living God.

#### BLESSING OF ETERNAL LIFE

If you were to take from the world today the membership of the Church of Jesus Christ of Latter-day Saints, and the Book of Mormon and the Doctrine and Covenants were wiped out, we would have a world without any hope of eternal life in the celestial kingdom. The people of the world wouldn't even know what it means. I don't say that disparagingly, but I am trying to say it so we will appreciate the blessings that the Lord has given to us. We not only have the Holy Bible, that great volume of scripture that the Lord has preserved all these centuries and handed down from generation to generation so that his children could know about him and his desires for us, but we also have these other great books. And yet the larger proportion of the population of this world do not now know the contents of the Bible. Most of those who have read it and are familiar more or less with its text do not know after all these years how to interpret it. The Lord has given to us the power to

interpret it. He gave to the Prophet Joseph Smith the privilege of retranslating it, if I may use that term.

### LATTER-DAY SCRIPTURES

I hold in my hand the American volume of scripture called the Book of Mormon, containing approximately five hundred pages translated from gold plates. We have all that the world has, the scripture that came from the old world, but we have the scripture of the new world which is the Book of Mormon added to that; and then, in addition, I hold in my hand another book of approximately three hundred pages containing the revelations of our Heavenly Father given in these latter-days. We also have the Pearl of Great Price containing other information that the Lord has revealed, including in it the Book of Abraham translated from papyri found buried with mummies in the catacombs of Egypt, and the Book of Moses, revealed by the power of God to the Prophet Joseph Smith. This also constitutes part of the scripture we possess. These latter scriptures assist the reader to understand the Holy Bible. There is the greatest library to be found in all the world. There isn't anything else like it. What does it contain? It contains what your Father and mine has thought of enough importance to preserve and give to the children of men and make accessible in many languages of the World. These scriptures are all important and should be understood by the Latter-day Saints. I am not going to ask you to hold up your hands to ascertain how many here assembled have ever read these books, but I desire to call your attention to the fact that these are precious truths, and they contain the revealed word of the Lord printed and published to the world for the purpose of preparing his children for a place in the celestial kingdom. That is why I say they are so valuable. Other books contain copies, extracts, from some of these books, but these are the originals as far as the Lord is concerned, and he has given them to us. How thankful we ought to be that we live in a day and age when we can read his advice and counsel and have things explained that otherwise might be obscure and uncertain to us.

### IMPORTANCE OF REVEALED WORD OF GOD

I am not concerned whether or not you have the books of the great libraries of the world in your home, provided you do have these books. Think of the millions of volumes that there are in our own Congressional Library at Washington, in the British Library, and in the libraries of other countries, millions of volumes—and yet all that God has revealed and published to the children of men that is necessary to prepare them for a place in the celestial kingdom is contained within the covers of these sacred books. How many of us know what they contain? I frequently go into homes where I see all the latest magazines. I find the books that are advertised as



best sellers on the bookshelves. If you were to throw them all away and retain only these sacred scriptures, you wouldn't lose what the Lord has caused to be written and made available for us all to enjoy. So, brethren and sisters, among our other blessings let us not forget that the Lord has made it possible for us to have, enjoy, and understand the scriptures and to have his word that has been given down through the ages for the salvation of his children.

Our missionaries are out in the world today trying to explain these things to the learned and other men of the world, and there are many learned men who have access to all of these books who do not believe in God, who do not know that we are living eternal lives, but have an idea that when we die that is the end of everything. Yet in the comparatively small organization known as the Church of Jesus Christ of Latter-day Saints, there are thousands of men and women and some children who know that we are the children of our Heavenly Father, that we are here and now living eternal lives, that the gospel, the power of God unto salvation to all those who will believe and obey, is on the earth.

Surely we ought to be grateful for our blessings. Brethren and sisters; keep this library where you can find it, and where your children will find it, and then have enough interest in the eternal salvation of those boys and girls that are in your home that you will find ways and means to interest them in what these books contain, that they may know how precious they are in the sight of their Heavenly Father.

#### ASSURANCE OF ETERNAL LIFE

We have been taught during this conference, among other things, the importance of family prayers, of asking a blessing upon the food, of the importance and sacredness of eternal wedlock. We have been taught the necessity and desirability of honoring the Sabbath day to keep it holy, and so I might go on through the advice and counsel that the Lord has given. Today we are seated in a house that the Lord provided for us that we might come together and consider all these blessings under the influence of his spirit. I fear sometimes that we pay little attention to the seriousness of this life, and that we take it too much for granted until it is too late. I remember being on a train one day with a man who was born and reared in the Church. We were returning from California, and I made myself known to him. As we visited, I talked to him about the gospel of Jesus Christ. He told me that his people were members of the Church, but he didn't understand anything about it. And he said as we discussed the principles of the gospel, "These things interest me." We visited quite a long time, and when we finished, that good man, I believe he was a good man, said to me, "I would give all that I possess to have the assurance that you have of eternal life." I said, "My brother, you don't have to give all that you possess to have that assurance. All you have to do is to search

the scriptures prayerfully. Go where they may be explained to you. Seek the truth, and the beauty of the truth will appeal to you, and perhaps without much of an effort on your part, and I am sure without giving away all your property, you can know as I know that God lives, that Jesus is the Christ, that Joseph Smith is a prophet of the Living God, and that we are living eternal lives."

### TEACHING OF GOSPEL PRINCIPLES

Don't let your children grow up without teaching them the principles of the gospel of Jesus Christ. Don't wait to send them into the mission field to learn what the gospel means. I remember when I was in the South fifty-five or sixty years ago, a man who came from a large family said, "I don't know what to say. I don't know what to tell these people."

"Why," one of the brethren said, "teach them the Bible. Go and get your Bible and read Genesis." He said, "I don't know where Genesis is in the Bible," and yet he had gone from a Latter-day Saint community, and from a Latter-day Saint home to carry the message of life and salvation to those people in the South. However, it was not very long after that until his mind was changed. He had received a testimony of the truth through study and prayer, and he knew that the gospel was here, and he was able to stand on his feet and freely bear testimony that the gospel of Jesus Christ is the truth.

Now, fathers and mothers, appreciate your children. Don't turn them over to somebody else to train and educate in regard to matters of eternal life. That is your privilege, and it is a privilege. Teach them to pray and walk uprightly before the Lord, and then in time of need they can go to him, and he will answer their prayers. It will be astonishing to you the great happiness that will come into your home that you theretofore have not enjoyed, if you will follow this counsel.

The gospel of Jesus Christ is the power of God unto salvation in the celestial kingdom to all those who will believe and obey it. There are some who seem to have the idea that if they believe it and their names are on the records that is sufficient, but that isn't sufficient. Don't let them go on in that blind thoughtlessness. Reach out after those who are in the Church and those who are out of it, and seek in every way to share the blessings of the gospel of our Lord with them, his children. That is what we are expected to do. Freely we have received, and freely we should give. When we return to our various places of abode, let our homes from now on be sanctified by prayer and with gratitude and thanksgiving, so that those who come there might feel the influence and the Spirit of the Lord and be prepared to bear testimony of the truth of the gospel of our Lord.

### NAME OF THE CHURCH

This is our Father's Church. He gave it its name. Only

today a good sister handed me a paper, something that she herself had prepared. Among the things that were written there was her testimony of the true name of this Church, the Church of Jesus Christ. She wanted to know why we don't pay attention to what the Lord has said about its name. We sometimes call ourselves *Mormons*, not members of the Church of Jesus Christ, and she wanted to know why. "Why," she says, "the Lord has made it just as plain as can be what his Church should be called. He called it by the name of his Son, Jesus Christ." In another place he said that if it was the church of some other man it would bear his name, the name of the other man. She wrote it out in her own thoughtful, simple way. And so, brethren and sisters, when you go away from here, you may be associating with various denominations of the world, but remember that there is only one Church in all the world that by divine command bears the name of Jesus Christ, our Lord. I am sure we will show our appreciation of that great and wonderful name by respecting it, and not be found calling ourselves *Mormons* as the world nicknames us. The name *Mormon* to many people in the world means anything but the gospel of Jesus Christ. In fact they do not know what it means. I congratulate you as members of the Church, that you belong to the Church of Jesus Christ; live in the age when his Church has been organized and has been given his name. If we are faithful and devoted to the end of our lives, when we go to the other side we will find we shall not belong to some other Church such as the Church of St. John or St. Peter or St. Paul or *Mormon*, or that of any of the Apostles or great men who have lived upon the earth, but we will find that we belong to the Church of the Son of God, Jesus Christ, our Lord. Let us remember that, and let us respect it, brethren and sisters, and not be careless about it.

#### PRAYER AND BLESSING

Now, in conclusion, I pray that the blessings of our Heavenly Father may be in our lives, in our hearts, and in our homes, that each of us may go from here with a renewed determination that we will be worthy of the great honor that has come to us of being members of this great organization, grateful for all of our blessings, and for this wonderful house we worship in, this great choir that sings for us and has sung so many years for the world, and grateful for the privilege of associating together in our wards and branches in the Church under the influence of the spirit of the Lord.

I pray that the love of the gospel of our Lord will burn in our souls and enrich our lives, that it will cause husbands to be kinder to wives, and wives to be kinder to husbands, parents to children, and children to parents because of the gospel of Jesus Christ, which is a gospel of love and kindness. It will cause us, if we are living as we should, to love our neighbors as ourselves, and go out of our

way, if possible, to help them understand better the purpose of life. These are some of our privileges.

Now, I pray that the blessings of the Lord may be with you, and as far as I have power and the authority of the priesthood I bless you, my brethren and sisters, that the power of the Lord may be and go with you, and that his peace and his love may abide with you, and that you will so live that you will be worthy of these blessings as long as you live upon the earth, and I do it in the name of Jesus Christ, our Lord. Amen.

**President George Albert Smith:**

The Tabernacle Choir will sing "The Hallelujah Chorus," and the closing prayer will be offered by President Newel P. Baker of the Burley Stake, Burley, Idaho, after which this Conference will adjourn.

The choir music for this session has been furnished by the Tabernacle Choir, with Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

I want to take this opportunity to express appreciation and gratitude to these people who come and sing for us, and not only for us but who sing for the world, week after week and year after year. I am sure they are appreciated by millions of people not members of the Church.

Tonight at 7:00 o'clock in this building the Deseret Sunday School Union will hold its service. You are all invited to be present, and I am sure you will enjoy being here.

The choir will now sing, and we will draw our meeting to a close.

The Tabernacle Choir sang "The Hallelujah Chorus," after which President Newel P. Baker, President of the Burley Stake, offered the benediction.

Conference adjourned *sine die*.

## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle Saturday evening, October 2, at 7:00.

President George Albert Smith presided and conducted the services.

The men of the Tabernacle Choir furnished musical numbers for this session, Elder Spencer Cornwall conducting. Elder Alexander Schreiner was at the organ console.

The Choir and congregation joined in singing: "Do What Is Right."

President A. George Raymond of the Mount Logan Stake offered the opening prayer.

The Tabernacle Choir Men's Chorus sang: "A Poor Wayfaring Man of Grief."

**President Smith:**

I am sure there is a large number of members of the Aaronic Priesthood present tonight, and I feel to call the Presiding Bishop to come to the stand and say to them what may be in his heart. I realize that the Presiding Bishopric had their meeting last night with the bishops and others, but I see a good many members of the Aaronic Priesthood here and I am sure they would like to hear this fine Presiding Bishop of the Church, Bishop LeGrand Richards.

**BISHOP LEGRAND RICHARDS**

*Presiding Bishop of the Church*

Brethren, I need not tell you that this is a great surprise. I had my turn at conference and last night I had an opportunity to talk to the Bishops and the day before to the Relief Society, but there is no one I would rather talk to than the boys of the Aaronic Priesthood, if there were not so many of the dads here and so many of the brethren sitting here on the stand. But I do appreciate the privilege of being here and being invited to say a few words in this Priesthood meeting for I cannot help but feel that if every man and every boy who is honored of the Lord to bear the Holy Priesthood could just realize the responsibility resting upon his shoulders in that respect, it would be marvelous thing.

**"THE LIGHT OF THE WORLD"**

I would like to preface what I say tonight by reading a few words from the 5th chapter of St. Matthew and I will commence with the 13th verse, for the Lord said:

Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

I cannot think of anyone in the Church who has a greater responsibility to let his light so shine before men that they seeing his good works may glorify our Father in Heaven than the brethren who hold the priesthood, both the Melchizedek and the Aaronic.

It was Peter of old, who in addressing the Saints of his day, made this declaration:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

### A ROYAL PRIESTHOOD

Now, brethren, we are just as much a royal priesthood today as the priesthood was in the days of Peter. The Lord has called us out of the world that we might show forth the praises of him who hath called us out of darkness into his marvelous light and there is not a day of our lives, that we do not have an opportunity to show forth his praises because the world looks upon us, they expect more of us than from those who are not members of our Church, and we can hardly stoop to do the things that others do. To illustrate what I mean along this line: When I was attending a conference in San Diego during the war we had about 35 boys in uniform present. We called some of them to speak and one lieutenant made a statement something like this. He said: "When I first entered the service I went back East to attend an officers' training school" and he said, "one day when we were sitting in the reception room, the boys started telling dirty stories, and when my turn came I told one too. That night when I went to go to bed my companion, not a member of the Church, turned to me and said 'I didn't think you would do it.'" He kept that in his heart all day long since he had heard that companion of his tell the dirty story because he knew that he was a Mormon boy and no doubt this lieutenant had already told him something about the Church, therefore, he did not think he would do it; and that lieutenant as he stood there in that stake conference said "That was the best sermon I have listened to for many a day and it just keeps ringing in my ears until the present, 'I did not think you would do it' and I'll tell you, I have not done it since that time."

### EXEMPLARY SERVICEMAN

Illustrating another case. We have heard so many lovely things about our boys who have been away in the service and returned to us that have not hid their light under a bushel. The Lord has called us out of the world to be a light unto the world and in all man's sight we cannot afford to let our light go out. I received a letter, it was published in the Church Section of the Deseret News, so you may have read it, from a missionary in California. He said he and his wife were laboring in this particular town and he said the attitude of the people had literally changed toward the Mormons because there had been so many Mormon boys there in uniform and they had lived such fine lives they had attracted the attention of the people. Then he gave one specific illustration. He said one of the ladies clubs in the town was giving a luncheon at the hotel and the hostess had an extra plate placed at the table and when the guests came she said we will invite the first soldier who comes along to

occupy this extra place at the table. It happened to be a Mormon boy, and thank the Lord he was a good one; the Lord had called him out of the world to be a light unto the world and he did not hide his light under a bushel, and when the women passed the coffee around he would not touch it. I do not think he thought of the harm a cup of coffee would do his body, just one cup, the bishop wasn't there to see what he was going to do, whether he took it or not, his mother and father were not there to see whether he would turn it away; neither was his best girl, but he knew that the all-seeing eye of God was upon him, he knew he bore the priesthood of God, he knew the Lord looked to him as the salt of the earth and if the salt has lost its savour, wherewith shall it be salted, and he would not touch it. They offered him tea and he would not touch tea. They asked him where he was raised, and finally when they were through eating they passed the cigarettes around, imagine women doing this—shame on the women—but this boy would not touch the cigarettes, and one of these women said, "I resolved that if ever a Mormon elder called at my door I would let him in, I would like to know more about a people that could raise a boy like that young man who sat at our table." And when that letter was written that very woman was a very earnest investigator of the Church.

I told that story in the Assembly Hall sometime back and at the close of the meeting a young man walked up to me and said, "Bishop, I am that young man." I said, "No kidding?" He said, "No sir, I am that young man." I would not be surprised if he's in this audience tonight. I said, "Is the story correct?" He said, "Just exactly." I said, "What are you doing in the Church now?"

"Why, I'm bishop of such-and-such ward."

That is the kind of men the Lord wants to do his work among the people, not the kind that go with the crowd and do what the crowd does, but the kind that have the courage to let their light shine before men, because the Lord has called us out of the world to be a light unto the world.

#### REPUTATION FOR HONESTY

I would like to say a word that comes out of my experience at a conference last week. I met a new convert to the Church. He had served in a branch presidency in the East before coming West, and I said, "How are you enjoying living among us?" He said, "Very much, but I have been disappointed." I said, "Why?" He said, "I have found that some of the brethren are not very careful what kind of financial deals they make and how well they treat friends that come within their midst." That made me feel bad because "ye are the salt of the earth and if the salt hath lost its savour, wherewith shall the earth be salted?" Imagine how I felt to get that report as compared with the one I received down in Miami when I was president of the Southern States Mission. I was invited

into the home of one of our brethren who stood high in financial and social circles. He said, "If you will stay over night I will invite my friends into my home and let you tell them why I am a member of the Church." Of course, I could not run away from an opportunity like that; so when the crowd was gathered, about 35 prominent business people of Miami, he stood up and said, "You all know I am a Mormon, but," he said, "you don't know why I am a Mormon. I have invited President Richards tonight to tell you why I am a Mormon and I want to tell you that my membership in the Mormon Church means more to me than anything else."

At the close of the meeting a man came up by the name of Knowlton and said, "My first experience with the Mormons was when I went out to Arizona. There," he said, "I worked in an implement house, a cash store that never gave time on anything. One day a man came in and wanted \$200 credit for about 60 days, and I said, 'No, we don't do any credit business' and the man said, 'would you mind asking the boss?' So I went to the owner of the store and the owner said, 'Who is this man?' When I gave him the name, 'Oh,' he said, 'he is a Mormon bishop, let him have anything he wants,' and he gave him the credit." He said: "After that whenever a Mormon came into the store and wanted anything I did not even bother the boss about it."

Wouldn't it be marvelous if every Latter-day Saint could be trusted like that?

You've heard President Grant's story about how the Consolidated Wagon & Machine Co. used to sell the paper of the Mormon farmers to a non-Mormon banker here in Salt Lake at 100 cents on the dollar because the farmers never defaulted, but somehow or other, there are those among us who think that if they can do a shrewd thing and outwit their neighbors and their friends with whom they do business, that it is good business, and they classify it as business. I want to tell you one more story:

#### THE EFFECT OF CONVERSION

When I was president of the Southern States Mission I was crossing the state of Florida one day with one of our brethren who went there from the West, a grand character. He said, "Brother Richards, there is a new convert living over here. He would be thrilled if we would visit him." I said, "Let us call on him." And we did. This was his story:

He said, "I used to be a fruit merchant in these parts. I bought up the entire product of these fruit farmers and sold it on the New York fruit market." He said, "When I heard of Mormonism and met the elders I joined the Church and began to think of all the shrewd deals I had made as a fruit merchant." He said, "One day I left my home and took my check book in my pocket, and when I returned" he said, "I had spent \$3,000 just among my neighbors and friends, to try to even up some of the shrewd deals I had made."



He said, "I felt like I could then look my neighbors in the face and tell them that I was a member of the Church of Jesus Christ of Latter-day Saints."

"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people that ye should show forth the praise of Him who hath called you out of darkness into His marvelous light," and may your light never go out in the presence of your fellowmen no matter where you go, I humbly pray, in the name of Jesus Christ. Amen.

### PRESIDENT DAVID O. MCKAY

#### *Second Counselor in the First Presidency*

While listening to Bishop Richards I was reminded of an incident in the life of Superintendent Nelson, formerly Utah State Superintendent of Public Instruction. During the latter part of his life he was sorely afflicted, and went back East to have performed a very difficult, indeed dangerous, operation. His affliction was so serious that doctors hesitated about operating on him. While considering the matter they asked him several questions relating to his private life. They inquired whether he was addicted to the use of tobacco. He answered: "No." Whether he indulged in intoxicants. He said: "No." Then they touched more vitally upon his life and asked him whether he had had any venereal disease. Superintendent Nelson said, "Why no, doctor, I am a Mormon."

"Well," said the doctor, "what the h—— does that matter?"

"Well, that means that we do not indulge in these things. It means that I never have used tobacco, that I never have indulged in whiskey, and that I have lived a virtuous life and have known only one woman and she is my wife."

The doctor was surprised. He used the word astonished and said: "If you have lived that kind of life we are going to operate on you."

They did so, and Superintendent Nelson returned home and continued his service here as State Superintendent of Public Instruction.

Tonight President Raymond, in his opening prayer, expressed two very important thoughts. One was an invocation that God would enable us to appreciate our responsibilities; and the other, an appeal that we may set proper examples, "that we might be a light to others." I hope the Lord will answer that invocation, and that we as men who hold the priesthood may realize its value.

### THE VALUE OF THE PRIESTHOOD

I have told you before of a little incident that happened in front of the Japanese Emperor's palace in Tokyo. Three or four of us, Mormon missionaries, were there, and with us a Japanese convert, a carver of ivory, wearing the cloak of the ordinary working man.

As we stood there, I noticed the obeisance this Japanese, though a member of the Church, paid the grounds and particularly the palace. I turned to him and said: "Do you know, Brother Watanabe, that you have something which is of more value than all the wealth you are looking at, and something which the Emperor cannot have unless he follows the same road that you have followed?"

The man looked up in surprise to think that he, a humble carver, would have something which was of more value than the Emperor's palace or all his possessions. And through the interpreter, Brother Stimpson, he said: "What is it?"

"Why," I said, "it is the priesthood of Almighty. You are an Elder in the Church of Christ and that is of more worth to you than all the wealth you are now looking at."

I pray that we may so sense the value of the priesthood, and that every deacon in this Church will realize that when he is given the Aaronic Priesthood he is set apart among his fellows, that he is different from others. He cannot with impunity swear as other boys may swear, he cannot participate in pranks in the neighborhood as other boys may participate, he stands apart. That is what it means to a twelve year old boy, and, bishops, that is just what you should explain to them when you choose them to be deacons. Do not just call them up and ordain them, but have a talk with them and let them realize what it means to be given the Aaronic Priesthood. In the boyhood area these boys so chosen and instructed should exert an influence for good.

#### OBLIGATION TO SET WORTHY EXAMPLES

The second part was example. It is our obligation when we accept the priesthood to set an example worthy of imitation by our fellows. It is not what we say that will influence them. It is what we do. It is what we are. One reputed to be the wisest American said: "What you are thunders so loud in my ears I cannot hear what you say," referring to the radiation of character from each of us.

As I have sat here, thrilled with this inspiring audience, and "thrilled" is the word, my mind wandered out to as many more in our wards, stakes, who never come here, and many who do not care to come. It is our duty to reach them, kindly, as neighbors, officially, as ward teachers, officially, as members of quorums and officers in quorums. That is our obligation.

#### REOPENING OF JAPANESE MISSION

But that is not the message which I have for you tonight. In giving it I am not going to occupy much time. I have just a few words to say regarding our missionary work. And may I report for your information and satisfaction, I am sure, that recently five native Japanese missionaries left Honolulu, properly set apart

to go back to Japan and preach the gospel in their native tongue. We have come some distance, have we not, since that Japanese mission was opened? And in addition to the elders, two Japanese sisters have accepted their calls and are going over there to help President Clissold in that great work.

Let me say in passing that Brother Watanabe remained true all through the time that the Church was absent from there and he died holding his priesthood; and his daughter, I believe is over there now, active in the Church.

### "GO YE THEREFORE AND TEACH ALL NATIONS"

You will be pleased to hear also that we recently received a cable from President Stover in Germany that we may have a few missionaries now in East Germany. The way is opening up in all the world and now, as perhaps never before, those who hold the priesthood may fulfill the injunction given by the Savior to his Twelve when he said: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you and lo, I am with you alway, even unto the end of the world."

It is most inspiring to see how eagerly our young men and young women are seeking the opportunity to fulfill that injunction, but brethren, in missionary work the power of example is most important. It is a glorious thing for a young man to be sent into the mission field. It is a great opportunity for him. At the dinner table today friends commented upon the number of our missionaries in different parts of the world. What a culture they bring into our community! One guest had two sons in Germany. He mentioned another in France, and another in one of the missions in the United States. Another guest mentioned two in Norway, one in France, one in Argentine, and so they are in different parts of the world.

### WORTHINESS OF MISSIONARIES

What a wonderful thing it is; but, brethren, missionaries are called not for individual blessings. They are called to preach the gospel, to represent the Church. The blessings come inevitably as they do their duty, and it is most unfortunate if a young man leaves your ward to represent the Church who does so unworthily. It injures him, breaks his parents' hearts, reflects upon the ward, and it might blight some souls who otherwise would come into the Church.

And so, I am asked tonight to plead with you bishops and presidents of the stakes to be more careful in your inquiries into the worthiness of the missionaries whom you recommend. Will you, before calling them or interviewing them, just look over the missionary recommendation which you are going to sign? Do not just

put it in the hand of the missionary and let him fill the blanks, but you note the significance of these questions. If he is married, please inquire into the condition of his family. Is he divorced or is she divorced? Please state why and see whether or not he or she is worthy to go out and preach the sacredness of the marriage covenant and the ideals of the Church in regard to homebuilding.

### STANDARDS OF MORALITY

Under morality, answer sincerely before you put this in the hands of the member of the Council of the Twelve. Are you satisfied, after thorough investigation, that he or she conforms to Church standards, aye, in chastity. The world has difficulty in believing that young men in our Church grow to manhood as chaste and pure as virgins. I have had them say they did not believe it; they did not believe that any young men could do that. But I tell them such is the fact, and that it is the standard of the Church for young men as well as for young women to keep themselves unspotted from the world. In the Church there is but the single standard of morality and that applies to young men as well as to young women. See to it that prospective missionaries realize what this means, no matter what false teaching they have had in psychology or in other classes about "inhibitions" and so on. The standard of the Church is right; it is divine; it contributes to manhood and virtuous womanhood, happy homes, perpetuity of the nation.

Are you satisfied through investigation that he or she conforms to the Church in the observance of the Word of Wisdom? And note this, in integrity. Is there anybody in the ward who will say: "Well, he has cheated me. He is not worthy. If that is the kind of men they have to send out, well then, I am done with the Church."

These pointed questions are put in the recommend purposely, and they mean something, because those who go out to represent the Church are chosen. They are set apart. They are leaders. They are teachers. They are ambassadors of truth. Please, when you bring these young men and young women to the members of the Council of the Twelve and place in the hands of the Council of the Twelve this written recommendation with your signature, be sure that you have made a thorough investigation, because it is embarrassing, very embarrassing, to the young man to be rejected as a representative.

### SELECTIVE SERVICE REQUIREMENTS

Another point. From questions received in person and in writing it is evident that there are some problems in the minds of bishops and the stake presidents as to whom they should recommend for missionary service in the light of the recent selective service. In answer to these inquiries we offer the following suggestions, without going into many details. Young men may continue to be recommended

for missionary service as follows:

Those who have reached the age of twenty years, or approximately that age, or, young men under twenty years of age who have had either previous military service or two years of college.

If a young man receives his notice of induction from the selective service before he enters the missionary home, the Church will excuse him from missionary service. In other words, if the young man receives his call in November to enter the missionary home, let us say, in the following May, if he will register in his regular vocation as a mechanic, a student, a farmer, or whatever it may be, and if, during that interim, between the time of his call and his entrance into the home, he is selected in the draft, he is to respond. If, however, he enters the missionary home before he is drafted his status changes. He is then recognized as being an ordained minister and the government will excuse him. He will be deferred by the Selective board for military service for the duration of the term he is to serve as an ordained minister. Following his release, I believe it is within five days after he is home, he is to report to his local draft board.

For the present bishops and presidents of stakes will govern themselves accordingly.

#### REQUIREMENTS FOR YOUNG WOMEN MISSIONARIES

The age of young women is set at twenty-three. Young women under twenty-three years of age, preferably twenty-one, who are engaged to young men who are in the field, may be considered as prospective missionaries, provided they can go and serve a regular term mission and be home in time to meet their sweethearts. Some requests are made that they may go out and spend a few months, some a year. Now, it is evident, if you give that a thought, this cannot be done for the good of the service. Presidents of missions will make certain appointments, assignments. Those assignments will be broken up and it is not advantageous to send young missionaries out for less than the regular term missions.

Brethren, "Go into all the world and preach the gospel to every creature." We are heeding that call.

God bless the young men and the young women who are responding, and God bless the parents, the fathers and mothers, who in pride are sacrificing where necessary to pay the expenses of these choice young men and women.

That the blessings of the Lord may continue to be poured out upon the priesthood of this Church, that we may in every way be honorable representatives of the Master, I pray, in the name of Jesus Christ. Amen.

The Tabernacle Choir Men's Chorus then sang "The Holy City," after which the Men's Chorus of the Tabernacle Choir and the congregation sang the hymn: "I Need Thee Every Hour."

**PRESIDENT J. REUBEN CLARK, JR.***First Counselor in the First Presidency*

This is an awe-inspiring view, this great body of priesthood again. As we sing in unison I can picture in my mind the scene before Jericho, when the priesthood of Aaron marched around the walls and blew the trumpets and the walls fell. God was with Israel and his priesthood.

**CRUSADE OF PETER THE HERMIT**

That incident reminds me that during the great crusade into the Holy Land, known as the Crusade of Peter the Hermit, when the crusaders finally reached the walls of Jerusalem, they tried to repeat the miracle of Jericho but failed. The crusaders had gone to the Holy Land with a plenary indulgence from the Pope of Rome, which promised every man who went into this crusade forgiveness, as it was popularly understood, for all the crimes he ever had committed and all that he ever might commit. Their criminal excesses astounded even the infidels.

The next day or two after the trial for the miracle, the walls of Jerusalem were stormed and the crusaders entered. The accounts say that as they went up those narrow streets toward Mount Zion, the blood running down from the men, women, and children who had been massacred, was up to the horses knees. As the crusaders pushed into the city they took children by the heels and dashed out their brains against the walls. Some who were particularly dexterous, took children by the heels and tried to throw them over the walls.

Godfrey, the head of the crusaders, went into the temple and got down on his knees and thanked God for this day of achievement, and the representative of the Pope, the papal legate, was heard in the streets thanking God for what had happened. But God refused to give the priesthoodless Crusaders the approval he gave to Joshua and his priesthood in the ancient day at Jericho.

**PRIESTHOOD AN EVERLASTING ENDOWMENT**

This body of priesthood here to-night holds the priesthood of the Son of God; it is a holy priesthood.

We have had much said about the priesthood today and I endorse all of it. Brother Benson talked about it at length this afternoon. Bishop Richards referred to it tonight; President McKay also spoke of it. And I hope they will excuse me if I carry the matter just a little farther.

The priesthood is an everlasting endowment. Some, at least, who have come to the earth had it before they came here. The Prophet Joseph said: "Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose

in the Grand Council of Heaven before the world was. I suppose," says he, "I was ordained to this very office in that Grand Council." The priesthood of God is from everlasting to everlasting, and the thought that I would like to leave with you will be suggested by a number of semi-questions I shall ask.

#### PERTINENT QUESTIONS

Do you know of any way in which you can lay your priesthood aside? Do you suppose that after you get through with this conference you can go home and lay it off like a suit and go forward with your avocations without the priesthood? Do you suppose that you can lay your priesthood aside if you should wish to do a dishonest thing, and then pick it up again afterwards and put it on and go on as if nothing had happened? Can you lay your priesthood aside while you go into a saloon and take a drink, or when you take a smoke? Can you lay your priesthood aside if you begin an immoral act? Can you lay your priesthood aside if you undertake any crime or any transgression?

And to the young men who are here I would like particularly to ask them, do you think you can lay your priesthood aside if you shall undertake to make immoral advances to some girl that you had taken out, or could you lay it aside while you committed, completed the immoral act? The priesthood you hold is with you every second of your lives until it is taken from you.

But how about honoring it and how about so living that when you have occasion to use its powers they are at your command.

If a man had given you a commission to do something which required that you walk down the straight and narrow path, do you think you would be honoring that commission if you were to go off on detours, do things that you ought not to do outside of and contrary to your commission?

#### OBLIGATION TO HONOR PRIESTHOOD

Those of us who have been in the temple of course know of the obligations we take there. But there are obligations which are taken by every man who bears the priesthood, from the office of deacon up. Do not dishonor your priesthood, brethren, and do not any of you let your life so shape itself that you will lose the powers which the priesthood gives.

I return again to the theme that I have always mentioned in these priesthood meetings since I came into the Council, to the question of unity. Brethren, if we could act as united and in unison as we can sing and have sung in unison, there is no power that could withstand anything that we sought to do in righteousness.

May God give us the strength and the power and the will and the desire to honor our priesthood, to remember that we cannot

lay it aside as a cloak; it is always with us to be dishonored and disgraced if we shall so act. May he give to us the will and the determination always so to honor our priesthood, that we may be indeed the agents of our Heavenly Father, to perform his will,—to the end that ultimately righteousness may rule the earth, as it will ultimately through the priesthood, I humbly pray, in the name of Jesus Christ. Amen.

### PRESIDENT GEORGE ALBERT SMITH

I wonder sometimes if as fathers we take pains to explain to our boys the seriousness of the obligation assumed when a boy becomes a deacon. I wonder if when the boy is ordained a deacon the father lets him feel that he has something now that is eternally important.

### CONTRASTING WARD SITUATIONS

I remember hearing upon one occasion of two wards, side by side, with about an equal population. One of the bishops made it a point to visit the homes of the members of his flock when a child was born, and when the time came for it to be blessed in the fast meeting he was on hand to encourage the parents that their child might receive a blessing. As the children grew a little older he taught both the girls and the boys that there would be a blessing come to them if they would go to Primary and to Sunday School.

He made them want to be baptized when they were eight years of age, both the boys and the girls. When the boys were nearly old enough to be ordained deacons he had talked with them and made them feel that they could be ordained deacons. He was another father. He followed all those families through life and it was said of the ward that every boy and every girl were married in the temple and many of them went on missions.

The ward that adjoined this one had another kind of bishop. He was busy. He did not have time to follow up. He let his counselors do that. It was proper that his counselors should do part of it but the difference was noted by the stake presidency, that in the one ward all of the young people, almost without exception, were faithful, took advantage of their opportunities, were prepared and taught beforehand the importance of what they were to receive, while in the other ward if the parents did not teach the children they were not taught except in a mediocre way, and the result was that the majority of those young people grew up, not particularly interested in the church.

### RESPONSIBILITIES OF A BISHOP

Now, I mention this because a father of a ward, a bishop, has a great responsibility. I do not mean that the father of the child



and the mother of the child do not have a responsibility. It is their duty and their responsibility, but what a wonderful addition to the life of these young people when they feel that the bishop recognizes them on the street, goes out of his way to encourage them to do what they ought to do. There is not anything that the children will not do for a bishop of that kind.

I remember, as if it were yesterday, when John Tingey placed his hands on my head and ordained me a deacon. I had the matter so presented to me and the importance of it, that I felt it was a great honor. The result was, it was a blessing to me, and then after awhile other ordinations came to me. But in each case the foundation was laid in my mind that here was an opportunity for another blessing, and I want to suggest to you fathers who are here tonight, there is no time that you can spend, no way in which you can utilize your time that will be of greater advantage than training your boys and your girls to be worthy of the blessings of our Heavenly Father.

#### FAILURE OF PARENTS

Only a few weeks ago a good woman came into my office, a daughter of one of the most prominent men that ever has been in the church. She said: "I cannot understand why my children do not have any interest in the church." She continued, "I have talked to them and explained to them what they ought to do."

I went back in my mind, and I was not unkind enough to say to her, "What did you do with them when they were younger?" I did not read to her that scripture, Section 68 of the Doctrine and Covenants, which says:

"Inasmuch as parents have children in Zion, or in any of her stakes, which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents."

I do not know all the facts in regard to that family but I do know that they spent considerable of their time unmindful of their growing children, and I am wondering if by now, (the father is gone and the mother is still living), I am wondering now if she looked back and took into account what the father and mother did if it would not explain why these children now do not have much faith.

And so, brethren, as fathers, as brothers, as associates, as neighbors, why not lay up treasures in heaven by going out of our way and encouraging these young people to do what the Lord would have them do, so that as they grow up it will be natural for them to do the things that our Heavenly Father would like them to do.

## HISTORY OF JERUSALEM

Reference has been made tonight to Jerusalem. I think the story of Jerusalem is one of the most pathetic of all the stories we hear. A city that had every advantage; a city that had within its walls those that the Lord himself claimed. They were his children and he still claims them. But a city that was so selfish, and the leadership of which was so careless, that the population of the city grew up in wickedness, not one group, but generation after generation, and the city was destroyed repeatedly although the Lord did everything he could by means of his prophets to train them that they could have been preserved.

There was one time when they were preserved. It showed how the power of the Lord could be made manifest. The city was surrounded and the plans were being made, and the Army outside made its threat, but a prophet went to the Lord and said, "These people need your help. They are repentant and will you not help them. They are helpless. They are surrounded by their enemy," and the next morning when daylight came a very large portion of the army outside was dead. The power of the Lord had been made manifest in that case and the city was preserved.

It is marvelous what the Lord has done in that regard, but I am thinking of Jerusalem today. After all these years and experience after experience, it is a battleground, and one of the most undesirable places to be living that you can think of in all the world. But there will come a change. Repentance will come and when that repentance comes and is accepted by the Lord, Jerusalem will be redeemed.

It was redeemed once, you will remember, after being in bondage seventy years. The Lord had told the prophet Jeremiah that Jerusalem would be destroyed and its people would be in bondage seventy years.

## FREEDOM FROM BABYLONIAN CAPTIVITY

One hundred years before Cyrus, the general who captured Babylon, was born, the Lord revealed to the Prophet Isaiah that Cyrus should be his servant and say unto Jerusalem that it should be rebuilt. Babylon at that time was the greatest city in all the world, and was thought to be impregnable. Cyrus was not a Jew. Cyrus did not understand the old Testament, nor did he know of the part

he was to play in the freeing of the captive Jews and rebuilding Jerusalem.

While Cyrus was besieging the city of Babylon the great king, Belshazzar of Babylon and his associates were using the sacred vessels that had been taken from the house of the Lord in Jerusalem to drink from. It was a great debauch, and suddenly in the midst of it was seen a hand writing on the wall these words, "Me-ne, Me-ne, Tekel, U-phar-sin," and they could not read it.

The Queen said to the King, "There is a Hebrew prophet among us. He can tell you what it means."

And so they went out and brought Daniel in and when Daniel saw the handwriting on the wall he could read it. It was not difficult for him. He was the servant of the Lord. He had the priesthood and he had honored it in a most marvelous way all down through his life.

The king and others felt perfectly secure, feeling that with food and provisions, and a river of water running through the city, not anything could come in to disturb them, and yet on that wall were written the words which, when interpreted, read, "You have been weighed in the balance and found wanting, and your kingdom will be divided among the Medes and the Persians." At that very hour "my servant Cyrus" had diverted the river that went through the city from its channel and his army entered under the wall, which wall was so high that it could not be scaled or destroyed with any means or weapons that they had, and so wide that several chariots could ride abreast on the top.

When that gentile, if we may use that term, that alien to those that had had the priesthood and the blessings of the Lord, the descendants of Abraham, Isaac and Jacob, realized that the Lord had given him Babylon, he issued a proclamation freeing the Jewish captives and returning them to rebuild their city of Jerusalem. He not only took his own army and his own people but he gave them means to use in payment to the workers.

#### PRESENT CONDITION OF JEWS

I mention this because of the predicament Jerusalem is in tonight. Think of the condition the Jews find themselves in, wherever they are in all the world. I want to say to you that some of the best people that have ever lived were the Hebrew race and they were examples in many instances but they, in some cases, lost their faith and turned away. I want to say that some of the best men and women that we have had in Salt Lake City were Jews. I hope that the Latter-day Saints will not forget, will not fall into the habit that people have who hate the Jews because of their prosperity, and sometimes hate them for other reasons; that they will not fall into the habit of condemning a nation, condemning all those people, without remembering a circumstance that happened in the British Parliament.

#### DISRAELI'S ANSWER

There was an argument going on between a great Hebrew, Benjamin Disraeli, who was the Prime Minister of England, and a man who was a noted arguer in the House of Lords, and when he could no longer answer the Jew, then he began to taunt him with being a Jew. He said: "Yes, you are only a Jew anyhow."

And then Disraeli arose and said: "This man has taunted me

with being a Jew. I am a Jew and I am proud of it. And when the forebears of this man were fighting like wild beasts for their mates, my people were laying the foundation for the literature of the world." That was his answer.

And then one more, and I hope we will all remember it. "When this man and those he loves bow in prayer, everything they ask for, they ask for in the name of Jesus Christ, a Jew."

I am stressing that tonight, although I did not expect to when I got on my feet because of the hatred that sometimes grows in men's hearts and we fail to see the virtues of others. Brethren, in the midst of these political campaigns such as we are having now, for goodness' sake do not stoop to criticising and finding fault unfairly and unjustly with those who do not believe the same as you do in politics. Let us be real Latter-day Saints,—not make believes—and see the virtues of the others. There is virtue in both camps.

Think of Jerusalem, tonight. Think of the predicament of that great people who have maintained their integrity as a nation, as individuals, as a race, as few others in the world have done. It has been marvelous to me, but see how pitiable their situation is now, and if all the people of the world were righteous and they were in transgression, there would be hope for them because our Heavenly Father has insisted, in his advice and counsel to the world, that "Jerusalem shall be redeemed."

#### BLESSINGS PREDICATED ON RIGHTEOUSNESS

We do not have to go so far away. What about America? I was in a meeting, not very long ago, where a group of Boy Scouts stood and sang, "God Bless America," and they sang it beautifully, and all the time they were singing I asked myself the question, "How can he bless America until America repents?" Every great blessing that we desire is promised us by our Heavenly Father on condition that we honor him and keep his commandments. Praying is not sufficient. Not only must we pray but we must live to be worthy of the blessing.

In the midst of the upheavals of the world—I almost hesitate to open the newspaper and see the headlines of all the articles because so many of them are in large type and so often they indicate that the danger of another war confronts us.

Brethren, why did the Lord gather us out from the nations of the earth. Why did he not leave us in all the other lands. Why did he call our forebears to leave the comforts of home and the opportunities and blessings of civilization, such as it was, to come way out here into the tops of these everlasting hills, to settle these sterile desert plains, in many cases. Why? He knew what we needed. He knew that his people would have to keep his commandments if they were to endure, and like the time when the crickets came and were about to devour the crops, and starvation stared our people

in the face, there were those among them who knew there was a way out. They did not know what it was, but then they began to pray. They had done everything else to destroy the pests, but when they began to pray there came into the western sky big flocks of seagulls, and they came in and began to devour the crickets.

Do you suppose that would have happened if those people had been wicked, if they had been immoral, if they had been drunken, if they had been violators of the commandments of God? I cannot believe it would have occurred, but I believe that among those people were some of the finest men and women that have ever lived upon the earth, and for that reason the Lord preserved their crops.

#### FAITH REWARDED IN BEAR RIVER

Then there was a circumstance up here on the Bear River. For ten years the frost had taken their crops every year. People had to go out of the valley for their breadstuffs. They could raise hay and cattle but they could not mature their food crops. And the President of the Church and his brethren went up there to hold conference. And when they were coming, O how the people prayed that the President of the Church, the prophet of the Lord, would rebuke the curse that seemed to be upon that land, that they might raise their harvest.

There may be quite a number of people from that stake here tonight because there are a lot of fine people who live there now.

And their conference was held—two days of conference. And the brethren had all talked. Not a word was said about their distress; not anything was said to them to encourage them that conditions would be better. The benediction was pronounced and the people were going out, and all at once the President stood up and he said: "Call the people back. I have something to say to them."

They came back and took their seats, and he said: "Now, you people have been faithful. You have not run away from here. You stayed. You have tilled the ground. You have done your best and every year you have lost your harvest of grain. The Lord knows what you need, and I can say to you that from this time forth you shall raise your crop."

Imagine after ten years, but they have raised a crop in that valley ever since.

These things are not accidents, my brethren. The authority of the priesthood, properly exercised, brings to our minds the fact that we are not very far from the Lord and he is all-powerful and he is all-merciful. If we repent of our foolishness and turn to him, he will hear and answer our prayers.

Brethren, bishops, I was sorry that I could not be with you last night. Bishop Richards, I think I owe an apology right from the stand here. I went home last night after the meeting and went to bed just as soon as I could get there after the afternoon meeting,

because I wanted to come down to your meeting. But when the time came to dress and come down, I got up and I was so weak I did not dare to come. I did not dress. I went back to bed, and I missed your fine meeting. But I wanted to be there and I am sure you had a happy time.

#### OFFICE OF A BISHOP

I want to say this to the bishops. There is no position in the Church that will bring a greater blessing to any man than the office of a bishop, if he will honor that office and be a real father to the flock over whom he is called to preside. Do not forget that. He can go into the home, not to scold and find fault and criticize, but he can go like a loving grandfather, if I may use that term, and the family will pay attention, if he is wise, and he can gather them around him. And if he can only get his ward teachers to help him, there could be a great change in some of the wards of this church.

I am pleading with you, my brethren. Do not be satisfied with just going to the door and saying: "We want to know if everything is all right," and go your way. That is not the duty. That is not the way a ward teacher should operate, but every bishop should have under his direction men, young men, middle-aged men and old men, who will go into the homes, not apologizing for breaking into the house, but going as ward teachers.

#### WARD TEACHING

Rodney Badger was a teacher in my father's home for years, and a great man. Whenever he came the family met and he sat and asked us questions and told us the things that he thought we ought to understand. And I want to tell you that when he came into our home he brought the spirit of the Lord with him. And when he went out we felt we had had a visit from a servant of the Lord.

Let us try and see if we cannot improve our ward teaching, brethren. Surely, in some cases, it is pitiable, because the Lord has given us all the power and authority and the ability to go into the homes and draw his sons and daughters nearer to him. But we often feel that we are so busy with other things we cannot do it.

#### BLESSINGS PROMISED BISHOPS

I am not complaining. I know what a difficult thing it is to be a bishop. I have been in the homes of many bishops and I have ordained a good many, and I have followed them and seen what their experiences were; they have a very great responsibility, and it takes a lot of their time. But I want to say to you that there is no bishop, nor has there been a bishop in the Church, who has given the time that the Lord expected him to give in looking after the flock and teaching his people and preparing them to do the work, that has

not received one hundred percent of the blessings that he labored for, and they will extend to him throughout the ages of eternity.

He may not have had wealth, may not have had distinction. He may not have had the honor of presiding over clubs and things of that kind, but if he has done his duty as a bishop, he has been hand in hand with the Father of us all, and everything that he has done to bless his kind is laid up as a treasure in heaven and nobody can take the blessing from him.

Let us see if we cannot improve that, brethren. As well as some of us have done, let us see if we cannot do better.

### FALSE TEACHERS

There is one little item here that has been called to our attention. In some of our wards, in order to draw the congregations and bring more people out, our bishops, and in some cases, our auxiliary organization leaders, go out and find somebody to come and deliver a lecture in the Sunday night meeting. Sometimes men are invited they do not know anything about and sometimes those men say things that are not what should be said in the meeting.

There are two Indians that are working now among our people and they are being invited from ward to ward and they are going in and telling stories, and they dress up with their feathers and costumes that are attractive to young people, and we are informed that they teach things that are foreign to what we believe and what the Lord wants us to have our people believe.

Bishops, and leaders of organizations, protect your people from those who would teach them things that would be harmful to them. There are some of the finest people in the world that are Indians. Those men that I am talking about now may have many good traits of character, but right now they are going among our people and saying and doing things that will do harm and will all have to be set aside, because they are not telling that which is true. So, we would like you tonight to pass that on in your wards, and stakes, you stake presidents and the bishops that are here, and in whatever you do, protect your people in the ward from those that you do not know anything about and who will seek an opportunity to come in and talk to the people when they should not be permitted to do so, because they are not teaching that which would be helpful to the people.

### HONOR THE SABBATH

Another thing, brethren, our bishops and our stake presidents can have a tremendous influence in bringing the people of their wards and stakes to feel that they must honor the Sabbath day. Honoring the Sabbath day and keeping it holy is a commandment of our Heavenly Father. Six days he has given us to do about as we please, as long as we do not do wrong, but on the seventh, he said, "The seventh is the Sabbath of the Lord Thy God." He has

advised us to do no work, neither our animals, nor the stranger within our gates, and he has promised us blessings if we will do what we ought to do.

Brethren, it is not an insignificant thing to violate the Sabbath day. I want to say that you lose every time you violate the Sabbath day, you lose more than you can gain, no matter what you may think you are going to gain, but your boys and girls sometimes do not understand that. Teach it to them. Teach them that their homes may be the abiding place of prayer.

I remember when I was a child, living right across the street from here and the boys would come over to our place on Sunday after Sunday School, and I was like the boys, I thought it would be lots of fun to play ball and to play other games. But I had a wonderful mother. She did not say, "You cannot do it," but she did say: "Son, you will be happier if you do not do that. Let the boys go home and read a good book."

### HOME TRAINING

I want to tell you I am grateful for that kind of training in the home, but there are places where the children are turned loose and they are not guarded and they are not protected and they are not trained, and the result is, not only do they lose the blessing that would be eternally advantageous to them, but they cross to the devil's side of the line, and the first thing you know they do things that they should not do.

I want to say that just as soon as we go into the devil's territory we are in his power, and our safety is on the Lord's side of the line, and the Lord's side of the line is on the side of the Ten Commandments and the other commandments that the Lord has given, and we can easily tell what they are.

### PROTECTION OF YOUNG WOMEN

Quite a number of our young people are leaving home in the country settlements and coming here to Salt Lake City. Our young girls are coming, and when they come if they are not in homes that will protect them, not under the supervision of good women, they are in great danger. If I were living in some of the outlying settlements, knowing what I know, if I had a precious daughter I never would let her come to Salt Lake City without a guardian, no matter how good she was. If I let her come at all I would be sure that she was properly safeguarded and chaperoned and helped.

Brethren, pass that word around. It is such an attractive thing for these girls to come where the bright lights are, and the papers are always telling what is going on here, but their eternal happiness may be destroyed by falling into the hands of some wicked, careless boy or man. And when they are ruined it is too late then to begin to say, "I wish we had not done it." Safeguard them, please, as far as you can, and when they come to the city and you know they are



coming, you bishops send word here. You can send word or find out what ward they go into and you can write the bishops direct. If there is no other way, write the Young Women's Mutual Improvement Association and give the addresses of these girls, and they will help to take care of them. They will do a wonderful job for you and help to save those that are more precious than gold.

#### WATCHCARE NEEDED

A great effort is being made right now to break into the ranks of this people. Others who are not members of the Church of Jesus Christ of Latter-day Saints are building churches, building houses of amusement among us, and those who are skillful in attracting young people are gathering them in, and some of our young people have asked to have their names taken from the records of the church. They come out of good homes, but in some cases have not been taught properly and are easily misled by strangers.

Brethren, watch your people. You may have cattle and sheep on a thousand hills and all the hay and grain and potatoes and other things, you may own stocks and bonds and houses and banks and everything, but if you, by reason of your own carelessness and indifference, lose one of those young sons or daughters that God has given to you, you will be repenting of it a long time, and your repentance may not accomplish what you desire.

There is a lot I might say but there is not time. I have talked so long now.

It is lovely to be here with you. I am happy to be with a group of men like this, so many young men and boys here. Remember boys, every one of you, is a child of our Heavenly Father. Every one of you is living eternal life. Each of you boys and men, if you live properly, has a right to the priesthood of the living God. Do not lose that blessing and that privilege. And fathers, with your wives, teach your children the beauty of the things that the Lord has given to us as the gospel of Jesus Christ, and they will be happy and you will be happy, and your families will not be broken up by those who mislead them, many times wilfully and maliciously.

#### THE LORD'S HELP NEEDED

This is a day and age of the world when we need the Lord's help, every one of us. I am grateful that we have almost everywhere now, in our schools, in our congress, in our stakes in different parts of the world, good men and good women that are not only teaching the gospel of Jesus Christ but they are living it. Wonderful helps they are in the various places that they are in, and we need it all. All those who have faith and live to be worthy of the inspiration of the Lord will be guided and inspired and helped in times of distress. He is not so far away. He is our Father. He loves us and wants us to be worthy to be called his children. This great body of men here tonight, this marvelous group, every one of you

is a son of our Heavenly Father. This great group of men, every one is living eternal life, and the gospel of Jesus Christ was given to our forbears and now to us, to prepare us to live with him eternally on this earth when it becomes the celestial kingdom. Can you think of anything more wonderful?

#### BLESSINGS AND TESTIMONY

May the Lord add his blessing. I pray that he will bless every one of you fine men, you teachers in the schools, you men in the wards and stakes, those of you who are working in companionship with men and boys and women in different parts of the world, I pray the Lord to bless you that you will not lose an opportunity to help uplift and develop and bring them to be what our Father would have them to be, and they will be your companions, then, throughout the ages of eternity.

God lives. Jesus is the Christ. Joseph Smith was a Prophet of the Living God. The Lord gave to him the priesthood that we hold and it will continue to be passed on to our descendants as it came from our forbears, if we will do our part.

God bless you brethren, I am so grateful to be with you.

Think of what it means to be a royal priesthood, not a make-believe, but a royal priesthood, everyone having contact, if we will, with the power of our Heavenly Father, the great King of kings and Lord of lords.

This is his work and I bear my testimony to you that I know it as I know that I live, in the name of Jesus Christ our Lord. Amen.

Singing by the Tabernacle Choir Men's Chorus: "Prayer at Evening."

The closing prayer was offered by President John Whitaker Taylor, of the Lyman Stake.

The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Saturday afternoon and Sunday sessions and furnished the choral music for those sessions. J. Spencer Cornwall directed the singing of the Choir.

The Relief Society Singing Mothers of the Salt Lake Region, with Sister Florence Jepperson Madsen, director, furnished the choral music for the Friday meetings.

The music of the *Tabernacle Choir and Organ broadcast*, Sunday morning, 9:30 to 10:00, as also the music for the *Church of the Air* broadcast, was directed by J. Spencer Cornwall, Frank W. Asper was at the organ console, and the spoken word was by Richard L. Evans.

The music for the General Priesthood meeting was furnished

by the Tabernacle Choir men's chorus, under the direction of Spencer Cornwall.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Roy M. Darley.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,  
Clerk of the Conference.



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OF THE CHURCH OF JESUS CHRIST  
OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*April 3, 4 and 6, 1949*

With Report of Discourses



Published by the  
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# The One Hundred Nineteenth Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Nineteenth Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Sunday, Monday and Wednesday, April 3, 4, and 6, 1949.

General sessions of the conference were held at 10:00 a.m. and 2:00 p.m., Sunday, Monday and Wednesday, and the General Priesthood meeting convened Monday evening, April 4 at 7:00.

The *Church of the Air* broadcast was presented Sunday morning, April 3, at 8:30 over Radio Station KSL and the Columbia Broadcasting System, a report thereof appearing in this record.

The *Tabernacle Choir and Organ* broadcast, which was presented over KSL and through the courtesy and facilities of the Columbia Broadcasting Company's system, throughout the United States, on Sunday morning at 9:30 is also made a part of this report.

By means of Television equipment, many who were unable to find accommodation in the Tabernacle assembled in the Assembly Hall immediately south of the Tabernacle where they were enabled to see and hear the speakers as well as those who presented musical numbers. Large numbers of others who could not be accommodated in either of these buildings listened to the services by means of amplifying equipment upon the grounds.

President George Albert Smith having recently passed through an illness, from which he was still convalescing, was unable to be present at all the sessions. He was in attendance at the Sunday morning, Monday morning, Wednesday morning and Wednesday afternoon sessions. He was also present at the General Priesthood meeting Monday evening.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

*Of the Council of the Twelve Apostles:*\* Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, and Henry D. Moyle.

*Patriarch to the Church:* Eldred G. Smith.

*Of the Assistants to the Council of the Twelve:* Marion G. Romney, Thomas E. McKay, Clifford E. Young,\*\*.

\*President George F. Richards absent because of illness.

\*\*Elder Alma Sonne presiding over the European Mission.

Sunday, April 3

First Day

*The First Council of Seventy:* Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, S. Dilworth Young, Milton R. Hunter, and Bruce R. McConkie.

*The Presiding Bishopric:* LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

#### OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith and A. William Lund, assistant.

*Members of the General Welfare Committee,* Church Welfare Program.

*Members of the Church Board of Education,* Commissioner of Education, and Seminary Supervisors.

*Presidents of Stakes* and their Counselors, Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders, General, Stake and Ward officers of Auxiliary associations, from all parts of the Church.

*Mission Presidents:* Richard L. Evans, Temple Square, Salt Lake City, Utah; George Q. Morris, Eastern States; S. Dilworth Young, New England; Creed Haymond, Northern States; John B. Hawkes, North Central States; Francis W. Brown, Central States; Thomas W. Richards, East Central States; J. Robert Price, Central-Atlantic States; Albert Choules, Southern States; Glenn G. Smith, Texas-Louisiana; Francis A. Child, Western States; Oscar W. McConkie, California; German E. Ellsworth, Northern California; Joel Richards, Northwestern States; Floyd G. Eyre, Canada; Glen G. Fisher, Western Canada; Lorin F. Jones, Spanish-American; Arwell L. Pierce, Mexico; S. Eugene Flake, Southwest Indian.\*\*\*

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\*\*\*Name of Navajo-Zuni Mission changed to Southwest Indian Mission.

#### CHOIR AND ORGAN BROADCAST

Preliminary to the commencement of the Sunday morning session of the General Conference, which convened at 10 o'clock a.m., the regular Sunday morning *Tabernacle Choir and Organ* broadcast was presented from 9:30 to 10:00.

This broadcast, which was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States, was written and announced by Richard L. Evans and originated with Station KSL, Salt Lake City. It was as follows:

(Organ began playing "As the Dew" and on signal the organ and choir broke into "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.)

**Announcer:** Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The Columbia Broadcasting System and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank W. Asper, Tabernacle Organist, and the spoken word by Richard Evans.

We open with a majestic chorus from Mendelssohn's "Elijah." The text, taken from 1st Kings, contrasts the commotion of violent physical forces with the quiet whisperings of the still small voice: "Behold! God the Lord passed by!—And a mighty wind rent the mountains—the sea was upheaved, the earth was shaken. . . . But yet the Lord was not in the tempest, but . . . in that still small voice, onward came the Lord." "Behold, God the Lord Passed By."

(Choir sang "Behold, God the Lord Passed By"—Mendelssohn)

**Announcer:** With Dr. Frank W. Asper at the Tabernacle Organ, we recall "The Lost Chord" by Sir Arthur Sullivan. It is a song of the searching for once familiar sights and sounds and scenes, now masked from memory, but which men shall once more behold. "It may be that death's bright angel will speak in that chord again. It may be that only in heaven I shall hear that grand Amen."

(Organ presented "The Lost Chord"—Sullivan)

**Announcer:** Eliza R. Snow's hymn of man's eternal march is sung now by the men's chorus of the Tabernacle Choir, to the music of James McGranahan, as arranged by Mr. Cornwall: "O My Father."

("Men's chorus sang "O My Father"—Arr. Cornwall)

**Announcer:** There are some fine distinctions to be found in the now immortal phrase, "Life, liberty, and the *pursuit* of happiness." Life is an eternal fact; liberty, an inalienable right. But with happiness—we are offered only the right to *pursue* it! We can give a man his liberty. He may not use it well or keep it long, but we can give it to him. But not so his happiness. We can help, but ultimately he has to help himself to happiness. But this all men have in common: we are all looking for it. No one wants to be unhappy; no one deliberately sets out to try to make a muddle of his life. But some of us may be so hotly in pursuit of some counterfeit kind that the real thing isn't recognized. Some of us may be looking for the right thing in the wrong way. And among the many misconceptions concerning this thing so much pursued are these: (One) That money makes happiness. False. It may help or it may hinder. Some men have sold their happiness, but no one was ever able to buy it. (Two) That pleasure is the same as happiness. False. You can wear yourself ragged in pursuit of pleasure — and still wake up in dull despair. (Three) That fame brings happiness. False. The record eloquently indicates otherwise. (Four) That happiness must be found in far places. False again. We carry it with us—

Sunday, April 3

First Day

or we don't have it. And sometimes after we've pursued it in far places we find that we have left our happiness behind. There is a long list of things that have helped to make men happy—from which we mention these: A quiet conscience; useful work well and willingly done; an awareness of being wanted and needed; an earnest appreciation of other people; conformity to the laws of honor and of honesty, to the laws of the land and the laws of God. If there were no reasonable chance of finding happiness, we had just as well ring down the curtain on time and eternity, for happiness is properly the chief business and ultimate aim of life. "Men are that they might have joy." But there is no point in pursuing it where it never was and never will be found. No one ever overtook anything—including happiness — by pursuing it on the wrong road. If we want it, we had better look for it where it is.

(Without announcement organ presented "Beside the Still Waters"—Marsh)

*Announcer:* Dr. Asper has presented a sacred song by C. H. Marsh which takes its title from the 23rd Psalm: "Beside the Still Waters."

And now there is time to hear from the organ a hymn by George Careless, "He Died, the Great Redeemer Died."

(Organ presented "He Died, the Great Redeemer Died")

*Announcer:* We close this day from Temple Square with a thoughtful theme from Wagner's Tannhauser: The choir recalls the "Pilgrim's Chorus."

(Choir sang "Pilgrim's Chorus" — Wagner)

*Announcer:* Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day — and always.

This concludes the one thousand and twenty-fourth presentation continuing the 20th year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Frank W. Asper was at the organ. The spoken word by Richard Evans.

## FIRST DAY

### MORNING MEETING

The first session of the Conference convened in the great Tabernacle at 10:00 a.m., Sunday, April 3, 1949.

Every available space in the Tabernacle auditorium and galleries was occupied; as many as could be accommodated in the large



Assembly Hall immediately south of the Tabernacle listened to and watched the proceedings by means of television, and during the Choir and Organ Broadcast and the regular Conference meeting, thousands of people assembled on the grounds where they listened to the services by means of amplifying equipment that had been installed.

President George Albert Smith was present and presided. At his request President J. Reuben, Jr., First Counselor in the First Presidency, conducted the services. The meeting commenced promptly at 10:00 a.m.

### **President J. Reuben Clark, Jr.:**

This is the opening session of the 119th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

We are greatly blessed by the presence here this morning of President George Albert Smith, the presiding high priest of the Church, and we are blessed because the Lord, responsive to the prayers of the Saints has blessed him. He will preside at this session and he has asked the speaker, President Clark, to conduct the services.

Of the General Authorities Elder Matthew Cowley is absent visiting the Pacific missions and Elder Alma Sonne is in Europe in charge of the European missions. President George F. Richards is resting at home at the suggestion of his doctor.

Elder Joseph Anderson is the Clerk of the Conference.

Our broadcasts over other stations than KSL are constantly increasing. This time, all or part of the service will be broadcast over eight stations as follows: Over KSL (as will all the services of this Conference); by arrangement through KSL these same sessions will be broadcast over the following stations: KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription. The services this morning, this afternoon, and tomorrow, Monday, morning over KEXO at Grand Junction, Colorado, by transcription. These services will also be broadcast in the Assembly Hall over a loud speaking system and by television. All general sessions of the Conference will be heard and seen in the Assembly Hall in the same way.

Any important messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loud speaking system on the grounds. Every one would do well to listen carefully to such announcements.

We have received notice from the Fire Department of Salt Lake City calling our attention to an ordinance of the City which requires that aisles shall be kept clear and likewise doorways. These doorways are very large and those who are there, in case of accident,

*Sunday, April 3**First Day*

should immediately, of course, retire. I hope you will cooperate with the ushers so that we may obey this city ordinance. We speak of "honoring, obeying, and sustaining the law" and we should give an example of it.

The flowers which you see here, the calla lilies, came to us through the thoughtful kindness of the good Saints of Berkeley Stake.

We will begin the morning session by the Tabernacle Choir and congregation singing "Redeemer of Israel," Elder Richard P. Condie conducting.

The opening prayer will be offered by President Herman C. Goates, president of Lehi Stake.

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The Choir and congregation sang the hymn, "Redeemer of Israel."

The opening prayer was offered by President Herman C. Goates, President of Lehi Stake.

The Tabernacle Choir sang the hymn, "Come, Come Ye Saints."

### PRESIDENT GEORGE ALBERT SMITH

You look mighty good to me. I wonder if any of you are as happy as I am, to be at this conference. I started praying about two and a half months ago that I might be here, and I am grateful to the Lord that he has heard not only my prayers, but also your prayers, and I take this occasion to thank every one of you for the interest you have had in me and for the kind words that have been written, and the prayers that have been offered.

#### GRATITUDE FOR RETURN

I would like at this time to thank all those who, out of the kindness of their hearts, have sent cards of greeting and letters of encouragement. It isn't possible for me to answer them all, but I am sure that those who have sent them will receive comfort because of what they have done.

I have just come back from California. We have a large congregation of people there and particularly in the place where I have just been, the Los Angeles area. It is remarkable how many kind people there are there, people who are not members of the Church, but who are interested in what we are seeking to do.

#### LOS ANGELES TEMPLE

My visit to California this time was in the interest of building another temple. There are many people down there who didn't know

what it meant. They thought it was just another meetinghouse. They didn't realize that while a meetinghouse serves a small community, a temple serves a larger community for a different purpose. We were anxious to have everything adjusted so everybody would be happy.

May I say that we have received excellent cooperation from people who are down there. Our own brethren who live there have made such a fine record that, when they visited individuals in regard to the matter, they have been received with consideration and kindness, and I want to take this occasion to thank them, particularly, Brother Preston D. Richards, who spent so much of his time doing the thing that I went down to do and visiting those who would be of importance in helping us to make our adjustments.

The word comes from the missionary field that the Lord has opened our way in numerous places. It is marvelous what a change there has been in many cases. The magazines and newspapers of the world are going out of their way now to be complimentary to the Church of Jesus Christ of Latter-day Saints. They sometimes don't understand the beauty of the gospel of Jesus Christ, but they have discovered that we have some of the best basketball players in all the world. And that draws us a little nearer. The great Choir and Organ advertise us in the world, and it's a joy to many who are away to listen in to this great Choir.

#### MET TO WORSHIP

We are met here this morning not just to talk and visit. We have come together to worship in the most earnest manner. We are here in the Lord's house to wait upon him. Many of you have come thousands of miles just to be present. If each of us today is here to worship, if we have come for that purpose and will exercise our faith, the Lord will not fail us, and we will conclude this conference feeling that he has blessed us marvelously.

I wish that many more of our people could be present on an occasion of this kind. Our house is not large enough. Even now we have to begin to think of a larger place for our general conferences, but today we are thankful to him who gave us this house and these surroundings.

We are thankful to him who is the Author of our being, and grateful that he came down to earth and brought with him his Beloved Son to begin a new dispensation—the Dispensation of the Fullness of Times. This is not the Church of Joseph Smith or of any other leader who followed him. This is the Church of Jesus Christ, and it was our Heavenly Father who gave it its name.

## PRIVILEGE OF CHURCH MEMBERSHIP

I wonder sometimes if we realize what an honor it is to have membership in this great organization. Even in our business affairs and in our social affairs we should carry with us the feeling, "I am a part of the work of the Lord, and I desire to be worthy of the blessings that have come to me." There has never been a time in the history of the world when the opportunity of disseminating the truth has been so great as now.

In our own land people are glad to hear our missionaries, pleased to learn something more of the gospel of Jesus Christ. Some people have worshiped the sun; some have worshiped other luminaries; and some have worshiped mountains and other things, with the thought that it was worship. But the worship in the Church of Jesus Christ of Latter-day Saints is a devoted life, a desire to be worthy of him in whose image we have been created and who has given us all that the world has that is worth while—the gospel of Jesus Christ.

## CONTRIBUTION OF SCHOOLS

When I think of the fine development that is being made in our schools, I am grateful. I refer particularly to the Church schools (and I wouldn't overlook the public schools). There are many teachers in the public schools who have done their best to teach our sons and daughters concerning correct principles. But there are many people identified with the education of the youth of this great land who do not have any faith in God.

We are fortunate to have so many who not only have the education that comes from the universities, not only have the benefits that are derived from science, but in addition to that, also have a testimony that God lives and that we are his children. It hasn't been very long since I saw a letter written by an educated man who concluded his letter with a suggestion that all religion was a myth. All of it! And yet that man has a position teaching the children of the Latter-day Saints.

## OBLIGATION OF PARENTS

Brothers and sisters, we must depend not only upon the institutions of learning, but also we must follow the admonition of our Heavenly Father when he says that it is our duty to teach our children when eight years of age, faith in God, repentance, and baptism.

He refers there to parents. He doesn't turn that over to school teachers.

If parents in Zion or any of her stakes which are organized fail

to teach their children these things when eight years of age—not waiting until they're grown—but when they are eight years of age, the sin be upon the heads of the parents.

And, my, how grateful I am, that there are so many of the members of this Church who believe that, and who prize the children who have come into their homes, and devote themselves to teaching them.

#### EXAMPLE OF LATTER-DAY SAINTS

When I observe as I travel and as I mingle among the people at home and abroad, the character of the Latter-day Saints, the fine example that they set, the manner in which they live, I wonder sometimes if we appreciate that our boys and girls are among the greatest missionaries that this Church has—if they have been properly taught. They love to share the gospel with others when they understand it, and they desire to understand it. We have just had a great conference here of the Primary Association of this Church. I was unable to be present with them in this house, but I understand it was filled with those who work with the young people, as well as some of the young folk themselves. Nobody will ever realize the great worth of the Primary Association unless he familiarizes himself with what it has done in this Church through the fine leadership of God-fearing women.

These organizations add to what we should teach in our homes other things that our children should know and inspire in them a desire to do what the Lord would have them do.

Brethren and sisters, it is a joy to be here. I thank my Heavenly Father for this privilege. I am grateful for your companionship, and I would like to cooperate with you, from this time forth, realizing that we have special blessings from our Heavenly Father, and that if we will be unselfish with those blessings and share them with those who do not understand and who do not enjoy what we appreciate, great will be our joy.

#### MISSIONARY EFFORTS

This is the Church of Jesus Christ. Millions of our Father's children do not know anything about it, but they are his children just the same, and he expects us to do our very best. Since the close of the war, we have had as many as five thousand missionaries in the world. Many of them have done wonderful work. They have found the hearts of people softened and ready to hear the message.

Many of our missions have used the singers in their groups, and they have held concerts among the people where they could sing the gospel as well as teach it by other means. Many of you brethren and sisters are in charge of institutions of learning and are teachers of these young people. I pray that not only may you have the joy

*Sunday, April 3**First Day*

of feeling that your intellectual opportunities have been better than many, but also that you may draw near enough to the Lord that you will feel his presence and the inspiration of his spirit while you teach the most precious of all his gifts to man, the sons and daughters who come into our homes. I feel to bless these men and women who are giving their time in the mission field and in the schools and among the auxiliary organizations outside of their regular ordinary work of life. I feel like blessing them and asking God to bless them for their faithfulness.

### LOVE FOR NEIGHBOR

This is the Lord's house. We are his guests today. It is he who made it possible for us to be here, and now, while we are assembled together and while we are mingled during the conference, let us evidence by our conduct, by our gentleness, by our love, by our faith, that we do keep that great commandment that the Savior said was like unto the first great commandment, "Thou shalt love thy neighbor as thyself."

I can say to you, my brethren and sisters, the happiest people in this world are those who love their neighbors as themselves and manifest their appreciation of God's blessings by their conduct in life. May the Lord add his blessing, I humbly pray in the name of Jesus Christ. Amen.

**President J. Reuben Clark, Jr.:**

We have just listened to President George Albert Smith, President of the Church of Jesus Christ of Latter-day Saints, who has again addressed us with his admonitions that we should love our neighbors and share our blessings with them.

We shall now hear from President David O. McKay of the First Presidency.

### PRESIDENT DAVID O. MCKAY

#### *Second Counselor in the First Presidency*

Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. (Joshua 24:15.)

Sensing keenly, brethren and sisters, the responsibility of this moment, facing this vast audience, seen and unseen, I ask for your sympathetic attitude and for your prayers.

I was just thinking how quickly time has passed since we met six months ago under similar circumstances. We could very ap-

propriately sing this morning that old hymn now eliminated from our hymn books "... how swift the months have passed away; 'tis conference again, and Zion's untold thousands come to sing the joyful strain."

### PROGRESS OF THE CHURCH

With you I rejoice in the presence of President Smith at this conference. I am grateful with you for the progress of the Church. Its growth in the organized stakes and in the missions is most satisfactory. As President Smith has already indicated, among thinking men and women throughout the world, the purposes of the Church are now better understood with the resultant lessening of prejudice. Its means are more adequate for the promulgation throughout the world of the restored gospel of peace and love and universal brotherhood.

But the enemy is active also. He is cunning and wily and seeks every opportunity to undermine the foundations of this Church and strikes wherever it is possible to weaken or to destroy.

### A WISE CHOICE

The scripture I read by way of introduction you will recognize as the avowed and unalterable resolution of Joshua whose nobility of character and outstanding leadership won for him the title "the servant of the Lord." Just before his death he called upon Israel "to put away the strange gods" that were among them, and to be faithful and obedient to the God of Israel. The people in Joshua's day evidently made a wise choice, for, we are told, that Israel

... served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua. ... (Joshua 24:31.)

To every normal person God has given "the freedom of choice." Our moral and spiritual progress depends upon the use we make of that freedom.

### THE REAL TEST

The real test of any church or religion is the kind of men it makes. I am very happy and deeply grateful for the high type of young manhood and womanhood being reared in the Church as indicated recently by a report of 6,556 prospective missionaries in their medical examination including serological tests preparatory to their going on missions.

In 1946 there were 2,263 so examined. In 1947, 2,134; likewise in 1948, 2,159, or a total, as I say, of 6,556, 6,554 showed negative tests; only one in 1946 and one in 1947 were positive—one in more than three thousand.

## FALSE IDEALS

But as I said, there are other reports which are more disquieting—reports of the influence of false ideals. I think it is what Joshua had in mind, in a way, when he spoke about false gods. False ideals, if accepted, are even more destructive of spirituality than was the worship of the Amorite gods.

These reports pertain to wild parties held by young people in the Church, of objectionable, not to say lewd clubs, organized among a certain group; of actions of girls whose parents permit them to come to the city unchaperoned to attend sport contests. Such reports lead us to believe that not a few parents and some of our young people need to be warned against enticing evil practices, indulgences in which end only in disillusionment and sorrow.

There can be little doubt that war and materialistic science have had a deadening effect upon the moral sensibilities of too many of our youth. One critic goes so far as to say: "Self-interest alone remains as a motive, and pleasure as the sole end of life."

I commend President Richard L. Evans in his excellent sermon over the air this morning about choosing the wrong way in seeking happiness.

It is the duty of parents and of the Church not only to teach but also to demonstrate to young people that living a life of truth and moral purity brings joy and happiness, while violations of moral and social laws result only in dissatisfaction, sorrow, and, when carried to extreme, in degradation.

## AN OLD STORY

There is an old story, which I think many of you read in a recent magazine, which told of the experience of a great artist who was engaged to paint a mural for the cathedral in a Sicilian town. The subject was the life of Christ. For many years the artist labored diligently, and finally the painting was finished except for the two most important figures, the Christ Child and Judas Iscariot. He searched far and wide for models for those two figures.

One day while walking in an old part of the city he came upon some children playing in the street. Among them was a twelve-year-old boy whose face stirred the painter's heart. It was the face of an angel—a very dirty one, perhaps, but the face he needed.

The artist took the child home with him, and day after day the boy sat patiently until the face of the Christ Child was finished.

But the painter failed to find a model for Judas. For years, haunted by the fear that his masterpiece would remain unfinished, he continued his search.

One afternoon, in a tavern, the painter saw a gaunt and tattered figure stagger across the threshold and fall to the floor, begging for a glass of wine. The painter lifted him up and looked into a face that startled him. It seemed to bear the marks of every sin of mankind.



"Come with me," the painter said, "I will give you wine, food, and clothing."

Here at last was his model for Judas. For many days and parts of many nights the painter worked feverishly to complete his masterpiece.

As the work went on, a change came over the model. A strange tension replaced the stuporous languor, and his bloodshot eyes were fixed with horror on the painted likeness of himself. One day, perceiving his subject's agitation, the painter paused in his work, saying, "My son, I'd like to help you. What troubles you so?"

The model sobbed and buried his face in his hands. After a long moment he lifted pleading eyes to the old painter's face.

"Do you not then remember me? Years ago I was your model for the Christ Child!"

Well, the story may be fact or fiction, but the lesson it teaches is true to life.

The dissipated man made a wrong choice in his youth, and in seeking gratification in indulgence sank ever lower and lower until he wallowed in the gutter.

Brothers and sisters, only recently I met this unfortunate man's counterpart—a man with bleary eyes and dissipated features whom I knew years ago as a brilliant, open-countenanced youth with a promising future.

### DUAL NATURE OF MAN

Man has a dual nature; one, related to the earthly or animal life; the other, akin to the divine. Whether a man remains satisfied within what we designate the animal world, satisfied with what the animal world will give him, yielding without effort to the whim of his appetites and passions and slipping farther and farther into the realm of indulgence, or whether, through self-mastery, he rises toward intellectual, moral, and spiritual enjoyments depends upon the kind of choice he makes every day, nay, every hour of his life.

"Man has two creators," says William George Jordan, "his God and himself. This first creator furnishes him the raw material of his life—the laws in conformity with which he can make that life what he will. The second creator—himself—has marvelous powers he rarely realizes. It is what a man makes of himself that counts."

### THE STRAIT GATE

We need not shut our eyes to the fact that too many of our young folk respond to the call of the physical, because it seems the easy and natural thing to do. Too many are vainly seeking shortcuts to happiness. It should always be kept in mind that that which is most worth while in life requires strenuous effort.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14.)

As in the days of old, so there are today some who prefer to revel in what I have heard President George Albert Smith designate as "the devil's territory" rather than to strive for the higher and better things of life. Persons who condemn their will to the service of their appetites, suffer the penalties. In the words of Charles Wagner:

Let your needs rule you, pamper them—you will see them multiply like insects in the sun. The more you give them, the more they demand. He is senseless who seeks for happiness in material prosperity alone.

### THE BASER SIDE

It is said that one Roman emperor offered a reward to anybody who would invent a new pleasure. Nero set Rome on fire for the mere pleasure of a new form of diversion. Rome fell because of extravagance, luxury, and dissipation. In personal, as in national life, these are unfailing signs of decline and decay. Truly,

. . . he that soweth to his flesh shall of the flesh reap corruption;  
but he that soweth to the Spirit shall of the Spirit reap life everlasting.  
(Gal. 6:8.)

In their yearning for a good time, young people are often tempted to indulge in the things which appeal only to the baser side of humanity, five of the most common of which are: First, vulgarity and obscenity; second, drinking and petting parties; third, unchastity; fourth, disloyalty; and fifth, irreverence.

### VULGARITY

Vulgarity is often the first step down the road to indulgence. To be vulgar is to give offense to good taste or refined feelings. A young man who would tell a vulgar joke in the presence of ladies discloses a nature leaning towards that which is low and coarse. A girl who would encourage it and laugh at it is taking a step toward that which is crude and unrefined.

Most of you have read David Starr Jordan's denunciation of this vice. He concludes it by saying:

We find the corrosion of vulgarity everywhere, and its poison enters every home. The billboards of our cities are covered with its evidence; our newspapers are redolent with it; our story books reek with it; our schools are tainted by it; and we cannot keep it out of our homes, or our churches, or our colleges.

It is only a step from vulgarity to obscenity. The executive secretary of a committee appointed to curtail the distribution of

obscene literature put on my desk only recently a most vile plaque, covertly cast reportedly here in our city, and sold to our young people at a nominal price. The best way to rid society of such baseness is for parents, businessmen, and especially every decent young person, to refuse to tolerate it and to report the vendors to the officers of the law.

### DRINKING AND PETTING PARTIES

It is right, indeed essential, to the happiness of our young people that they meet in social parties, but it is an indication of low morals when for entertainment they must resort to physical stimulation and debasement. Such indulgence weakens your character; discredits your family name; robs your future wife or husband of a priceless treasure, and sows seed that may ripen into bitter fruit of marital suspicion, unhappiness, and divorce. A girl who sacrifices self-respect for social popularity debases true womanhood.

A spotless character, founded upon the ability to say no in the presence of those who mock and jeer, wins the respect and love of men and women whose opinion is most worth while. Drinking and petting parties form an environment in which the moral sense becomes dulled, and unbridled passion holds sway. It then becomes easy to take the final step downward in moral disgrace.

### CHASTITY

The test of true womanhood comes when woman stands innocent at the court of chastity. All qualities are crowned by this most precious virtue of beautiful womanhood. It is the most vital part of the foundation of a happy married life. There is a general idea throughout the world that young men may sow their wild oats, but that young women should be chaperoned and guarded. But even in this matter of chaperonage, there is too much laxity on the part of parents, if recent reports are to be relied upon.

In the Church of Jesus Christ there is but one standard of morality. No young man has any more right to sow his wild oats in youth than has a young girl. He who comes to his bishop to ask for a recommend to take a pure girl to the altar is expected to give the same purity that he hopes to receive.

A woman crowned with virtue is the "highest, holiest, most precious gift to man," excepting only salvation offered in the gospel, and that forms part of it. But a woman who barter her virtue "is not one of the least of man's shames."

### DISLOYALTY

When, instead of high moral principles, a life of immoral indulgence is chosen, and man or woman gets far down in the scale of

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degeneracy, disloyalty is an inevitable part of his or her nature. Loyalty to parents becomes quenched; obedience to their teachings and ideals abandoned; loyalty to wife and children smothered in base gratification; loyalty to Church impossible, and is often supplanted by sneers at its teachings, and that means the perpetrator is "left to himself to kick against the pricks and to fight against God."

At this stage, irreverence is an inevitable consequence, a pretty sure sign of moral weakness. No man will rise high who jeers at sacred things. It is said that when Mr. Melville D. Landon (Eli Perkins) was preparing his volume on *Kings of the Platform and Pulpit*, he wrote to Colonel Robert G. Ingersoll for a copy of his most famous lecture. In a letter which accompanied the manuscript, Mr. Ingersoll said:

Whatever you do, do not put anything into the book against Christ. I may have said silly things about him when a boy in Peoria, Illinois, but I now regard him as the one Perfect Man.

#### IMPORTANCE OF SPIRITUALITY

I said in the beginning that man is a dual being—a physical and spiritual entity, but his spiritual side is the all-important part. The real tragedy of following false ideals is that by so doing we stifle and sometimes choke out spirituality completely. Rudolph Eucken truly asserts that without a consciousness of a spiritual relation to the Infinite—note this—that without a consciousness of a spiritual relation

No true civilization is possible. A civilization declining all contact with a supernatural life and refusing to establish those mysterious inner relations, gradually degenerates into a mere human civilization, and becomes a parody of civilization.

The body with its five or more senses, with its appetites and passions, is essential to life and happiness, but in the ultimate analysis it is only a means to a higher end. When man makes its gratification an end in itself, he frustrates the purpose and descends to sensuality. "Choose you this day whom ye will serve."

John P. Altgeld expresses more than mere imagination when he says:

Young man, life is before you. Two voices are calling you—one coming out from the swamps of selfishness and force, where success means death; and the other from the hilltops of justice and progress, where even failure brings glory. . . . Two ways lie open to you—one leading to an ever lower and lower plain, where are heard the cries of despair and the curses of the poor, where manhood shrivels and possession rots down the possessor; and the other leading to the highlands of the morning, where are heard the glad shouts of humanity and where honest effort is rewarded with immortality.

## EXPANDING THE SOUL

Brethren and sisters, spirituality is the consciousness of victory over self, and of communion with the Infinite. Spirituality impels one to conquer difficulties and acquire more and more strength. To feel one's faculties unfolding and truth expanding the soul is one of life's sublime experiences.

Being "honest, true, chaste, benevolent, virtuous, and in doing good to all men," are attributes which contribute to spirituality, the highest acquisition of the soul. It is "the divine in man, the supreme, crowning gift that makes him king of all created things, the one final quality that makes him tower above all other animals.

Divine is that admonition and promise given to the Prophet Joseph Smith:

"... let virtue garnish thy thoughts unceasingly;"—a wonderful statement—

... then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion and without compulsory means it shall flow unto thee forever and ever. (D. & C. 121:45-46.)

God help us to keep that admonition and to follow the ideals of the Church of Jesus Christ established by direct revelation in this day, I pray, in the name of Jesus Christ. Amen.

The Tabernacle Choir and the congregation joined in singing the hymn: "Come, O Thou King of Kings," Elder Richard P. Condie conducting.

## ELDER LEVI EDGAR YOUNG

*Of the First Council of the Seventy*

The young men and women in our schools and colleges are confronted with many conflicting ideas concerning religion and life. They become unsettled in their minds as they study our present-day problems. Attacks are made on their religious beliefs which have been held sacred by them ever since they were children in their homes. They often come to wonder about the teachings of the Holy Bible, particularly the belief in God and the gospel of Jesus Christ. They often become indifferent to what is right in their daily living. They have just cause to wonder! The fires of revolution are burning everywhere—I fear even at our very doors. In America, and of course in the whole world, we are in need of a spiritual awakening,

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an awakening that makes men respect old truths, the finer lessons of history, *and the word of God*; a realization that a man owes a lot more to his country, than his country owes him: a return to the old standards of character that makes it easy for a man to become indignant over corruption, and to hate sin and wrong. A study of the word of God, faith, and prayer will bring about a better feeling in the minds of the youth, and it is up to the fathers and mothers to be patient with their children, for they are living in a new age.

### THE DISCOVERY OF AMERICA

Every household should keep in mind the two divinely appointed events in modern history around which must be centered our future lives as a people. The discovery of America was for a divine purpose, and the formation of this Republic was an event ordered of God for a glorious new day. The Prophet Nephi some six centuries before the birth of the Savior wrote:

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. (1 Nephi 13:12-13.)

How deeply did Christopher Columbus feel that inspired directive purpose of God when he wrote of his discovery of America:

But these great and marvelous results are not to be attributed to any merit of mine, but to the holy Christian faith, for that which the unaided intellect of man could not compass, the Spirit of God has granted to human exertions. For God is wont to hear the prayers of his servants who live his precepts even to the performance of apparent impossibilities. . . . Let Christ rejoice on earth, as he rejoices in heaven in the prospect of the salvation of the souls of so many nations hitherto lost.

With what inspired knowledge did John Winthrop, one of the old Puritan fathers, write:

It will be a service to the Church of great consequence to carry the gospel into those parts of the world to help on the coming of the fulness of the Gentiles.

### WASHINGTON'S ACKNOWLEDGEMENT

In his first inaugural address, Washington said:

Such being the impressions under which I have, in obedience to the public summons, repaired to the present station, it would be peculiarly improper to omit, in this first official act, my fervent supplications to that

*Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that his benediction may consecrate to the liberties and happiness of the people of the United States a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. In tendering this homage to the great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own; nor those of my fellow-citizens at large, less than either. No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men, more than the people of the United States.*

The people whom Columbus found in America, and to whom Washington was the means of bringing a knowledge of an Old World, were a deeply religious people. In a recent visit to the Maricopa Stake, I was impressed with the group of Indians that was present. Noble-looking people, they were. Some of them were Navajos, some Zunis, and a few Apaches. In speaking to them, I recalled a visit, made to Boston many years ago, of some Zunis. We are told that they were taken down the harbor, that they might worship. Landing on an island, the Indians disappeared for a time, and on their return they walked into the sea, and, with deep solemnity, sang their mystic chant. They then threw out upon the air from their uplifted hands the grain they offered to the god of waters, and let it float away as a thanks offering. That was worship of the Great Spirit.

#### AMBASSADORS OF TRUTH

When Jesus sent forth the Twelve and Seventy as his ambassadors of the divine truths which he was teaching, he charged them to reproduce the miracles of his own personal ministry. Such an extension of his work was a part of his original project of evangelizing the country roundabout Palestine and eventually the world.

After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Therefore said he unto them, the harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

Go your ways: behold, I send you forth as lambs among wolves.

And into whatever house ye enter, first say, Peace be to this house. (Luke 10:1-3, 5.)

Some days afterward, we read in the gospel of St. Luke:

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

And he turned . . . unto his disciples, and said privately, Blessed are the eyes which see the things that ye see. (*Ibid.*, 10:17, 23.)

To Jesus it was a provocation of purest happiness that God had chosen these men, unlearned and simple men, in preference to intel-

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lectual and aristocratic leaders. Throughout his ministry, peasants and fishermen, the unlearned and landless were called and he rejoiced that their mission had been sealed by God: that through the faith of the Twelve and the Seventy they had been invested with mysterious gifts of his Spirit. Jesus lifted up the ideal of life in the kingdom of God to inspire his disciples to heightened aspirations and endeavor. He did not lay down a rigid legalism, but as one English writer, Dr. Church, in his *Essays and Reviews* has written:

He wooed his pupils by persuasive ideals. He transferred the source of happiness and the understanding of the gospel from external circumstances to the *inward life of man*. Goodness, morals, ideals depend upon one's attitude toward God. It was fundamental to the ethic of Jesus. For this reason the Beatitudes are conjoined with purity of heart. It denotes simplicity, a singleness of aim in allegiance to the divine teachings of the Master. The ethical and religious teachings pervading Christ's instructions to these first Christian missionaries has become the foundation of the inner light of the Seventies of today. Their lives exhale the aroma of complete consecration. They are the salt of the earth, the Light of the world.

### GOD'S SERVANTS

God's first demands of his servants are pure hearts, upright lives, truthfulness, mercy, and honesty. Good manners were regarded as matters of religion and morality. Boasting, ostentation, conceit, were of old considered the patent evidence of vulgarity. These are condemned by the scriptures. The Seventies must always keep in mind the grandeur of the First Article of Faith, which is the greatest statement of Truth since the days of Christ our Redeemer. They must keep in mind the supreme test of religion, which is *revelation*. No religion can be persuasive unless it relies on the principle of revelation. All true men reveal God, but the completest carrier of revelation can be no other, or less than a chosen personality. This is the Christian conception. The nobler the person, the truer the revelation.

It will be a noble resolution for every Seventy to say to himself: "I shall read more diligently and more deeply the Holy Scriptures than ever before." The Holy Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price are not intended for the few. Their subject-matter constitutes truth, necessary for us all. Every quorum of seventy will from now on become a study group, where vital truths are discussed. It is within such a group that men are stimulated to think and to converse in preparation for the teaching of the gospel. At a time when so much of our world literature is strangely blind to the glory and excellence of human nature at best, we should dedicate ourselves again to the study of the truths and the beauties and holiness of the sacred word of God.



## MISSION OF SEVENTIES

The Seventies, because of their calling, have a high mission set before them. They should resolve that they will develop their mental and spiritual powers toward maturity and learn to have communion with great souls through the reading of their messages of truth. The habit of reading must be formed as early in life as possible. A few minutes every day will soon be a great many hours. Do not miss the thoughts of men who have lived in former times. Broaden your understanding, enliven your sympathy for other peoples and their ways of living. Make your own lives richer and deeper by learning other ideas and visions of people. Read good books. Read them again and again until you have drawn the essence of thought and feeling from them. These are some of the reasons why the Prophet Joseph Smith wrote:

... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith, (D. & C. 88:118.)

Joy will be the characteristic of the quorums of Seventy so long as they are growing, expanding, and creating healthfully. When they cease to grow, they cease to live. God sent us into the world to create and to enrich our own personality in the process. Yet we have to rely on God's help to make anything worth making. If we devote ourselves to God, we must see to it that we have *ourselves* to devote. "Self consecration is not a negative thing: it is a very positive thing," says a noted evangelist. This leads us to the knowledge that what we are is more important than what we do or say. If we are really wise in our concepts of God, then our thoughts lie deeply, though often misunderstood. It takes deep thoughts to understand the depths of the message of divine truth. For this reason the brethren can hear God speak, and those whose hearts God has touched can find their way easily to the hearts of others.

## TRUE TO REVEALED WORD

In the difficult times that surround us today, the brethren holding the priesthood of God must, above all things, be true to the word of God as revealed by the Master and *as revealed today*. The words of truth are ever the same. Love, joy, peace, faith, humility; these are the characteristic Christian ideas. How beautiful are the words of the Prophet Joseph Smith when he said:

... O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day. \* \* \*

And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. (D. & C. 4:2, 5-6.)

Herein is the Prophet conveying the charm of his teachings and an heroic conception of the good in life. His concept of the Christian virtues and graces is noble and comprehensive. He exalted and glorified the principles of morals as given by the Savior of the world, and aroused the adoration of men for the gospel which is the only road to peace. It is the mission of the Seventies and all who hold the priesthood to stimulate healthy and majestic ideals through self-discipline and the knowledge that in "pure religion and undefiled," is life eternal.

A testimony, my brethren, of the truthfulness of the gospel of Jesus Christ is a sacred trust. It can come only to one who has opened his heart and mind to hallowed living with earnest prayer and deep faith in the Living God. It is the most divine gift of all. "For it is faith and not wisdom which carrieth the key to the kingdom of heaven," says Sholem Asch.

Sir Francis Drake in admonishing his men, said:

Men pass away, but people abide. See that ye hold fast the heritage we leave you, yea, and teach your children its value, that never in the coming centuries their hearts may fail them, or their hands grow weak. Hitherto we have been too much afraid. Henceforth, we will fear only God.

## ELDER RICHARD L. EVANS

### *Of the First Council of the Seventy*

As President McKay indicated in his opening remarks, at times these conferences seem to come rather close together, and this is one of those times. I earnestly hope and pray to be given utterance on this occasion. I feel at home within these walls, but the impact of this congregation is something for which I am never quite prepared. It has been my privilege for many years to frequent this building and these grounds, and I have a growing love of them and a growing feeling of peace and appreciation here. They speak of great things of the past and of great things of the future—and I have great faith in the future. I have great faith in the ultimate accomplishment of the purposes of Providence, in spite of the foolishness of men. It is a glorious world in spite of many man-made troubles.

## ARRIVALS AND DEPARTURES

One of the things that happens in this world every day of which I think we are not too well aware is the going and coming of tens of thousands of people—the arrivals of newcomers and the departures of those who have finished their sojourn here, for a time at least. It is an ever-startling fact to me that about one hundred fifty thousand

people arrive in this world every day, and that more than eighty thousand leave this world every day, leaving a total increase in world population every day of some seventy thousand.\*

President Smith has spoken this morning of the number of people we have in the southern California area. There are more than that who are added (increase in population, that is), to this scene every day, and more than three times that, maybe four times that, who are newcomers. Think what that means in terms of reaching and teaching some hundred and fifty thousand new arrivals every day!

I am reminded of another physical fact to which I invited the attention of some of my brethren a few weeks ago: Hendrick Van Loon has dramatized the fact that physically, in bulk at least, men don't amount to much. Mr. Van Loon invites our attention to the fact that if someone were to make a crate measuring one-half mile in all dimensions, in other words, a one-half mile hollow cube, all the human family now living could be put into it, and it could be dropped into the Grand Canyon and wouldn't be noticed very much.

If someone had actually done that, this world would have been saved a good deal of trouble; but we also would have been deprived of much glorious living and accomplishment and achievement in accordance with the plans and purposes of our Father in heaven. It is his declared purpose to bring to pass the immortality and eternal life of man, and he has been patient with our imperfections, and long-suffering, and has given us the ever-present possibility of repentance. I hope we shall all be as patient and understanding with the imperfections of one another as our Father has been with us.

### TIME IS THE ESSENCE

There is another physical fact that comes to mind, and that is that time is the essence of all our opportunities. It is the dimension in which we live. We can't speed it up, and we can't slow it down. We can't save it, and we can't hoard it. It is, in a sense, like manna from heaven. The Lord allots us a day's supply at a time; and in the ordinary course of life, allowing man his traditional scriptural three score and ten, we may calculate that each of us might expect on an average about twenty-five thousand days. I think when we reduce our life-span and our opportunities here to twenty-five thousand days, we may think more seriously of some of the things to which we give our time. We can spend it doing one thing or doing another, reading some things or reading other things, with some people or with other people, and I earnestly hope that we may give the time test to all we do and to all we think and to all our goings and comings.

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\*Some authorities put these figures higher and some lower. These are estimated by Claron E. Nelson, University of Utah, from the United Nations *Monthly Bulletin of Statistics*, April 1949, and from other sources.

## THE USE OF TRUTH

Another fact that I should like to speak of in passing is that there is no assurance of superiority so far as I know, to any person or to any people, except on the basis of a superior performance. I know of no assured blessings except on conditions of obedience, and I hope we shan't take undue pride in the mere possession of truth. Our pride should come, if indeed it should come at all, and our gratitude likewise, in the use of truth, and not merely in its possession.

I am reminded of a story that President Grant frequently told, quoting from old Bishop Hunter: "Don't get the bighead. The bighead has ruined more people in this Church than any one thing—except sin." There is no more virtue in the mere possession of truth than there is in the mere possession of food. Neither will save a man unless he uses it, and uses it wisely, and I earnestly pray that we may, as a people, with the knowledge that we have, demonstrate that we know what to do with it by living a superior way of life, individually and as a group.

I earnestly hope, in closing, that our young people may be encouraged as they go forth to live their lives. I repeat that I have great faith in the future and in the ultimate purposes of our Father in heaven and in the future accomplishments of our young people. As Thomas Carlyle wrote one time: "The crash of the whole solar and stellar systems could only kill you once"—but we certainly don't want to sit around waiting for it to happen!

I hope that our young people will go forth and prepare and plan and live their lives and make their homes and rear their families with faith in God and with faith in the future. No doubt men will make more trouble (to paraphrase an old saying, "People are more trouble than anyone"), but no doubt also, we will gain much always by living our lives, by building on a solid basis, and keeping our houses in order and preparing solidly for all future events; and whatever the eventualities are, we can accept them with faith and confidence in the promises and purposes of our Father in heaven.

May God help us so to do, I pray in the name of Jesus Christ. Amen.

**ELDER JOSEPH F. MERRILL**

*Of the Council of the Twelve Apostles*

Brethren, sisters, and radio listeners: It is unlikely that any of you listening to addresses made in this conference expect to hear any new doctrine announced at this time; yet we do teach that God "will yet reveal many great and important things pertaining to the Kingdom of God" (Ninth Article of Faith) when it suits his purpose. We already have doctrines, principles, and policies enough to challenge the best and ablest among us to learn and live in harmony with them.

But we need to be reminded of them frequently and encouraged to be more diligent in implementing them in our lives. The Lord well knew this need when he required us to attend sacrament meetings frequently and renew our covenants. I pray that the Lord will help me in an effort to stir us up to remembrance.

### CHARACTERISTIC DOCTRINES

As is generally known, the Church of Jesus Christ of Latter-day Saints is set off from all other churches—Christian and non-Christian alike—by many characteristic doctrines and teachings. We hold firmly to the doctrine that the Holy Trinity is made up of three separate and distinct personal Beings—Father, Son, and Holy Ghost—in whose image we ourselves are created, as declared in Genesis 1:27. Notwithstanding the vast majority of civilized people, including nearly all Christians, reject the teaching that God is a personal Being, the truth of the matter is not in the least affected by this rejection.

In the fifteenth century the world believed the earth was flat, Columbus, that it was round. Who was right? The claim that Joseph Smith, a fourteen-year-old boy actually saw and heard two glorious personal Beings—the Father and the Son, who appeared in answer to his humble prayer for wisdom—is a basic truth in Mormonism, the validity of which is not affected even though disbelieved by the vast majority of civilized men. Can any unbiased, intelligent mind, untouched in the matter by the teachings of others, reading the Bible from cover to cover, get any other idea of God than that he is a personal Being in the image of which we ourselves were created? Yet I quote the following from a book that aims to teach a worldwide accepted view:

God is spirit, or the creative energy which is the cause of all visible things. God as spirit is the invisible life and intelligence underlying all physical things. . . . God is not a being or person having life, intelligence, love power. God is that invisible, intangible, something we call life. . . . Childlike, untrained minds say God is a personal being. The statement that God is principle chills them, and in terror they cry out, "They have taken away my Lord and I know not where they have laid him!" Broader and more learned minds are always cramped by the thought of God as a person, for personality limits to place and time. God is the name we give to that unchangeable, inexorable principle at the source of all existence. (*Lessons in Truth*, H. Emilie Cady.)

### NEW REVELATION GIVEN

Between this idea of God and that taught by Joseph Smith, there is the wide difference that exists between fancy and fact, between the false and the true. And because the modern world was engulfed in this stupefying fancy and falsehood, it was absolutely necessary that God should give a new revelation of himself that his children here

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in mortality might have a true and solid basis for their faith in him. But why did he not give this revelation through some world-renowned scholar instead of an obscure, worldly-ignorant fourteen-year-old boy—to one whom the world would accept rather than reject? Was there such a scholar who could qualify as to the statement of the Apostle James which says:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him?

However, there was a condition attached:

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

For let not that man think he shall receive any thing of the Lord. (James 1:5-7.)

The humble, unspoiled boy Joseph, could qualify. What renowned scholar could? The Lord said to Joseph:

... I raised you up, that I might show forth my wisdom through the weak things of the earth." (D. & C. 124:1.)

Yes, as I have formerly said in this pulpit, in answer to his humble prayer, Joseph Smith received, so far as the records indicate, the most glorious vision ever given to man in mortality. For, looking up in the pillar of light enveloping him, he both saw and heard the Father and the Son, two highly glorious Personages, in the very image in which we are created. This is a fact; this is the truth, the world to the contrary notwithstanding. In great humility and extreme thankfulness we accept of these things and testify most sincerely of their reality.

#### KNOWLEDGE OF TRUTH

But how may we know? the doubter may ask. When in answer to the Master's question, Peter replied, "... Thou art the Christ, the Son of the living God," what did Jesus say?

... Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:16-17.)

And Moroni wrote in the last chapter of the Book of Mormon:

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

And by the power of the Holy Ghost ye may know the truth of all things. (Moroni 10:4-5; see also I Cor. 2:11-13.)

It is by the power of the Holy Ghost that great multitudes of

Church members testify that they really know that God lives. And I am one of that number. Did not Jesus have this method of knowing in mind when he said:

... My doctrine is not mine, but his that sent me.  
If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

### SATAN THE DEVIL

Now there is another personality of which I desire to speak, one that the world calls by a name, but in whose reality as a personal Being it does not believe and that person is Satan, the Devil. But according to our understanding and teaching, Satan is a person with a spirit body, in form like that of all other men. He is a spirit brother of ours and of our Lord Jesus Christ, who is our Elder Brother in the spirit world. The earth was in course of development for the abode of man in mortality. A Redeemer was to be sent down and make it possible for the Father's children to return to him. Lucifer, a son of the morning, a bright and certainly very ambitious individual, said to the Father:

... here I am, send me ... and I will redeem all mankind, that one soul shall not be lost ... ; wherefore give me time honor [power].

Lucifer's offer was rejected; it involved taking from man his God-given free agency which is granted to everyone born into mortality. Jesus said to the Father, send me,

... thy will be done and the glory be thine forever. (Moses 4:1-2.)

And Jesus became our Redeemer. Lucifer, his name was changed to Satan, the Devil, and his sympathizers rebelled and were cast out down to earth where they have been ever since. (See Rev. 12:7-9.)

Now, the means Lucifer proposed to use to get all the Father's children returned to him—force—has been the means he has used ever since, whenever he has had the power. But of course he operates through those whom he can influence. An Omaha evening paper carried a lead editorial in its issue, of the last Saturday in August, 1941, entitled "Hitler, the Devil Incarnate." Hitler, as all the world now know, taught and believed in the use of power whenever it was necessary to reach his objectives. Satan, through his agents, has always done and is doing the same thing today. We see it being done in many different places and in various ways—locally, nationally, and internationally. Struggles for power and staying in positions of power are everywhere in evidence. And when power is obtained it is commonly used to force obedience to unrighteous, if not positively wicked, demands. Needless to specify, for we see cases in evidence somewhere every day, in this country, as well as abroad. But wherever they exist they will generally be found on close examina-

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tion to stem from sources where selfish, greedy, and unrighteous motives dominate—to sources, therefore, that are Satan inspired. And the agencies operating under this wicked influence are steadily growing more numerous and more powerful, making the future of America more dark and precarious. Unless this rapidly developing tendency changes for the better, the time is probably not far away when the America of the fathers, the America where free enterprise with all its associated blessings of personal freedom and liberty for its citizens, will have been relegated to the pages of history. And is it not strange, very strange, from the standpoint of reason and logic, that the means and the conditions by which and under which America has grown to be the greatest, the most powerful, and the most prosperous nation on earth have become odious to vast numbers of our people, who therefore are scheming, planning, working, hoping, even praying, for changes that would put an end to America as "the land of the free and the home of the brave"? Among all the unrighteous organized agencies now working in the world to further the cause of Satan, perhaps the largest and most wicked are those given to the cause of communism. Communism is organized wickedness and crime of the blackest type. Harsh terms, certainly! Its objectives are confiscation of property, robbery of those who have, slavery of its productive workers, and death to its opponents. Its beneficiaries are ne'er-do-wells, those who own nothing, but want everything, especially power and its emoluments.

#### SATAN'S PURPOSE

What is the explanation of all this? I think that it lies in the fact that Satan has more influence and power in the world today than ever before. And Satan's purpose is to overcome righteousness, to entice God's children into ways of sin, misery, and suffering, to handicap those who would do good, and to darken the minds of those who would like to know what is best in the great confusion of conflicting ideas. And so struggles and conflicts multiply with the result that men's hearts are failing them. Selfishness is growing. Demands are increasing for more and more for less and less—more pay, less work—for more privileges, but fewer responsibilities. Merit as a condition for reward is disappearing and Satan is riding high.

Now Latter-day Saints, what shall we do, conditions being what they are? Shall we compromise our principles and standards, give up the struggle against sin and evil and let life move on more smoothly in this sinful world? No, never. Our faith is immovably based upon truth and reality—a living, personal God, who through Joseph Smith and his associates, set up his Church, gave it principles, laws, standards, and his priesthood (authority to act for him), thus qualifying it to work for him and his righteous ways for the good, benefit, and blessing of his children. But we need more faith in these realities, more devotion to the cause which we are privileged to repre-



sent, stronger wills to resist the allurements of evil, and more persistent, unselfish efforts to live righteously every day. I repeat, our religion is a very practical thing, for it must enter into every phase of our daily lives if we would live in harmony with its teachings and receive the rewards of obedience. And failing to do this, we more or less forfeit God's promise of blessings; for he has said:

I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. (D. & C. 82:10.)

### MORAL STANDARDS

We must ever keep in mind the moral standards of the Church as expressed in articles eleven, twelve, and thirteen of our faith which require us to be tolerant (Article 11), loyal to the country under the flag of which we live, to obey, honor, and sustain the law (Article 12), and to be

... honest, true, chaste, benevolent, virtuous, and in doing good to all men. (Article 13.)

Indeed the moral standards of the Church require us to set up the Golden Rule as an ideal which we should diligently try to live in all of our relations with our fellow men. These are not things of which we just talk on Sunday, but things we are required to implement in our daily lives.

Now I warn again that Satan, a personal being, is very alert and with a mighty host of his angels—spirit relatives of ours—in trying to overcome us and all others who would serve God and live righteously. As examples of yielding to evil influences, we have desecration of the Sabbath day, the use of harmful narcotics, failure to live sexual moral standards and indulgence in other wicked ways—all on the increase among us. Latter-day Saints may not go on Sunday to movies, to baseball, football, or basketball games, or to any other kind of commercial entertainments, or engage in avoidable commercial activities, or go hunting, fishing, golfing, or skiing on this day without violating the holiness of the Sabbath. Who said so? The First Presidency of the Church. They said so in an editorial published in *The Deseret News*, September 1, 1928. And when the First Presidency speak unitedly on any question of our religious doctrines, or how we should live in harmony with these doctrines, that is the voice of the Church, the voice of authority. To loyal Latter-day Saints, it is, in a sense, the voice of God; for he has said "if ye are not one ye are not mine." (D. & C. 38:27.)

Brethren and sisters, let us be honest with ourselves and with our God and strive with more determination and persistence to do his will that life may be more full and happy, with righteous living more in evidence. I pray that God will help us to do these things in the name of Jesus Christ. Amen.

**President J. Reuben Clark, Jr.:**

This afternoon's session will be broadcast over the same stations that I named this morning as carrying the full day's sessions. We should like the audience to be seated not later than ten minutes before the session begins this afternoon. We would like to caution all of you, and particularly those of you who come from out of town, drive carefully. Winter has left its ravages in our streets. They are being repaired as rapidly as possible but you are likely to come upon places that are in bad condition unawares and so drive carefully so as to avoid accidents.

Messages that have come during the conference will be broadcast over the air on the grounds at the conclusion of these services.

The Tabernacle Choir will now sing "The Lord's Prayer." The closing prayer will be offered by President Whitaker, president of the Pocatello Stake.

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The Choir sang "The Lord's Prayer."

President William P. Whitaker of the Pocatello Stake offered the closing prayer.

Conference adjourned until 2:00 p.m.

## FIRST DAY

### AFTERNOON MEETING

Conference reconvened at 2:00 p.m., Sunday, April 3, 1949.

Again the Tabernacle was crowded to capacity, and as was the condition at the morning meeting, the Assembly Hall immediately south of the Tabernacle was crowded with people who listened to and watched the services in the Tabernacle as they were broadcast and televised. Thousands of others assembled on the grounds and enjoyed the services by means of amplifying equipment that had been installed.

President George Albert Smith was at home, resting. President David O. McKay, second counselor in the First Presidency, conducted the services.

**President David O. McKay:**

This is the second session of the 119th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

President Smith thinks it wise for him to rest this afternoon and has asked his second counselor to conduct the exercises.

Of the General Authorities Elder Matthew Cowley is absent in

New Zealand at the present time; Elder Alma Sonne is in Europe in charge of the European Mission; President George F. Richards is resting at home at the suggestion of his doctor.

The proceedings of this session will be broadcast over station KSL, Salt Lake City, and by arrangements with KSL over the following stations: KSUB at Cedar City, KID at Idaho Falls, KVNU at Logan, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa and KEXO at Grand Junction, by transcription.

Any important messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loudspeaking system on the grounds. Everyone will do well to listen carefully to such announcements and may I call your attention particularly to the announcement regarding "The Vigil," a very appropriate play for this season, being presented Tuesday afternoon and evening at Kingsbury Hall by the University Players. It pertains to the resurrection of Christ.

The singing for this session will be by the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner will be at the organ.

We shall begin these services by the Tabernacle Choir rendering "Halleluja."

Following that the opening prayer will be offered by President George M. Anderson of the Moroni Stake.

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Singing "Halleluja" by the Choir.

Elder George M. Anderson, president of Moroni Stake offered the invocation.

Singing by the Choir "Hosanna."

## ELDER THOMAS E. McKAY

### *Assistant to the Council of the Twelve*

Such inspirational music as our wonderful choir always furnishes brings us near to our Father in heaven.

I was impressed also, as were you, with the opening prayer. I trust it may be answered, especially in my behalf. I believe in prayer, the power of prayer; and I sincerely desire, my brethren and sisters, and would appreciate a silent prayer at this time by all of you in my behalf.

I am happy that the mission presidents and their wives are with us in this conference. The mission presidents depend so much upon their wives that I am sure they are all happy that their wives were also invited to come to this conference. The more I associate with you mission presidents and you stake presidencies, the more convinced I am that the leaders who are responsible for calling you are inspired of God.

## MEXICAN MISSION

Sister McKay and I just recently returned from a tour of the Mexican Mission where President Arwell L. Pierce and his lovely wife are in charge. They have done and are doing a wonderful work. It was one delightful surprise after another to go through their mission with them. We were delighted to meet so many fine missionaries there—142 of them—and twenty of those 142 we were glad to find were native Mexicans, full-time missionaries, and doing a splendid work. With the experience that these young people are getting, I am sure they will be future leaders, not only of the Church but will also perhaps occupy state and federal positions.

We were delighted also to find several very fine meetinghouses with chapels not too large, commodious recreation halls, classrooms, baptismal font, Relief Society rooms with modern kitchens adjoining. The architecture is Spanish and with the red-tiled roofs and the white walls these meetinghouses stand out as monuments of good fellowship. The new chapel at Cuautla dedicated last year by President McKay has now been parked with a hedge, shrubbery, trees, and lawn, under the direction of Brother Abegg, who has supervision of the buildings and grounds, and it is now referred to proudly by the citizens as the "House Beautiful." Splendid progress is being made especially by applying the program of the M.I.A., supervised recreation. The Spanish people love to sing and to dance. Their Gold and Green balls are outstanding, as are also their quartets, their choruses, and their athletics. Basketball has swept into the Mexican republic, and our missionaries are leading in that sport. They have played in two leagues and won the championship in both. The last one was in Mexico City. The final game of the series was being played. The score had been tied several times; and now with only four minutes to play, our team was behind. The captain, a sweet character, called time out. He said, "We got our heads together, Brother McKay, and we prayed." God bless him. They won the game by one point. They are making many friends also with their English classes. In Morelia, for example, a college town where they have been working less than a year, a meeting was arranged, and a program given by investigators. We have only two members there. They have an advanced English class and a beginners class. There were sixty-two at that meeting so they are making fine progress.

The mission home is a credit to the Church, beautifully located in a new residential section. It is what I call an ideal mission home, not just a place for the mission president and his wife, but a place where the missionaries are made to feel at home. Sister Pierce in her quiet, generous way, looking after everybody, can always make room for one more. When missionaries are ailing, they are brought to the home and nursed back to health. They are made to feel welcome. Each morning at seven o'clock a class in Spanish is held for

the office force and those who are there recuperating. At eight o'clock the gong sounds; they come to breakfast; they sing a song around the piano and stand in a circle, and each one repeats in Spanish a passage of scripture he must learn by heart, then they kneel in a circle in prayer. I think that prayer circle does more for these missionaries who are recuperating and probably a little discouraged and homesick, maybe lovesick, than almost anything else.

### POWER IN PRAYER

Yes, there is power in prayer. I thought while participating in the fine spirit of those mission home prayers of an evil that has been referred to here already—the divorce evil. A menace to the very foundation of our government, of our civilization; it seems that the devil is using this weapon of divorce overtime, and I believe that if a survey were made, very few, if any; of those thousands of couples who are applying for divorce would be found praying together, or who are having family prayer. I think prayer is a remedy for divorce.

One writer, in speaking of prayer, puts it this way, and I like it:

The most unused resource in the world today is prayer. The greatest undeveloped resource is faith and the greatest unused resource is prayer.

I like that, referring to faith and prayer as resources. I hope, in our Church, that is not true, but that prayer as a resource is used, and I am sure it is. Quite a number of articles are being written in our leading magazines and even books on "Back to God," "The Need of Religion," etc. I think it is a wholesome indication. I received something the other day from one of my very dear friends, who calls on me occasionally and always brings me something worth while; he is ninety-two years old now. He said he has had ninety-two birthdays but is not nearly that old. He said, "I have here something, Brother McKay, that I think you will like on prayer." He said, "It is a clipping from one of our local papers." It is from Dr. Alexis Carrel, who is famed the world over after thirty-three years of biological research work in the famous Rockefeller Institute.

### QUOTATIONS ON PRAYER

He says:

Prayer is not only worship, but it is also the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigor, moral stamina, and a deeper understanding of the realities underlying human relations.

If you make a habit of sincere prayer your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquility of bearing, a facial and bodily re-

pose are observed in those whose inner lives are thus enriched. Within the depths of his consciousness a flame kindles, and man sees himself—his selfishness, his silly pride, his fear, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of peace.

Prayer is a force as real as terrestrial gravity. As a physician I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer.

Prayer is the effort of man to reach God, to commune with an invisible being, creator of all things, supreme wisdom, truth, beauty and strength, father and redeemer.

Today as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest sense of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practiced in our lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is again released and used in the lives of common men and women, if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world may be answered.

That from a scientist, brothers and sisters.

This same dear friend of mine called my attention to an article, in the December number, I think, of the *Arizona Highways* on "Look to the Skies." It is a very well-written article, well worth reading, and in speaking of the skies, it reminded me of a poem that I read and used just at the close of the war. It is a poem that was found on the body of a dead soldier. He wrote it just before the zero hour. It refers to the skies and to the power of prayer in taking away fear.

#### ... And God Was There

Look, God, I have never spoken to you,  
But now I want to say, "How do you do?"  
You see, God, they told me you didn't exist,  
And, like a fool, I believed all this.

Last night from the shell hole I saw your sky—  
I figured right then they had told me a lie.  
Had I taken time to see things you made,  
I'd have known they weren't calling a spade a spade.

I wonder, God, if you'd shake my hand.  
Somehow I feel that you will understand.  
Funny I had to come to this hellish place  
Before I had time to see your face.

Well, I guess there isn't much more to say,  
But I'm sure glad, God, I met you today  
I guess the "zero hour" will soon be here,  
But I'm not afraid since I know you're near.

The signal! Well, God I'll have to go;  
I like you lots, this I want you to know.  
Look, now, this will be a horrible fight—  
Who knows, I may come to your house tonight.

Though I wasn't friendly to you before,  
 I wonder, God, if you'd wait at your door.  
 Look, I'm crying! Me! Shedding tears—  
 I wish I had known you these many years

Well, I have to go now, God, good-bye!  
 Strange, since I met you, I'm not afraid to die.

### THE MASTER'S PRAYER

Our Master, just before his zero hour, spent the night in the garden in prayer. We are told that he shed drops of blood, but the concluding words of that prayer show that he received his strength. ". . . not my will, but thine, be done" (Luke 22:42) were his concluding words and then on the cross:

Father forgive them; for they know not what they do. (*Ibid.*, 23:-34.)

We are here today, brethren and sisters, because this great Church of ours has been organized—a wonderful organization—established for the last time, never to be taken away from the earth or given to another people, and all in answer to a prayer, a prayer in a garden, the Sacred Grove. Yes, there is power in prayer, and I trust that we will look up brethren and sisters, look up to the skies, that from now on that statement that prayer is the most unused resource of the world will not, at least, apply to Latter-day Saints and also the saying that people use their prayers very much as a spare tire, only in times of emergency, when we are sick or have trouble. May that also not be true of us, but may we pray always and live, as we pray so that we, too, can say, "Not my will, O Lord, but thine be done," I pray in the name of Jesus Christ. Amen.

### ELDER MARION G. ROMNEY

#### *Assistant to the Council of the Twelve*

In 1832, in what is designated a revelation on priesthood, the Lord spoke rather sharply, referring to the whole Church as being under condemnation because of their unbelief and because they had treated lightly the things they had received; and this condemnation he said,

. . . resteth upon the children of Zion, even all.  
 And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written. (D. & C. 84:56-57.)

### GOSPEL FUNDAMENTALS

Brother Merrill's statement this morning that he was not going to teach anything new, recalled to my mind a conversation he and

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I had on the way home from a conference assignment a few weeks ago. I said, "Brother Merrill, have you a subject for me to discuss at the general conference?"

"Well, Brother Romney," he answered, "I can tell you this, that neither you nor I are under any responsibility to teach any new doctrine. I am going to talk about some fundamental principle of the gospel."

In thinking over the fundamentals of the gospel, the fundamentals of the restoration, I remembered that in point of time the first great fundamental received was the vision of the Prophet Joseph Smith. Following that vision came the Book of Mormon, given to the world as a revelation from God. I remembered, too, that six months ago President George Albert Smith, speaking to the General Authorities of the Church and mentioning some subjects that might be discussed at conference time, referred to the Book of Mormon. It is about the Book of Mormon I want to talk today. I do so with just one objective in mind: To get you to read it.

I have read it a little, I believe in it, and I love it. I recommend that every person within the sound of my voice read the Book of Mormon. I can testify, as did Nephi, that the things written therein persuadeth all men to do good. It will enrich the life of every person who will read it, unless he is in rebellion against the truth; and in that event it will advise him of his awful fate unless he changes his ways.

Very early in my life I became somewhat acquainted with the Book of Mormon. The other day while going through some old records, I found a notebook I had used while in high school in one of the Church academies. In it I had written a short outline of each chapter in the Book of Mormon. I appreciate that training.

### THE BOOK OF MORMON

A few years ago as I began to practice law, members of my family were a little uneasy. They were afraid I would lose my faith. I wanted to practice law, but I had an even greater desire to keep my testimony, and so I decided upon a little procedure which I recommend to you. For thirty minutes each morning before I began the day's work I read from the Book of Mormon—I read also from all the other standard works of the Church, but I am talking now about the Book of Mormon—and in just a few minutes a day I read the Book of Mormon through, every year, for nine years. I know that it kept me in harmony, so far as I did keep in harmony, with the Spirit of the Lord.

Now I want to tell you a few reasons why I think you and I should read the Book of Mormon. I hope that while doing so, I shall enjoy the spirit of the Book of Mormon.

I do not know any single verse which impresses the spirit of the Book of Mormon on me more than the first verse of the last



chapter of Second Nephi. As that great prophet approached the close of his record, he said:

And now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking;

My, how I would have enjoyed hearing him speak! When I read his writings, they well-nigh overcome me. In the following words he gives the key to his powerful speaking:

... for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men, (II Nephi 33:1.)

I pray that while I speak I shall have the spirit of the Holy Ghost, and I pray that you will have the same spirit, that we may all be edified.

The first reason for reading the Book of Mormon which I want to mention is that it is approved by the highest authority in the universe, the Lord himself. He said to the Prophet Joseph Smith, "Behold, thou wast called and chosen to write the Book of Mormon." (D. & C. 24: 1.) Later on, when the Prophet Joseph Smith received the record, the Lord said that he was given

... power to translate through the mercy of God, by the power of God, the Book of Mormon. (*Ibid.*, 1:29.)

After the Prophet Joseph had translated that part of the record which he had been told to translate, the Lord said: "... and as your Lord and Your God liveth it is true," (*Ibid.*, 17:6) and "... contains the truth and the word of God." (*Ibid.*, 19:26.)

Here are some more things the Lord said about it:

... a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also. (*Ibid.*, 20:9.)

And the Book of Mormon and the holy scriptures are given of me for your instruction. (*Ibid.*, 33:16.)

... the elders, priests and teachers of this Church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon. (*Ibid.*, 42:12.)

#### WITNESS FOR BIBLE

Another reason I like the Book of Mormon and want you to read it is that it will sustain you against attacks being made by the modernists against that other great scripture, the Bible. The Book of Mormon is not only a new witness for God; it is also a witness to the truth of the Bible. If I had the time, I could give you many specific instances on that point. The Book of Mormon accepts the Bible unreservedly as the word of God. It accepts the five books of Moses as having been written by Moses. This the modernists deny. It accepts the great prophecies of Isaiah as

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the prophecies of the son of Amos. The resurrected Lord himself said, as recorded in the Book of Mormon, "Great are the words of Isaiah," and he advises us to read them. Further, this Book of Mormon, the doctrines in it will sustain you against many false doctrines that are current in the world today.

### MAN'S MORAL RESPONSIBILITY

About two weeks ago, I sat in a group where a learned man was directing a discussion. He presented the modern doctrine that there is no personal responsibility for wrongdoing. I have heard that doctrine pressed so far as to hold that if a man commits a crime—lies, steals, commits adultery, or even murders—he has no personal responsibility for his act, but that it is the responsibility of society. I compared that evil doctrine with the teachings Lehi gave to his sons as he was about to go down into his grave. I remember how he taught his sons that men were placed upon the earth between good and evil, that they were sufficiently taught to know the difference between them, that they were endowed by their Creator with power to act for themselves, and that they are held responsible for their decisions and actions. And as the Lord liveth, that doctrine is true. Lehi carefully instructed his sons on these important principles under which they were to live and under which all people on the earth are to live. He taught them that there was an opposition in all things, as Brother Merrill explained this morning, the power of evil and the power of good. He told them that they were

... free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life; ... or to choose captivity and death. (11 Nephi 2:27.)

This doctrine that man is not morally responsible for his own acts, which is gaining wide acceptance in the world today, is the doctrine of the evil one. If you will read the Book of Mormon, you will be convinced of that, and you will have a defense against it if you will accept the Book of Mormon.

### GREAT AMERICAN BOOK

Now, I like the Book of Mormon, and you will like it, because it is a great American book. It was written in America, by Americans, for Americans. It has peculiar application to America. It is not full of foreign ideologies and uninspired interpretations of men. I believe that I am within the mark when I say that between the pages of that great book there is more ultimate truth about the overall history of America than there is in any other book and, I will go so far as to say, more than in all the libraries of the world where there isn't a Book of Mormon.

In it the history of this great land of America is foretold. Up until 420 A.D. the coming to pass of the history as it was foretold was faithfully recorded by the historians who witnessed it. We who are acquainted with the Book of Mormon know that the history of America from 421 A.D. to the present time is clearly foretold therein—the long withholding of the knowledge of the land from the Gentiles, the coming of Columbus as referred to by President Levi Edgar Young this morning, the coming of the Pilgrim fathers, the establishment of this great nation, the ushering in of this great last dispensation. All these things are there foretold as clearly as anyone can write them now after they have transpired. The coming to pass of these great prophecies of the Book of Mormon is an evidence of its divinity which the world cannot destroy.

Of the future of America the Book of Mormon gives some wonderful views. I have not time to go into them in detail, but I would to our Father in heaven that the people who have the management of this nation would become acquainted with them. The Book of Mormon advises us that Jesus Christ, our Redeemer, is the God of this land and that he has said some very definite things about the future of America. Our own nation has a great stake in that future. If we will live the laws that the God of this land teaches in the Book of Mormon, we can participate in the realization of the marvelous promises made for the future of America. Here the New Jerusalem shall arise, and Christ shall come and bring peace to the earth.

#### INSPIRATION OF TEACHING

Now, I like the Book of Mormon, and you will like it, too, for the courage and the strength it inspires in times of discouragement and stress. Consider as an example a few incidents from the life of Nephi, whom I love and whom you will love, too, I'm sure, if you become well acquainted with him.

You will recall how, when he came down from the mountain where he had been praying to the Lord, he found his elder brothers whining because the Lord had told them to go up to Jerusalem and get the brass plates. He did not join in their whining. When he learned of the commandment, he said unto his father:

... I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commanded them. (1 Nephi 3:7.)

When they reached Jerusalem, Laman was chosen to go into the city and get the record from Laban. He did not get it, however, because he knew he could not get it. When Laban said to him, "You are a robber, and I will slay thee," he ran. Arriving outside the city walls, Laman, with Lemuel, wanted to go down into the wilderness to their father without the record, but Nephi said:

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... As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us, (*Ibid.*, 3:15.)

Yielding to Nephi, they went to their former home and gathered up their precious possessions which they offered for the records. Pursued by Laban's guard, they abandoned their wealth and fled for their lives. Again the elder brothers desired to return to their father in the wilderness. They spoke harsh words to Nephi and so severely whipped him that an angel came and corrected them. After the angel had departed, Laman and Lemuel continued to murmur, saying:

... How is it possible that the Lord will deliver Laban into our hands? Behold, he is a mighty man, and he can command fifty, yea, even he can slay fifty; then why not us?

And it came to pass that I [Nephi] spake unto my brethren, saying: Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands. (*Ibid.*, 3:31; 4:1.)

Nephi finally went in alone and came back with the plates. He had faith; he had courage; and with the help of Almighty God he accomplished the thing which he had been sent to do.

One of the most outstanding faith-promoting statements of Nephi was made when they reached the border of the sea after they had been in the wilderness for eight years. The Lord told him to build a ship. He did not have any ore or tools or material with which to build the ship but, nothing daunting, he went into the mountain and dug out the required ore. From the skins of animals he made a bellows with which to blow the fire, which he started by striking two stones together. As he made preparations to build the ship, his brothers said of him:

... Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters. (*Ibid.*, 17:17.)

Mistaking his sorrowing over their misconduct for discouragement, they taunted him. He then stood up in the power of the spirit and said unto them:

... If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done. (*Ibid.*, 17:-50.)

Here is an example of faith and courage which, if we can emulate, will do much to help us through our doubting and discouragement, for we serve the same God that Nephi served, and He will sustain us even as he sustained Nephi if we will serve him even as Nephi served him.

## READING ENJOINED

I urge you to get acquainted with this great book. Read it to your children; they are not too young to understand it. I remember reading it with one of my lads when he was very young. On one occasion I lay in the lower bunk and he in the upper bunk. We were each reading aloud alternate paragraphs of those last three marvelous chapters of Second Nephi. I heard his voice breaking and thought he had a cold, but we went on to the end of the three chapters. As we finished he said to me, "Daddy, do you ever cry when you read the Book of Mormon?"

"Yes, Son," I answered. "Sometimes the Spirit of the Lord so witnesses to my soul that the Book of Mormon is true that I do cry."

"Well," he said, "that is what happened to me tonight."

I know not all of them will respond like that, but I know that some of them will, and I tell you this book was given to us of God to read and to live by, and it will hold us as close to the Spirit of the Lord as anything I know. Won't you please read it?

God bless you. Amen.

## ELDER ELDRED G. SMITH

*Patriarch to the Church*

I wish to acknowledge all that has been said so far in this conference and ask that I shall also have a portion of your faith and prayers in my behalf, as has been requested in the prayers of this conference.

I am sure there is no happier gathering than we have here today, for I don't think there are any happier people than those who are active, faithful members of the Church. Inasmuch as we have gathered here together to receive of more encouragement and help in performing our responsibilities in the work of the Lord, I am sure the Lord will answer that prayer for us.

I am happy in my testimony of the gospel, in the knowledge of the gospel with which the Lord has blessed me.

## GOAL OF HAPPINESS

As has been said, happiness has been the goal of man since the beginning of time, for man is that he might have joy. When Moses reached the age of 120 and it was time for him to depart this life, he commanded that all the children of Israel be gathered together that he might speak to them. He said, "Come, therefore, let me suggest to you by what means you may be happy."

Moses had been an instrument in the hands of the Lord, to bring many blessings to the children of Israel. Through Moses they had been released from bondage and delivered from Egypt. He had trav-

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eled with them for forty years in the wilderness, teaching them the will of the Lord. He had gone through many trials and hardships with them and for them. Together they had suffered hunger, thirst, and had fled before their enemy. Now at the end of his life, when men are most serious, he called them together to give them instructions. Uppermost in his mind for the hosts of Israel was their happiness. He continued:

O children of Israel! There is but one source of happiness for all mankind, the favor of God; for he alone is able to give good things to those that deserve them, and to deprive those of them that sin against him; towards whom, if you behave yourselves according to his will, and according to what I, who well understand his mind, do exhort you to, you will both be esteemed blessed, and will be admired by all men; and will never come into misfortunes, nor cease to be happy . . . (Josephus, Book 4:8.)

### OBEDIENCE INSURES HAPPINESS

After standing the test of thousands of years, it is still just as true today for all mankind; for true happiness and joy come from the favor of God. How can we obtain the favor of God in our everyday walks of life? The Lord has given us commandments, obedience to which will insure our happiness, if we will only heed them. First and foremost, ". . . love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6:5.) If our hearts are filled with love for God, then they are also filled with love for our fellow men. We will be glad to lend a helping hand or give a cheering word to a neighbor. And right here let me say, that love, like charity, begins at home. If you are fortunate enough to have a home and a family, your chances for happiness are unlimited. But it takes love—plenty of love to make a home happy. The more we give in understanding, sympathy, and service to others, the happier we are. And love is kind—it is ready to overlook failures and try again. If we could only keep our hearts filled with love, this earth would be a heaven of happiness. Do you remember the song in our hymn book—"Love at Home"? It is such a beautiful song. Next time you are tempted to let something other than love creep into your heart, sing it and see if it doesn't help. There is a sure method of keeping in the favor of the Lord. When we are in constant communication, we cannot go far astray. Each morning, throughout the day, and at night, we ask God to let his Spirit be with us to guide us in all that we do. It is like the beam that guides the pilot of an airplane. As long as he is on the beam, he knows that everything is all right, but he must not stray too far or he loses the beam. We have a conscience, each of us, that will tell us if we are not on the beam. There is no surer way to unhappiness than to carry a guilty conscience constantly for a companion. Don't do it. Get on the beam. There are many other things which contribute to our happiness, and God has given us instruction concerning these things. Our capacity for en-

joying life is greater if our health is good. It is hard to be happy if we are always tired. The Lord told us how to keep from being weary and keep our minds invigorated. He said:

. . . retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. (D. & C. 88:124.)

With every blessing, however, the Lord has put a price or a law upon which each blessing is predicated. For keeping the Word of Wisdom he promises:

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures;

And shall run and not be weary, and shall walk and not faint.  
And I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. (D. & C. 89:18-21.)

The nineteenth verse is to me most important. They "shall find wisdom and great treasures of knowledge, even hidden treasures." Is there any greater happiness that can be given to man than the testimony of the divinity of this gospel and the plan of life and salvation? That knowledge comes only from the Holy Ghost. Again the Lord promises, ". . . prove me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." For the price of this source of happiness, the Lord says:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, . . . (Mal. 3:10.)

### THE PRICE OF PROSPERITY

The Book of Mormon records the promises of prosperity to those who live in this the promised land. The price for prosperity is keeping the commandments of the Lord. There were many times when Israel of old was not in the favor of the Lord. Then the Lord withdrew his blessings, and they became humbled again, and the blessings of the Lord were again given to the people. We find the same repetition among the descendants of Lehi on this continent.

What about us? Can we profit by their experience?

The Lord also promised, "All that my Father hath shall be given, . . ." To whom? And why?

And also all they who receive this priesthood receive me, saith the Lord;

For he that receiveth my servants receiveth me;

And he that receiveth me receiveth my Father;

And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him. (D. & C. 84:35-38.)

The reward for keeping the commandments of the Lord is happiness.

Happiness certainly does not come from just idle goodness. The Savior said, "But he that is greatest among you shall be your servant." (Matt. 23:11.) He could have said, "He that is happiest among you shall be your servant." Active service to others is serving God. That missionary is happiest who is truly seeking to serve his fellow man by declaring to him the message of the gospel of Jesus Christ. Active members of the Church everywhere experience the same happiness. Nor does happiness stop with this life. For those who keep the commandments of the Lord to the full, and enter into the new and everlasting covenant, and are sealed together as husband and wife for time and all eternity, shall enjoy the greatest degree of happiness.

Thus, as Moses declared: "The source of happiness for all mankind," in this life and the life to come throughout all eternity, "is the favour of God."

May the Lord help us to obtain it, I pray in the name of Jesus Christ. Amen.

The Tabernacle Choir and congregation sang the hymn: "High On the Mountain Top," Elder Richard P. Condie conducting.

### ELDER HAROLD B. LEE

#### *Of the Council of the Twelve Apostles*

I would like to introduce the few remarks that I shall make by recalling a few scriptures, one of which has been repeated by two previous speakers today.

The Lord declared:

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (D. & C. 93:30.)

#### FREEDOM OF CHOICE

And the other, quoted by Elder Romney as one of the great teachings from the Book of Mormon, was Father Lehi's explanation of this same great principle to his son Jacob:

And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other. (II Nephi 2:15-16.)

There were those who seemingly, as evidenced by their conduct, think of this principle of free agency as a matter of license to do what they please to do. But again Father Lehi explains this matter to his son:



Wherefore, men are free according to the flesh; and all things shall be given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself. (*Idem* 27.)

We must teach men everywhere that liberty and freedom are to be obtained only by yielding obedience to truth. We must teach Latter-day Saints the meaning of the words of the Savior:

And ye shall know the truth, and the truth shall make you free.  
(John 8:32.)

Anyone who looks about him and thinks about this matter will see great evidence of the power of evil enticing men to do evil. It must be understood by us as a Church that if we are to build a force that will nullify the power of evil, we must develop the God-given agencies placed in his Church to entice men to seek the paths that lead to eternal life.

#### GENERAL SERVICEMEN'S COMMITTEE

I have recalled these scriptures I have quoted many times during the last few years because of the feeling and weight of responsibility that has rested upon me in the assignment of the First Presidency as a member of the general servicemen's committee directing the work of the Church among our Latter-day Saint boys in military service and as a member of the general priesthood committee. It was with a prayer of relief that we thanked the Lord that we had come through the war with as few casualties, spiritually speaking, as we did, but it was with considerable anxiety that we again saw marshaled into the ranks of the military, our young, untrained boys, many of them without experience and with not too much faith developed, in a so-called peacetime draft. We came soon to see and learn, to our dismay, that the moral hazards in such a situation were even greater than during the fighting part of the war. Then there was something of a moral discipline that boys had when ahead of them there was the prospect of imminent death.

It is true today that the draft situation has eased somewhat, but we view with fear and anxiety the forces that are at work which would have a universal military draft of all able-bodied young men in this country, which will come except God in his mercy shall deliver us therefrom. It is because of that anxiety and that possibility and the fact that we still have many of our young men in service that have caused me to think of these matters which the Lord has called to our attention.

#### VIEWS OF CHAPLAIN

With respect to the matter of war and the processes of war, a chaplain who served in two wars and longer, writes this:

War (and by inference the training for it) makes for few conversions. War only makes people more strongly what they were when the struggle began. If they were intemperate when they went into uniform, they will usually have become much harder drinkers by the time they come back home. If they were careless in sex morality, they are almost sure to have become more slimy in that respect. If they were noisy braggarts, you may expect them to return intolerable boasters. If they were selfish, their selfishness will have increased. If they were honest, decent, modest men, the war will usually have improved those qualities. If they despised God, they will have come out more sure in scorn; if they loved God a little, they will have learned to love him a lot. But there will be no more conversions than in peacetime, rather less. All history shows it true that no religious revival ever began or was fostered by battle.

What is said here by this chaplain about those away from their homes in military service might in part be said about all who are away from their homes and away from the influence of the Church.

As we scan the priesthood reports from quarter to quarter, there is evidence that there are many of our priesthood members not in military service but likewise away from home and away from the ties and influences of the Church. There are also reports of many girls who are away from their homes at school and at work and, therefore, shorn of the influences that otherwise would tie them close to the influence of the Church.

#### PLACE OF REFUGE

When the Lord revealed the name by which his Church was to be called, he gave some other instructions as to what that Church was to do. He said:

And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth. (D. & C. 115:6.)

As I have thought of that refuge which the Lord designed his organization to be, I have thought of those agencies within it, one of which Elder Benson spoke so eloquently about in his Church of the Air address this morning, the home. He quoted the scripture which we have had repeated time and time again as a quotation from the revelation of the Lord. After the Lord had declared it a sin upon the heads of the parents if they failed to teach the law of repentance and have their children baptized when eight years of age, he said:

And they shall also teach their children to pray, and to walk uprightly before the Lord.

And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. (D. & C. 68:28-30.)

## PURPOSES OF CHURCH ORGANIZATION

The Apostle Paul has defined another one of the purposes of the Church organization in his writings to the Ephesians. He declared that the Lord gave this organization "... to edify the body of the church," (or, in other words to educate the members of the Church until they would) "all come unto a unity of faith." (See Ephesians 4:12-13.)

Clearly the Apostle Paul saw the importance of the teacher and those who would instruct our members in the doctrines of the Church as another of those divine agencies in the Church to entice against the power of evil. It would be well if all the teachers would understand what the Apostle Paul meant when he said to the Corinthians:

And I . . . came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know any thing among you, save Jesus Christ, and him crucified. (1 Cor. 2:1-2.)

## OBJECTIVE OF TEACHERS

That should be the only objective of instructors and teachers in this Church to teach "Jesus Christ, and him crucified." We need not the "excellency of speech nor of wisdom," but we need the testimony of God, as Paul said. And then this warning came in his later writings:

For if the trumpet give an uncertain sound, who shall prepare himself to the battle? (*Ibid.*, 14:8.)

President Joseph F. Smith, in commenting about this and decrying the fact that there were some apparently trying to confuse our people and lead them away by destroying faith rather than by building a testimony of God, said:

Among the Latter-day Saints the preaching of false doctrine disguised as truths of the gospel may be expected from people of two classes and practically from these only; they are: First, the hopelessly ignorant, whose lack of intelligence is due to their indolence and sloth, who make but feeble effort, if indeed any at all, to better themselves, by reading and study; those who are afflicted with a dread disease that may develop into an incurable malady—laziness.

Second, the proud and self-vaunting ones, who read by the lamp of their own conceit; who interpret by rules of their own contriving; who have become a law unto themselves, and so pose as the sole judges of their own doings, more dangerously ignorant than the first.

Beware of the lazy and the proud; their infection in each case is contagious; better for them and for all when they are compelled to display the yellow flag of warning, that the clean and uninfected may be protected.

I wish that we could have in all our classes and meetings the spirit which characterized one of our missionary meetings down at

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Ventura, California, where I visited recently with President Oscar W. McConkie, of the California Mission, when a woman who had sat in one of our Latter-day Saint meetings for the first time in her life made this comment at the close of the meeting:

I have studied the scriptures all my life, but today the words of the scriptures have been made to live.

So can be all the instructions of inspired teachers of the gospel of Jesus Christ.

#### DUTIES OF THE PRIESTHOOD

And now there is a third agency in the Church to entice men away from evil.

The Lord has set up the priesthood, and to them he gave the injunction to elders, priests, teachers, deacons, that they were to "watch over the Church"—and in more detailed explanation to the teachers—"to see that there is no iniquity, no evil speaking, and that all Church members do their duty." (See D. & C. 20:54.)

But, even after instructions have gone out from the General Authorities, concerning the servicemen, to our bishops and stake presidents as how the boys away from home may be contacted and directed; and after our instructions have gone out about the girls who likewise are away from home, and how we ought to shepherd them and keep in touch with them; and how the quorums should look after their absent members, we regret to say our reports indicate that sometimes quorum leaders take too lightly the exercise of those agencies which our Heavenly Father has caused to be set up here for the enticement to do good of those who otherwise are being enticed by evil.

At the beginning of the war there was an interesting newspaper account of a boy flying in from a training trip over the air field who suddenly shouted through his radio device to the man in the control tower below: "I can't see. I've lost my eyesight."

And the man in the control tower said: "Now, Son, you get a grip on yourself, and I will tell you what to do."

Quietly the man in the control tower guided him and had him circle the field many times, losing altitude by manipulating the controls, and finally the pilot rolled to a stop safely in front of the control tower on the ground.

It is that kind of calm wisdom and counsel that we need so much today. I would like to illustrate what I mean by bringing you parts of two letters from two of our boys who came through a period of spiritual "blindness" because of the steadying influence of wise counselors in the Church. One of these boys wrote a letter just recently and began his letter by saying:

## EXPERIENCE OF SERVICEMAN

"My bishop is the best bishop in this Church." He then explained that when he became a priest, his bishop taught him, among the first things, that God answered prayer. So the bishop instructed him before he went away into military service, and he went away strengthened by these teachings, but when he got out there, he learned to his dismay that some of those who claim membership in the Church did not act as the servants of the Lord should. They were rowdy. There was irreverence. And he got to thinking, "Could it be the Church of Jesus Christ if they don't reverence his name and are irreverent in his house?" He went to visit other churches and found a spirit of worship that sometimes was not to be found in his own. In his own way he formed the conclusion that therefore the Church must be wrong. He wrote home to his bishop and said: "Bishop, I have decided to join another church. I feel that this must be wrong or our people would be more reverent in their meetings."

His bishop wrote back and said: "Well, my boy, do not act too hastily. You study about this matter, and think about it. You pray to your Heavenly Father, and everything will be all right."

The boy then wrote this:

"On Thanksgiving night, I was very tired as I had just come off a watch at night, and when I had gone to bed, all I wanted to do was sleep. That night God answered my prayer. It was late, and what to me was a vision and to the common people would be a dream came to me. I saw a beautiful garden, and in the middle of this garden was a golden path. Coming down the path was my grandfather who had died in 1937. On the other side was my uncle who had died on a mission in 1939.

"Now I had gone to bed very tired, and I had never thought of my uncle or my grandfather as they had died when I was still under ten years of age.

"But that was not all. In the middle of them was Joseph Smith. They all talked to me, and the final thing that I can remember distinctly as being said was Joseph Smith telling me to stick to the truth, no matter what the other people said or did and to listen to the truth even though others did not listen to it.

"Then he said that there was still work to be done there as I had work to do here, and they faded away, and it seemed that I was in the garden alone until the garden began to fade, and I seemed to fall.

"When I awoke, it was still the middle of the night, and it was also cold, yet I had a feeling of warmth within me, and I knew that God had answered my prayers. I finished the night in restful sleep.

"Now you may think I was dreaming, too, but I still feel and know that I had an answer to my prayer."

I recalled that boy's letter when we heard a group of missionaries down in the California Mission say: "When we get discouraged

and downcast and blue, we have made a practice to go away fasting into the mountains before daylight and stay there all day and return after dark at night, and we have never failed to come from that experience strengthened by the power of God."

### WOUNDED MAN REMEMBERED

Another of our men coming back from combat service overseas was thrown into the middle of the ocean when his ship was torpedoed. He was seriously burned and was sent to a sanitarium, with his mind greatly disturbed and upset. He writes this testimony:

"While in the hospital, word came to me that my son had been gravely wounded in the South Pacific. I could not go to him. My world had collapsed. No, again, it is not the usual story. I did not remain steadfast in the faith. I became rebellious. I blamed my Heavenly Father for all of the misery and distress which was mine. I concluded that he had let me down. I turned away from him. I even got to the point where I could no longer pray. It seemed as if my line of communication had been broken, and I had lost all contact with God. That was the depth of human misery. Utter futility and resentment were mine. There is no destitution like that of being out of contact with our Heavenly Father. It is like receiving a busy signal when you call your doctor in an emergency.

"But then a miracle happened! My friends in the Church had not forgotten me! They prayed with faith for my recovery. My name was placed in the temples of our Lord where prayer was said in my behalf. My children continued to pray even as I had taught them to do. My parents prayed with an unwavering faith.

"The elders of the Church sought me out and gave me a blessing. I had little faith in them, but God had not forgotten me. He heard those prayers, and he turned not away. And health soon returned to my body."

I ask you members and leaders of the Church: Suppose that the bishop had been too busy to write to his boy who was disturbed by the irreverence of many who attended meetings where he had been. Suppose that he had not been taught as a priest the things which the bishop had taught him about prayer and how he could get an answer to his problems. Suppose that this other man's elders' quorum had failed, and they had forgotten to pray back home. I ask you to consider the seriousness of our responsibility in these matters.

### DAY OF DECEPTION

Today is a day of clever deception, a day when the Master declared one of the signs of his coming should be that even the very elect, according to the covenant, would be deceived.

One of our boys now studying in a large university on the coast

declared that the "thing that had kept him from losing faith in the Bible which the higher critics have decimated almost to a point of non-recognition," he said, "the thing that has kept my faith is that I know the Book of Mormon is true, and because of that testimony I know that what they are saying about the Bible is false and not the truth."

The Lord has given us a sure guide as to how we might discern truth from error. He said:

And that which doth not edify is not of God, . . .

That which is of God is light; and he that receiveth light and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day. (D. & C. 50:22-24.)

### KEEP GOD'S COMMANDMENTS

I wish we could take a lesson from the testimony of a man in this city who conducts a business here, who wrote and told me about a little experience he had when during the so-called depression of the past years, he thought he was going to lose everything that he had, and so he fasted and prayed that the Lord would show him how to save his business, and he said: "One morning just as it was breaking daylight I felt the still small voice which said to me: 'If you will only but keep God's commandments, you will be given all the wisdom necessary to save your business.'"

Simple, but a great powerful truth—if we will only keep God's commandments, the wisdom sufficient to our needs will be given us!

In the words of one, may we not forget the great truth which he has put in these words:

Isn't it strange that princes and kings  
And clowns that caper in sawdust rings  
And just plain folks like you and me  
Are builders for eternity?

To each is given a bag of tools,  
A shapeless mass and a book of rules,  
And each must build ere life has flown,  
A stumbling-block or a steppingstone.  
("Stumbling-Block or Stepping  
Stone," by R. L. Sharpe.)

God grant us strength. May we rise to our responsibilities, to do our job, to entice the membership of this Church and the world to seek the things that bring eternal life and happiness here and in the world to come, I pray humbly, in the name of the Lord Jesus Christ. Amen.

## BISHOP LEGRAND RICHARDS

*Presiding Bishop of the Church*

I am very happy, brothers and sisters, to have the privilege of attending this conference with you. I am sure we have all rejoiced in the testimonies and the instructions of our brethren, and I thank the Lord for them and for my association with them, and I am very grateful, as you are, that he has permitted President Smith to be here with us today and to instruct us as he has done.

I humbly pray that, in the few moments that are mine, I may leave some thought with you that will help inspire you and help you feel compensated for the great work you are doing in the Church of our Father in heaven.

## THE THINGS THAT MATTER

It has been said that there are two kinds of things in this world, the things that matter and then the other things, and I believe that if any people have learned to know the things that matter, it is the Latter-day Saints.

You will recall that a teacher among the Jews went to Jesus by night, the Great Teacher, to learn from him the things that matter, and when he met the Savior, he said:

... Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.  
(John 3:2.)

Jesus did not reply with some great philosophy of men, but said to Nicodemus: "... Except a man be born again, he cannot see the kingdom of God."

And of course Nicodemus did not understand, and said: "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

And Jesus replied: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

A great many people, as Jesus instructed the teacher of the Jews, have been born again. Take as an illustration the Apostle Paul.

There was a man who did not understand the truth. On the way to Damascus, our Savior appeared to him and informed him of the mistake he was making, and said: "Saul, Saul, why persecutest thou me?"

"... it is hard for thee to kick against the pricks." (Acts 9:4-5.)

## PAUL AND PETER

And you know the life of Paul, from that time forward until he went to Rome and there appeared before Festus and King Agrippa. When he bore his testimony to them he told them how he had seen



a light and heard the voice of the Savior speak unto him, but they just could not understand it. And Festus said with a loud voice: "... Paul, thou art beside thyself; much learning doth make thee mad." (Acts 26:24.)

To which Paul replied: "I am not mad, most noble Festus; but speak forth the words of truth and soberness."

And then Agrippa said: "Almost thou persuadest me to be a Christian."

And while Paul stood before them in chains, he said: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

Paul had found the thing that mattered in this world, and he was willing to give his life for it.

And Peter, that great exponent of truth, after he had received the gift of the Holy Ghost, was commanded that he should no longer preach Christ and him crucified in the streets of Jerusalem, but he replied: "Whom shall men obey, God or man?"

And he went on about his work as he had been commanded, because he had been born again and he knew the thing that was really worth while.

#### ALMA'S CONVERSION

Now consider Alma, the son of Alma, who went about persecuting the Saints, until the angel of the Lord appeared to him and told him of his error, and the earth trembled as the angel spake to him, but after that, when Alma went forth to preach the gospel, he just could not take unto himself the power that he would like in order that he might be able to cry repentance to all the world. And he said: "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people" (Alma 29:1), because he knew that when the angel spake to him it literally did shake the earth.

And so Alma found the thing that was really worth while, the thing that mattered, and that was the thing to which he devoted his life; and so it was with the prophets of that day and this day.

#### JOSEPH SMITH'S TESTIMONY

When the Prophet Joseph wrote his own story he said that he marveled that a boy, obscure as he was, a farmer boy without education, should become the subject of such discussion and concern by the great men of his community, and he said:

I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of

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evil against me falsely for so saying, I was led to say in my heart: "Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God, or why does the world think to make me deny what I have actually seen?" For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation.

And so, being born again, as the Prophet was, and learning the thing that mattered and was really worth while, his whole life was devoted to his testimony, until he sealed his testimony with his blood.

### BRIGHAM YOUNG

It took Brigham Young about two years to make up his mind to join the Church after he first heard the gospel, and then for the next ten years, we are told, he spent almost his entire time in the missionary service of the Lord. And when he went on his first mission he did not even have an overcoat, and he took a quilt from the trundle bed, and his wife made him a cap out of a pair of old pantaloons, and at the end of ten years, he said, all he had ever had as a reward of his service was the half of a small pig that the Prophet Joseph had received from one of the brethren and divided with him. And then, in this great Tabernacle later he said that he had studied the gospel as any student of science had studied any branch of science for thirty years as he traveled by day and by night, by land and by sea, and he had only reached the ABC's: his study lead him into the eternities.

That is what it does for a man when he finds the thing that matters and is really worth while in this life, and it marks the life of that man just as the lives of you, my brethren, have been marked because of the testimony that has come to you.

I like the statement that President Clark made from this stand, I think about a year ago, when he said that a testimony is the mortar that holds this Church together, and if we did not have a testimony we would not be doing the things we are doing today.

All of you, as you look back over the history of your own people and your own families, are no doubt proud of your forebears and the sacrifices they have made, and their integrity and devotion to the faith, and if you will pardon me for being a bit personal, I would like to refer to some of mine.

### FAITH IN OWN FAMILY

My grandfather, Franklin D. Richards, recorded in his diary, after he had been a member of the Church for nine years, that he had come up in that time through the grades of the priesthood to the office of high priest, that he had received his endowments in the Nauvoo Temple, that he had filled five missions in the United States, and he was then serving as counselor in the Presidency of

the British Mission with a membership of over sixteen thousand. Then he states:

Most of all things, this day, I desire the Holy Spirit, which giveth life, yea life more abundantly to both body and spirit.

He traded his home in Nauvoo, as many of the other brethren did, for a team of horses and a wagon; loaded on it all his possessions he could take with him; took his two wives (that was permissible in those days) and one little girl, and went to join the Saints at Winter Quarters. When he arrived there, the Prophet Brigham Young sent him back to England. And while he was there again in the mission field, one of his wives died, his little girl died, and his brother who was with the Mormon Battalion died. Previously he had lost a brother in the Haun's Mill Massacre, and he wrote in his journal something like this:

I hope that no matter what sacrifice may be required at my hands that God will give me the strength to stand so that when the battle is fought and the race is run I may come out not one whit behind my brethren.

You know, that is when we know the things that matter and the other things, when we have been born again with the spirit of this great latter-day work.

I would like also to refer to Grandfather Willard Richards, cousin Stephen L's grandfather. He was in jail in Carthage with the Prophet Joseph and his brother Hyrum, and John Taylor. Grandfather Willard did not have to go there, there was no subpoena for him or warrant of arrest. The Prophet Joseph turned to him and said: "If we go into the cell, will you go with us?"

Dr. Richards replied: "Brother Joseph, you did not ask me to cross the river with you; you did not ask me to come to Carthage with you; you did not ask me to come to jail with you. Do you think I would forsake you now? I will tell you what I will do. If you are condemned to be hanged for treason, I will be hanged in your stead, and you shall go free."

The Prophet replied: "You cannot do that."

Dr. Richards replied: "But I will."

That is the kind of faith and testimony that has built this kingdom of God, because they have known the things that matter, and the other things have been of little consequence to them.

I would like to be pardoned for referring to my own father who is deprived of the privilege of being here today because of illness, President George F. Richards of the Council of the Twelve. A few weeks ago I sat by his side when he was in great pain and distress and I sympathized with him and he said: "My son, it does not matter what happens to me as long as the kingdom of God can go forward."

And I felt grateful for a father with that kind of faith.

To these testimonies, many of you brethren can add experiences of your own and your forebears. I remember when I was a boy I said to my father: "Father, how is a person to know when he gets a testimony?"

"Well," he said, "my boy, you just keep going the way you have been; you will not need to worry about that."

There is not time today to relate my own experiences but I want to tell you that a testimony of the divinity of this work is the most treasured gift of my life, and I would rather have it burn in the hearts and souls of my children and my grandchildren than any other thing in all the world.

### TESTIMONY OF INDIAN SISTER

Could I be excused for reading a testimony of an Indian sister, that appeared in the Church section of *The Deseret News*, a few weeks ago, to show you that the Lord gives to the poor and the humble of the earth just as well as he does to any others:

I joined the Church of Jesus Christ of Latter-day Saints, and I have never had any doubt in my heart but that I have joined the right Church. Before I joined the Latter-day Saint Church, everything that was pure and sweet seemed so far away, as if there were a deep gap, and I could never get the edges together. But when the elders came and I heard the real truth, everything seemed so clear and beautiful. I wanted to be sure, and I would pray nights for God to guide me and show me the right thing to do. He showed me the right way, and I just cannot explain the wonderful feeling I had. I was at peace with the world. I keep thanking God for the privilege of being able to be a member of the true Church. I want to bear my testimony in the name of Jesus Christ.

I had the privilege of meeting that dear sister not long ago, and she was just like an angel from heaven to me. I learned that she had taken the beads and little trinkets that her mother bequeathed to her, amounting in value to a few hundred dollars, and sold them in order that she might erect a room in which the elders could hold meetings in the vicinity where she lives.

In closing, I would like to read the words of Nephi:

And the angel said unto me: Behold the Lamb of God, yea, even the Son of the Eternal Father! Knowest thou the meaning of the tree which thy father saw?

And I answered him, saying: Yea, it is the love of God, which sheddeth itself abroad in the hearts of the children of men; wherefore, it is the most desirable of all things.

And he [the angel] spake unto me saying: Yea, and the most joyous to the soul. (1 Nephi 11:21-23.)

I bear you my testimony, my brethren and sisters, that there is nothing in this world to compare with the love of God and the testimony of the truth that comes through being born again and knowing the things that matter and are worth while, and then you will not need to worry about the other things.

God bless you all, I pray in the name of Jesus Christ. Amen.

## ELDER DESLA S. BENNION

*Formerly President of the Northwestern States Mission*

I suppose that this is an honor that every missionary, every elder, should aspire to, and again I suppose that any of you who have been called up as I have been will understand the prayer that has been running through my heart for the past few moments when I was asked to "be on deck." I realize that unless I enjoy in that prayer the spirit which Brother Romney talked about, that you will not be able to hear or remember the things which I might say.

In all humility, I do want to bear my testimony, my brethren and sisters, that God lives and that we have the truth. The Lord does hear and answer our prayers and gives us strength when we are called upon to do something by those in authority over us.

I was greatly thrilled last night at our missionary reunion when President Joel Richards told of the splendid missionary efforts that are being put forth and the number of baptisms per missionary that are being accomplished in the Northwestern States Mission. The thought came to me as I listened to Brother Merrill this morning, and it comes to me very often, that when these many people that are listening to the gospel today have been baptized into our church and been born again, we as members have a great responsibility. The Prophet Mosiah told us that when we went into the waters of baptism that we did have that responsibility towards those members who had accepted the gospel of Jesus Christ, that we were to bear with them in their sorrows and in their troubles, and we were commanded to teach them.

Most of my life I have spent away from the Church, out in the world, and I have seen these people who are being baptized into the Church, and many of those who have drifted out into the world or out into the mission fields, get lost and drift away and become inactive and finally lost entirely. I do not believe the Lord is pleased with waste. We have a great responsibility to conserve our membership. We listen to and know about national conservation but still when these, our brethren and sisters, accept the gospel it is just the same as the top soil, which very often is taken from the top of the earth and washed away to the sea. They become lost and much of the responsibility is ours, because we do owe them our helping hand. As Mosiah said, we must bear their burdens with them, and only in bearing their burdens and knowing that we have the truth can we discharge that covenant which we have made. Most of us who are here listening to these services today made a covenant that we would do anything for the Gospel, even to the giving up our lives, if we were called upon to do so, and we do need to carry this truth, which I bear witness and testimony of today. We have the responsibility to carry that truth to the hearts of the membership of our Church.

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So many of our people come into the world and they drift away; they come away from the stakes of Zion, get a good job, become part of the world and forget that the greatest honor they can have is membership in the Church of Jesus Christ of Latter-day Saints.

I bear witness to you that the greatest inheritance that I have and the biggest blessing that I have is the Gospel of Jesus Christ and my membership in the Church.

The Lord bless us, my brethren and sisters, all of us, that we may do our part to conserve the membership of our Church, to keep our sons and our daughters from drifting away, and these people who are coming into the Church each day, on whom our missionaries spend so much time and effort, with such great success, to bring into the Church. May we do our part to keep them faithful in the Church and to teach them the Gospel. This I humbly pray, in the name of Jesus Christ, Amen.

#### **President David O. McKay:**

After singing by the Tabernacle Choir and benediction by President Walter R. Holdaway of the Orem Stake, this Conference will stand adjourned until 10:00 o'clock tomorrow morning.

We take pleasure in announcing that the Deseret Sunday School Union's Centennial Conference will be held this evening at 7:00 o'clock here in this building.

The choir music for the session and this morning's session has been furnished by the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ this morning and Elder Alexander Schreiner at the console this afternoon.

Tomorrow morning the audience should be in their seats not later than ten minutes before the time of beginning.

The Choir will now sing: "And Then Shall Your Light Break Forth," after which President Walter R. Holdaway will offer the benediction.

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Singing by the Choir, "And Then Shall Your Light Break Forth."

Elder Walter R. Holdaway, president of the Orem Stake offered the benediction.

Conference adjourned until Monday morning, April 4, at 10:00 a.m.

## **SECOND DAY**

### **MORNING MEETING**

The third session of the Conference convened Monday morning, April 4, at 10:00.

President George Albert Smith was present and presided. President J. Reuben Clark, Jr. conducted the services.

The Choir singing for this meeting was by the Ricks College Choir, Elder Alma Dittmer, conducting.

**President J. Reuben Clark, Jr.:**

This is the third session of the 119th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City.

We are blessed again this morning with the presence of President George Albert Smith, President of the Church and presiding high priest of the Church, and I am sure that all those of us who are here and those who are listening on the air would like to wish him, on this his birthday, many happy returns and offer a prayer that he will be spared to bless us with his presence and his counsel for yet many years to come.

Of the General Authorities Elder Matthew Cowley is absent visiting the Pacific missions and Elder Alma Sonne is in Europe in charge of the European missions. President Richards is again resting at home at the suggestion of his doctor.

The proceedings of this session will be broadcast over KSL, Salt Lake City, and by arrangement through KSL, over the following stations: KSUB at Cedar City KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal and over KEXO at Grand Junction and KTYL at Mesa by transcription.

These services will also be broadcast in the Assembly Hall over the loud speaking system and by television. All general sessions of the Conference will be heard and seen in the Assembly Hall in the same way.

I wish to say to you that the Assembly Hall, if you cannot get seats in here, provides a very comfortable place in which to see and hear the Conference.

The choir singing during this morning's session will be by the Ricks College Choir, Elder Alma Dittmer conducting and Elder Roy M. Darley at the organ.

We will begin the morning services by the Ricks College Choir singing "How Beauteous Are Their Feet."

The opening prayer will be offered by President William Bliss Daniels of South Sevier Stake, Utah.

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The Ricks College Choir sang "How Beauteous Are Their Feet."

Elder William Bliss Daniels, president of the South Sevier Stake offered the opening prayer.

President J. Reuben Clark, Jr.:

I apologize for my failure to announce a fact that is apparent to you here, namely, that President George Albert Smith is presiding and that he has asked me, President Clark, to conduct the services.

The Ricks College Choir will now sing "Come, Holy Spirit," after which Elder Henry D. Moyle of the Council of the Twelve will speak to us.

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The Ricks College Choir sang: "Come, Thou Holy Spirit."

### ELDER HENRY D. MOYLE

*Of the Council of the Twelve Apostles*

My brethren and sisters, I wish it were possible this morning for me to express to my Heavenly Father the gratitude there is in my heart for the restoration of the gospel of Jesus Christ in these latter days. I am sure that if we serve all the days of our life and render to this work the utmost of our ability in furthering its progress, that we will not have shown fully the appreciation which I know we all hold. It is glorious for me to contemplate the possibilities that the gospel gives to us in life, the blessings that it has bestowed upon us thus far in our lives. I marvel as I go through the Church and receive of your kindness and your hospitality and your faith and prayers in my ministry, at the growth and the development which I, in turn, see in you, who are faithful to the offices and callings which you fill and who are rendering the service that you do render to the children of our Heavenly Father. I am certain that I can never do enough in my life to compensate my Heavenly Father for the testimony that he has given me of the divinity of the work in which we are engaged. More priceless than all else is the knowledge that I have that Jesus is the Christ, the Son of the Living God, and that he called upon the boy Joseph Smith to be his prophet in these latter days and to restore to this earth his gospel for the salvation, and, through our obedience, the exaltation of mankind.

### ADVERSARY AT WORK

We may sometimes feel that this work is purely spiritual but there is no phase of life that we can afford to overlook in fulfilling our obligations to our Heavenly Father and to the priesthood which we hold. We must be conscious of the fact that the adversary is at work, utilizing every agency of which he can conceive. I am sure we are all agreed that his imagination is almost limitless, to bring about the downfall of the work of truth and righteousness here upon this earth. Where he finds us to be vulnerable either in our thinking or in our lives, there is where he is going to get in his work most



effectively. He is causing us in our thinking to be led to adopt the philosophies of the world. We are easily led. I am sure that flattery is one of the greatest implements or tools that the adversary has at his command. You and I, today, must fortify ourselves against unrighteous flattery, in fact, I feel to say, any kind of flattery at all, to keep our feet on the ground and our thinking clear and to see to it that we devote our spare time to studying the principles of the gospel, that no philosophies of men will have any room in our thinking, nor shall we have time to devote to the reading of such.

#### RIGHTS OF CITIZENSHIP

We are called upon in our daily lives, in this great country in which we live, to exercise our rights of citizenship. I wonder sometimes if all of us are conscious of the power that we possess in this respect. We have had a great deal said at this conference, to which I can very happily say amen, concerning the family. I wish we could all take to heart every word that Elder Ezra Taft Benson said in his address on the "Church of the Air." I rejoice in his courage to tell the people of the world that which is destroying the home. To point out to them the way in which the home can be built up and strengthened. What I want to emphasize today, if I may, is the fact that the home in which we live and in which we rear our children is located in a community or vicinity, or city. We cannot keep out of our home the influences which we find in these centers in which we live. We need to call upon our Heavenly Father to give us the inspiration and the foresight, first of all, to know what to do and then the courage to accomplish it.

#### STATE LEGISLATURE

I want to say a commendatory word to those who sat in our last state legislature. May the Lord bless them for their efforts to make of our state and of our communities a better place in which to live and a better place in which to rear our families. I owe a debt of gratitude beyond measure to my parents, to my brethren and sisters who lived in this state when I was a boy for the fact that they kept the town in which I was reared as clean as it was kept. It is now our duty to keep the youth of Zion from as many temptations as possible and to give them the same opportunity that many of us have had to develop faith and to grow in righteousness and to overcome the weakness of the flesh in an atmosphere peculiarly adapted to such purposes. I feel to commend all of the Latter-day Saints today for the efforts that they have extended to make of their communities, in a civic sense, a proper place to live. But I am certain that you will all agree with me that we still have a great work to perform in this connection, and we cannot delay nor overlook the slightest opportunity.

## COMMUNITY LIFE

We sometimes permit ourselves, around election time, to become concerned with politics. We should always be active. Now is the time to prepare for the next election. It is upon politics we must rely in large measure for the kind of government that we have. In turn we must rely upon that government for the protection of our rights, for the enforcement of our laws, and for the protection of our principles. Now these things go to the very root of life itself and of our growth and development in the gospel. We cannot afford to neglect to do our duty as citizens of this great United States and as citizens of the state in which we live. Those of you, my brethren and sisters, who come from the countries outside the United States, so far as the laws of those countries permit, should exercise the same influence there as we undertake to exercise here under our laws. We have the power, we have the leadership and the strength in this Church to make our views known. Even though we may be a minority, in some places, we have the power to convert every person who thinks right and who desires the right, to our cause. I have the abiding conviction within me that there are none of us living in any communities anywhere but what the great majority of the people—our friends, our neighbors, our associates—even though they be not of our faith, nevertheless they, the majority, desire righteousness rather than evil to predominate in the communities in which they live. And so it is up to you and me, where we are minorities, to make ourselves majorities by converting those who need converting to these specific programs, programs which we have in mind to bring about the kind of suitable conditions under which we can establish our homes and rear our children. Our efforts should not be confined to the times of political elections. We should be on duty always.

I want to say again, I commend the legislature from the bottom of my heart. Our fine stalwart brethren stood in this last state legislature and raised their voices under the inspiration of their priesthood to uphold and sustain righteousness in the enactment of laws. We had a conflict, in our own legislature here last time, which I want to mention for a moment, on two or three issues, specifically which came before them. We should have them in mind as we go back to our homes and begin to devise ways and means by which we can accomplish our righteous purposes. I might say at the outset that what we undertake to do for ourselves is not with any selfish purpose in mind. It is not to obtain any power or dominion over others. It is to bring to them, in effect, the same blessings that we seek for ourselves, those God-given rights secured to us by the laws of this great nation. And so we can go forward. If any of us have any doubts as to our rights in this matter, we need only to read the 134th section of the Doctrine and Covenants to find all of the instruction and inspiration that any righteous man needs to go forth and do his duty. We must all strengthen the community in which we live, from a civic

and political as well as a religious standpoint. I tell you, my brethren and sisters, that when we exercise this kind of faith and courage in behalf of our neighbors as well as our own members we will accomplish a great missionary work in this world. There will be men and women brought to investigate the principles of the gospel because they will see the kind of fruits in us which this gospel has borne. Their doors will be opened to us through our civic activities to preach the gospel of the restored kingdom and to bring the same joy and happiness into the hearts of our neighbors with which the Lord has blessed us all our lives.

### OBSERVANCE OF SABBATH

We had a conflict up there in the legislature about the Sabbath day. I would like to go into some of the things that have been said about the Sabbath day from the time of Adam on. So far as I know the Lord has never changed the law of the Sabbath. In the days of early Israel with all of Israel's faults they kept the Sabbath day holy, and they did the Lord's work on the Sabbath day. They literally closed the gates of Jerusalem. They did not permit vendors to bring their wares to the gates to be sold on the Sabbath day. We have had the gospel of the Sabbath day proclaimed to us through all generations of time. Should there be any doubt in our minds as to what course the Latter-day Saints should take with reference to the Sabbath day? Are we to open our stores, are we to carry on our commercial transactions on the Sabbath day the same as we do on a weekday, or are we to close our establishments? Well, the answer is obvious. Now, why isn't any law which has for its purpose the maintaining of the Sabbath day sacred, a law which we should uphold and sustain and support and vote for on every occasion that we have a legal right so to do? To hold otherwise would be to tell us that we have not the right to use our own free agency so far as the affairs of government are concerned.

### LIQUOR LAW

We've had another law on our books with reference to liquor, and there was an effort made to expand the present liquor law to the detriment of the people. Nobody had to ask anybody any questions as to where the right and the wrong were to be found. If there are any Latter-day Saints today who think that the old open saloon is uplifting or would help us build a better community, it must be because they are not old enough to remember the days when we had those institutions in our midst and saw from actual experience the results and the evils, the deterioration that set in, the sorrow and the hardships, that such places of vice brought. So I feel again to commend those in our state legislature who saw fit to vote against any act which had for its purpose the bringing back of the open

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saloon. They do not call it that now, but that is what it would have been had we had sale of liquor by the drink, and do not let any of us forget that. Let us raise our voices whenever we have the opportunity, and create the opportunity, my brothers and sisters. Let us elect men to office who will be opposed to the institution in our midst of such places of vice as the open saloon. It is bad enough to have to traffic in liquor at all. We certainly should not go farther than we have. If it is necessary, in order to fight this evil, to meet the opposition on the other side, why, then I say to you from the bottom of my heart, let us start fighting for prohibition, for after all, that is what we ought to have to maintain the kind of communities our Heavenly Father would have us maintain in this world, and on this continent, and in this land of his. We cannot hope to receive the blessings of our Heavenly Father here, in as rich abundance as he is willing to give them to us if we do not exercise every power that we have to make this a land choice above all others. Prohibition would help to make it that, and the open saloon would make it the contrary.

### HORSE RACING BILL

We had one other bill that I would like to speak about in conclusion and that is the horse racing bill. I suppose there is no harm in horse racing, but there is no more insidious vice on earth than gambling. It is destructive of the morals. The man does not live who is strong enough in the faith, I do not care what his past record has been, to start in gambling and continue therein and keep the faith. If there are any people in this state who desire horse racing and the gambling that is incident thereto, we invite them to leave and to go to places where those things can be had. We do not have to have them in our midst. I feel to say that no man can maintain his full standing in this Church and keep his faith and at the same time have anything to do with horse racing and gambling.

Now, brethren, let us take this seriously. In those communities, in this state, where horse racing and gambling have become more or less of an institution, let us use our faith and our courage to eradicate them as such and to elect men to the legislature who will not open the doors to the element that follows horse racing with all the vice and corruption that would come into this state.

Well, now, my brethren and sisters, I hope that you will accept this admonition in the spirit in which it has been given. I love the Latter-day Saints; I am indebted to all of you for your faith and prayers and the support that you have given me as I have gone through the Church attending your quarterly conferences. I have learned to love you. I look forward with the greatest of pleasure every week of my life to coming into your stakes and into your homes and enjoying your spirit. I want our communities, in which we live, to be maintained in keeping with the spirit which we have

here in these conferences and in our quarterly conferences and the spirit that we can have in our homes if we will say our prayers daily. May the Lord bless us to this end, I humbly pray in Jesus' name. Amen.

## ELDER MILTON R. HUNTER

### *Of the First Council of the Seventy*

It is indeed a sobering experience, my brethren and sisters, to occupy this position and to look into the faces of this vast multitude of Latter-day Saints who have come here to worship the Lord. I humbly trust and pray that the Spirit of the Lord will attend me in what I say this morning.

I, like the other brethren who have spoken, have a testimony of this great work. I appreciate the privilege I have of being a member of the Church of Jesus Christ. It is my one great desire in life to serve the Lord to the best of my ability and always to do what he wants me to do.

### IMMORTALITY OF MAN

Deep in the heart of practically every person who has lived in this world, God has implanted a hope—yes, more than that—even a strong desire, that he will live on after death. The immortality of man is a universal concept. The study of ancient religions reveals the fact that any religion that was popular with its devotees and became a religion of prominence attained that popularity and prominence as a result of assuring its members that following their sojourn on this earth they would experience a happy, glorious, and blessed immortality. The same fact holds true today.

When Father Adam and Eve were upon this earth, through his Only Begotten Son, God revealed to them the gospel of Jesus Christ; and as one of the most important doctrines in that gospel he gave them the assurance that if they and their posterity would live in accordance with all the teachings, doctrine, and ordinances revealed to them that some day they would be able to come back into his presence. There they would not only experience immortality but they would also enjoy the great blessing of eternal life.

Throughout the various ages when God has revealed gospel principles to his holy prophets, he has always given them that one great idea that men will live on throughout the eternities.

A little over a hundred years ago when the gospel plan of salvation was being restored to the Prophet Joseph Smith in our dispensation, the various Christian denominations held the concept that men would live on after death, and yet their understanding of the unseen world was very hazy and vague. They had little, if any, information

regarding our pre-mortal life, and their post-mortal life concepts were very erroneous in many respects. It became necessary, therefore, for our Father in heaven to reveal again to earth an abundance of knowledge relative to the immortality of man and point out the pathway to follow in order to gain eternal life. As a result of God's concern over his children, the Prophet Joseph Smith translated the Book of Mormon. It contains much doctrine pertaining especially to post-mortal life. He also received the wonderful revelations recorded in the Doctrine and Covenants. Section seventy-six is the greatest revelation regarding post-mortal life to be found recorded in any book in the world. Joseph received the Pearl of Great Price in which we find much information on the council of the gods and our pre-mortal existence.

### RESURRECTION OF JESUS CHRIST

We not only have the teachings of the prophets and revelation regarding the immortality of man, but we have a lot of absolute evidence. The greatest of all evidence that you and I are immortal, that we will live on after we leave this life, is the fact that Jesus Christ, following his crucifixion, rose from the grave. He appeared to many people in and around Jerusalem, thereby establishing the fact that he was immortal and extending the promise to humanity that as he had risen from the grave so would all men.

We read in the book of Matthew that at the time of the Savior's resurrection the graves of saints who had lived godly lives while in mortality were opened, and they appeared to many people in and around Jerusalem. These saints could have been such characters as Father Abraham, Isaac, Jacob, Joseph, Noah, and the other holy prophets and their wives who belonged to "the Church of the Firstborn."

Following his resurrection, Jesus Christ also appeared to the Nephites who lived in this land. On one of those occasions he told them to bring their records to him. As he read that record, he asked them if Samuel the Lamanite had not prophesied that when Christ was resurrected the graves of the ancient saints would be opened and that they would appear to these Nephite people. He was informed that such had been the prophecies and that those prophecies have been fulfilled. Thereupon he instructed the Nephite historian to write that great prophecy and its fulfilment in their records in order that you and I in the latter days might know for a surety that we would live on after death; that we are immortal beings as well as mortal.

### LATTER-DAY TESTIMONY

Over one hundred years ago Jesus Christ appeared to Joseph Smith on several occasions. Christ was a resurrected, glorified

celestialized God when he made those appearances. Interspersed among those visitations, other beings who had lived upon this earth in ancient days appeared to the Prophet Joseph. Such persons as the Angel Moroni, Peter, James, and John, John the Baptist, Moses, Elias, Elijah, Michael, Raphael, and others visited Joseph Smith. Each appearance, of course, added testimony upon testimony regarding the immortality of man and the eternal life that the righteous ones who live upon this earth will eventually attain.

In the doctrines of the Church of Jesus Christ of Latter-day Saints we have a rather comprehensive understanding of our pre-mortal life. We are taught that you and I are brothers and sisters; in fact, all the men, women, and children who have ever come into this world are brothers and sisters, and they were all sons and daughters of God the Eternal Father and our Eternal Mother in that celestial spirit realm before we came into mortality. We are taught that we were born into that spirit realm as babies, and that we grew to maturity there, undergoing the various experiences which were there for us prior to our coming to mortality. Also through revelation we have learned that the gods held a council preparatory to the peopling of this earth in which the plans for mortality were discussed and proclaimed.

#### OUR DESTINATION

Probably of all the human beings who have lived upon this earth, at least a vast majority of them have asked this question of themselves: "Where do we go when we die?" I would say to all Latter-day Saints on this occasion that the place to which you and I go when we die will be determined, to a great extent, upon how we live while we are here—I mean our ultimate destination, the goal that we are striving for. We have the true plan of salvation, the gospel of Jesus Christ, with all the ordinances of the gospel, all the teachings, including the Holy Priesthood after the Order of the Son of God. All of these things which are necessary to bring us back into the presence of God and exalt us in celestial glory are ours. We know, therefore, what will be our destination as members of the Church of Jesus Christ of Latter-day Saints if we will live by every word that comes from the mouth of God. On the other hand, with all the power, priesthood, ordinances, doctrines, opportunities, and blessings that are ours, we also know that if we sin sufficiently, we have the power to condemn ourselves to the greatest of depths, even to cast our souls down to hell. The prophets have proclaimed that where much is given much is required at our hands.

To the Latter-day Saints death is not such a serious thing. It doesn't make a lot of difference how long we live in this world. The thing which is of vital importance, however, to you and me is how we live. Are we prepared to meet the Eternal Father and his Only Begotten Son? If death should come upon us any minute, are we pre-

pared to go into the other world and eventually come into the celestial kingdom of God? That should be your goal and that should be my goal. We should live such a clean and pure life each day, rendering obedience to all the principles and ordinances of the gospel to such an extent that we would be ready to die whenever death comes upon us.

### SPIRIT WORLD

Every person who dies will go into a world known as the spirit world. Those who have lived righteous lives here in mortality will find there a paradise, a heaven, a place of peace, of joy, of opportunities, of progression. On the other hand, those who have lived wicked lives will find themselves in the spirit world somewhat as if they were in prison. In fact, the prophets speak of that world as a prison. We read in Second Peter that at the time the Savior's body lay in the tomb, his spirit went to the spirit world and opened the doors of the gospel to those who were drowned in the flood at Noah's time. Those people had been detained from hearing the gospel, being in prison during that long period of time of more than two thousand years.

Some people that I have talked to have the concept that when they die that suddenly, their sins will all be washed away, and they will become white and glorious, pure and clean, in somewhat of an automatic or miraculous way. Such is not the case. According to the ancient prophets, especially the Book of Mormon, sustained by modern revelation, when we die, if we are filthy, we are filthy still. The fact that we die doesn't change us one iota. You and I are dual personages, possessing a spirit body which dwells in a physical body. Death is the separation of that spiritual body from the physical body. All of our good deeds, our bad deeds; the knowledge we have attained; our habits, our evil and good inclinations, are resident in the spirit. The spirit personage contains the personality, or, in other words, the spirit is the real individual. Having an understanding of this doctrine, therefore, we know that when we die we take with us to the other world exactly what we have made of ourselves while living in mortality. There is only one way that I know whereby you and I can purify ourselves, and that one way is through repentance. The things that we should repent of here in mortality will probably be easier to repent of now instead of putting them off until we go to the other world and have to overcome those handicaps at that time; and so I would say, "today is the day to prepare to meet God. Permit me to quote the words of an ancient Nephite prophet on that subject:

For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors. . . . if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed. (Book of Mormon, Alma 34:32-33.)



## A PROBATIONARY STATE

Every person after he or she leaves this life will stay in the spirit world a certain length of time in order to continue to prepare himself to come into the presence of God. In that spirit world there is a lot of activity. The gospel of Jesus Christ is being taught to those who have not received the plan of salvation here in mortality, and especially to those who previously have not had opportunity. When those people in the spirit world have received the gospel, the temple work that mortals do for them consummates the work for their acceptance of Jesus Christ and the plan of salvation there in the spirit world. The spirit world, then, is another probationary state in order that the sons and daughters of God who will might prepare themselves to meet him.

## UNIVERSAL RESURRECTION

Following our sojourn in the spirit world comes the resurrection. There will be a universal resurrection of every man, woman, and child. Just as we all die, so must we all rise from the grave. Amulek declared:

. . . I say unto you that this mortal body is raised to an immortal body, that is from death, even from the first death unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption. (*Ibid.* 11:45.)

Jesus Christ came into the world and died for the sins of the world. He broke the bands of death and was resurrected, being the first fruits of the resurrection. He set into operation the law of resurrection and thereby gave as a free gift to every man, woman, and child, resurrection, or, in other words, immortality. Thus we will all, the wicked as well as the righteous, enjoy immortality.

## THE GREAT JUDGMENT

Following the resurrection comes the great judgment. Every person who has lived and shall live in this world—every man, woman, and child—shall stand before the judgment seat of God to answer for the life he or she lived here in mortality, and also to answer for the life lived in the spirit world.

Alma, that great Nephite prophet, was preaching this doctrine one day to his people. He explained to them that every man, woman, and child, "both bond and free, . . . both the wicked and the righteous," would be resurrected and required to stand before the judgment seat of God. There they would be held accountable for the lives they lived while in mortality, for every act they committed, yea for every word they spoke, and for every thought that they thought.

You and I are responsible beings, accountable for the things that we think. To quote:

For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will condemn us. (*Ibid.* 12:14.)

Alma also explained on that occasion that God would divide the people into two groups. He would look upon the members of one group and smile. They are the righteous. He would proclaim to them that they could enter into his presence. Great would be their joy. And then he would look upon those who composed the other group, and they should be so ashamed because of the lives they had lived in mortality that they would cry to the mountains to come down and hide them from the presence of God. But such would not be the case. They would have to stay in his presence while being judged, and every knee would bow and every tongue would confess that he was the Christ; that his judgments were true and just. And then they would hear the voice of God tell them to depart from him because of the sinful lives that they had lived. This is the group spoken of in the scripture, declaring that they would weep and wail and gnash their teeth because they had lost the great blessing of celestial and eternal life.

### THREE DEGREES OF GLORY

Following the judgment, according to modern revelation, a vast majority of the inhabitants of this earth will be assigned to one or another of three kingdoms, worlds, or degrees of glory. These are termed the telestial, the terrestrial, and the celestial. The law by which we are quickened at the time of resurrection will determine the world to which we shall be assigned. Let us hear the word of the Lord on that subject:

For notwithstanding they die, they also shall rise again, a spiritual body.

They who are of a celestial spirit shall receive the same body which was a natural body; even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fulness.

And they who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fulness.

And also they who are quickened by a portion of the telestial glory shall then receive of the same, even a fulness.

And they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received. (D. & C. 88:27-32.)

### CELESTIAL GLORY

To the Latter-day Saints our interests lie in the celestial glory. In fact, we don't have much interest in the other two degrees because

we are assured through revelation that those who go to the celestial degree of glory and receive exaltation are members of the Church of the Firstborn who have lived by every word that has come from the mouth of God, being humble, and faithful in all of their activities here in life. We are heirs, therefore, of celestial glory. The gateway into celestial glory is faith, repentance, baptism, and confirmation; and then, of course, as the Saints enter the kingdom of God by compliance with the foregoing requirements, they make their calling and election sure by rendering obedience to all the ordinances and doctrines of the gospel of Jesus Christ from day to day throughout the entire course of this mortal life. These are they who shall dwell in the presence of God.

### EXALTATION

In the celestial degree of glory there are three kingdoms or three degrees. The highest of these constitutes those who receive exaltation or eternal life. They are they who live the law of the priesthood or the new and everlasting covenant of marriage, known as celestial marriage. The Latter-day Saints, as well as the people throughout the various ages of the world who have belonged to the true Church of Jesus Christ, who have been married by the power of the priesthood and have obeyed all the priesthood covenants that they have entered into, having lived in accordance with all the teachings of the gospel, these are they who shall be exalted in the celestial realm. The Lord has given his law on this doctrine as follows:

. . . verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; [and if they commit no sin to break that seal]; . . . they shall pass by the angels and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.

Then shall they be gods. (*Ibid.*, 132:19-20.)

The Prophet Joseph Smith explained that this continuation of "the seeds" forever and ever, meant the power of procreation; in other words, the power to beget spirit children on the same principle as we were born to our Heavenly Parents, God the Eternal Father and our Eternal Mother. Therefore, a man cannot receive the highest exaltation without a woman, his wife, nor can a woman be exalted without her husband. That is the fulness of the gospel of Jesus Christ, the plan of salvation. Eternal life is the greatest gift that God has in store for those who love him and keep his commandments, and you and I know how it can be attained.

In the celestial degree of glory there are two other divisions. They are occupied by angels of God. These angels are the ones

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who did not abide by the law of celestial marriage; however; they accepted Christ and lived good lives, but they did not accept all the gospel ordinances. This is the word of the Lord on that subject:

For these angels did not abide my law; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever. (*Ibid.*, 132:17.)

### ETERNAL LIFE

My brethren and sisters, where do we go when we die? As Latter-day Saints we hope some day to go not only to the celestial degree of glory but also to receive exaltation in his kingdom, i.e., to receive eternal life. If we accept all the ordinances of the gospel of Jesus Christ and obey all of the teachings of the gospel; if we abide by the law of celestial marriage; if we pay our tithes and offerings to the Lord; if we are clean and pure in thought and habit, thereby keeping our bodies as temples of God, clean and pure as he wants us to do; if we live virtuously and in every way serve him, then at the great judgment day we will hear the voice of God say to us, words to this effect: "Well done, my beloved servants. You were faithful in the few, small things that I gave you to do in mortality, you may, therefore, now come into my presence." And to continue to paraphrase the Doctrine and Covenants, "Then shall they pass by the angels and gods who are stationed there to their exaltation, and they shall become priests and kings to the Most High God. They shall become as he is." In other words, they shall have eternal life. Then shall the oath and covenant of the priesthood be brought into effect which you and I have made, each of us who holds the Melchizedek Priesthood. All that God has will be ours. He will share with us.

May this be the lot of the Latter-day Saints, I humbly pray in the name of Jesus Christ. Amen.

**President J. Reuben Clark, Jr.:**

I think the time is far spent. We will change the order and will ask the choir now and the congregation to sing "O, Say What is Truth?" Elder J. Spencer Cornwall will conduct the singing.

Singing by the choir and congregation, "O, Say What is Truth?"

### ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve*

I cannot tell you how grateful I feel this morning for the privilege of being here and associating with you, my brethren and sisters, in this great conference.

For the past three months I have not participated actively in the work that is usually assigned to us and I come to you this morning expressing my gratitude to my Heavenly Father for the degree of health that I enjoy. There is something so uplifting in the association of the Latter-day Saints and when one misses it for a time he feels that great void that otherwise would not be there, and so I rejoice this morning with you in the privilege of being here.

I would like to direct my remarks this morning to something that has been on my mind for some time, prompted by some of the things that have happened in our nation, things that to me are serious and reflect rather a serious trend.

### ATTITUDE OF HATE

Not long ago there came to our shores one of the greatest pianists of our time, perhaps the greatest since Paderewski. He was not permitted to remain here and was told to go back to the country from whence he came, the reason being given that he had performed under the Hitler regime in Germany. And then, too, we had a great singer come, one who had been here before but because she had joined her husband in Norway she, too, would have been barred except for the fact that she went to Canada where she was permitted to land and then she finally was admitted into our country. We were to have a great symphony leader come as a guest artist, just temporarily but we said "No." When the recent revolution in China took place and the great leader of the Chinese forces was deposed, the sentiment was immediately expressed that he should be brought to trial—they didn't say for what crime—they had in mind, no doubt, the war trials that we have been reading about. All of these things are disturbing because they reflect an attitude of hate.

This attitude of hate, this spirit of revenge is not in harmony with the teachings of the gospel of Christ. The gospel is a message of love and tolerance and does not foster the spirit of hate or intolerance.

Intolerance is an evil that has plagued the Latter-day Saints since the organization of the Church, founded in many instances on the fact that the motives of the leaders of the Church have been misunderstood.

### ANTI-MORMON PUBLICATIONS

I recently read a statement by one of our statesmen in which he said, "Every man has a right to his opinion, but no man has a right to be wrong in his facts." Recently it was my privilege to visit the Chicago Historical Association with my daughter. There they have a number of documents pertaining to the Mormons, both favorable and unfavorable, many of them are anti-Mormon, and in looking them over, almost without exception, they are based on a book that

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was written by an apostate in the days of the Prophet Joseph, a book written and published by John C. Bennett. He had enjoyed the Prophet's confidence. He had enjoyed the confidence of the Saints and then had committed himself, had violated the laws of the Church and the laws of the gospel of Jesus Christ and was excommunicated. He then impugned the motives of the Prophet Joseph. He immediately began to fortify himself. He questioned the motives of the leaders of the Church and wrote a book that has been the basis of practically all anti-Mormon books that have been written since. He is quoted freely and these documents that we had the privilege of inspecting reflect this spirit of hate, the spirit of questioning motives. In early days, in the days of Nauvoo, it was a time when people did question motives.

James G. Randall in his life of Lincoln has given us a very vivid picture of the conditions that existed in Illinois during the period from 1840 to 1850. This covered the period when the Latter-day Saints resided in Nauvoo. I quote from Dr. Randall's book:

Incredible quantities of liquor were consumed. Everybody, women and preachers included, were drinking liquor. Men were quick to fight and combats were brutal. Profanity was general and emphatic.

### MOTIVES IMPUGNED

Men impugned other people's motives. As an example Professor Randall tells of Lincoln being employed one time as a storekeeper. In those days liquor was sold over the counter as were groceries and other necessities and because of this some of Lincoln's enemies charged that he was a liquor seller, carrying with it the imputation that he was a young man of questionable standards. As a matter of fact, Lincoln was known to be a young man of unquestioned integrity, and he advocated and stood for temperance, and it is said that when they came to notify him officially of his nomination to the presidency at his home in Springfield, he served water instead of liquor. That reflected his attitude, and yet his motives were questioned. I mentioned this because our people in the days of Nauvoo were the victims of hate, and motives were questioned and much of the persecution resulted from this unfortunate spirit of the times of which Doctor Randall speaks.

Now I would like to apply this thought on motives to our present day. We have just heard from Brother Moyle and yesterday we received from Brother Benson some sound counsel and from others, of course, in this conference, but I have in mind these two addresses. What are we going to do about it? Are we going to say, "Well, conditions are different. We are living under different circumstances. Our environment is different. We can't do these things." My brothers and sisters, the laws of God do not change. We can live just as righteously today as could the children of Israel

under the mandate that came from God our Father to the Prophet Moses. They haven't changed. The words and the counsels of Jesus Christ have not changed.

#### FOLLOWING DIVINE COUNSEL

The Word of Wisdom was given one hundred and sixteen years ago and yet we have reservations in our minds as to whether or not we should keep that divine law. As Brother Moyle pointed out to us this morning, when the issue came before our legislature there was a question in the minds of some of us as to what stand we should take. Should there be any question as to the stand that Latter-day Saints should take on these matters? If just the Latter-day Saints would observe that part of the Word of Wisdom that has to do with liquor, think of the heartaches, the broken homes, the delinquencies of both children and adults, that would be prevented, we would in very deed be as a light upon a hill.

Now, one other matter. Thirteen years ago we were advised what we should do with reference to meeting the economical problems of our people and the spiritual problems for that matter. The depression had left serious scars and wounds everywhere. The Lord pointed the way, one hundred years ago, his way, as to what we should do relative to taking care of our own. Economic conditions had changed, membership increased, so that it became necessary for this plan that the Lord had given a century ago, to be enlarged so that it could meet the increased membership and changing conditions, and so the Prophet of the Lord from this stand gave us directions. Subsequently there followed other instructions as to what we should do. Well, I remember when President Grant spoke in this tabernacle, I was president of a stake and sitting next to me was a man from my stake, a good man, and as we walked out after President Grant had spoken and had told us that we should stand on our own, he said, "Well, that was a good political talk." And so, it has gone—questioning motives—we have not learned, as I see it, to conform. It seems that it takes us a long time to learn. In some stakes of Zion where the welfare program has been taken hold of wholeheartedly it has not been difficult, and the men and women of those stakes bear testimony of the divinity of the thing that they have done and are doing, but in some stakes where we have half-heartedly undertaken to carry out the instructions and the counsel, whereby our people may stand independently upon their own we have met with difficulties.

#### WAY OF LIFE AND SALVATION

I would like to add this in conclusion. It is said that President Brigham Young, many years ago, made this statement:

When the Constitution of the United States hangs, as it were, upon a single thread, they will have to call for Mormon elders to save it from

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utter destruction: and they will step forth and do it. (Brigham Young, *Journal of Discourses*, 2:182, Feb. 18, 1855.)

This is recorded in the *Journal of Discourses* and I presume it is accurate, but however it may be, is it not a possibility, that this Church, in its great leadership and in the power that will come to it in advocating the things that are divine and are right and true as for example the great welfare program, is not possible that when we as a nation shall have exhausted our resources—and we can well do that if we do not turn about—when we have reached that point is it not possible that to us will those who are not of us look for guidance and we will be held up as a people who are pointing an economic way that will mean for the economic and spiritual salvation and blessing of our people.

I see in this great program, my brethren and sisters, as I see in all of the programs of this Church, the way of life and the way of salvation and these things are open to you and me and they are for our blessing and for our benefit and God has given them to us. They have not come from man. May we not question the source and when the counsel is given to us from time to time may we at least recognize not only the motives back of the counsel and advice but also the spirit and the revelation that prompt the advice and counsel. May God so bless us, I pray in the name of Jesus. Amen.

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

I will need your faith and prayers, my brethren and sisters, if I am able to say anything that will be helpful to any of us today. I realize, I believe, the responsibility under which I labor at present in taking your time as you have come here, so many of you, to give of your spirit and to receive of ours.

#### A DAILY PROGRAM

We all belong to the Church of Jesus Christ of Latter-day Saints I presume. We all hold dear the gospel of Jesus Christ. Some of us apply it rather narrowly in our lives but it is a broad, general plan for the development of mankind in the earth. The thing I like about it most is that I am able to, or should be able to apply its principles in every activity of my life. It is not a thing to be practiced once a week, but it is a daily program for the development and upbuilding of men. It is a positive thing in its actions and in its results. There are some prohibitions and some negations to it, it is true, but every prohibition has come about because men have not seen fit to follow its positive admonitions.

There has been reference made to the fact that there is good and evil in the world, and that is true. It is much like it is with this



body of ours. Every muscle in the body has an opposing one, but I call to your attention the fact that every bit of work that the body does is the result of a positively acting muscle, and no work whatever is ever done by a relaxing one. We should be that way in our lives. We should interpret the gospel into daily activities. I believe I have told you before of a remark that was made by a friend of mine and a friend of my father's, who was a very wonderful man, not of our faith, however, and who was a banker. He said, "You know, Antoine, your father came as nearly applying his religion in his business, combining the two, as anybody I have known." He said, "You know, I can't do that, because I am a banker and I have to be hard-boiled."

Now, if my religion doesn't come to my aid and tell me how to be a banker, then I don't want to be one.

### POSITIVE TEACHINGS

I believe that there are in the positive teachings of the gospel of Jesus Christ all the principles that are necessary for the proper conduct of a banking business, and likewise I believe that there are those things, positive instructions for the proper guidance of my relationship as a landlord with my tenants. I believe, furthermore, that there are in the gospel those things which should govern me as a police officer in enforcing the laws of the land and the city in which I live. In other words, I believe that there are positive instructions in the gospel of Jesus Christ which will enable us, if we look for them and find them, and apply them in our lives, to meet every daily emergency that may present itself to us. I believe that those of us who have the responsibility to teach will have better success if we emphasize the advantages of the positive side of the gospel over the negative side. It is my belief also that when we come to teach the various principles of the gospel as we understand them, if we search, we will find sufficient and valid reasons for every principle that we advocate.

### PRODUCTIVE SERVICE

We come here, as President Hunter has said, to gain experience, and in order to gain experience we must work. The Lord said when he cast Adam out of the Garden of Eden, "In the sweat of thy face shalt thou eat bread," and that is a positive command, that man shall work. God knew what he meant and what he said when he gave that commandment, for I think that no man ever grew in power and strength, virtue and leadership in absolute idleness. We should work every day of our lives at some productive effort in order to make the maximum progress that we are entitled to.

It is true that out of every day we have to sleep a certain time to recover, but nonetheless our waking hours should be productive

hours. We should never allow ourselves, if we can help it, to become a burden on society. I grant you that there are conditions which develop in the lives of some people which prevent their using their faculties with which they were originally endowed for their own sustenance, and when people fall into that unhappy situation it is the burden and obligation of the rest of society to take care of them, but I feel that it is my duty as long as I am able to, in order that I may gain the maximum from my experience in life, that I should be busily and actively engaged in some productive service.

The Church is an active, vigorous Church. The Prophet said the first great principle of the Church is faith in God our Eternal Father. Let us not limit that principle of faith as some might think they should in that statement, for faith is an active, vigorous, productive power. Faith without works is dead. The reason that was said is that there is no faith where there is no action. Faith is the underlying principle of all our activities. It is the thing that makes life go. Of course in its sublimest and highest sense, it is faith in God our Heavenly Father, but we must also have faith in ourselves and faith in each other or we can do nothing of value.

#### ETERNAL PROGRESS

Then we believe in the principle of progress, eternal progress, if you will, and that means that as I find better ways of doing the things my faith teaches me to do, that I will give up the poor ways and use the better, and that again presents positive reaction to the exigencies of life. If we are going to get the most out of our experience here we will be constantly looking for improved and better ways of doing the things that we have to do in our daily conduct of life. We will try to find better ways of meeting our fellows in our business transactions, ways which will better recognize their rights as well as ours. We will strive for better ways of handling the boys and girls that God gives into our care, so that we may bring them closer to him and make them better servants of him. Think what a grave responsibility it is to father a son or a daughter, for that son may be the head of a family eventually, if he is fortunate and then from him there may stem forth a progeny that will fan out in a period of time until it includes thousands and thousands of people. Think what a responsibility it is for you, the father, to start that son out on an evil path, for he may pass that on to his progeny, and it may go on indefinitely; and it affects so many people. And think what a wonderful beneficiary you may be to future generations of people if you start that son out with a full faith in God, our Heavenly Father, with an active understanding of the positive side of his duty, if you have trained him in the good things that he should do, steered him away from the bad ones so that he will pass those good traits on to his posterity. What a blessing you will have been to those unborn generations that are yet to come.

## POSITIVE VALUES

I believe that every waiting spirit has the right to expect those opportunities, has the right to expect a body when he comes into the world that will be free from disturbing elements that would prevent his full realization and development. I believe that in teaching the law of chastity to our boys and girls, we should teach them the positive values of it, for they are there, and it is our duty to search them out and understand them so that we can pass them on to our boys and girls and they in turn to theirs. Those values are there.

That law of chastity is not a negative proposition, but it is a positive one, because in its observance there are spiritual values that far outweigh the physical dangers that we often emphasize to the neglect of the others. I believe the chances are that our children will respond to the positive attitude quicker and more thoroughly than they do to the negative. Let's show them the values that there are in that law. Let's show them the values there are in the law of the Word of Wisdom. Let's show them the values there are in the law of tithing and all those laws which we hold up as standards of the Church. They have their positive side. They are not negative in their nature, and neither is the gospel of Jesus Christ. It is a thing that today and tomorrow and the next day, this week and next week and next month, the months of April, May, and June and on through the years, we should apply in our lives constantly and daily, not sit idly by and choose to do the things we ought not to do, but to be active, not in those forbidden things, but active and vigorous in building up the kingdom of God; in blessing and benefiting our fellow men.

"... inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25-40.) That is a positive command, and we must be constantly and busily engaged in an effort to serve our fellows and teach them the positive side of the gospel of Jesus Christ to be most effective, I believe, as teachers in Israel. There are many men under my voice today who have that responsibility either in schools or in wards or in stakes or in quorums, and it is our duty to be positive in our teachings. I call to your attention the fact that our teaching will have far greater effect if we are positive in applying those teachings in our lives so that men who listen to us can see the effect of those principles when they are lived by a member of the Church of Jesus Christ of Latter-day Saints, or any other, for that matter. Let us, as teachers, let us as leaders, be positive, militantly positive, in teaching these things and living them, and God will bless our efforts, and may he bless you and me and those who are near and dear to us who are not here today, I pray in Jesus' name. Amen.

**ELDER WILLIAM L. KILLPACK**

Former President of the North Central States Mission

I should have had sufficient time to get my composure. This is a great day for me. I have been coming for many years now, sitting at the fountain of inspiration and counsel, but little did I ever think that I would occupy this position.

I think in the few moments that I speak I shall tell you something of a personal nature which has been a testimony to me in guiding my spiritual activities in life. I filled a mission a number of years ago in the California Mission, returned home, was fortunate enough to meet a lovely girl, we were married, parents of four lovely children, worked in the Mutual, the Sunday School, thought we were getting along fine and doing a good job. One day the president of the stake came to me and said, "Brother Killpack, the High Council and the Stake Presidency have been considering you and your name has been sent by us to the First Presidency. We want you to serve as the bishop of a ward. "Well," I said, "President," and this fine man is in this audience today, "I will go on a mission, and I will go anywhere you want me to go," (I think I said I would go to China, China, of course, wasn't open then) "but for heaven's sake, don't ask me to be a bishop." That good man said, "You think it over for a day or two and I will come back for your answer," and of course I thought it over very seriously. I had been taught as you have been taught never to turn down a position in the Church, and I accepted it, and I want to tell you that those seven years that I served as a bishop were some of the happiest years of my life. I had heard great criticism about our bishops, as we hear them today, and I felt that I could not take it but when I got into the spirit of it and got to working with the people that I thought would probably give me some trouble they were the finest people that I had ever met and it was really a joy and a pleasure.

We left that stake and went into another stake and had been there only a short while and that good president said the same thing to me in that stake: "We want you to serve as a bishop." Having had one experience that was enjoyable I couldn't very well refuse another one and I consented, and I served in that capacity until I was called as President of the North Central States Mission.

I mention this to show you brethren that so far as I am concerned the greatest happiness and the greatest joy that has come into my life has been as the result of Church service. All of these other things are lovely and fine, but they do not give you the satisfaction that serving in the Church gives.

As we come back from the North Central States Mission after spending five years in one of the greatest and most enjoyable services of the Church, we bring greetings from those fine young men and young women to the First Presidency and to the General

Authorities and to the parents, and we wish to tell you that those boys and girls are magnifying their callings and they are representing the Church and their families in an admirable way. We have served with approximately four hundred young men and women. Each of them has come to the mission office, the mission home, and incidentally I would like to say that my good wife has been overzealous in carrying the work in cooperation with me and in extending a welcome hand to those missionaries, trying to make them feel that the mission home was their home. When we have knelt with them in prayer and associated with them in our class work and in our council meetings and visited with them in their district meetings and testimony, report and missionary meetings from time to time, I want to tell you it has been a glorious experience. We are proud of them. They are wonderful missionaries and they certainly are doing a splendid work.

We were privileged last summer to have a visit of a few days from President Smith in the city of Minneapolis. The people were overwhelmed when they were given this great blessing. President Smith was very busy attending a convention and couldn't stay at the mission home. He stayed at one of the hotels. We had him there for a meal or two and I had the opportunity to associate with him in his convention, and I want to tell you, brothers and sisters, that President Smith is the greatest missionary we have in the Church. It wasn't uncommon to see twenty and thirty men around him most of the time and he was telling them about the Book of Mormon and about the Church, and in many instances he had his secretary send the Improvement Era and the Book of Mormon to these men in the various places where they live. He did us a great amount of good in the city of Minneapolis.

Things are opening up in that mission. In the past five years I have seen considerable progress and advancement in the matter of teaching the gospel, which I would like to mention. The radio is one means. It was very difficult a number of years ago to get an opportunity to present the message over the radio. "Yes, we can give you the time if you will pay the regular price that is required, you can have all the time you like." Of course we are counseled not to spend money for radio programs. I advised the missionaries to go back and explain the gospel plan to these people and to tell the men who operated the various broadcasting stations that they were working in the missionary field devoting their time and their talents for the spreading of the gospel. It was not long before these stations began to give them the use of their facilities and at the present time we have fifteen or twenty stations that give us liberal time and in many instances the missionaries tell me they receive fan mail from all over the country complimenting them upon the splendid programs that they are giving.

In the city of Minneapolis and in St. Paul it isn't uncommon to have a request for missionaries to come to the great University of

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Minnesota to speak to the various classes of students regarding the Church. We have gone into several churches in a few cities by request to speak to their congregations and we have had congregations headed by their ministers come to the branches in the twin cities to visit our Church. So, brothers and sisters, it is a great privilege and a great opportunity that is coming to us in that great country.

In conclusion, I would like to say I feel that there is a great undercurrent in the mission field, I can feel it to some extent there and I have felt it considerably since coming home, in the matter of criticism of some of the plans that the General Authorities have instituted, notably the welfare plan, and of the General Authorities themselves, and I would like to comment for just a second on that. I would like to read a scripture from Second Nephi.

"Yea, and there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God."

And then further: "And others will he pacify and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell."

I think that is the condition that is coming over many of our people in the Church today. Very often people from the mission field come to Salt Lake City and these other western cities, and they come in contact with members of the Church who have been born in the Church, they see things that are not very complimentary to the Church, and they come back into the mission field very much disheartened. And occasionally our Elders in various sections of the field have much difficulty in preaching the gospel because of the actions of some member of the Church who is living in that community who isn't living as he should live. So, brothers and sisters, if I say nothing else today, let me emphasize and warn you and myself that we should live exemplary lives if we do nothing else. We can preach the gospel if we will just live as we should live and be what we are supposed to be. If you want to help spread the word of the Lord in the mission field you live as you should live if you happen to go out into those sections, and that applies to us at home.

The things that have been said here this morning and throughout this conference I certainly am in accord with and I want to thank the Presidency of the Church, the General Authorities—we have had the opportunity of visiting with five of them and their wives as they have come to the mission, and I have had the opportunity of meeting with the General Authorities in the Mission President's meeting, and it has been a glorious experience. I thank the Lord for it. And now this new call and responsibility that has come to me,

I certainly pray, and I want an interest in your faith and prayers, that we will be able to measure up to this great responsibility. I thank the Lord for the testimony that I have and the spirit that has come to me and I do it humbly in the name of Jesus Christ. Amen.

**President J. Reuben Clark, Jr.:**

President William L. Killpack, formerly president of the North Central States Mission and, as he intimated in his concluding remarks, soon to be president of the Idaho Falls Temple, has just completed his address to us.

This is President Smith's birthday and he has indicated his willingness to say something to us and to the Saints on this occasion. May the Lord bless him that he may be able to say what he wishes to say and give us the inspiration and wisdom which he alone can give and he alone has the right to give.

**PRESIDENT GEORGE ALBERT SMITH**

Seventy-nine years ago today, a baby boy came to earth across the street from where I stand. There was snow on the ground. The boy's parents were living in very humble circumstances. I was that boy, and here in your presence today, I praise my Maker and thank him with all my heart for sending me into a home of real Latter-day Saints.

**EARLY LIFE**

I grew up in this community. When eight years of age, I was baptized in City Creek just a block from here. I was confirmed a member of the Church in fast meeting in the Seventeenth Ward, and with the encouragement of one of my dear aunts, Lucy M. Smith, I stood up and bore my testimony. I told that audience that I was glad to belong to the Church of Jesus Christ, for I believed it was the true Church, and I wanted to be worthy of my membership in it.

Many things have happened since then. I wish I could give you a picture of what has passed before my eyes and through my mind since I began life here on earth. I was privileged to go to school. I attended the Sunday School and the Mutual Improvement Association in the Seventeenth Ward. I attended fast meeting and used to come to this building on Sunday to hear sermons delivered by the great leaders of the Church. I was permitted to go to Provo and attend Brigham Young Academy under Superintendent Karl G. Maeser for one year; and the influence of that good man on my life was so great that I am sure it will endure for eternity.

I was ordained a deacon and was president of my quorum. When I was about fourteen years of age, I read the fortieth chapter of Alma in the Book of Mormon in our Sunday School class. It

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made an impression on my mind that has been helpful when death has taken loved ones away. I will not take time now to read it, but it is one place in the scriptures that tells us where our spirits go when they leave this body, and I have wanted to go to that place called paradise ever since.

### MISSION IN SOUTHERN STATES

I was called on a mission to the Southern States in the days when great bitterness motivated some of the people who lived there. The most of them were good men and women, but there were a few who objected to the gospel of Jesus Christ being taught as the Lord desires us to teach it. Some of our missionaries were brutally whipped. During the period of time before I went there, several were killed. I had the experience myself of lying in bed while the bullets whistled overhead. A mob surrounded the building where we were sleeping and fired into the four corners. Splinters fell over us, but nobody was hurt. I labored under the direction of Elder J. Golden Kimball. He was a great mission president. I came home and continued my life work, having been benefited by the experience of my missionary career.

There were saloons and gambling houses in Salt Lake City in my youth—not very many—but some, but I never had occasion to go into them. I always felt it would not please my father and mother if I did, and I was happy to do the things that they wanted me to do.

### FURTHER ACTIVITIES

After my mission to the Southern States, I was called to work in the auxiliary organizations at home, in both the Sunday School and the Mutual Improvement Association, and later became one of the stake superintendents of the Young Men's Mutual Improvement Association. I was also a ward teacher and stake home missionary. I also served as a member of the general board of M.I.A.

The President of the United States, William McKinley, sent word to me by Governor Arthur L. Thomas that he felt that a member of the Church of Jesus Christ of Latter-day Saints was entitled to a federal appointment. We had not had one up to that time, and he offered me the position in the Land Office of Receiver of Public Monies and Special Disbursing Agent. Before that I had worked for the Grant-Odell Company in the yard putting up wagons and other equipment, and when I was offered the position of Receiver in the United States Land Office. I was working for Z.C.M.I. My first appointment came from President William McKinley, and the next one came from President Theodore Roosevelt.

I attended the general conferences that were held semi-annually in this building. I used to edge my way in and sit down on the stairs at the left. The house would be full, and there weren't



seats for everybody. On the particular occasion to which I refer, I came in, as usual, and worked my way through the crowd and finally got a seat down near the bottom of the stairs. (At that time I was a married man with a family, living across the street, and may I say that having a fine Latter day Saint wife was one of the greatest blessings that ever came to me.) Presiding Bishop Charles W. Nibley, who was my neighbor, touched me on the shoulder and said, "Come and sit by me." "I said, "There is plenty of room here." Again he said, "Come and sit by me. It is more comfortable here." If I had known what was going to happen during that conference, you could not have pried me into that seat.

#### CALL TO APOSTLESHIP

That was on Sunday. I had to be at my work in the land office because people were there from all over, and I could not go to the meetings except on Sunday. The following Tuesday, I came home from the land office to take my children down to the fair at four o'clock, and Sister Nellie Colebrook Taylor came across the street and said, "Oh, Brother Smith, I congratulate you."

I said, "What are you congratulating me about?"

She said, "Don't you know?"

I replied, "I don't know what you are talking about."

"Why, she said, "you have just been sustained as a member of the Quorum of the Twelve." And I talked her out of it.

She apologized and said, "I am sorry. I hope you will forgive me." Knowing what my father's experiences had been, and having such a nice position at the land office, I was not looking for a place such as father had. It took all his time and kept him away from home so much.

I turned to my wife and said, "I'll take the children now and go down to the fair." But before I could get to the buggy, back came Sister Taylor, and she rushed up to me and said, "It was you! It was you! Everybody heard it."

I will never forget how I felt. I turned to my wife, and she was in tears. That is the way I received my notice that I had been sustained as a member of the Quorum of the Twelve.

These are some of the experiences of a short life; and I want to say to you brethren and sisters, it is a good deal better to be seventy-nine years young than it is to be fifty years old.

#### SHARING THE GOSPEL

I came into my place as humble as a man could be. It took me about three weeks before I could feel comfortable, and that would be another interesting story if I had the time to tell it. During the period of time I have held the priesthood, I have traveled more than a million miles in the world, seeking to share the gospel of Jesus

Christ that is so precious to me. It has never been difficult for me to tell men about the fine things that we have. Sometimes when men belonging to other churches have said, "We have this and this," I have said, "Keep all the truth that you have, and then let me explain to you some of the things that you do not possess that have made my life rich, and I am sure would make you happy."

I was secretary of the Southern States Mission, and I presided over the European Mission for a term, and I have been associated with you, my brethren and sisters, and many of your fathers and mothers who have passed to the other side, in this marvelous gospel of Jesus Christ our Lord. I would like to say there has never been one hour in my life that I can remember that I have had any doubt about this being the work of our Heavenly Father. It has been a joy to me. People have been kind to me wherever I have been—almost everyone. I cannot imagine that I could have lived a richer life if I had planned what I wanted to do during these seventy-nine years.

I take this occasion now to thank the General Authorities of the Church, the stake authorities, ward authorities, members of the Church, to thank you for your kindness, your love, your help, and willingness to enable me to do my work, especially at times when it has been somewhat difficult.

#### BLESSINGS TO BE EARNED

We have a great responsibility resting upon us in the various positions we occupy. I say to you men who are in this audience, who are elders of the Church of Jesus Christ of Latter-day Saints, and who have no official position, the Lord expects just as much from you. If you expect your blessings in the hereafter, you will have to earn them in the same way that the men who are ward and stake and General authorities are earning theirs.

It is a wonderful thing to look into the faces of a group like this. I do not know how soon the time may come that I will be called from this sphere of action, but when that time comes, I hope that I will have earned the right to continue my associations with just such men and women as are here today, and those who are scattered throughout the world who are living the gospel of Jesus Christ.

To this marvelous choir of young people, from Ricks College of Rexburg, Idaho, I say: Keep the commandments of the Lord. There isn't any happiness worthy the name if you fail to do that. All happiness is on the Lord's side of the line. We thank you for coming here to sing to us. We hope that wherever you go you will keep in mind that our Heavenly Father loves you and has offered you and continues to offer you opportunity to develop to be such men and women as will be entitled to a place in the celestial kingdom to have the association with those whom you love throughout the ages of eternity.

## GRATITUDE FOR PRESERVATION

I had no idea when I came this morning that I was going to talk to you like this. I am grateful for the preservation of my life. Many times when I have been apparently ready to go to the other side, I have been kept for some other work to be done. I want every one of you to know that I do not have an enemy, that is, there is no one in the world that I have any enmity towards. All men and all women are my Father's children, and I have sought during my life to observe the wise direction of the Redeemer of mankind, to love my neighbor as myself. I have had much happiness in life, so much that I would not exchange with anybody who has ever lived, and I do not say that boastfully but gratefully. All the happiness that has come to me and mine has been the result of trying to keep the commandments of God and of living to be worthy of the blessings that he has promised those who honor him and keep his commandments.

## THE LORD'S SIDE

God bless you, my brethren and sisters. Do not make any mistake in these days of uncertainty. Stay on the Lord's side of the line. All righteousness, all happiness is on his side of the line.

In conclusion, I pray that we may all so adjust ourselves as we pass through life's experiences that we can reach out and feel that we hold our Father's hand. This is God's work. This is his Church. It is the way that our Heavenly Father has provided to prepare us for eternal happiness. I pray that we may all be worthy of it.

I would not feel right if I failed now to express to my father's family, my brothers and sisters, my own family who have been so close to me all these years, my gratitude to them for their helpfulness. They have never put anything in the way of my doing my duty. And I take this occasion to say to my brethren, the counselors in the Presidency of the Church, and these other men who are here on this stand: You will never know how much I love you. I have not words to express it. And I want to feel that way toward every son and every daughter of my Heavenly Father, and I can feel that way if I observe his laws and commandments and follow his advice.

That the Lord may enable us all so to adjust ourselves that when the time comes for us to go hence we may find our names enrolled in the Lamb's book of life entitling us to a place in the celestial kingdom in the companionship of the best people that have lived upon the earth, I pray in the name of Jesus Christ, our Lord. Amen.

**President J. Reuben Clark, Jr.:**

We have just listened to President Smith, the president of the Church of Jesus Christ of Latter-day Saints. We are very grateful to him for his message and for his blessing. I repeat, may the Lord

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richly endow him and bless him with health and strength sufficient to his needs and in accordance with his desires.

After this session has adjourned we will meet again this afternoon at two o'clock.

The proceedings of the afternoon session will be broadcast over KSL and the other stations that I mentioned at the beginning of this meeting.

The audience should be in their seats not later than ten minutes before two o'clock this afternoon.

Any important messages that have been received will be broadcast over the air on the outside after this meeting.

The Choir singing for this session of the Conference has been by the Ricks College Choir, Elder Alma Dittmer, conductor, Elder Roy M. Darley at the organ.

The Ricks College Choir will now sing "Let the Nations Praise the Lord." The closing prayer will be offered by President H. Vearle Payne of Mt. Graham Stake, Arizona.

The Ricks College Choir sang "Let All Nations Praise the Lord."

The closing prayer was offered by President H. Vearle Payne of the Mt. Graham Stake.

Conference adjourned until 2:00 p.m.

## SECOND DAY

### AFTERNOON MEETING

The fourth session of the Conference convened in the Tabernacle at 2:00 p.m., Monday, April 4.

President George Albert Smith was at home, resting. President David O. McKay, at the President's request, conducted the exercises of this meeting.

The choir singing for this session was by the Ricks College Choir, Elder Alma Dittmer conducting.

#### **President David O. McKay:**

This is the fourth session of the 119th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square.

President Smith thinks it advisable for him not to come down this afternoon, but to rest, and requests that we proceed and that I conduct the exercises.

Of the General Authorities, Elder Matthew Cowley is absent visiting the Pacific Missions. He is in New Zealand and will attend the Hui Tau, that is, the great conference of the New Zealand

Mission. Elder Alma Sonne, as you know, is in Europe. President George F. Richards is at home on the advice of his physician.

The proceedings of this session will be broadcast over KSL and other stations as announced this morning. However, as the President of the United States is scheduled to speak over the radio network of the nation from approximately 2:30 to 3:00 o'clock this afternoon, this conference will not be broadcast during that period.

Any important messages and calls that come to us for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loudspeaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The singing for this occasion is furnished by the Ricks College Choir, Elder Alma Dittmer conducting and Elder Roy M. Darley, assistant Tabernacle organist, at the organ.

We will begin the services by the choir's singing "O, Gladsome Light," following which the opening prayer will be offered by President Clarence D. Rich of the Morgan Stake.

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Singing by the choir, "O, Gladsome Light."

President Clarence D. Rich, Morgan Stake, offered the invocation.

The Ricks College Choir sang "Savior, Redeemer of My Soul."

## ELDER BRUCE R. McCONKIE

### *Of the First Council of the Seventy*

Yesterday I had the privilege of standing as a representative of the Lord in the baptism of my eldest son. After I had acted pursuant to the authority that I had, he and I came forth out of the water. Then my father, one of God's high priests, laid his hands upon my son's head and confirmed him a member of the Church of Jesus Christ and gave him the gift of the Holy Ghost. This gift of the Holy Ghost is the right to the constant companionship of that member of the Godhead, based on righteousness.

## THE PRIESTHOOD

My father and I each acted in the authority of the priesthood, and pursuant to authorization given by those who hold the keys of the priesthood. Priesthood is one thing; keys another. Priesthood is the power and authority of God delegated to man on earth to act in all things for the salvation of men. Keys are the directing power, the right to preside and govern in the priesthood and in the Church.

These two things, the authority of the priesthood and the directing power that goes with the keys of the priesthood, distinguish

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us from the world. The power and authority of God are found in the Church of Jesus Christ; they are not found in the churches which are not of Jesus Christ. The churches of the world have a form of godliness, but they deny the power thereof. It is in and through the authority of the priesthood that the power of godliness is manifest. And we are the only people on earth who have that priesthood, that power to act in the Lord's name and have our acts approved and acknowledged both on earth and in heaven.

This is a restored Church. In it is found today, in all essential respects, exactly and precisely what the ancients had. Just as Christ gave Peter and the Apostles of old both the authority of the priesthood and the keys of the kingdom of heaven, or in other words the keys of the kingdom of God on earth, which is the Church, so has he given these things to us in our day. The Church of Jesus Christ of Latter-day Saints is in the most real and actual sense the kingdom of God on earth, and it is designed to prepare and qualify men to go to the kingdom of God in heaven which is the celestial kingdom of heaven.

### THE KINGDOM OF GOD

The Prophet Joseph Smith preached a glorious sermon in which he defined the kingdom of God. From it I read these sentences:

Where there is a priest of God—a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of God, there is the kingdom of God, . . . Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, or a righteous man unto whom God gives his oracles, there is the kingdom of God; and where the oracles of God are not, there the kingdom of God is not.

. . . If we do not get revelations, we do not have the oracles of God; and if they have not the oracles of God, they are not the people of God.

. . . Jesus in his teachings says, "Upon this rock I will build my church and the gates of hell shall not prevail against it." What rock? Revelation. . . .

Whenever men can find out the will of God and find an administrator legally authorized from God, there is the kingdom of God; but where these are not, the kingdom of God is not. (*D.H.C.*, vol. 5, pp. 256-259.)

### RESTORATION OF GOSPEL

By the grace of God, and through his mercy, we have had restored to us in this day the fulness of the everlasting gospel: all of the laws, ordinances, and principles by obedience to which we can be both saved and exalted in our Father's kingdom. No other peoples have had so much of the light and truths of heaven poured out upon them as we have.

To us has come the Book of Mormon—a record of God's dealings with a people who had the fulness of the everlasting gospel—and it contains, in plain and simple form, the truths of salvation. We have many of the truths of heaven, and if we will accept them and

then live them, we can gain the greatest rewards that are available in eternity. But it is not enough to have the truth alone. The mere possession of truth will not save a man. It is not enough to read the doctrines of the kingdom and know what they are. The devils also believe and tremble. It is not enough to take the Book of Mormon and read it and believe it. We must do all these things. But thereafter we must accept the truth by covenant under the hands of a legal administrator, someone who can bind on earth and in heaven.

#### COVENANT OF BAPTISM

The Prophet Joseph Smith wrote these words in his journal referring to a discussion he had with the Twelve Apostles:

I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding its precepts, than by any other book. (*Ibid.*, vol. 4, p. 461.)

I agree with every word that Brother Marion G. Romney said yesterday. As he has done, I have read the Book of Mormon, prayerfully and carefully, more times than I have fingers; I believe it, sincerely and wholeheartedly. I know that it is a true witness of Christ and an accurate revealer of the Doctrines of Christ.

But after we have found the truth, after we have learned that the Book of Mormon was translated by the gift and power of God and is verily true, after we have obtained the testimony of Christ that comes by hearing the word of God taught by one having authority—and taught in righteousness and with the power of the Spirit—we must then accept that truth by covenant of baptism; and we must do it under the hands of a legal administrator.

Baptism is the gateway to the kingdom of God both on earth and in heaven. And the kind of baptism that you and I want is one which will be recognized both on earth and in heaven. It is one thing to set up a system that will be recognized by men; it is quite another thing to have a system which God will recognize. The Lord said to Peter:

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven. . . . (Matt. 16:19.)

We want a baptism, (and this goes for all ordinances,) that will be binding on earth and in heaven, that will be recognized by the Lord both here and hereafter.

#### DIVINE AUTHORITY

Now, this sentence from the Prophet's sermon:

All the ordinances, systems, and administrations on the earth are of no use to the children of men, unless they are ordained and authorized

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of God; for nothing will save a man but a legal administrator; for none others will be acknowledged by God or angels. (*D.H.C.*, vol. 5, p. 259.)

Speaking of the new and everlasting covenant, which is the gospel, the Lord said to the Prophet:

... All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations or expectations that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, ... are of no efficacy, virtue or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. (*D. & C.* 132:7.)

Then the Lord propounds a question to all those who have set up systems of religion on assumed authority, authority claimed from generations dead and gone. It is: "... will I receive at your hands that which I have not appointed?" (*Ibid.*, 10.) Certainly not. His house is a house of order, and not a house of confusion. No man can come unto him or unto his Father except it be by his word which is his law.

And finally, in language so broad and comprehensive as to cover all principles, doctrines, ordinances, and systems, the Lord says:

And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed. (*Ibid.*, 13-14.)

Thus there are only two ways in which anything in this world can be so ordained as to remain with full force and validity in the spirit world and in the resurrection. Either God himself must ordain it or an agent of God, acting under and in accordance with proper authorization from him, must do it. Then and then only will the act be recognized in eternity. There is no other way.

Baptism is the gate to the celestial kingdom of heaven, provided it is performed by a legal administrator, one whose administrations will be recognized by God, and provided also that the candidate has made himself worthy and that the ordinance is sealed upon him by the Holy Ghost.

The same principle applies to all ordinances. The Lord said of the sacrament:

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. (*John* 6:54.)

But in order to obtain that blessing we must participate in the ordinance worthily, with the ratifying approval of the Holy Ghost, and as it is performed by a legal administrator.



It is the same with marriage. Men can ordain any system of marriage that suits their pleasure. They can make a man and a woman husband and wife in this life; but when men are dead, that ends the marriage. In order for a man and a woman to be husband and wife in the spirit world and in the resurrection, for the family unit to continue after death, the sealing must be done by God personally or by an authorized agent holding authority from him so to act; and it must be sealed and approved by the Holy Ghost, a condition that is fulfilled only if the participants are worthy.

### RESTORATION OF PRIESTHOOD

Now we have received the same power and authority that the ancients had. In May of 1829, John the Baptist came and gave to Joseph Smith and Oliver Cowdery both the Aaronic Priesthood and the keys of that priesthood. Shortly thereafter Peter, James, and John came and gave to those same worthies the Melchizedek Priesthood and the keys of the kingdom of God. Then in 1835, when the first quorum of Apostles was called in this dispensation, those Apostles were given the keys of the kingdom of God on earth.

Thereafter additional keys were given. Elijah came on April the third in 1836. He gave the keys of the sealing power, or in other words, he authorized the use of the priesthood to seal on earth and bind in heaven. Moses came and gave the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. Elias came and gave the keys of the dispensation of the gospel of Abraham. The Prophet says that divers angels from Michael or Adam on down to the present time all came, declaring their dispensations, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood, until we had in this dispensation, which is the one of the Fulness of Times, all of the power and authority that God had ever given in any dispensation that went before.

### KEYS OF THE KINGDOM

Then just a few weeks before Joseph and Hyrum went to Carthage Jail to seal their testimony with their blood, the Prophet, in the Nauvoo Temple, conferred upon the Apostles all of the keys of the kingdom of heaven. After the bestowal of these powers and keys he said:

I have sealed upon your heads all the keys of the kingdom of God. I have sealed upon you every key, power, principle that the God of heaven has revealed to me. Now, no matter where I may go or what I may do, the kingdom rests with you. . . .  
 . . . ye apostles of the Lamb of God, my brethren, upon your shoulders this kingdom rests; now you have got to round up your shoulders and bear off the kingdom. (See, *The Discourses of Wilford Woodruff*, p. 72.)

From that moment to the present time, every man who has been ordained to the holy apostleship has been given the keys of the kingdom of God on earth, or in other words the directive right to preside over this Church and this kingdom. And so, at this time, we have legal administrators, brethren holding both priesthood and keys. We have the truths of heaven to teach; we have the power to seal men up, conditioned on their faithfulness, unto eternal life. Nowhere else in all the world is this found.

This morning, President Smith expressed a sentiment which he has expressed over and over again. In this sermon of the Prophet Joseph Smith from which I have been quoting is the same thought. The sentiment shows the measure, the great capacity, the love that prevails in the hearts of the two men. The Prophet said:

I thank God for preserving me from my enemies; I have no enemies but for the truth's sake. I have no desire but to do all men good. I feel to pray for all men. We don't ask any people to throw away any good they have got; we only ask them to come and get more. What if all the world should embrace this gospel? They would see eye to eye, and the blessings of God would be poured out upon the people, which is the desire of my whole soul. (*D.H.C.*, vol. 5, p. 259.)

As as the Prophet prayed, so pray I in the name of Jesus Christ. Amen.

## ELDER S. DILWORTH YOUNG

*of the First Council of the Seventy*

I think it would be wise for me to report to you a geographical change which has taken place in the New England Mission, so that it will be on the record of this conference.

### WORK IN NEWFOUNDLAND

Last summer the First Presidency assigned to our mission the Island of Newfoundland, a large island lying off the Gulf of St. Lawrence in the Atlantic Ocean. Newfoundland is a province of England and has been on its own, so far as government is concerned, for a long time. Until now, it has had its ruling power in the hands of three commissioners. Three weeks ago, the British House of Lords voted affirmatively, and as soon as the King signs the bill, Newfoundland will be a province of Canada. Then all of the rules applying to goods and men entering into the provinces of Canada, will apply to Newfoundland. This is not all, however, of Newfoundland. Included in the province is Labrador, the strip of coast on the northeastern part of the continent. So the boundary of the New England Mission now starts at the lower part of Connecticut, about twenty miles out of New York City, and extends nearly a thousand,

five hundred miles to just opposite Greenland. We can give your sons now any type of climate they can endure.

The first two elders to open that land, so far as I know in the history of the Church (and I think it has been checked quite carefully here in Salt Lake City) are Elders Erza C. Page of Payson and John Mayor Scowcroft of Ogden. They went over to the island last fall and began their work. They do not as yet have converts, and Elder Scowcroft has since come back to the mainland, but they are making progress. There are now four elders there. I should like it in the record, so that twenty-five years from now if somebody wants to know who started the work in Newfoundland, those two young men may have the credit.

### EXCELLENT MISSIONARIES

I enjoy very much being associated with the young men and the young women who are in the New England Mission. I don't have a great number—about two percent of all the missionaries of the Church are in our mission, but I think they are a good cross-section of all the others, and so I feel as though I know the remainder. They are very much alike, and they are fine boys and girls. They become excellent missionaries.

When I was a missionary in the Central States, I remember President Samuel O. Bennion said that a good many of the boys who came out at that time could just as well have stayed at home for all the good he thought they did. A number of boys loafed away their missions. I think I would be safe in saying that of the 125 missionaries in New England today not more than two could be classed as among those who are not making the most of the effort. I believe this generation of young folk is the finest and the cleanest, the most intelligent, and the best educated group we have had for as long as I know anything about the missionary service. They have their moments. A few days ago one of the elders in one of our cities in Massachusetts walked up to a door with his companion, knocked on the door, and to a maid who came to the door, he said, "Is the lady of the house in?" And she answered, "No, she isn't, she's gone to heaven." He said, "Would you mind giving her this tract when she comes back?"

### GAINING A TESTIMONY

If I might have the Spirit of the Lord with me, I should like to talk for a moment about these young missionaries from the viewpoint of you, their parents, who sit in this audience. You send them to us, and the First Presidency gives us instructions concerning them. In their hands lies the awesome responsibility of preaching and teaching to the people of the world the gospel of Jesus Christ and also, too, of warning them, for this is a day of warning. But I am sure that you

want these young men and women to get something from their experience besides that. If I detect anything from the letters I received from parents, it is that they have a very great hope that the boys and the girls will come home with sure and abiding testimonies of the truth of the gospel. I have never yet seen parents too poor but what the money they spent to keep their boys and girls in the field is well spent and ungrudgingly spent if the child comes home and looks his folks straight in the eye and tells them that he does have a testimony and knows that God lives, that Jesus is the Christ, that the happiest days of his life have been when he has been able to tell people about the gospel.

Those things don't come by chance, my friends. The business of getting a testimony is a growth which must be taken step by step, and it comes rapidly or slowly according to how the person who takes those steps, moves. In the mission field, it is necessary that missionaries take them quite rapidly. They must have their testimony early if they expect to get much done. I don't blame the young folk for saying before they leave for the field that they aren't quite sure; because they don't yet know that a testimony is a relative thing and never can quite be measured; that only as a man feels in his heart and gives service to his Church does that whispering become more and more sure until the final assurance, for which we all hope, comes. They don't know that yet. They come into the field, and we send them out. I believe I know a little about what our Lord and Savior must have felt on that great day when he called seventy to him and told them to go forth, giving them authority to do the things that they had seen him do. I believe that the man side of his nature made him worry about them. He was hopeful they would all measure up to what he told them; and, while I know he had the prophetic view and could see ahead, I like to think that he worried about it, too. When they came back and said those immortal words that even the devils were subject to them because of his name, he must have experienced a thrill of satisfaction. (See Luke 10:17.) I have had something of that kind of sensation when, after I send these young people out, they send me letters and say, "The houses have been opened to us; we have been fed and we have been clothed, and the way has opened for us to preach the gospel far beyond our strength and ability." Then I feel like saying, "Yes, even the devils are subject to you through His name."

### LOSING THEIR LIVES

These boys have some rights in this business; and I would like to say that these are as much a bill of rights for a boy going into the mission field as is the one in our Constitution for the people. Every young man in this Church who goes on a mission—and I hope they'll all want to go—has a right to feel and have the sensations which come to him, when he first learns what it means to lose his life for the sake

of the gospel. You remember, the Savior said that those who lay down their lives or lose their lives for the gospel's sake shall in no wise lose their reward.

Now, I don't mean these boys are are going to face bloodshed in losing their lives. I mean it in a sense that a boy who goes into the mission field will be no missionary until he learns that he himself is as nothing; that he is the mouthpiece of him who dwells on high, and unless he finds a way to put himself in tune with the Spirit of the Holy Ghost which is within him, he will fail just as surely as he walks. But he learns it very rapidly, and before long there is no amount of fatigue but what he will face it. I smile now as I remember one of the boys, who said to me one day, "Brother Young, there is a family of Saints down the road which hasn't been visited for a long time." Said I, "How far away do they live?" "Oh," he said, "fourteen miles." I said, "Well, that's good. How do you expect to get there to visit them?" "Oh, there isn't any way that I know of." "Isn't there a bus?" "No." I said, "Well, the walking isn't crowded, is it?" He looked at me peculiarly and said, "Well, I hadn't thought of that." And he walked with his companion. In the walking he learned that he didn't count for much. And in the walking, my brethren and sisters, they do learn that they do not count for much except as God gives them guidance. When boys begin to write in to me and say, "Brother Young, we came to a fork in the road and didn't know which way to go, so we knelt down on our knees, and when we arose we felt impressed to go to the left," and then they would say, "and we came to a house where they were willing to hear the gospel." Then, say I, they are learning to know what it means to lose their lives. If they keep that sort of thing up for the two years they are in the mission field and then keep it up after they come home, when the bishop calls them to work they'll remember that they don't count, that the work counts. If they say, "Yes, bishop," then you have a member of the Church who will stand by you till he dies, and be a credit to you. That right every boy has. So does each girl, even though the girls don't quite do it in the same way. They catch the same spirit if they work.

#### REALIZATION OF GOD'S PROMISE

The second thing which is their right is to learn the truth of some words which appear in the eighty-fourth section of the Doctrine and Covenants. I am sure it's a right. I think it's my right. I'm very happy that I was allowed by my mission president to find it out for myself. I would have been disappointed on my mission if I hadn't been able to prove the truth of these words. I don't believe there is a boy in the Church today who has ever heard a story about his forefathers or about anybody who ever went on a mission and did the job well, who doesn't want to have something happen to him in such a way that he'll know also that verily they are true. And these are

the words: "And any man"—and that means you and me, since it hasn't been revoked yet,

And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry neither athirst.

Therefore, take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed, . . .

For your Father, who is in heaven, knoweth that you have need of all these things.

Therefore, let the morrow take thought for the things of itself.

Neither take ye thought beforehand what ye shall say; but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man. (D. & C. 84:80-81, 83-85.)

I am a proud mission president, my brothers and sisters, when a boy can walk to a cottage meeting with his mind full of the subjects on which he has studied long and hard in the privacy of his room, but who has not made up his mind what he will say at that meeting until, having prayed before he leaves his room that he may be given the words to say, and arriving at the meeting, opens his mind and says to the Lord and to the people, "I pray I may be inspired to say what I should say to you," and then proceeds to say what the Lord puts in his mind. That, to my way of thinking, is one of the finest gifts which can come to a missionary. He has a right to have that experience. I pray to the Lord God of Hosts that all of the missionaries, the four thousand and six hundred fine boys and girls whom President McKay mentioned yesterday, may have had that before they come home.

### A TESTIMONY OF JESUS

The third and final right, of course, is the great thing, a testimony of Jesus. I need not say anything about that, because if missionaries have done the first two things I have mentioned, it is as sure as night follows day that the testimony will be theirs. The fervency of it will thrill you when they come home as it thrills me and my colleagues in the United States and in the other nations of the earth, wherever our boys and girls go in the spirit of their calling.

May the Lord bless these great men who are prophets and seers and revelators, who send us forth to do the bidding of God as we are inspired by the Lord through his Holy Spirit. May President Smith's hand be upheld until he lives as long as he cares to with full health and strength. He is loved everywhere. Wherever he goes, men speak of President George Albert Smith with love in their hearts, reciprocative for his great feeling of love for them; men outside the Church, I speak of. I pray that he may be upheld and sustained by the hand of our Father and given that strength which he so much

desires to have to continue on his great work. I so pray for all those who preside with him.

My testimony is that God lives and that Jesus is the Christ, and the gospel of Jesus Christ as restored in these last days is true. I bear it in the name of Jesus Christ. Amen.

## ELDER THORPE B. ISAACSON

### *Second Counselor in the Presiding Bishopric*

President Smith, President Clark, President McKay, and my other beloved brethren of the General Authorities, and my brothers and sisters: I can assure you that this is indeed a strain and certainly a shock whenever one's name is called who is to speak. President Joel Richards just handed me a note, as my name was called, and I hope you'll all say the same thing silently, and if you'll pardon me, I'll read his note: "Thorpe," he says, "I'm praying for you, and I know God will bless you."

It is always a worry when one is called upon to occupy this position: it is to me, at least. Sometimes, I know I shouldn't envy, but sometimes I do envy my brethren who can come up here and appear so composed and so comfortable, and I only pray that the Lord will help me during the next few moments that I stand here.

I do believe in prayer, and I realize that without the help of the Lord we can do very little. The first time that I was called up here the experience was such that I didn't know how I ever got up those steps. I thought it would get a little easier as experiences came, but it doesn't get any easier for me.

### PURPOSES OF CONFERENCE

We are assembled in this great house of the Lord so that we can partake of his Spirit, so that we can be made to feel more humble and more charitable, so that we can truly worship God, our Eternal Father. We are here to bear testimony to the goodness of our Father in heaven to us. We are here to receive inspiration and counsel. We are here to be advised and taught. Surely "the Spirit of God like a fire is burning" here—it has been at every session of this conference. Words of inspiration and words of revelation have been spoken and will be spoken. We are here so that our faith in God our Eternal Father may be increased. There is great inspiration and revelation in the Church today, and I would like to quote from the Doctrine and Covenants just a few words regarding the messages that we have received yesterday and today and that we will receive Wednesday, and every time when we meet in the name of the Lord:

And whatsoever they [our leaders] shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. (D. & C. 68:4.)

I am sure that as Latter-day Saints when we sustain these prophets, seers, and revelators, we know they are speaking under the inspiration of the Almighty. May our faith be so strong that we will accept this.

### IMPORTANCE OF FAITH

Sometimes we are inclined to question whether it is revelation or inspiration, but that's because sometimes our faith may waver. Nothing in the world can take the place of faith. Yes, good, sincere, simple faith. Talent will not—nothing is more common in our world than many unsuccessful men who have great talent. Genius will not—unrewarded genius by the score is almost a proverb. Education will not—the world is full of so-called educated men and even educated derelicts. Faith in the Lord Jesus Christ and in the mission of his Son is all-powerful. Carlyle has said:

The chief aim of man is to glorify God and enjoy him forever.

We can enjoy the Spirit of the Lord by the gift of the Holy Ghost that we have heard of, just a moment ago, by President McConkie, if we will only draw near unto him and live the commandments of our Father in heaven, and if in our thinking, and we must watch our thinking, and in our study and in our work we can understand the love of our Father in heaven, to that degree only can we partake of that sweet spirit. The Lord has said to us, "If you will seek after me, you shall surely find me," and if we desire to partake of the blessings of the Lord, we can find the Lord. Spirituality is as essential to a man's soul as vitamins are to a man's body.

### THE SEARCH FOR GOD

Recently I received a letter from an inactive member of the Church, and, oh, I love those men. I know they have become dilatory and inactive, but if they are given a chance, by the help of God they can be magnified in their calling. Recently a man sent a letter to me, and I would like to read one paragraph:

My activities and ambitions have been directed to the things of the more material nature, but now, as a result, a restlessness disturbs my peace of mind.

Oh, that those men could become active in the Church and do away with that restlessness that disturbs their peace of mind!

For centuries a philosophy has been gnawing at the soul of man, eating into his spiritual fibre, a philosophy that proposes to build a society in which man is sufficient in himself, but a great educator has recently written, and I quote:

The search for God is on. One sees it everywhere, and it is growing. We are coming to know that modern life lacks something. A man may



have a bank full of money and a library full of books, but he cannot be happy without the Spirit of God. Man is coming to know that he cannot depend altogether on science. Man has learned at last that science has its limitations and that only God, our Father in heaven, is unlimited. At the point beyond which science cannot go, God stands unchangeable, now and forever.

### SPIRITUAL DEVELOPMENT

I am quoting from an eminent scientist who when he was recently asked: "In what line of research do you expect to see the greatest development in the next fifty years?" answered:

I think the greatest discoveries will be made along spiritual lines. Someday people will learn that material things do not bring happiness and that they are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer, and the spiritual forces which, as yet, have been hardly scratched. When that day comes, the world will see greater advancement in one generation than it has seen in the last four generations. (Steinmetz.)

Men will come to accept spirituality as part of their soul and part of their living. As President Clark once stated: "God has placed in every man's heart a divine spark which never wholly goes out." Many times it may be dimmed. I am speaking now to some of the good inactive men in the Church. Oh, I would plead with them that they overcome some of the little things that are keeping them out of the Church, and that they will not feel that we who are perhaps spending a lot of our time in the Church are so critical of them that they can't join us in our different functions and activities in the Church. I like to think of Matthew, and to those men who have become inactive, the Lord has said in Matthew:

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, (Matthew 11:29.)

That is the rest and that is the love and that is the spirit that those men will find when they come back into the Church, and that spirit is waiting for them just as soon as they can realize that they should not absent themselves further from activity.

### ACTIVITY IN THE CHURCH

Now, I would like to say just a word to the young people, the young married people, not the adolescent people of the Church, but those that are about to be married. You should be careful in your social life today; yes, even in your business circles, that you will not adopt practices which will make you feel as though you cannot become active in the Church. It is so easy for you to absent yourselves from the Church activities when you do little things that you know are contrary to the teachings. My experience with men has been that when they are not active, they are more likely to do

things that they wouldn't do if they were active in the Church.

So, to those good men, may I plead with them to seek activity in the Church and the help of the Lord, and the combination of the two will make it possible for them to overcome their shortcomings.

Recently, a man said to me, talking of tithing, "I can't afford to pay tithing under my heavy tax structure to the government and under my heavy expenses," and I wondered if people are beginning to say and to think and to wonder whether or not we can afford to serve the Lord. We cannot afford not to serve the Lord. I have never known a man in my life that paid an honest tithing or that kept the commandments of the Lord that said he was sorry for it. I hope when our young men are thinking of a mission we will not wonder whether or not we can afford to send them on a mission. We cannot afford not to pay our tithing, we cannot afford not to send these young men on missions, we cannot afford not to keep the commandments; and if we will try to become humble and prayerful, the Lord will help us overcome our shortcomings. May each of us be thoughtful and tolerant with the man sitting next to us or to the neighbor or to the man who is inactive in the Church, that we can touch his heart so that he can share some of the blessings that we are privileged to enjoy.

#### FAMILY RELATIONSHIPS

Family relationships—we have heard so many beautiful remarks about the family. I would like to say a word about our wives.

I am very grateful to my wife. I don't know what my life would have been if I did not have a wife and a companion that has stood with me even when I have been discouraged, even when I felt I had no confidence. I am grateful to her. I cannot express to her how much I love her and how much I think of her. A man asked me recently: "Do you love your wife?" I said: "Yes, I love my wife." And he said: "When did you tell your wife you loved her?" Well, it made me think. It was quite a while ago when I told her in all sincerity that I loved her, and I am wondering if we are too busy in this world, and if we leave in the mornings without saying good-bye to our wives, I wonder if we leave without kissing them good-bye, and I wonder if we come home at night and never say a word. I am fearful that we are inclined to be living too fast to pay attention to those beautiful things; and then to the wives, I wonder when you last told your husband that you loved him. Maybe if you would do that a little oftener, it would be a little easier for us to say: "Well, so do I."

#### WORK IN PRESIDING BISHOPRIC

I am very grateful for the blessing that has come to me in my work with men that I love and honor and respect. My life has been enriched in my association with two of the greatest men that I have

ever known. It is a pleasure to partake of their spirit. I couldn't ask for more encouragement than I have received from Bishop Richards and Bishop Wirthlin. Many times I have known they have seen my follies. Many times I have known they have seen my shortcomings, but they have given me a slap on the back, and that made me want to try just a little bit harder, and all the brethren of the General Authorities are great and good men.

I hope that you people will have the faith to accept what they tell you as the word of the Lord, because they are prophets, seers, and revelators, and servants of God the Eternal Father. If our faith ever wavers to the point where we cannot accept their teachings as the word of the Lord, then we should go and humble ourselves and pray to God the Eternal Father to take that kind of feeling away from us.

I want to bear you my testimony that I know God is my Father; I know that Jesus Christ was his Son, our eldest brother; I know that Joseph Smith was a prophet of God; I know there is inspiration in the Church today stronger than perhaps we realize. That inspiration and revelation may be unrecorded, but nevertheless it has been spoken by the prophets of the Lord, and sometimes I wonder if we have the faith and the true spirit to recognize it as inspiration and revelation from our Father in heaven.

May the Lord bless each of you that you may be mindful of those who have not been blessed as you have. I am referring particularly to those who have become inactive in the Church for some reason or another. They, too, are waiting for the blessings that you and I have been privileged to enjoy.

I am grateful for the bishops of this Church. I hope our people can draw near to them. I do not believe there is a bishop in the Church that will give anybody unsound advice. I do not believe there is any bishop in the Church that will steer anybody wrong, and I hope that our people and our inactive men in the Church may get to know our bishops and love them for what they are.

May the Lord bless you this day and during the coming sessions of this conference, I pray in the name of Jesus Christ. Amen.

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The Ricks College Choir and the congregation joined in singing: "Praise to the Man Who Communed with Jehovah."

### ELDER SPENCER W. KIMBALL

#### *Of the Council of the Twelve Apostles*

I would be most ungrateful if I did not acknowledge the prayers of the Saints of the Church in my behalf and thank my Heavenly Father for the restoration of my health. It was a great disappointment to be unable to attend all the sessions at the last conference, and I am grateful to be here today.

## "WHO IS MY NEIGHBOR?"

May I preface my remarks today by referring to the account in Luke of the story told by the Savior to a certain young lawyer who wanted to know what to do "to inherit eternal life."

He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, Thou has answered right: this do, and thou shalt live.

But he, willing to justify himself, said unto Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, *go, and do thou likewise.* (Luke 10:25-27. *Italics speaker's.*)

## A DESPOILED PEOPLE

May I now speak of a people who went down from Jerusalem to America, and who after many days fell among thieves which stripped them of their raiment and wounded them and left them half dead—a people who were victimized by men considered by them to be gods, stripped of their gold and precious things, dispossessed of their cities, their homes, their soil; robbed of their liberty, enslaved, and branded as cattle—a people who fought their way down the bloody path of civil war into degradation, filth, idleness, idolatry, cannibalism—a people who were stripped of their homeland, their forests, their grazing lands, their game, and their fish, pushed by the invaders into ever-decreasing territory until they were imprisoned in reservations and exploited.

I speak of the children of God, the children of the prophets, the seed of Joseph, the remnant of Israel, the children of the covenant, a branch of the tree of Israel—wanderers, lost in a strange land—the American Indians, the Mexicans, and other mixed bloods whom we generally call Lamanites.

I hope that the eloquent appeal of Brother Romney in this conference will be heeded and that a new fire of enthusiasm for the Book of Mormon has been kindled in each of your hearts. And I hope that you will develop an increased sympathy and affection and brotherhood for these people whom the prophecies concern. Elder Thomas E. McKay spoke of the Lamanites whom he had recently visited in Mexico. There are scores of millions of pure Indians and other scores of millions of mixed bloods in these Americas. We are doing good work in practically every mission in the Americas with the children of the covenant, and now a new program is being introduced in the stakes of Zion.

### RACE PREJUDICE

But we still find race prejudice and intolerance on the part of many non-Indians concerning the Lamanites. Often they are excluded from cafes, hotels, schools, and are made to feel unwelcome in church gatherings.

You have read of their weaknesses and sins and crimes. You have seen them languishing under their curse. They have suffered much and endlessly. But have you recalled their virtues, their strengths, and the promises and covenants made to them?

Have they not eaten husks long enough? Has not their day of restoration come? Can we not forgive their trespasses that we might in turn be forgiven?

Intolerant people reproachfully indict these red men saying: But they are illiterate! Yes. They are mostly illiterate, but when the conquerors fulfil solemn treaty obligations and give to the children of the conquered an education equal to that received by the children of the conquerors, illiteracy will be eliminated.

Prejudiced people who enjoy limitless luxuries say: But the Indian is economically a failure. Yes. His economic status is deplorable, but when his education and opportunity parallel our own, he will be independent and self-supporting.

A people surrounded by wealth, hospitals, doctors, and nurses say: But the red man is not sanitary—he lives in filth and disease! Yes. The solitary places given him in exchange for his rich and fertile America, are barren, dry, and not conducive to good living. But give him accredited schooling in our own incomparable educational system, so that he may buy medical service, enjoy modern utilities, live in good homes, and he will not be diseased nor unclean.

People who have inherited the good things of an invaded land say of the victims: They are inferior! Yes. They do suffer from an inferiority complex that is well-nigh annihilating. Prisoners of war, slaves, and downtrodden people usually develop such a complex. But give them comparable education and opportunity with their non-Indian brother, acceptance and brotherly love by him, and they will emerge a rejuvenated people, the equal of the white man.

May I say that if we as a nation and as a people can ever justify our invasions of these Americas, and our conquest of his promised land and the subjugation of the Indian, certainly it will not be by passing by on the other side, as did the superior priest, or the passing by on the other side as did the self-righteous Levite, but by going to the limit as did the good Samaritan, in binding up his wounds, pouring in "oil and wine" setting him on our own beasts, taking him to an inn, paying for his care and revisiting him. The Lord said, "Go and do thou likewise."

#### CHARACTERISTICS OF THE LAMANITES

Again we are asked: "Will the Indian revert even if we do give him education? Yes, he will revert to his former condition if only a few are trained, but let the Indian be given universal and accredited training and opportunity and he will not revert.

The chasm between what he is and what he will be is *opportunity*. It is ours to give.

Basically the Indian is intelligent, affectionate, responsive, honest, stable, and is of believing blood. There is every reason to be assured that the red man will remain loyal and true to the gospel and the Church, once he is brought into the fold. We have heard of his traditions and superstitions, of his ferocity and wildness, of his degradation and uncleanness, but let us consider his potential, as revealed by a review of his ancestors.

The Lamanites have believing blood, as evidenced by these words from the sixth chapter of Helaman:

And thus we see that the Lord began to pour out his Spirit upon the Lamanites, because of their easiness and willingness to believe in his words. (Helaman 6:36.)

The Lamanites are firm and steady—note the testimony of the prophets concerning them.

. . . the Lamanites had become, the more part of them, a righteous people inasmuch that their righteousness did exceed that of the Nephites, because of their firmness and their steadiness in the faith. (Helaman 6:1.)

. . . in the thirtieth year the church was broken up in all the land save it were among a few of the Lamanites who were converted unto the true faith; and they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of the Lord. (III Nephi 6:14.)

Jesus said to his disciples:

. . . So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief.

Verily I say unto you, there are none of them that have seen so great things as ye have seen; neither have they heard so great things as ye have heard [of his people]. (III Nephi 19:35-6.)

After about three-quarters of a century the Lamanites converted by Alma and Ammon and their brethren, were still firm and true, as indicated by the Prophet Samuel who said:

... the more part of them are in the path of their duty, and they do walk circumspectly before God.

... and they are striving with unwearied diligence that they may bring the remainder of their brethren to the knowledge of the truth; . . .

Therefore, as many as have come to this, ye know of yourselves are firm and steadfast in the faith. (Helaman 15:5-6, 8.)

As many as were converted of the Lamanites by Ammon and his brethren never did fall away." (See Alma 23:6.)

It should be noted that the Lamanites were often absorbed by, and were called, Nephites, when they were righteous, and it is true also that the Nephites when they rebelled and became wicked, were oftentimes called Lamanites, and there was undoubtedly a considerable mixture among them.

#### CHILDREN OF PROMISE

These children of promise were great preachers of righteousness. Under their teaching on numerous occasions, a nation was born in a day. They were so convincing in their proselyting that "... inso-much that they (Gadiantons) have become extinct . . ." from among the Nephites. (See Helaman 6:18.)

Upon one occasion Nephi, who had given up his judgeship, and his brother Lehi, who was a great general, preached with such eloquence and so convincingly that eight thousand converts came into the Church. These men were so righteous and full of faith that though they were encircled by fire they could not be burned. While their mission was yet unfinished and while in this trying ordeal their faces shone like that of Moses when he was speaking to the Lord, and caused that their persecutors should ask, "Who is it with whom these men do converse?" and Aminadab replied, "They do converse with the angels of God."

A nation was born in a day when Ammon and his brethren converted the Lamanite king, Lamoni, and also his father, the chief king, whose entire house was converted and "thousands were brought unto the knowledge of the Lord." Whole cities and lands bowed to the Lord and joined the Church, and in the year 36 A.D., it is stated that all the Lamanites and Nephites in the land were converted.

These children of the prophets, both Lamanites and Nephites, were recognized of God. Great manifestations came to them as an evidence of the love their Father in heaven had for them. The Lamanite king, Lamoni, saw his Redeemer, so near to perfection did his life become after his conversion.

Abinadi was a great prophet and like Moses on Sinai his face shone with radiant lustre as he stood before his persecutors and boldly defied them saying:

I will not recall, . . .  
 . . . I will suffer even until death, and I will not recall my words, and  
 they shall stand as a testimony against you. . . . (Mosiah 17:9, 10),

and with such fortitude he died, burning at the stake. This was one of the loyal Israelites.

### MIGHTY PROPHETS

The first prophet Nephi was great like Moses and Brigham Young. His vision of the immeasurable future was comparable to the one received by Moses, Enoch, and Joseph Smith. He saw the promised land, the population of Lehi's seed as numerous as the sands of the sea. He saw war, slaughter, cities destroyed. In his vision he saw the birth, life, and ministry of the Christ, his coming to the Western Hemisphere and organizing his Church here. He saw three generations of righteousness and then centuries of unrighteousness, with battles culminating in the destruction of millions, followed by centuries of degradation, scattering, persecution, and suffering. He saw nations grow out of the Eastern empires, and the kingdoms of the Gentiles arise. He saw Columbus and other explorers cross the deep, and the puritans and pilgrims settle a new country. He envisioned the Revolutionary War, the total subjugation of the descendants of Lehi, the coming of the Bible, the restoration of the gospel, the organization of the Church, the coming forth of the Book of Mormon—and the balance of his vision was not written.

With undaunted faith he had preserved the brass plates; with the vision and courage of a Noah he builded ships; and with the leadership of the great he led his people to the promised land.

Another of these children of God was Aminadi, who, like Daniel of old, was so in tune with his Lord that he interpreted the writings on the wall of the temple which were written there by the finger of God.

Alma, the American Saul of Tarsus, had manifestations that were awesome. Like Paul, he was transformed from a destructionist to one of the great preachers of all time. An idolater, tearing down the Church with his eloquence, he was stricken and a voice from the clouds said to him:

Alma, arise and stand forth, for why persecutest thou the church of God? . . . This is my church and nothing shall overthrow it, . . . Behold the Lord hath heard the prayers of his people, and also the prayers of his servant Alma, who is thy father; for he has prayed with much faith concerning thee. . . . And I am sent from God—seek to destroy the church no more. . . . (See Mosiah 27.)

After two days and nights of dumbness and helplessness he was healed, and devoted the balance of his life as did Paul, to righteousness and service, taking the gospel to the despised and unclean Lamanites.



Another of the spiritual giants who came from this now persecuted people was General Moroni, who was stalwart like his brethren, Alma, Helaman, and Ammon. "He was a strong and a mighty man; he was a man of a perfect understanding . . . yea, . . . if all man had been, and were, and ever would be, like unto Moroni, behold the very powers of hell would have been shaken forever. . . ."

Has the world ever seen a more classic example of indomitable will, of faith and courage than that displayed by Samuel the Prophet: "One of the Lamanites who did observe strictly to keep the commandments of God. . . ." Visualize, if you can, this despised Lamanite standing on the walls of Zarahemla and while arrows and stones were shot at him, crying out to his white accusers that the sword of justice hung over them. So righteous was he that God sent an angel to visit him. His predictions were fulfilled in due time relating to the early coming of Christ, his ministry, death and resurrection, and the eventual destruction of these Nephite people. So great faith had he that the multitudes could not harm him until his message was delivered and so important was his message that subsequently the Savior required a revision of the records to include his prophecies concerning the resurrection of the Saints.

Few groups of children of all time have been so honored and blessed as were those Lamanite and Nephite little ones who were taken into the arms of our Redeemer and blessed by him. What a privilege! They were encircled by fire and angels ministered to them, but the greatest of all was the actual embrace by the Son of God while their exultant parents watched and prayed and bore record.

#### CHANGES THROUGH CONVERSION

If you would look for valor, stamina, and steadfastness, recall the experiences of the converts of Ammon and his brethren. Here were red men degenerated, untrained, and primitive who accepted the gospel and quickly changed to sober, industrious, God-fearing people. The transition was soon made from skins and loin cloths, to clothes of linen; from hunting and fishing, to agricultural work; from war and bloodshed, to peaceful pursuits; from paganism and idolatry to the worship of the Living God. They were called the Anti-Nephi-Lehies, and were so devout and sincere in their professions that they buried their weapons and declared unalterably against war. They said: ". . . and if our brethren destroy us behold we shall go to our God, and shall be saved." War continued and they were attacked but they prostrated themselves before their enemies "praising God in the very act of perishing." One thousand five of them were slain, but they went to their death

. . . vouching and covenanting with God, that rather than shed the blood of their brethren, they would give up their own lives; and rather than

take away from a brother they would give unto him; and rather than spend their days in idleness they would labor abundantly with their hands.

And thus we see that, when the Lamanites were brought to believe and to know the truth, they were firm, and would suffer even unto death rather than commit sin. . . . (Alma 24:18-19.)

### HELAMAN'S SONS

These dark-skinned folk could teach us much. Their faith and strength was transmitted to their children. These Lamanite women spent little of their time in social life and worldliness, but devoted themselves to their families, teaching them to pray and "walk up-rightly before the Lord." When their young boys who had taken no oath were forced to protect their families, and came to battle as "Helaman's sons" they were unconquerable. Their mothers had promised them that "If they did not doubt, God would deliver them." These red men striplings went into battle as Joseph went into the grove, with unwavering faith, and they emerged from many bloody battles and ". . . not one soul of them did perish." One thousand Nephites fighting side by side with them were slain, all the 2,060 were wounded, and two hundred fainted from loss of blood, but their faith was justified and they all lived to return to their sweet Lamanite mothers who praised God for the miracle. The teaching in these God-fearing homes was "That there was a just God and whosoever did not doubt that they should be preserved by his marvelous power."

These faithful braves declared as they met the onslaught of the enemy: "We do not doubt . . . our mothers knew it." In all history is there a parallel? Can any be found since Adam, with such faith and fortitude as these forerunners of the deprived Indian of today?

Again recall the three disciples whose bodies were changed, who could not taste of death—of pain or sorrow. Like John the Revelator, a degree of perfection was reached which brought to them these incomparable blessings. Still ministering to men on earth they will remain until the consummation of the program of God, having supernatural powers to enable them to better serve. "So great faith have I never seen among all the Jews" declared the Master, "Wherefore I could not show unto them so great miracles."

### RACE CONSCIOUSNESS

Our redskin brothers are today called unclean and common, but formerly it was we, the Gentile nations, who were the outcasts. Yesterday it was

. . . an unlawful thing for a man that is a Jew to keep company or come unto one of another nation. (Acts 10:28.)

Today we revile the Jew and his brother-Israelite, the Indian. "What fools we mortals be!"

Yesterday the super-race consciousness was so solidly rooted that it was necessary for the Lord to send a vision to his chiefest Apostle before the gospel could go to the Gentile nations. Peter "saw heaven opened and a certain vessel descending unto him." He saw it filled with "all manner of four-footed beasts and filled with creeping things and fowls of the air." And he heard a voice saying: "Rise Peter; kill and eat." "Not so, Lord," he said, "for I have never eaten anything that is common or unclean." Though Peter was very hungry, he could not overcome his lifelong prejudice until the command came the third time: "What God hath cleansed, that call not thou common."

And also through a vision Cornelius came to Peter, seeking salvation, and the great Church leader declared: "... God hath shewed me that I should not call any man common or unclean."

Even after Simon was convinced he had a difficult task to change the thinking of his colleagues, and to them he testified:

Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? (Acts 11:17.)

There were superior peoples in the days of these Lehighs who were intolerant, and Jacob called them to repentance with boldness:

Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; neither shall ye revile against them because of their filthiness; but ye shall remember your own filthiness, and remember that their filthiness came because of their fathers. (Jacob 3:9.)

Again he warned:

... I fear that unless ye shall repent of your sins that their skins will be whiter than yours, when ye shall be brought before the throne of God. (Jacob 3:8.)

Mormon knew the weakness of men when he wrote:

... behold who can stand against the works of the Lord? ... Who will despise the children of Christ. ... (Mormon 9:26.)

... wo unto him that shall deny the revelations of the Lord. (III Nephi 29:6.)

Yea, and ye need not any longer hiss nor spurn, nor make game of the Jews, *nor any remnant of the house of Israel*; for behold the Lord remembereth his covenant unto them. ... (III Nephi 29:8. Italics speaker's.)

And Moroni warns against judging:

For behold, the same that judgeth rashly shall be judged rashly again; for according to his works shall his wages be; therefore he that smiteth shall be smitten again, of the Lord. (Mormon 8:19.)

## VIRTUES ENUMERATED

Among these children of God were many prophets, and fires would not burn them; stones and arrows could not hit them; prisons could not hold them; pits could not be dug deep enough to imprison them. Among these, the children of the covenant, their lame walked; their blind ones saw; their deaf heard; their dumb spoke; the dead lived again. Among these, the remnant of Jacob, the rich were humble; the poor were provided for; the oppressed were rescued; justice reigned; and freedom was a reality. Among these, the branch of the tree of Israel, the Holy Ghost whispered to them; angels ministered to them; the Creator and Master visited them.

Among us today we find many who abandon their faith and Church position to go into politics. We found children of the Covenant who gave up judgeships, resigned from the high army posts, and even refused to be king over the nation that they might serve on missions and convert souls to righteousness. We find many today who permit wealth to wedge them from things spiritual. We found Lamanites who sacrificed their wealth to become lowly teachers.

See what God hath wrought! He has blessed, honored, and preserved his race. He has predicted and warned through their prophets; angels have ministered to them; miracles have been countless among them; two centuries of continuous righteousness was lived by them; supreme faith was manifested by them; martyrs burned and bled among them; the flesh and the world were overcome by them. Peace of long duration was enjoyed by them and the Son of Man visited them.

## A BRIGHTER DAY

Yesterday we of the Gentile nations were the "common and unclean"—today we so call the Indian.

Yesterday we were the persecuted; today we are the persecutors.

Yesterday we were they who went from Jerusalem to Jericho; today we are the priest and the Levite who passed "by on the other side."

But to these children of the prophets, God has made lavish promises. Today is the brighter day—the day of the Lamanite, and we must be the Good Samaritan, and through us with our love, service and providence, must come the rejuvenation of the Indians.

They shall become fair, clean, and worthy. They shall become physically sound, mentally alert, economically secure. They shall plant and harvest and build and inhabit. They shall take their rightful place as peers with us in industry, in business and professions. They shall know their history and believe the truth, they shall know and worship the true and living God.

For the eternal purposes of the Lord shall roll on until all his promises shall be fulfilled. (Mormon 8:22.)

May God help us to recognize our duty toward these our brothers and sisters and help us show our love for him by our devotion to the work of bringing all blessings which we enjoy to these our kinsmen.

### ELDER ERNEST C. ROSSITER

*formerly President of the Tahitian Mission*

My dear brothers and sisters, it is with fear and trembling that I stand before you at this time, with much gratitude and appreciation in my heart for the blessings which have come to me through my endeavor to serve the Lord in various capacities as I have gone through life. This is my third appearance on this stand, having reported once as President of the French Mission and twice as President of the Tahitian Mission. Having returned some little time ago from the Tahitian Mission, I shall now make a report of that mission.

I was very happy to hear the remarks of Elder Spencer Kimball because he spoke of the people among whom I have labored some nine years, that is, the Lamanite people in the South Seas, in the Society Islands, Tahiti and the various islands of that group. Of all the people in the world I believe there are no other people who have more faith, more trust in God, than do the people of the South Seas who, we believe, are direct descendants of the Lamanites and the Nephites.

I have often told those people that my love and compassion for them were so great that if the Lord would permit it upon the other side after passing through death, it would be a great pleasure for me to be a missionary to those of that race who had not had the privilege of hearing the gospel and accepting it, in this life.

I love those people. They are a God-fearing people. They are a righteous people and God loves them. I am sure of that because among them many wonderful miracles and manifestations of the Spirit of the Lord are made. In fact, of all my missionary experiences I have seen more wonderful things performed in the Spirit of the Lord among the South Sea people in the land of Tahiti than in any other place in which I have labored.

It is not difficult for the Spirit of the Lord to manifest itself among those people because they have implicit faith. It is either yes or no with them. They have no doctors among them. They have no need for doctors. They have the missionaries and the priesthood. If any of them become ill their faith is so strong that through the power of the Lord many of them are healed from various and divers illnesses. From the most difficult to the simplest, one might say, miracles have thus been performed among those

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people. The eyes of the blind have been made to see; the ears of the deaf have been made to hear; and those who have taken the path to the other world have been made to come to life again. I have witnessed these things among those people and can bear testimony that they are true.

I was happy to learn that the Church recently is taking a very serious interest in the Tahitian people, since they are now building a very lovely mission home and a tabernacle for those people, which, I am sure, will do a great deal of good for the people there, and as a result many converts will be made, not because of the meetinghouse, not because of the new mission home, but because of the deep interest that the Church is taking in the people of the South Seas.

In the various parts of the South Seas you see new school houses, colleges, and so forth, being built, and now with the deep interest the Church is taking in the American Indians, the time is fast approaching, I believe when prophecy will be fulfilled in its greatest measure.

I am happy to report my missionary experiences in the South Seas. When I left the people there, they were in good condition. They were doing well. They were faithful in the Church. However, there were no missionaries except myself and my wife laboring on the Islands of the Society group, that being at the time of the recent war. It made it rather difficult to get around, but most of the time was spent between Tahiti and the various islands, traveling a distance of from 1600 to 2000 miles on small boats to the various islands.

It was all interesting. The food, of course, was not plentiful, but notwithstanding, when one has the Spirit of the Lord, nothing matters save that you are trying to help the people who are interested in the Gospel of Jesus Christ. Therefore, my mission in Tahiti was worthwhile to me and I believe worthwhile to the people of the South Seas.

I have a strong testimony of the Gospel of Jesus Christ. I know that Joseph Smith was a prophet of God. I know that George Albert Smith and his Counselors and the Quorum of the Twelve are the present constituted authorities of the Church, and are inspired men of God and I love to serve them. I love to be obedient to their commandments, and I hope God will give me strength and power to be obedient to them, and to receive, when I have passed beyond this sphere of action, an exaltation in God's presence.

As the other brethren have spoken of their wives, may I just take about two minutes to eulogize my beloved wife. I believe no Mission President has been blessed with a more faithful wife than I have.

When we were called to Tahiti, President McKay asked us if we would go, without consulting Sister Rossiter I said, "Yes." When I returned home I told Sister Rossiter about it and she said: "Did you mention that I had asthma and that it is quite impossible for me to go?"

I said: "I had forgotten." I said, "Shall I return and tell him that it will be impossible to go?"

She said: "No. You have received a call and I will follow."

Well, brethren and sisters, my heart bled for her from the time we left until the time we returned. She had asthma almost constantly. We arrived in San Francisco, and waited there for the President of the California Mission, our late Governor Blood, to return. He gave my wife a blessing. He was in tears when he gave her a blessing and said: "Sister Rossiter, you are in no condition to go on a mission. Return home and tell the brethren."

She said: "I am going on a mission. I have been called and I will go if it is the last thing I do."

We arrived in the Hawaiian Islands, and the Doctor on the ship said: "You cannot go any farther." He said: "I will not take the responsibility. You must get off here and be hospitalized."

My wife said: "I'll not. I will stay on the ship and go to my destination."

We arrived in Samoa and the same thing happened. I talked and counseled with her. She said: "Nothing will dissuade me from going on this mission. I am going and I am going to return safely."

We arrived in Tahiti. She suffered with the asthma. If any of you have had that you know what it is, and I, likewise, suffered with her. She supported me in all my endeavors and without her my mission would have been impossible. I believe she has more faith than anybody that I know of, and I thank God, our Eternal Father, for giving her to me as a helpmate through this life.

I bear you this testimony and I do it in the name of Jesus Christ, Amen.

### ELDER JOSEPH ANDERSON

#### *Clerk of the Conference and Secretary to the First Presidency*

I think I have a good heart. I feel greatly honored and appreciate the opportunity of standing before this great congregation of saints in this historic building.

This is the one hundred nineteenth annual conference of the Church of Jesus Christ of Latter-day Saints, which means that we have held two hundred thirty-eight conferences since the Church was organized.

You know, these conferences never become tiresome. We are always happy to come, and we feel always when the conference is over that we have been fed the bread of life. I recall that at the first conference of the Church, which was held on June 9, 1830, it is reported there were only thirty members present. There were, I suppose, not many more than that number in the Church at that time. Today there is a Church membership of over a million and forty thousand.

At that early time when the Church was first organized the Lord gave a revelation to the people, through the Prophet Joseph Smith, which is recorded in the twentieth section of the Doctrine and Covenants, giving instructions regarding the organization of the Church and the duties of the various officers in the Church. Those instructions are just as valid today and just as important and necessary as they were at that time. Among them was the instruction that conferences should be held at certain intervals among the elders of the Church and among the people.

Certainly, my brothers and sisters, we are a conference-loving people. We hold these general conferences of the Church every six months, there are quarterly conferences held in the stakes of the Church every three months, there are conferences held in the wards every year, there are auxiliary conferences held in the Church from time to time and the people come just as regularly and faithfully to those conferences today as they have ever done, and they go away from them feeling that they have been fed the bread of life. These conferences are held in order that the business of the Church may be transacted and that the people may be built up in their faith. If this were not the true Church of Christ, such a condition could not exist.

Way back in February of 1829, more than a year before the Church was organized, the Lord said through the Prophet Joseph Smith: "Behold a marvelous work is about to come forth among the children of men." Surely a marvelous work has come forth among the children of men.

A part of the genius of this great Church that appeals to me very greatly is the wonderful organization whereby so many men and women are given opportunity to render service. I marvel at the great responsibility that rests upon the men who stand at the head of this Church, the General Authorities of the Church, and how God has magnified and blessed them. I am thinking of the men who preside over the various stakes and wards in the Church, the presidents of stakes and their counselors, the stake clerks, the bishoprics and their clerks, the high councilmen who help the presidencies of the stakes, and the men who serve as ward teachers in the wards, the one hundred seventy-two presidencies of High Priests' quorums in the Church with their clerks, besides the three hundred thirty-six, I think it is, Seventies' quorums in the Church, each with its presidency of seven men, the ten hundred thirty-six Elders' quorums with their presidencies, to say nothing of the men who are teaching in these various quorums; the auxiliary organizations: the Relief Societies, the Sunday Schools, the Mutual Improvement Associations and the Primaries, each having general organizations, general boards, stake boards, general superintendencies and presidencies, and ward and stake superintendencies and presidencies. Then, too, there are the missions throughout the world with their branch organizations, the mission presidents, and the great body of missionaries



in the missions and stakes, all men and women devoted to the gospel of Jesus Christ. What a great army for righteousness! These men and women are supposed to be, and most of them are, exemplary in their walks and talks in life, men and women who observe the Word of Wisdom, who pay their honest tithing, and who keep themselves pure and clean, and all devoting themselves unselfishly to the cause without hope of financial remuneration. Where can one go and find such an organization as this?

Yes, brethren and sisters, this is the Gospel of Jesus Christ. This is his Church; certainly, a marvelous work and a wonder has come forth among the children of men. These men and women who have set their hands to the wheel are men and women of faith and hope and charity. Yes, of love, of knowledge, of temperance, of virtue, of brotherly kindness, Godliness and diligence. Certainly the Lord must be pleased with them.

I thank God for the privilege of being a member of this Church, for the privilege of being associated with the men who stand at the head of this Church, for it is in very deed, I bear testimony to you, the true Gospel of Jesus Christ.

I remember that when I was a young man living on the farm we had a pump from which we had to get water to give to our cattle. I suppose you have similar pumps out in the country districts now, but in order for us to get that water we had to put water into the pump. It is the same with these brethren and sisters who are holding positions in the Church today, they are putting water into the pump. They are priming the pump, and one has to give something in this Church, brethren and sisters, in order to get something out of it, and I am sure the more you give the more you get.

The Lord bless us and help us to carry on as He would have us do. May he bless and sustain and heal and strengthen our president, President George Albert Smith, and President George F. Richards. I humbly pray for these and other blessings we stand in need of, in the name of Jesus Christ. Amen.

#### **President David O. McKay:**

Elder Joseph Anderson, Clerk of the Conference, has just addressed us. Elder Anderson is just as efficient and just as responsive in every duty to which he is assigned as he has been in this unexpected invitation to address you.

The Ricks College Choir will now sing "Thou Light of Life."

The closing prayer will be offered by President Lucian M. Mechem, Jr. of the Mesa Stake, Mesa Arizona, after which this conference will be adjourned until seven o'clock this evening, when in accordance with the custom of the Church, the general meeting of the priesthood of the Church will be held. Only the priesthood are

*Monday, April 4**Second Day*

invited to be present. Persons not holding the priesthood will please not attempt to attend. That session will not be broadcast.

The session at 10 o'clock Wednesday morning, April 6, will be broadcast over station KSL, Salt Lake City, and affiliated stations.

A Welfare meeting will be held tomorrow morning in the Tabernacle beginning at 10 o'clock. All interested are invited to be present, but it is requested that all ward and stake welfare committees and the high councils be in attendance.

The Presiding Bishopric will meet the bishoprics of the Church here in the Tabernacle tomorrow, Tuesday night, at 7 o'clock. Members of all bishoprics and their ward clerks are requested to be in attendance. Members of the presidencies of stakes are also invited.

The choir singing for today's sessions of the conference, has been by the Ricks College Choir, which as you know, is made up of the students of the Ricks College in Idaho. Elder Alma Dittmer is conducting and Elder Roy M. Darley has been at the organ. We thank you young folks sincerely for the inspiring singing you have furnished.

At the conclusion of this meeting the general sessions of the Conference will adjourn until 10 o'clock, Wednesday morning, April 6.

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Singing by the choir, "Thou Light of Life."

The closing prayer was offered by President Lucian M. Mecham, Jr. of the Mesa Stake.

Conference adjourned until Wednesday morning, April 6, 10:00 a.m.

## THIRD DAY

### MORNING MEETING

Conference reconvened Wednesday morning, April 6, at 10:00 a.m.

President George Albert Smith was present and presiding. President J. Reuben Clark, Jr. conducted the services.

The Brigham Young University Mixed Chorus, Elder Franklin Madsen conducting, furnished the choir singing for this session.

#### **President J. Reuben Clark, Jr.:**

This is the fifth session of the 119th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City.

Of the General Authorities, Elder Matthew Cowley is absent

visiting the Pacific Missions and Elder Alma Sonne is in Europe in charge of the European Missions. President George F. Richards is resting at home at the suggestion of his doctor.

The proceedings of this session will be broadcast over KSL at Salt Lake City and by arrangement through KSL over the following stations: KSUB at Cedar City, KID at Idaho Falls, KEYY at Pocatello, KSVC at Richfield, KJAM at Vernal, and over KTYL at Mesa by transcription.

These services will also be broadcast in the Assembly Hall over a loudspeaking system and by television. All general sessions of the Conference will be heard and seen in the Assembly Hall in the same way.

The choir singing during today's sessions will be by the Brigham Young University Mixed Chorus with Elder Franklin Madsen conducting and Elder Frank W. Asper at the organ.

We will begin the morning service by the Brigham Young University Mixed Chorus singing, "Oh Be Joyful All Ye Lands."

The opening prayer will be offered by President J. Howard Maughan of the East Cache Stake.

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Singing by the chorus "Oh Be Joyful All Ye Lands."

The opening prayer was offered by President J. Howard Maughan of the East Cache Stake.

The Brigham Young University Mixed Chorus sang "My Soul is Athirst for God," (anthem by Sister Florence Jepperson Madsen).

## PRESIDENT GEORGE ALBERT SMITH

I thought I would like to stand in the presence of this great audience this morning and congratulate you that you are here in the house of the Lord on the birthday of the Church, the 119th anniversary. And I also hope that the more than a million souls now living that belong to the Church are remembering that this was a wonderful event.

As I saw the blue sky this morning and the glorious sunshine, I thought of Parley P. Pratt's wonderful hymn, "The morning breaks, the shadows flee; Lo! Zion's standard is unfurled, The dawning of a brighter day, Majestic rises on the world." And if this group of people, and those who are associated with the Church who have covenanted with the Lord to do so, will undertake to fulfil that portion of his prayer where he says: "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10) the coming of that great day will be hastened. It remains for us to bring that about, brothers and sisters.

The years pass so swiftly! Sixty-six years ago I was attending the same school that these young men and women are now, then called the Brigham Young Academy. Sixty-six years ago! When I

*Monday, April 4**Second Day*

think of what a wonderful record that school has made and the blessing it has been to the Church and to the people, I am grateful that their representatives are here this morning to sing for us and to warm our hearts by their presence.

I don't want to take more time, my brethren and sisters, but I just felt I wanted to greet you this morning and say to everyone of you: God bless you; and let us see that every time we hear or read the prayer offered by the Savior as a pattern for all of us to pray, that we keep in mind that it is our privilege to be a part of that program when this earth shall be even as heaven.

The Lord bless you. Amen.

**President J. Reuben Clark, Jr.:**

I understood President Smith was going to tell you he had asked me to preside at these services. Such is the fact.

Elder Joseph Anderson, Clerk of the Conference, read the following reports:

### CHANGES IN CHURCH OFFICERS STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE OCTOBER CONFERENCE 1948

*New Temple President:*

William L. Killpack, Idaho Falls Temple, to succeed David Smith.

*New Mission Organized:*

The First Presidency and Council of the Twelve have decided to open a mission in China and Elder Hilton A. Robertson has been called to preside over this mission.

*New Mission Presidents Have Been Appointed As Follows:*

Harold Brown, president of the Argentine Mission to succeed W. Ernest Young.

Rulon S. Howells, president of the Brazilian Mission to succeed Harold M. Rex.

John B. Hawkes, president of the North Central States Mission to succeed William L. Killpack.

Samuel Bringham, president of the Swiss-Austrian Mission to succeed Scott Taggart.

Edward H. Sorensen, president of the Danish Mission to succeed Alma L. Petersen.

*Stake Presidents Chosen:*

Parley A. Arave, president of the Blackfoot Stake to succeed Joseph E. Williams.

A. Hale Holgate president of the Duchesne Stake to succeed Heber Moon.

A. Lewis Elggren, president of the Liberty Stake to succeed Virgil H. Smith.

John M. Russon, president of the Los Angeles Stake to succeed Wilford Edling.

Frederick Charles Horlacher, president of the Nevada Stake to succeed Ivan Call.

Perry E. Tingey, president of the Sacramento Stake to succeed Stephen E. Busath (deceased).

Vern R. Peel, president of the San Bernardino Stake to succeed Joel G. Sedgwick.

Wm. Noble Waite, president of the South Los Angeles Stake to succeed John M. Iversen.

Harry T. Oscarson, president of the Sugar House Stake to succeed Elbert R. Curtis.

John Willard Marriott, president of the Washington Stake to succeed Edgar B. Brossard.

Arvel L. Child, president of the Weiser Stake to succeed Luther L. Fife.

N. Russell Tanner, President of the Weber Stake to succeed Frank C. Simmons.

#### *New Wards Organized:*

Queen Creek Ward, Mesa Stake, formed by a division of the Chandler Ward.

Payson West Ward, Nebo Stake, formed by a division of Payson 3rd Ward.

Whiterocks Ward, Roosevelt Stake, formed by a division of Bennett Ward, Roosevelt Stake, and Tridell Ward, Uintah Stake.

Granite Park Ward, South Salt Lake Stake, formed by a division of Miller Ward.

North Central Park Ward, South Salt Lake Stake, formed by a division of Central Park Ward.

#### *Ward Name Changed:*

Firestone Park Ward changed to Miramonte Ward, South Los Angeles Stake.

#### *Ward Made Independent Branch:*

Brooklyn Branch, New York Stake formerly Brooklyn Ward.

#### *Independent Branches Made Wards:*

Walnut Creek Ward Berkeley Stake, formerly Walnut Creek Branch, Kingman Ward, Moapa Stake, formerly Kingman Branch.

#### *Independent Branches Organized:*

Brentwood Branch, Berkeley Stake, formerly dependent upon Pittsburg Ward.

Fairfield Branch, Berkeley Stake, formerly dependent upon Napa Ward.

Meeteetse Branch, Big Horn Stake, formerly dependent upon Burlington Ward.

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Oak Grove Branch, Florida Stake, formerly part of Lake City Ward.

Rowland Branch, Humboldt Stake, formerly part of Elko Ward.

Garden Grove Branch, Long Beach Stake, formerly part of Santa Ana Ward.

Lynwood Branch, Long Beach Stake, formerly part of Compton and Compton Center Wards

Casa Grande Branch, Mesa Stake, formerly part of the Coolidge Branch.

Hayden Branch, Mesa Stake, formerly part of California Mission.

Ray Branch, Mesa Stake, formerly part of California Mission.

Anchorage Branch, North Davis Stake, formerly part of Clearfield 2nd Ward.

White Center Branch, Seattle Stake, formerly dependent upon West Seattle Ward.

The Salt Lake Valley Deaf Branch was organized in November, 1948. This branch is not affiliated with any Stake.

*Those Who Have Passed Away:*

Stephen E. Busath, President of Sacramento Stake.

### STATISTICAL REPORT

Number of Stakes of Zion.....	172
Number of Wards.....	1,313
Number of Independent Branches.....	138
Total Ward and Independent Branches.....	1,451
Number of Missions.....	42
<i>Church Membership:</i>	
Stakes .....	854,099
Missions .....	187,871
Total Membership .....	1,041,970
<i>Church Growth:</i>	
Children blessed in stakes and missions.....	34,571
Children baptized in stakes and missions.....	19,099
Converts baptized in stakes and missions.....	11,356
<i>Social Statistics:</i>	
Birth rate per thousand.....	38.95
Marriage rate per thousand.....	10.02
Death rate per thousand.....	6.37
<i>Missionaries:</i>	
Number of missionaries in the missions of the Church....	4,759
Number engaged in missionary work in the stakes.....	3,836
Total Missionaries .....	8,595
Number of missionaries who received training in the mission home in 1948.....	2,159

**PRESIDENT J. REUBEN CLARK, JR.**

*First Counselor in the First Presidency*

I will now read the financial statement of the Church of Jesus Christ of Latter-day Saints.

The ordinary procedure in the expenditures of the Church funds is as follows: The Committee on Distribution of Tithing, consisting of the First Presidency, the Council of the Twelve, and the Presiding Bishopric, meet and consider the budgets thereunder, submitted by the various departments of the Church. They approve those budgets as they may be modified by them and then the distribution of the budgets is turned over to the Expenditures Committee. Realizing that the costs are rising in almost everything, we provide a cushion of a million dollars which could be added to the budgets of any or all the departments that might need them. I believe that all of them have had to call for help. Nevertheless, we live within our budget.

Wednesday, April 6

Third Day

# 1948 FINANCIAL REPORT

## CHURCH DISBURSEMENTS 1948

### PART 1—CHURCH BUDGET CASH EXPENDITURES FROM CHURCH GENERAL FUNDS, BOTH TITHING AND NON-TITHING INCOMES

Total Cash Budget Appropriation for 1948.....	\$16,240,752.00
Total Cash Budget Expenditures for 1948.....	15,467,080.00
Excess of Appropriation over Expenditures for 1948.....	\$ 773,672.00

	Budget Appropriation—1948	Supplementary Appropriation	Budget Expenditure—1948	Unexpended
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#### Office of the Corporation of the President

Including salaries of 70 employees; expenses of offices; equipment; maintenance of the Administration Building; and the living allowances and traveling expenses of the General Authorities, all of which are covered by non-tithing income.....

#### Office of the Corporation of the Presiding Bishopric

Including the salaries of 112 employees; expenses of offices; traveling expenses of the Presiding Bishopric; special printing; taxes, etc; all of which are covered by non-tithing income.....

#### Temples

For operating expenses, including the salaries of 259 employees; for new construction; and for the building maintenance, repairs to and renovation of the eight temples of the Church, a specified sum being allocated to each temple.....

#### Missions and Missionary Work

For the maintenance and operation of the established missions; living and traveling expenses of mission presidents; return fares of missionaries; free literature; radio and publicity; the erection, remodeling, purchase, maintenance and renting of buildings; and the expenses of the Bureau of Information and the Mission Home in Salt Lake City.....

#### Stake and Ward Expenses

Allowances to 172 stakes and 1,451 wards and independent

\$ 351,670.00	\$ 42,158.00	\$ 391,708.00	\$ 2,120.00
366,839.00	18,000.00	379,480.00	5,359.00
571,160.00		496,459.00	74,701.00
2,502,960.00	264,143.00	2,762,668.00	4,435.00



branches, including the maintenance of 1,699 stake, ward and branch buildings; expenses and mileage allowances to stake presidents and bishops; furnishings for stake and ward offices; stake and ward taxes and stake and ward printing.....	1,641,461.00	18,175.00	1,657,349.00	2,287.00
<b>Church Welfare</b>				
For the purchase of equipment and commodities; for the operating expenses of General Committee storehouses, the Deseret Industries and the Deseret Clothing Factory; for land and building purchases and General Committee administrative expenses; for the care of the needy consisting of rents, light, heat, hospitalization, burials, etc.....	1,450,019.00	110,859.00	1,547,123.00	13,755.00
<b>Schools and Educational Activities</b>				
For the operating expenses of the Brigham Young University, Ricks College, Juarez Academy, 14 institutes and 109 seminaries; for the operating expenses of the Department of Education, including the salaries of 450 teachers and 44 administrative officers and employees; for the erection, repair and improvement of buildings; for the maintenance of the McCune School of Music and Art, the General Music Committee and the Deseret Gymnasium.....	2,876,696.00		2,444,518.00	432,178.00
<b>Building Operations</b>				
For the erection, repairing and renovating of ward buildings and \$215,070.00 for the construction, equipping and maintenance of hospital buildings; for the maintenance of Church properties situated immediately adjacent to the Temple Block.....	4,260,621.00	125,300.00	4,378,006.00	7,915.00
<b>Tabernacle and Assembly Hall</b>				
For the maintenance of buildings and grounds, Temple Square; broadcasting expense; salaries of choristers and organists; organ improvements and installation of television equipment.....	114,374.00	113,429.00	217,991.00	9,812.00
<b>Historic Monuments and Properties</b>				
For the maintenance and repair of properties at Palmyra, New York; South Royalton, Vermont; Carthage, Illinois, and memorial cemeteries.....	20,200.00	7,000.00	26,864.00	336.00
<b>Land Holdings and Farm Projects</b>				
Consisting of the Cochrane and Knight ranches and other prop-				

erties in Canada and Montana, and the Papago and Washakie Indian farm projects.....

#### Genealogical Society

For the maintenance of the Church genealogical library, record archives, temple index bureau and allied departments, and for the recording, indexing, photographing and filing of genealogical and temple ordinance data, including the names of 343,063 persons forwarded to the eight temples for temple ordinances, and for the salaries of 184 full time employees; also for microfilm copies of genealogical records from some 38 states and 18 foreign countries equivalent to 30,000 printed volumes of 375 to 400 pages per volume.....

#### Other Expenses

Consisting of Priesthood supervision; contributions to civic, denominational and educational institutions; insurance and assessments; expenses of various committees, etc.

Unallocated balance of original budget appropriation for contingencies.....

Total Budgeted and Expended from Church General Funds.....

156,851.00	130,000.00	285,445.00	1,406.00
742,983.00		684,068.00	58,915.00
182,918.00	20,000.00	195,401.00	7,517.00
\$15,238,752.00	152,936.00	\$15,467,080.00	152,936.00
	\$1,002,000.00		\$773,672.00

## Part II—CASH EXPENDITURES, OTHER THAN TITHING, FROM CONTRIBUTIONS BY MEMBERS OF THE CHURCH, FOR THE YEAR 1948

The expenditures budgeted from Church general funds and paid principally from the tithes are detailed above. The following expenditures were made from further contributions by members of the Church:

Paid for stake and ward building purposes.....	\$ 3,596,839.00
Expended for stake, ward and mission maintenance purposes; expenses of auxiliary organizations and for recreation.....	3,196,468.00
Expended from ward and mission fast offerings.....	1,095,893.00
Expended from welfare contributions.....	956,935.00
Assistance rendered missionaries.....	220,629.00
Expended from dues of General Boards; children's contributions to the Primary Hospital, and donations to temples.....	254,410.00
Expended by Church schools, in addition to amount listed under budget expenditures, from funds derived from tuitions and other sources (Estimated for 1948-49 fiscal year).....	1,552,761.00
Total cash expenditures from contributions by the Church mem- bership, other than tithing.....	10,873,935.00
Expended by the hospitals for the care of the sick, in addition to the amount paid from the tithes and included in Part I.....	60,778.00
Total budget cash expenditures by the general Church offices, brought forward from above.....	15,467,080.00
Total cash expenditures of the Church for the year 1948.....	\$26,401,793.00

## Part III—THE CHURCH WELFARE PROGRAM

### FAST OFFERING DATA

Number of Church members who paid voluntary fast offerings  
and welfare contributions:

In the wards .....	173,546
In the missions .....	48,422
Total .....	221,968

Amount of voluntary fast offerings and welfare contributions:

In wards:	
Fast Offerings.....	\$ 858,004.00
Welfare Contributions.....	963,709.00

In missions:

Fast Offerings.....	102,854.00
Total Fast Offerings and Welfare Contributions.....	\$ 1,924,567.00

Percent of Church membership who paid fast offerings..... 23.13%

Average fast offerings per capita in wards..... \$1.11

Average fast offerings per capita in missions..... .54 $\frac{3}{4}$ c

Average fast offerings per capita, wards and missions..... \$1.00

Average fast offerings and welfare contributions per capita in  
wards .....

\$2.36

### WELFARE PROGRAM CASH EXPENDITURES, ALL INCLUDED IN FIGURES GIVEN ABOVE BUT SEGREGATED HERE

Expended from ward and mission fast offerings and welfare con-  
tributions for the care of the needy consisting of food, clothing,  
rents, light, heat, hospitalization, burials, etc., and for the pur-  
chase of commodities for storehouses..... \$ 2,052,828.00

Disbursed by the General Welfare Committee for the operating  
costs of storehouses; for the overhead expenses of the General  
Committee and for the shipment of relief supplies to Europe.... 422,475.00

Disbursed by the Corporations of the President and Presiding  
Bishop for direct assistance and for contributions to civic,  
denominational and educational institutions..... 631,805.00

Expended by the hospitals for the care of the sick..... 60,778.00

Total Relief Cash Expenditures for the year 1948, all included in above grand total of budget and other cash expenditures .....

\$ 3,167,886.00

This is an increase over the year 1947 of.....

\$ 239,074.00

#### WELFARE REPORT

The General Church Welfare Committee makes the following further financial report, with a statement indicating the production and distribution of bishops' storehouse commodities during the year 1948 and inventories at the close of the year:

*Summary of the Annual Report of the Church Welfare Plan, December 31, 1948.*

#### FINANCIAL REPORT

Present Net Cash Value: (In round numbers)

Current Assets .....	\$ 1,670,000.00
Inventories (principally commodities).....	1,000,000.00
Fixed Assets (land, buildings etc.).....	4,930,000.00
Total.....	\$ 7,600,000.00

The fixed assets include Deseret Industries; Deseret Mills and Elevator; Deseret Clothing Factory; Deseret Coal Mine; 115 bishops' storehouses, including 58 canneries; farms, ranches, dairies and other production properties, including 23,648 acres of land and improvements. These were acquired with funds from the following sources:

Cash from general Church funds.....	\$ 1,400,000.00
Cash from wards, stakes and regions.....	2,900,000.00
Donations of labor and property.....	600,000.00
Total.....	\$ 4,930,000.00

#### *Production, Distribution and Inventory of Commodities for Bishops' Storehouses:*

Production during the year 1948 amounted to 1,725,000 quarts of canned produce; 8,900,000 pounds of fresh vegetables, fruits, grains and grain products; 780,000 pounds of animal products and other foods; 950,000 pounds of cotton, hay and wool; 8,000 tons of fuel; 270,000 articles of clothing, household supplies and furniture. The production in 1948 was approximately the same as a year ago.

The distribution in the United States and Canada amounted to 1,000,000 quarts of canned produce; 3,900,000 pounds of vegetables, fruits, grains and grain products; 760,000 pounds of animal products and other foods; 9,000 tons of fuel; and 385,000 articles of clothing, household supplies and furniture, etc. The value of the articles distributed is \$955,483.00, which is an increase of 20 per cent over 1947.

The Bishops' Storehouse inventories, amounting to 1,500,000 quarts of canned produce, 5,000,000 pounds of grain and fresh vegetables and 800,000 other items, having a total value of \$930,000.00, are a little higher than the inventories of a year ago.

In addition to distribution in the United States and Canada, as reported above, there have been sent from welfare stocks to foreign missions, 473,000 quarts of canned produce, 49,000 pounds of meat and lard, 900,000 pounds of grain and grain products, and 10,000 bars of soap and miscellaneous items. The total relief supplies sent to foreign missions to March 15, 1949 (shipments commenced October 29, 1945) amount of 41 freight carloads of clothing and 86 freight carloads of food; a total of 127 cars. The value of these commodities is \$1,150,000.00. They were shipped at a cost, including transportation, cartons, insurance, etc. of \$500,000.00, a total of \$1,650,000.00. They were sent to Austria, Belgium, Great Britain Czechoslovakia, Denmark, Finland, France, German Netherlands, Norway, Japan, China, and Tahiti.

#### *Assistance Rendered:*

There have been from 17,913 to 55,460 persons assisted through the bishops' storehouse program each year since 1938. In 1948, there were 32,779 persons so assisted in the United States. This is an increase over 1947 of 8,321 persons. We

also sent to Europe food and clothing to help 17,000 persons or a total of about 50,000 persons assisted in 1948.

During the past eleven years, and outside of Europe, more than 1,543 families have been helped to become self-supporting, and 11,923 persons have been assisted in other ways. In addition to these, \$614,523.00 has been paid in wages to persons working at Deseret Industries. These individuals most of whom are handicapped or aged and therefore not able to earn a livelihood in commercial pursuits, have collected and processed \$1,012,713.00 of salvage materials from which sales have been made amounting to \$956,562.00. During this same period, the Deseret Clothing Factory, another employment furnishing project of the Welfare Plan, has paid \$245,185.00 in wages to an average personnel of between twenty and thirty-five employees, many of whom are widows and elderly persons.

*Food Processing in Welfare Canneries and Mill and Other Production Projects:*

During 1948, 1,700,000 cans of produce and 3,900,000 pounds of flour, cereal and miscellaneous items were processed for the bishops' storehouse program. 21,000 individuals using welfare canneries processed, for their own use, 1,400,000 cans of food.

To produce the 1948 budget, 496 crop projects and 206 livestock projects were operated, on which 70,000 man days of work were donated. For purposes other than the production of the budget, 262 crop projects, 89 livestock projects and 66 manufacturing projects were operated during the year.

*Persons Relinquishing Government Relief:*

Obedient to the commandment of the Lord that men should be self-supporting, looking to the Church for necessary help, 2,929 persons have, during the past six years relinquished their position on government relief rolls. Of this number, 1,291 have been rehabilitated and are receiving no aid from the Church nor, so far as known, from any other gratuitous source; 1,082 are yet receiving part of their support from the Church; and 556 are receiving all their needs from the Church.

*Placement and Counseling Service:*

During 1948, 2,964 persons were given occupational counseling resulting in the solution of their employment problems, and 2,805 other persons were placed in remunerative employment.

*Emergency Activity:*

During 1948 the Welfare Program was again called upon to meet a flood catastrophe similar to the ones in Arizona in 1942, on the avenues in Salt Lake City in 1945 and in Mt. Pleasant in 1946. In May of last year, the waters of the Columbia River and its tributaries forced 65 families, consisting of 260 members of the Portland Stake, from their homes and did considerable damage to farms owned by members of the Lewiston Ward of Spokane Stake.

During the afternoon of rescue and evacuation in Van Port, the Portland Stake and University Ward welfare organization acted with such efficiency that they either manned or assisted in manning every rescue craft and conducted such a thorough survey of the rescued and evacuated persons that before nightfall, every known Church member in that area was located and provided for. There was no loss of life. Through the generosity of more fortunate Church members many more homes were opened than were needed. Permanent housing was later supplied for 35 families.

The emergency distribution in the Portland Stake consisted of 8,815 articles of clothing, 2,649 cans of food, 1,076 articles of bedding and 441 miscellaneous household items.

Through the fine efforts of the members of the Portland and Spokane Stakes, little suffering among the Church members resulted from the flood. This is another demonstration of what can be done when production facilities and bishops' storehouses have been set up and the Welfare Organization is put into operation.

During last year we spent on new construction from the General Funds of the Church \$5,722,000. There was a local participation in this of \$3,710,000 or a total of \$9,433,000 for new construction.

We spent all told on our educational program within \$2700 of \$4,000,000 and thus we have expended for new buildings in the Church and for educational purposes a total of over thirteen millions of dollars.

Now, brethren and sisters, it seems that those figures teach us a lesson. We cannot go on at this rate. We have found that sometimes bishops, in their desire to provide proper quarters, have adopted plans and attempted to carry them out that were way beyond the means of the people and so we have made it a rule in the Expenditures Committee—I suppose more honored in the breach than the observance, but a rule we shall try to enforce—that hereafter no bishop will have his request for a building approved until he has presented the full plan to the members of his ward and has their approval for the expenditure. We have not money for luxuries. We must spend within our income. We are solvent and expect to remain so if we sit on the lid.

President Smith and President McKay remind me that the figures which I have given you here do not include the expenditure by families and the missionaries themselves for their maintenance in the field, which is over \$3,000,000, thus making a total expenditure by this people of over \$30,000,000 in 1948.

Now, brethren and sisters, we must take a reef in the sails. We are carrying too much sail in a sea that may get pretty rough.

## REPORT OF CHURCH AUDITING COMMITTEE

Elder Orval W. Adams read the report of the Church Auditing Committee as follows:

Salt Lake City, Utah  
April 1, 1949

President George Albert Smith and Counselors:

Dear Brethren:

Your committee has reviewed the annual financial report of the Church of Jesus Christ of Latter-day Saints for the year ending December 31, 1948. The accounting system is modern and we commend those who have the responsibility of keeping the records. Great care has been exercised in the preparation of a comprehensive budget system which provides a control to safeguard the expenditure of the funds of the Church. The funds are being carefully conserved and are being expended only after thoughtful investigation

and consideration. Our review of the records discloses the Church to be in strong financial condition and free from debt.

Respectfully submitted,

Orval W. Adams  
 Albert E. Bowen  
 George S. Spencer  
 H. H. Bennett  
 Church Auditing Committee

**President J. Reuben Clark, Jr.:**

We are trying to look after ourselves in the way of having somebody look over the records and see that we are making a proper expenditure of Church funds.

President David O. McKay presented the General Authorities of the Church as also the General Officers and General Auxiliary Officers, and they were unanimously sustained, as follows:

## GENERAL AUTHORITIES OF THE CHURCH

### FIRST PRESIDENCY

George Albert Smith, Prophet, Seer and Revelator, and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.

David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George F. Richards

### QUORUM OF THE TWELVE APOSTLES

George F. Richards  
 Joseph Fielding Smith  
 Stephen L. Richards  
 John A. Widtsoe  
 Joseph F. Merrill  
 Albert E. Bowen

Harold B. Lee  
 Spencer W. Kimball  
 Ezra Taft Benson  
 Mark E. Petersen  
 Matthew Cowley  
 Henry D. Moyle

### PATRIARCH TO THE CHURCH

Eldred G. Smith

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as Prophets, Seers and Revelators.

### ASSISTANTS TO THE TWELVE

Marion G. Romney  
 Thomas E. McKay

Clifford E. Young  
 Alma Sonne

## TRUSTEE-IN-TRUST

George Albert Smith

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

## THE FIRST COUNCIL OF THE SEVENTY

Oscar A. Kirkham	Levi Edgar Young
Seymour Dilworth Young	Antoine R. Ivins
Milton R. Hunter	Richard L. Evans
	Bruce R. McConkie

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
Joseph L. Wirthlin, First Counselor  
Thorpe B. Isaacson, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

## CHURCH BOARD OF EDUCATION

John A. Widtsoe	George Albert Smith
Adam S. Bennion	J. Reuben Clark, Jr.
Joseph F. Merrill	David O. McKay
Franklin L. West	Joseph Fielding Smith
Albert E. Bowen	Stephen L. Richards
Frank Evans, Secretary and Treasurer	

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISORS

J. Karl Wood  
Joy F. Dunyon

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
J. Spencer Cornwall, Conductor  
Richard P. Condie, Assistant Conductor



## ORGANISTS

Alexander Schreiner                      Frank W. Asper  
 Roy M. Darley, Assistant

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widtsoe	Alma Sonne
Albert E. Bowen	Antoine R. Ivins
Harold B. Lee	Oscar A. Kirkham
Marion G. Romney	LeGrand Richards
Thomas E. McKay	Joseph L. Wirthlin
Clifford E. Young	Thorpe B. Isaacson

General Presidency of Relief Society

## GENERAL COMMITTEE

Henry D. Moyle, Chairman	
Harold B. Lee, Managing Director	
Marion G. Romney, Assistant Managing Director	
Wm. E. Ryberg	Mark B. Garff
Roscoe W. Eardley	Leonard E. Adams
Paul C. Child	J. Leonard Love
T. C. Stayner	W. T. Lawrence

Lorenzo H. Hatch

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

## RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Velma N. Simonsen, Second Counselor  
 with all the members of the board as at present constituted

## DESERET SUNDAY SCHOOL UNION

Milton Bennion, General Superintendent  
 George R. Hill, First Assistant Superintendent  
 A. Hamer Reiser, Second Assistant Superintendent  
 with all the members of the board as at present constituted

## YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 Ralph W. Hardy, Second Assistant Superintendent  
 with all the members of the board as at present constituted

## YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President

Emily H. Bennett, First Counselor

LaRue C. Longden, Second Counselor

with all the members of the board as at present constituted

## PRIMARY ASSOCIATION

Adele Cannon Howells, President

LaVern W. Parmley, First Counselor

Dessie G. Boyle, Second Counselor

with all the members of the board as at present constituted

The Choir and congregation sang the hymn: "We Thank Thee,  
O God, For A Prophet."

## ELDER JOSEPH FIELDING SMITH

*Of the Council of the Twelve Apostles*

And great multitudes followed him; and he healed them there.  
The Pharisees also came unto him, tempting him and saying unto him, Is it lawful for a man to put away his wife for every cause?  
And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,  
And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?  
Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matthew 19:2-6.)

## MARRIAGE FOR ETERNITY

I wish to call attention, first, to the fact that the Lord has declared that when a man and a woman are united in marriage, according to the Lord's plan and by his sanction, they become one, one flesh; and there is nothing in this commandment that indicates in the least that that means until death sepearates them. Here the Lord is teaching marriage for eternity, for he says, "... they are no more twain, but one flesh." (*Idem.*) We ought to keep that in mind.

I wish to read now more of this instruction he gave to these Pharisees:

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. (*Idem.* 7-8.)

Now I want to call your attention to the covenants a man and a woman make when they are married by the Lord, or by a servant of the Lord, acting by his authority. The Lord has revealed this

to us, and you will find it recorded in the Scriptures, and I shall read from section seventy-six of the Doctrine and Covenants, verses 54-60.

For the Lord says of those who keep his covenants and are faithful and true and are sealed by the Holy Spirit of Promise:

They are they who are the church of the Firstborn.  
They are they into whose hands the Father has given all things—  
They are they who are priests and kings, who have received of his fulness, and of his glory;

And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

Wherefore, as it is written, they are gods, even the sons of God—  
Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.

And they shall overcome all things. (D. & C. 76:54-60.)

That is the doctrine the Lord taught to these critical Pharisees. It is the doctrine that was taught by his servants, the prophets. And Paul says, writing to the Roman Saints:

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God. (Romans 8:13-19.)

#### BLESSINGS OF TEMPLE MARRIAGE

Now I want to impress upon all my good brethren and sisters who have been married in the temple that they should never forget the great blessings which were bestowed upon them: That the Lord has given unto them, through their faithfulness, the right to become his sons and his daughters, joint heirs with Jesus Christ, possessing, as stated here, all that the Father has.

And yet, there are members of the Church who fail to comprehend this and after they are married for time and all eternity, become members of the Church of the Firstborn, receiving the promise of the fulness of the Father's kingdom, they permit things to come into their lives that bring friction and separate them. And they forget that they have made a covenant for time and all eternity with each other; and not only that, but they have made a covenant with their Father in heaven; and I want to say to you, my brethren and sisters, it isn't an easy thing to break a covenant that we make with our Father in heaven. And that is what they do.

Now this is impressed upon my mind at this particular time because I have had so many cases come before me. I haven't time to go into the details in regard to these matters, but I want to call attention to two cases that have come before me recently.

### BROKEN HOMES

At the close of a stake conference one time, a brother came up to me for counsel, which he did not follow when he got it. It wasn't counsel he wanted; it was confirmation. He said he and his wife had tired of each other. She was a good woman. She was living her religion. He claimed to be a good man. And the president of his stake, afterwards, when I spoke to him, said he was a good man. How could they be good and want to separate and throw into the discard all these glorious blessings that would bring to them the glory of godhood, as set forth in the revelations which I have read to you? How could they be good?

I want to say to you, my brethren and sisters, there never could be a divorce in this Church if the husband and wife were keeping the commandments of God.

And within the week, my attention was called to another case similar to this, where a man and a woman married in the temple for time and all eternity have tired of each other. They have raised a family. Now he wants to go his way, and she wants to go her way. But they want to be friends. There are no hard feelings between them. They have just got tired. They want a change. Do they have the spirit of the gospel in their hearts? I say to you, no, or they would not be tired of each other. That could not follow. They got tired of living the principles of eternal truth. A man would not get tired of his wife if he had the love of God in his heart. A woman would not get tired of her husband if she had in her heart the love of God, that first of all commandments. They could not do it! And then think of the children. Here you have a broken home. These people get a divorce, and then they want to get a cancelation, perhaps, of their sealing. They want to marry somebody else. And there you have a broken home. What is going to become of the parents? What is going to become of the children? Haven't the children any rights? The parents become separated. Each goes a different way, but they want to be friends. And then they expect to marry again for time and all eternity and enter into the celestial kingdom of God to receive all the blessings of exaltation! Are they entitled to do it? Not as I read these Scriptures—they are not entitled to do it. Of course, we have worse cases than that. We have cases, perhaps, where a woman is justified in seeking relief, to be separated from a brutal husband who lives after the flesh, whose incontinency is such that he makes her life miserable; and they are not keeping the commandments that were given to them when they were married in the temple for time and all eternity, where he is supposed to love

and respect and care for his wife with all the humility, in all the faith, and the understanding of the gospel of Jesus Christ. And the gospel of Jesus Christ is not carnal.

#### BRIGHAM YOUNG'S STATEMENT

I have a statement here, from President Brigham Young that I want to read:

I know that you good women get annoyed and provoked and out of patience many times with your husbands, and at times justly. They are not always as considerate of you as they ought to be; but if they provide for you and they are kind to you and otherwise treat you right, stay with them.

That is what President Young has to say. He said:

I think it has been taught by some that as we lay down our bodies they will so rise in the resurrection with all the impediments and imperfections that they have here; and that if a wife does not love her husband in this estate, she cannot love him in the next. This is not so. Those who attain to the blessings of the first or celestial resurrection will be pure and holy, and perfect in body. Every man and woman that reaches to this unspeakable attainment will be as beautiful as the angels that surround the throne of God. If you can, by faithfulness in this life attain the right to come up in the morning of the resurrection, you need entertain no fears that the wife will be dissatisfied with her husband or the husband with the wife, for those of the first resurrection will be free from sin and from the consequences and power of sin. This body is "sown in corruption; it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

God has done his part towards putting us in possession of celestial glory and happiness, by providing the means whereby we may attain to it; and if we ever possess it, we must do so by conforming to the means provided. God has given the children of men dominion over the earth and over all things that pertain to it and has commanded them to subdue it, and sanctify themselves before him, and also sanctify and beautify the earth by their industry and by their wisdom and skill which cometh from God. . . . To receive the gospel and believe and enjoy it in the spirit is the simplest part of the work the Latter-day Saints have to learn and perform.

God has made man Lord over all things here below, and it is the labor of man to bring all things unto subjection to God by first subjecting himself to the will of God, and then subjecting all things over which he has control in their time and order. The will of God is eternal life to his people, and to all they control. (*Journal of Discourses*, 10:24-25.)

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

#### ELDER STEPHEN L RICHARDS

#### *Of the Council of the Twelve Apostles*

My dear brethren and sisters:

I recall an occasion in the life of President Heber J. Grant

which brings to me some thoughts for this conference. It was shortly before he became ill and near the close of his administration. He came to the temple one Thursday to meet with the brethren of the First Presidency and the Council of the Twelve in the regular weekly meeting. In a thoughtful and reflective mood, he said, in substance:

#### PRESIDENT GRANT'S CONCLUSION

Brethren, in the natural course of events my administration is nearing its close. I have been wondering what I might do in the time that remains to best promote the welfare of the Church and the people.

For a moment I thought he had some new project to announce, but this was quickly dispelled when he continued by saying that he had reached a very simple conclusion. He said the conclusion he had reached was that he could do nothing that would be of more value and lasting good to the cause of our Father and his people than to devote the remainder of his life and effort to getting the people to keep the commandments. I am sure that all the brethren who heard him were in agreement and deeply impressed by the far-seeing wisdom of his utterance. I was, and I have recalled the incident on many occasions.

We live in a world of sensationalism. "What's new?" is the inquiry on everyone's lips. It often constitutes a form of friendly salutation. There is an insatiable demand for news, and the news to be arresting and intriguing, must be far out of the ordinary, often shocking and tragic, and the "scoops" which usually win the plaudits of the people in the great majority of cases arise out of the perpetration of high crimes, catastrophes, disasters, scandals—public and private—and the doings and antics of notorious people.

#### KEEPING THE COMMANDMENTS

Keeping the commandments, as President Grant used the phrase, is not news in the modern sense. It is seldom dramatic. It doesn't often arrest attention, and very infrequently wins a place in the headlines for a man or woman, and there are those who look with a measure of contempt and belittlement upon persons who order their "humdrum" lives in strict conformity with all the commandments.

In spite of the prosaic and commonplace aspect of this subject, I have long been convinced, my brethren and sisters, that the most challenging, dramatic, and vital thing in our lives is this "keeping the commandments." It tests every fiber of our beings. It is at once a demonstration of our intelligence, our knowledge, our character, and our wisdom. I will try to show that this is true.

#### INTELLIGENCE REQUIRED

It takes intelligence, and a high order of intelligence, to worship God truly and understand his commandments and their far-reaching

significance. Some of these sophisticates who call the good "dumb" give a very convincing demonstration of their own intellectual limitations. I observe, too, that there are some of our scholars who disparage the intellectual effort put forth in the acquisition of religious and spiritual truth and the science of theology. Out of my own limited exposure to education and my observation of learned men I do not hesitate to assert that it takes just as high an order of intelligence to comprehend and assimilate spiritual truth and divine law as it does to master the equations and formulas in the field of secular education. The great body of divine scripture, although contained in few books, has been, through the centuries, and will continue to be, a challenge to the most profound scholarship and the greatest minds which the world has produced, and it would be well for the cynics and agnostics and sophisticates of the present day to remember that many of the most outstanding institutions of learning had their inception under religious auspices; that churches and church people have been the foster fathers of education and that the Holy Bible has inspired more goodness, high idealism, lofty sentiment, freedom of thought, justice, mercy, and quest for learning than any other book and perhaps all other books ever produced in all the history of the world. Let no man disdain the intellectuality of spiritual learning.

How glorious and satisfying to the inquisitive nature of man is spiritual and religious knowledge and understanding. The intelligence and purpose of God made manifest in the orderly organization of the universe, the place of man in the great design furnish a concept, not only more lofty and idealistic than anything in all literature but one that is also more practical in application to the problems of man and society than any other which has ever been tried and tested.

### IGNORANCE OF DIVINE TRUTH

From every quarter of the world we have evidences of a dearth of the knowledge of God and his ways. I think it safe to say that the greater part of all the opposition and enmity to social progress, to liberty, justice, and peace is attributable to lack of understanding, a woeful ignorance of divine concepts and truth. I cannot see how the rank and file of the people who are classed as atheistic communists could accept the godless totalitarianism of Marx and Lenin if they really had a comprehension and knowledge of the Fatherhood of God, the brotherhood of man, and the eternal plans of the Father for the well-being and exaltation of his children. I can understand how their leaders, lustful for power and domination, and beset by the constant fear of losing their unrighteous dominion will subordinate every decent, honorable, and virtuous principle to the gaining of their ends, but I cannot believe that even their own people would support these avaricious leaders if they had the truth.

## REACTIONS OF RUSSIANS

A few years ago I was in San Francisco looking for a publishing house that would print some of our literature in the Russian language. By mistake I went into a printing establishment which I afterwards learned to be communistic. You should have seen the stony stare, and curt dismissal I received, when I asked if they printed religious literature. Afterwards I found a place where I was received by an intelligent Russian man who was sympathetic with my errand. I told him that it was our purpose to make some preparation for missionary work among his people. We discussed the situation for some time, and he made the significant remark: "Only God can save Russia." He published a Russian newspaper, non-communist, with subscribers all across the nation. He gave me the information that there are approximately 15,000 Russian-speaking people around the San Francisco bay area and two million in the United States. He said there are approximately 900,000 displaced Russians in Europe, and he thought our missionaries could begin work among some of these Russians, looking forward to the time when through them there might be an introduction of the gospel into Russia itself. He knew something of our principles and our people and professed admiration for them. I felt that there was some evidence of his sincerity, when, after automatically offering me a cigaret, he immediately withdrew it and said, "Oh, I forgot, your people don't smoke and drink." Well, Russia is not the subject of my remarks, but I think that the present plight of that nation is a pertinent and persuasive illustration of the need of knowledge, spiritual and theological knowledge, as a basis for righteousness and peace.

## APPRECIATION FOR KNOWLEDGE

At this point, I wish to voice appreciation for the great body of knowledge which has come to us in the revelations of this dispensation. When I think of the light which the Prophet Joseph Smith has thrown upon the knowledge of his day and our day, his interpretations of Holy Writ for centuries obscure in meaning to the learned of the earth, his enlargement of the vision of man, his incomparable contributions to the understanding of the vital relationships in life, home, family, community, government; his expositions of heaven and earth, salvation, exaltation, and eternity—all stamping him with the unmistakable marks of mighty faith and prophetic vision and understanding, I feel to exclaim with the author of our beloved hymn:

Praise to the man who communed with Jehovah  
Jesus anointed that Prophet and Seer.

He was "blessed to open the last dispensation" and "kings shall extol him" and "nations shall revere him" when the knowledge which he brought is disseminated through the earth to the understanding of the people thereof.



## REASON BEHIND EVERY COMMANDMENT

So, my brethren and sisters, we need knowledge—knowledge of the things of the Lord. Our Father said in the very beginning of his work, “let every man *learn* his duty.” It may be that there are a few of the commandments, the reasons for which are not very apparent to us. We accept some on faith as did the prophets of old, but in the main there is a sound discernible reason behind every commandment. A knowledge of the gospel reveals that reason, and gives additional encouragement and strength in keeping it.

For example the man who looks upon tithing as nothing more than a method of gathering money does not understand the law; but he who recognizes in it a great principle of true worship and spiritual growth will find infinitely more satisfaction in complying with its requirements. He will understand that the true test of devotion is the giving of one’s self, and that when a man parts with the proceeds of his labors, giving that which represents the expenditure of his brain power, his muscular strength, and his energy, he not only demonstrates his loyalty to the Lord and his work, but he adds to his own faith and his spiritual resources, his contentment, and his happiness. He builds up loyalty. He attains power to control rebellious and critical thoughts and tendencies. His conscience is clear. He can sleep comfortably with himself. Truly he grows in spiritual power.

Every commandment of God is spiritual in nature. There are no carnal commandments. We have learned this from modern revelation. While the commandments have effect upon the body and temporal things they are all in essence spiritual. The Word of Wisdom is spiritual. It is true that it enjoins the use of deleterious substances and makes provision for the health of the body. But the largest measure of good derived from its observance is in increased faith and the development of more spiritual power and wisdom. Likewise, the most regrettable and damaging effects of its infractions are spiritual, also. Injury to the body may be comparatively trivial to the damage to the soul in the destruction of faith and the retardation of spiritual growth. So I say, every commandment involves a spiritual growth. So I say, every commandment involves a spiritual principle.

## COURAGE TO SAY “No”

I mentioned character in connection with keeping the commandments. When I come to think of it, keeping the commandments is about the only yardstick I know in measuring and appraising character, particularly with reference to those who have the knowledge our people have. We commonly refer to character as strong or weak, gentle or harsh, honest or deceitful, charitable or “tight,” and so on all down through the long list of attributes. Perhaps, the classification dreaded most by red-blooded people is that of *weakling*. That designation seems to be resented more than almost

*Wednesday, April 6**Third Day*

any other, excluding criminal appellations, and, most unfortunately, among these are some who are boastful of sinful records and reputations. Weaklings are those lacking in the necessary stamina, strength, and courage to sustain a position. A person can be helpless physically and still not be a weakling, if he or she has the disposition and inner strength and courage to fight bravely on. It is the moral cowards and the ignorant who corrupt the world. I am aware that none of us has all the strength, resistance, and courage he would like to have, but I am afraid that there are many among us who have permitted their moral strength to be tapped and drained until there may not be much solid character remaining. They wouldn't like to be called weaklings or cowards, but if they will examine themselves thoughtfully and frankly some may well admit that their strength is gone. I think I can tell you how many have come to this misfortune. They have been trying to ape the ways of the world. Many have forgotten that they have been called out of the world and enjoined to keep themselves unspotted from its sins. I suppose some haven't even known what that meant and they have yielded to the sophistry and the sophistication and the practices of worldly-minded institutions and groups. Teddy Roosevelt used to say that it often took more courage to say "no" than it did to face a bear with a pistol. We've had a lot of men and women who unfortunately didn't have the courage to say "no" and who unfortunately also did not have the pride of their great heritage in the Church and kingdom of God. It's a great pity that it has been so. Think of the immeasurable good these men and women might have done if they hadn't been so weak. If they had had the strength of character to stand for the right as they knew it. Think of the admiration they could have commanded for themselves and for their Church by simply declining the cigaret and the glass of beer and participation in indecent stories and tolerance for cheap jokes and witticisms directed at sacred things in their religion. I think of the strength they might have developed in themselves and in the youth who look to them if they had resisted the slot-machine, petty gambling on a golf game, a horse race or cards, and the allurements of the Sunday movie.

#### RELIGION AND CONDUCT

I understand that there are organized forces in our communities telling young people that these and other infractions of our moral code have no religious significance and urging them to be free from such restraint. They would disassociate conduct from religion. Well, they can't do it any more than they can separate living from life.

Do you think that weak abandonment of well-recognized standards has commanded even the respect and admiration of new-found friends of the world? What a tragic mistake it is for any man to reach false conclusion that in order to get business or political preferment or social prestige he must compromise the truth. I wish that a

hundred or a thousand men of this Church, if there be that many, would withdraw themselves from lodges and secret orders which they were counseled never to join. It is my opinion that most of our men allied with these secret orders had to show some weakness before they were invited. It is my observation that invitations come only to those who do not give wholehearted loyal support to the Church and its standards. The Church needs the undivided allegiance of these men, and they need the Church, as do their families also. Just so sure as they divide their allegiance the world will claim them. I make an earnest appeal to all my brethren who have joined these secret orders to leave them and renew their associations in the quorums of priesthood and the organizations and activities of the Church. I know that every single one who responds will be blessed in so doing.

### MAINTENANCE OF STANDARDS

I have a further word to say to my brethren who are members of service clubs, chambers of commerce, and other non-secret business, professional and social organizations. Brethren, you don't need to abandon any principle, any standard or approved practice of the Church to which we have the honor to belong to maintain good standing in these organizations. If you do, you had better get out. Our men can and do win the respect of all if they have the courage of their convictions. There is little respect on the part of any for the weakling. I have found it a great honor to represent this mighty Church of the Lord in many capacities. I have not always felt worthy of the honor, but I trust that the pride of membership in the Church and kingdom of God will never leave me. The Apostle Paul must have looked down through the ages of men and foreseen their weaknesses, when, and giving that famous definition of the gospel, he said:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation. . . . (Romans 1:16.)

It is too bad when men and women become ashamed of the gospel. When they do, they succumb to their weakness, the world soon gets them and they lose the richest things of life. If, therefore, my brethren and sisters, and my other friends who may listen, if you would develop great character, the strength of constant purpose, resistance to evil, nobility in thought and purpose, if you would know the richness of life and experience contentment and its deepest satisfactions, keep the commandments.

### NEED OF WISDOM

Just another thought, and I am done. We all prize wisdom. It is said to be the greatest of gifts. It is really the power to apply beneficent knowledge in all the decisions and vicissitudes of life. How we need wisdom in the composition of the troubles and dif-

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faculties of the world. How we need wisdom in our own affairs, with our families, our business, and our associations. Almost every day is a day of decision. What to do. What choice to make. I don't know of a better way to secure the wisdom that we need than by keeping the commandments. We are enjoined by the commandments to study, to pray, to work and to serve, and be humble and contrite of spirit. The great promises are to the meek who shall inherit the earth. Wisdom is not to be found among the arrogant, the haughty and self-sufficient, nor among the sinful and the anti-Christians of the world. Wisdom is a gift to the prayerful student, to the faithful and the obedient, to those who repose their trust in the counsels of the spirit and the priesthood of God.

There was great import in those inspiring, simple words of President Grant's uttered in the Holy Temple. They embodied the message that has come down to us through all the presidents of the Church. I know it is the message of our present President and his associates. It has been voiced a thousand times in the words of every true leader. It is not news, but it will never grow old. It is the eternal message for the government of man — keep the commandments. Oh God, grant us the intelligence, the knowledge, the character, and the wisdom to obey, I humbly pray, in the name of Jesus Christ. Amen.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

Five years ago, I stood at this pulpit trembling from head to foot, when I accepted a call to the Council of the Twelve. I have lived now these five years, in close association with the men you sustained today as the leaders of this Church. I have come to know them well. I knew most of them well before I came to this position, but not nearly so well as I now know them.

### GREAT MEN

I have discovered that these men are great men—great in the sense of true greatness. I know that in the Presidency of the Church are men who are great in the same sense in which Lincoln was great. I know they are prophets of God in the same sense in which Moses and Jeremiah and Elijah, Peter and Paul were prophets of God. I have discovered that these men do not have any selfish motives, that they are giving of their time and their talents, of their physical and mental and spiritual strength, giving all they have for the upbuilding of the kingdom of God. I have discovered that they are honest and true; that they are faithful and devoted; that they love the Lord their God with all their hearts, and with all their souls. I know that they are men of God in the real sense of the word.

And so I was thrilled as you voted here today on these men, thrilled to see this vast ocean of hands come up in a sustaining vote for these men whom you accept as your prophets, seers, and revelators. As I saw those hands, and raised mine with yours, I couldn't help thinking of some of the insulting letters that come to these brethren from men and women who think that these men would lead you astray—letters from men and women who do have selfish motives—letters from people who would trip up the prophets of God if they only could.

#### GUIDED BY HOLY GHOST

I want to bear you my testimony, and I do it with God as my witness, that these men who lead your Church are honest, true, great men of God; that they do receive the revelation and the inspiration of the Almighty; that they are guided by the Holy Ghost; that this is God's Church; and that if you desire to have guidance from heaven, then you follow the guidance of these men whom you sustain as the prophets of God. They are prophets. They are prophets just as Jeremiah and Moses were prophets. They are Apostles in the same sense in which Peter, James, and John were Apostles, because those three gave the powers of the apostleship to modern men, and those powers have been handed down to the men who stand and sit before you today.

I think it is a very serious thing when anybody raises his hand against the prophets of God. Have you read carefully the story of Jeremiah in the Old Testament and seen there how men and women raised their hands and their voices and their heels against the prophet? I want you to know that it is just as serious for us who live today to raise our hands against these modern prophets as it was for ancient Israel to raise their hands against Jeremiah whom they put in a dungeon and whom they would have been glad to see die.

#### A GREAT CHURCH

This is a great Church. It is indeed the kingdom of God. We have a great man at the head of the Church. He is the revelator, the seer, and the prophet of God in this day. It is a reality that we walk in the presence of a living prophet of God. Let us be willing to accept him as such. And these others who uphold his hands and sustain him, likewise are the prophets of the Lord.

I am grateful for the experience of the past five years. I have learned a better appreciation of this, the great restored Church, of its principles, of the men who lead it. I humbly submit to you my solemn testimony that Mormonism is true, that the restored Church, the Church of Jesus Christ of Latter-day Saints, is God's own Church, and that through it we find salvation.

May we have the courage to live the gospel. May we have the courage to keep the commandments. May we have the loyalty

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to stand by and follow the leaders, whom God has placed in the earth in these last days, is my humble prayer, and I ask it in the name of Jesus Christ. Amen.

**President J. Reuben Clark, Jr.:**

After this meeting is dismissed the Conference will stand adjourned until 2 o'clock this afternoon.

The proceedings of that session will be broadcast over the stations that I announced at the beginning of this meeting. We will ask you to be in your seats as usual ten minutes before the hour.

Important messages that have been left at the booth will be broadcast as usual over the air on the Temple grounds at the conclusion of this service.

The choir music for this session has been furnished by the Brigham Young University Mixed Chorus, Elder Franklin Madsen conducting and Elder Frank W. Asper at the organ.

As I shall not have the opportunity to say it this afternoon, I should like to thank them for the great music which this great organization is bringing to us.

This Mixed Chorus will now sing, "Jerusalem, Turn Thee to the Lord."

The closing prayer will be offered by President Harvey A. Dahl of the Humboldt Stake, Nevada.

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The Brigham Young University Mixed Chorus sang as a closing number, "Jerusalem, Turn Thee to the Lord."

The closing prayer was offered by Elder Harvey A. Dahl, president of the Humboldt Stake.

Conference adjourned until 2:00 p.m.

## THIRD DAY

### AFTERNOON MEETING

The concluding session of the Conference was held at 2:00 p.m., Wednesday, April 6th.

President George Albert Smith was present and presided. President David O. MacKay, at President Smith's request, conducted the services.

The Brigham Young University Mixed Chorus, under the leadership of Elder Franklin Madsen, furnished the choir singing for this session.

**President David O. McKay:**

This is the sixth and closing session of the 119th Annual Conference of the Church of Jesus Christ of Latter-day Saints. We are

convened in the Tabernacle on Temple Square in Salt Lake City, Utah. This historic building is crowded to overflowing and there is also an audience in the Assembly Hall.

President George Albert Smith is presiding at this session.

Of the General Authorities, Elder Matthew Cowley is absent, in charge of the Pacific Missions, and Elder Alma Sonne is in Europe in charge of the European Missions. President George F. Richards, president of the Council of the Twelve, is resting at home at the suggestion of his doctor. Elder Albert E. Bowen has been with us throughout the Conference but we shall not be privileged to hear from him because his physician advises that we refrain from placing that responsibility upon him. He is recuperating from a recent operation.

The proceedings of this session will be broadcast over KSL, Salt Lake City, and by arrangement through KSL over the stations at Cedar City, Idaho Falls, Pocatello, Richfield, Vernal, and at Mesa by transcription.

As we have heretofore announced, any important messages or calls that come for persons supposed to be in attendance at the Conference will be announced at the dismissal of this meeting over the loudspeaking system on the grounds.

The choir music for this session will be rendered by the Brigham Young University Mixed Chorus, Elder Franklin Madsen conducting and Elder Frank W. Asper at the organ.

We shall begin the afternoon services by the Brigham Young University Chorus singing, "Praise Ye the Lord in Heaven."

The opening prayer will be offered by President James H. Walker of the Taylor Stake, Alberta, Canada.

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The choir sang "Praise Ye the Lord in Heaven."

The opening prayer was offered by President James H. Walker of the Taylor Stake.

The Brigham Young University Mixed Chorus sang "Lord of All Being."

## ELDER JOHN A. WIDTSOE

### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, it is very customary in the Church to pray for the least and the last in the kingdom of God. I have always felt myself among the least, and this afternoon. I am certain I am very nearly among the last. However that may be, I need your prayers and invite them, so that while I speak to you I may be an instrument in the hands of God to offer something of value to us all.

### PROPHECY BEING FULFILLED

This forenoon when the statistics of the Church were read I

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felt as I always feel on occasions of this kind, that prophecy is being fulfilled. Before the Church was organized the Lord spoke to the Prophet Joseph and said to him that a marvelous work was about to come forth among the children of men. The six young men who sat around the table on April 6, 1830, and under divine instruction organized the Church, believed it to be true that they were setting out, and putting into operation, a marvelous work of the latter days. No prophecy has been more completely fulfilled than that. From six men in an obscure home near a remote village in New York state has grown this great institution. The statistical condition of the Church as outlined to us today is almost beyond the dreams of men.

I bear my testimony to the reality of this great work, that it is of God, that God instituted it, that he spoke to Joseph Smith, and has spoken to his Church every since, and that we are engaged in the great work of redeeming the human race.

It is good to be with you, good to meet together, knowing our destiny, the work we have to do, and the great reward that the Lord will offer us, in course of time, if, as was said this forenoon, we keep close to the commandments of the Lord.

Those of us who expect to be called upon at these great conferences always have to cast about for some suitable theme to speak upon, some subject of special importance to the people of the Church at the time. I did so myself and finally hit upon a subject that I thought represented a problem of the day of sufficient importance to occupy a part of the time at this great conference. My thoughts were pretty well organized, and I was ready to deliver the message as best I could until last Sunday forenoon when President Smith dropped a remark in his introductory speech, which President McKay also mentioned. One or two other speakers touched upon it also. I was so impressed that I had to change my subject, not because they covered the ground I intended to cover, but because I was impressed to say something in the field that they had mentioned.

#### EDUCATIONAL ACHIEVEMENTS

President Smith spoke of education among the Latter-day Saints. With proper humility he spoke of our great achievements in the educational field. It is a pardonable pride that we have in our educational achievements. We have the right to feel glad that we have achieved great things educationally. We have always known that we cannot get very far in any worthy endeavor without education. "The glory of God is intelligence," which means knowledge, plus the proper use of knowledge, has been a beacon light of the Church. We have talked about education, we have tried to secure it ever since the beginning of the Church to these days. We do have a remarkable educational history. You see, I spent a good part of my life in the profession of teaching, and whenever the subject is mentioned, I respond much as the old, retired, fire-engine horse responds when the fire bell rings.



The Church had scarcely been organized when our people began to talk about education. They wanted to provide schools and books for schools. In the difficult times of the earliest days, the Prophet wrote a letter to the Church and said that not only were the people to secure schools and schoolbooks, but also if such means were not available, then the fathers and the mothers should act as instructors to the youth in their homes. The Church began its work on the foundation of moral, mental, and spiritual education.

### SCHOOL OF THE PROPHETS

Later on, when the Church was still young, hard-handed toilers on the farm and in the shop, who had been made converts to the Church, entered the school of the prophets which had been founded for the mature. It is thrilling to look back over our history to the time of the Kirtland Temple. The men left their farms, fields, and shops in the evenings and climbed to the top story, the attic story of the Kirtland Temple, there, in provided classrooms, to study various subjects, languages, mathematics, history, geography, and a variety of subjects. Really our people began there what we call today adult education. It was thought that an older man could not learn; only young people could learn. Since that time the world has come to quite a different conclusion. Today a man is never too old to learn. A woman is never too old to learn. The power to assimilate knowledge remains with us to the last day. Somehow these forebears of ours in the Church understood that.

### UNIVERSITIES ESTABLISHED

Then a little later they came to Nauvoo and organized a university. I am not certain for I have not looked it up, but I suspect that the University of the City of Nauvoo was one of the first city tax-supported universities in America. The Church made educational history there.

In time we came here, to Utah, to a barren wilderness. There was work to be done here. Roads, irrigation ditches were to be made; crops were to be raised. A living was to be won from the desert. It was a difficult time. Yet one of the first acts of our territorial legislature was to found a great university, the University of Deseret (now the University of Utah), making it the first university founded west of the Missouri River.

The Church has a noble educational history. We all know that.

What I want to say is something about education itself. It will not take me long. Education may or may not be a good thing. It depends on what we learn. Education is really the accumulated knowledge of mankind, passed on from generation to generation. Each teacher passes on to his pupils that which the world knows. In that way we all benefit from that knowledge and we preserve that

knowledge for those who come after us. This accumulated knowledge of mankind, the knowledge of the world, falls into several distinct parts. Two of the major parts I would like to mention.

### FACTUAL KNOWLEDGE

All knowledge falls first into a part or division or group that we call factual. Sometimes we call it truth, which amounts to the same thing. Facts of observation, that which we hear with our ears, see with our eyes, that we recognize through the various senses that the Lord has bestowed upon us make up the first and most important part of knowledge. That kind of knowledge is everlasting, unchanging. Under the same conditions a fact will appear the same throughout the countless coming ages.

### HUMAN INTERPRETATIONS

The other division of human knowledge, speaking of the major divisions only, is made up of the human interpretations, explanations, and inferences of the observed facts, the truths in our possession. These inferences, explanations, and theories, interpretations of truth, may or may not be correct. They usually change as more knowledge is acquired by humanity. If education consists chiefly of learning what men have said or thought about the facts of nature and existence, it may mislead students, may lead them into difficult places, often into places of untruth. It is only when education confines itself primarily as to truth, to facts, as observed, it becomes worth while. That is not saying anything against the interpretations of truth. We have the scriptures as an example. We have the right to interpret them as we see fit, but we have no right to teach them as we see fit. We must teach truth as it is given us, whether it be in the domain of revelation or of science or any other field of human activity.

### OBLIGATION OF TEACHERS

Therein lies a tremendous danger to our young people and the coming generations. An honest teacher, unless he is ignorant will place before his students—I speak both of students in the Church schools and in state schools, I draw no distinctions—the truth as discovered by many, or revealed by God, and when interpretations are taught, he will label them as such, and say, “This is an interpretation by man of existing truth.” That should be done in our priesthood quorums, in auxiliary organizations and in all schools of learning attended by our young people. This is important, of the greatest importance, in the building of happy lives, in a world of peace. President Smith said something last Sunday that pointed in that direction, and it has clung to my mind until I had to speak of it this afternoon.

We have also the field of speculation, very closely related to the

field of interpreting truth. If one wants to see how absolutely confusing and useless and untruthful the field of speculation is, let him go to the philosophers of the ages. Begin with the old philosophers and go down to the philosophers of today. Every one has tried to explain or describe God. Not one has failed to try his hand at it. Every one has set up his own explanation and presented his own kind of God. As you read after them, you find yourself in a state of confusion. Great minds, great thinkers, have tried throughout the ages to solve the same problem and have failed utterly to agree. That is because they have not begun with truth. Therein we are strong. Joseph Smith, on his knees in the grove, saw God and spoke to him. There is no question about the beginnings of this work. God does live, a personal being. We are made in his image. We are carrying out his purposes.

The distinction between a fact and an inference is, or should be, pretty generally understood. I bear you my testimony here this afternoon that in all of our teachings we must discriminate, distinguish between the facts of human knowledge and the interpretation of the facts. Interpretations change from day to day. Once in a great while an interpretation of a great truth becomes a truth itself, but very seldom. Usually there is too much of the humanity of us, mixed in with explained truth. So that we can not well trust our interpretations.

#### RIGHTS OF CITIZENS

I do not like to have my taxes spent, or my tithing spent, for that matter, in the support of a teacher who does not understand the difference here discussed and who will not be honest enough as he stands before classes to say, "This is a fact, as far as we understand it, and this is but an attempted inference of the fact which may or may not be right." I have no objection to a man who is an atheist, teaching outside of the Church. His faith is his concern, not mine. I would like to convert him to a knowledge of God. But, when he stands before his classes and talks about God and his own atheism, he is going beyond his rights. He is not employed for that purpose. As a citizen I have rights. It is my money and your money used to support the schools whether in our out of the Church.

This may be a schoolroom talk this afternoon, but if so, blame it on President Smith and President McKay. It was their remarks Sunday that started my mind thinking about this very important subject. We have truth. We are not concerned much with interpretation of truth. The sorrows of the world may be traced back, now or in the past to false interpretations of eternal truth. I hope you will also think about the applications of knowledge to daily life, but that is another subject.

My time is up. I am very happy, may I say again, to be in this conference. Not the words alone have made this a great conference,

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but the spirit which has been present and which has touched our hearts. I do not remember all that has been said; I shall read the sermons when they are printed; but I have felt the spirit of the Church and its people who are building the kingdom of God, and in so doing are moving on toward the completion of the great plan of salvation laid out by the Father himself in the pre-existent state.

God bless us, keep us faithful and true, helpful in this great work, and may we be given the blessings of health and strength, the things we need to carry on this work, I pray in the name of the Lord Jesus Christ. Amen.

### ELDER OSCAR A. KIRKHAM

#### *Of the First Council of the Seventy*

I humbly pray that I may enjoy the blessings of this hour. This has been a great conference in my personal life. I have greatly enjoyed the sessions that have taken place between the conference sessions, when great groups of friends have met on these lovely grounds. I purposely walked up to five or six groups to hear what might be the conversation and in all but one it reflected the preaching services. I rejoice in that.

#### APPRECIATION OF CONFERENCE

I want to express personally a word of appreciation for the centennial celebration of the Sabbath schools held Sunday evening. I was sitting by my grandson—a little fellow. When they opened the treasure box, he suddenly woke up and said, "Boy, this is now going to be good." I guess he was reflecting his grandfather's spirit. One letter from the box which Brother Royall read impressed me. Brother George Q. Cannon expressed the wish that he might be here when it was opened, and when I heard his grandson pray, I said in my heart, George Q. Cannon is here.

Also during conference time, when I visited the fine reunions of missionaries—two of which I attended—I saw two young men in one reunion meet after not having seen each other for years. They couldn't express their feeling in a handshake. They couldn't express it in words. They embraced as they met. It was beautiful to see. I went to another reunion where the place was crowded with returned missionaries, and I had another experience that greatly delighted me. Missionaries were chatting about their companionship in the missionary field, but their own tongue couldn't quite tell it, and away they went into the Maori tongue, the language of the people where they had labored as missionaries. These things have greatly impressed me: the great spirit of this occasion, the glorious sermons that have been uttered, the testimony of our President, and the narrative of his life which deeply impressed me.

"The welfare plan is here to stay." I love that sentence. I enjoyed the words of President McKay when he outlined the opportunities for quorums in the welfare work.

### MISSIONARY SERVICE

And now, if I may have the inspiration of the Lord, I'll say just a word about our greatest duty. We have forty-two hundred missionaries—fine young men and women who are out in the mission field. As one of the things that you are taking home, I humbly appeal that it will be fastened upon your heart that we must hold that line of forty-two hundred missionaries. After the World War II this number grew up to five thousand. The mission presidents extended their missionary efforts, out into little Sunday schools, into little branches. They were pressed to put into service anyone, everyone, they could find. If we don't hold that extended line, then the Sunday schools and small branches will fold up. You who have had experience in missionary service know that if something isn't coming to feed and encourage these people that have accepted the gospel, although they have faith and hope in it, they require aid until they are established in the Church and until the priesthood of God can be conferred upon their leadership. I humbly pray that you will take with you an earnest desire to hold that line of glorious missionary service, for on this day when we celebrate the birth of the Church, we recall that the Prophet Joseph said, "The greatest duty we have to perform is to preach the gospel of Jesus Christ." So may I, in just a few words, try to tie that in to our daily lives as we leave this conference, to do our part.

### PREPARATION FOR SERVICE

On the lawn next to my home, a little fellow, four years old, was playing. His mother turned to me one day and said, "Brother Kirkham, there is our future missionary." Then I saw the little rascal go and pull his sister's hair; she started to cry; and I said, "Yes, he's the future missionary." Ruskin, the great English writer, has said, "Evil is good gone wrong. That's all it is." We must start somewhere down the line with little fellows, in our preparation for this missionary service. It is unfair to your boy to have him called suddenly, not having had your guidance and care in his preparation for missionary service. I appeal to you that you will see *that he is kept physically fit*; that he has a sound body. George Mayo of the great Mayo clinic said to me one day, "The place where spirit ends and body begins, or vice versa, I do not know. It's all together." We must see that our prospective missionaries are kept physically fit. One of the most interesting letters we received in our home was a letter from one of our boys who wrote from far-off Africa to his mother and said, "Mother, please tell me how to make 'Mormon gravy.'" So it is with

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many of your fine fellows who go out; they just try to keep themselves going on simple, plain foods since they have to do some of their own cooking. You mothers, show them how to make a stew. Show them to poach an egg; how to prepare a simple meal. Am I talking of spiritual things? Yes, for many a fine sermon and many a day of tracting have been spoiled because your boy was ill at ease physically.

*Help him in his study.* Recently I went to interview a young man for a mission. I found him in the field where he was plowing, and I saw one of the finest things I have witnessed in a young man's life. He was on the sulky plow, but near the front where he could constantly see it, he had fastened a passage of scripture with a clothes-pin. When I came up to greet him, I said, "What's this?" pointing to the paper. "Oh," he said, "ever since the bishop spoke to me, I have been studying the scriptures, Brother Kirkham." This young man was preparing so that when he arrives in his field of labor he may stand and defend his faith intelligently and be grateful for the suggestions of his father and mother.

*Start to save now.* What a lovely thing it is to know that through the war years and other years, these young men kept their savings that they might go on a mission. Start, after this conference, if you haven't already done so, with your son. "Here, son, I'll put ten dollars away for a missionary fund, will you join me?" "Well, I'll put in a dollar," your son will say. He will do his share as far as he can. That's the practical thing, for in the Latter-day Saint Church the whole family goes on the mission, if we get the full benefits out of it.

#### PARTICIPATION IN ACTIVITIES

May I say one other word? See *that the boy gets a chance to participate in the activities of the Church, especially the priesthood activities.* Here is a fine example. I went to visit a father one evening. He was a member of the bishopric. His boy had persuaded him to go to a basketball game with him, and all at once the telephone rang. The father turned to his son and said, "Son, I am sorry. There is a call." He named the sick person who had asked him to come to administer to him. "Well," the boy said, "what's the matter with my going with you?" "We'll see the last of the game, perhaps," and off went the father with his son to bless a brother who was sick, to stand by, if not to officiate in the administration. That's what we must do with our sons that they may rise to the glorious opportunities that are theirs later in the missionary world. Let them have the opportunity that is theirs later in the mission field. Let them have opportunities. Give them the chance. Save them from embarrassments.

## HOUSE IN ORDER

*Is your house in order, brothers and sisters? Are you ready if the Lord should call you or your son tomorrow? Have you trained your family that you can say to your eldest son, "Well, they've called me, son, to go on a mission." Will your son answer, "That's all right, father. Mother and I will get along all right, because you have trained us to do so?"*

May God bless us that these ways may be ours. If they are, then let me read you what some young men have said to me as they reported their missions. Here are their words, I copied them from a report book:

I am at peace with myself. I know the way I want to go. Now I know the true way to happiness. I have learned to love all people. I have seen a life changed.

Then one boy said to me, making his report of his mission:

I heard a father bear his testimony in the mission field. He had had a serious sickness over a long period of time, and he bore his testimony in grateful appreciation to the Lord for his recovery, and then a miracle happened. His boy, his deaf son who hadn't heard a voice for fourteen years, arose and said, "I have heard my father's voice for the first time."

God bless us that we may prepare and do our part for the great days ahead in missionary service. May we be true to those we love that they may be a pride and a joy to us, to the Church, and to their Father in heaven, I pray in the name of Jesus Christ. Amen.

## ELDER JOSEPH L. WIRTHLIN

*First Counselor in the Presiding Bishopric*

I sincerely trust, my brethren and sisters, that I might enjoy an interest in your faith and prayers.

This great conference has been a most impressive one. As I listened to the addresses of our beloved President George Albert Smith, President Clark, and President McKay, members of the Council of the Twelve, and all who have addressed us, and listened to the most inspiring music, the thought came into my mind, "Count your many blessings, count them one by one, and see what the Lord has done."

## A BLESSED PEOPLE

We are a blessed people. We have the blessing of membership in the restored Church of the Lord Jesus Christ. We enjoy a divinely authorized leadership who receive the mind and will of our Heavenly Father. We have the privilege of enjoying citizenship in a great republic. We have the privilege of associating with one

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another as brethren and sisters in the true sense of the term. We have our families. We have so many blessings that time does not permit to enumerate them all.

But have we ever stopped to think that all of these blessings have come to us because of someone else's faith, someone else's work, someone else's prayers? I never think of this Church and its organization but what there comes to my mind the story of a boy who was confused as to which church he should join. And in studying the scriptures, he came upon that memorable admonition found in James, wherein the Lord said this:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. (James 1:5-6.)

This fourteen-year-old boy took this admonition to heart, and going out into the woods, he supplicated God with a faith that was implicit; and in answer to that prayer, God the Eternal Father and his Son appeared to him—that same God that Adam knew, the God of Moses, and Abraham, and Jacob, and all of the other ancient servants of the Lord—that same God who spoke from the heavens when his Son, Jesus Christ, was being baptized in the River Jordan, and the voice of God was heard saying:

Behold, this is my beloved Son, in whom I am well pleased. (Matt. 3:17.)

And so, out of the supplication, and the prayers, and the works of a humble boy, used as the instrument in the hands of God, the Church of Jesus Christ was restored to the earth, and the gospel in its fulness and simplicity was returned for the salvation and exaltation of the Lord's children.

And along with the restoration, there came the priesthood of God whereby we might enjoy leadership inspired by revelation; men who are humble and men who have but one desire, and that is to serve God in such a way that they might do the most good for his people and for the world.

#### FAITH OF GEORGE WASHINGTON

When I think of the founders of this great republic, I think of George Washington. There is no question but what he was an instrument of God in the founding of a nation where the Church might be restored and where the gospel might be returned to mankind, because this nation is founded upon the great cornerstone of the gospel, namely that of free agency. But, unfortunately, there are those among us who would have us believe that George Washington was an unbeliever; but I want to tell you that if a man ever had the help of Almighty God, that man was the Father of our country.



I think of him at Valley Forge, standing at the head of a hungry, ragged, cold army—discouraged, many of them returning to their homes. George Washington had to work with a Continental Congress that was unable to supply him with the sinews of war. I am sure that George Washington, in that hour, realized that in and of himself he could never gain victory; and being a God-fearing man, there is no question but what he sought wisdom from on high; and he received it, because thereafter, this same ragged army defeated the haughty Cornwallis at Yorktown and made it possible to open up the way whereby this great republic in which you and I enjoy citizenship was founded.

And I think of those who framed the Constitution of the United States. They were prayerful men; for the Lord make it known to the Prophet Joseph that he permitted the Constitution to be established by good and wise men. It is true that when the members of that assembly came together there was some dissension, some differences of opinion, but one day there arose among them an old patriot who made the suggestion that as the assembly open each day they supplicate God for his help to the end that they might have wisdom. And God was supplicated, and as the great Gladstone said:

The Constitution of the United States is the greatest document ever stricken off by the hand of man in a given period of time.

#### PRAYERS OF ABRAHAM LINCOLN

And there was another man who sought wisdom from God. That great leader who preserved the Union, namely, Abraham Lincoln, a man who was scorned and held in disdain even by those who were closely associated with him. And when the day of the battle of Gettysburg came, he was composed, he was calm. After the battle was over and the victory had been won, General Sickles asked him the question: "How was it that you seemed to be so calm and composed when the rest of us were worried?" And here is the answer of that great man to the general. Said he:

In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of our affairs, I went to my room one day and locked the door and got down upon my knees before Almighty God and prayed to him mightily for victory at Gettysburg. I told him that this war was his, and our cause his cause, that we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him, and he did stand by you boys, and I will stand by him. And after that, I don't know how it was, and I cannot explain it, soon a sweet comfort crept into my soul. The feeling came that God had taken the whole business into his own hands, and that things would go right at Gettysburg, and that was why I had no fears about you.

This great man followed the admonition of James, too, and sought wisdom from on high; and as a result of his faith and his

prayers, the army at Gettysburg was able to achieve the final victory.

And then, too I think of the pioneers, as they made the great trek across the plains and through the rugged defiles of these mighty mountains. It is said in the diaries of some of them at the close of each day, "Brigham Young and his associates went to the highest hill and there supplicated God for direction." It seemed that they liked to pray on the heights, on the mountains, and the hills. I have sometimes thought that the reason for that was that they not only wanted to get close to God spiritually, but they also wanted to get near to him physically. And so out of their prayers and seeking divine wisdom from on high, it was possible for them to find this place in the West that God had reserved for them; and out of their work, prayers, and divine wisdom you and I today are living in one of the grandest places upon the whole earth.

### DIVINE GUIDANCE NEEDED

We are now facing another day with more problems. We have now come to the time when this nation stands at the crossroads. A road, which, if we continue to follow it without question will take us down the path of socialism and communism. Let me say to you that once we are in the shackles of either one of these, we will lose our free agency and merely become the pawns of lustful, godless leaders. This is the day and time when the leaders of this nation and all of us as citizens of this great country should follow the admonition of James, seek wisdom from on high, divine guidance that we may be able to solve our national problems and preserve for unborn generations the same blessings of citizenship and freedom that you and I have enjoyed.

I was thrilled some few years ago when I heard a United States senator say that every morning he and a few of his companions went into a small room in the Capitol Building, and there they supplicated God for direction. I would that every one of our representatives in the national assembly would supplicate God every day. Just as surely as they would do that, there would come to them that wisdom, that divine direction, which would preserve this nation as a great republic and also the principles for which it stands.

### RESPONSIBILITY, TO BE PRAYERFUL

Now, you and I have some definite responsibilities too—the responsibility of being prayerful, that we will remember in our prayers those who guide and direct the destiny of this nation to the end that God will touch their hearts and out of it all we will be able to follow that path laid down by George Washington, and the path of Abraham Lincoln, to the end that we may follow it for our own happiness and joy and for those who shall follow after us.

Of all the people in the world, we should be the most prayerful; we should follow the admonition of James and seek God continually for wisdom from on high. For the Lord has said to us through his Prophet:

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (D. & C. 88:119.)

And there is no reason why every Latter-day Saint home should not be a house of God; for, in most instances, there stands at the head of every Latter-day Saint home a servant of Almighty God holding the priesthood and having the right to call upon God and supplicate him for the benefit and the blessings and the good of those who reside within his household.

The Lord has made it plain to us that if we are not a prayerful people, if we fail to remember the king of this land, Jesus Christ, we can lose all of these blessings. We should harken to the words of Amulek when he said to his people:

Yea, I say unto you that if it were not for the prayers of the righteous, who are now in the land that ye would even now be visited with utter destruction; yet it would not be by flood, as were the people in the days of Noah, but it would be by famine, and by pestilence, and the sword.

But it is by the prayers of the righteous that ye are spared; now therefore, if ye will cast out the righteous from among you then will not the Lord stay his hand; but in his fierce anger he will come out against you; then ye shall be smitten by famine, and by pestilence, and by the sword; and the time is soon at hand except ye repent. (Alma 10:22-23.)

And so it seems to me that what we need in this fair land of ours is a shining example of prayerfulness, and the Latter-day Saints are the people who are chosen to exemplify to the world the power of prayer. Every Latter-day Saint home should be a house of God, where the altar of prayer is ever in use and where the proper example is set to our children in supplicating God for divine guidance in all of our endeavors. For the Lord has again said to us:

And they shall also teach their children to pray, and to walk uprightly before the Lord. . . .

And a commandment I give unto them—that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. (D. & C. 68:28, 33.)

### PRAYER IN THE HOME

Only a short time ago I was in a home in which an aged grandmother said to me: "I am most unhappy. In this home we have nothing but the spirit of disunity. We do not seem to be able to agree upon anything. There is a negative spirit here, and I can tell you why we have that spirit. We have it because we cannot

get together and pray and ask the Lord for his direction in solving our problems."

On the other hand, I have a remembrance of a home where the children were taught to pray. That little mother taught them how they should pray—giving them the proper concept of God. She told them the story of the appearance of God, the Father, and his Son to Joseph Smith. That gave the children the proper concept of God. They knew that they were praying to a God with body, parts, and passions. He was real to them. He was a God of love; he was a God who could hear and answer prayers. In later years this little mother became very ill. Her children stood outside of the house beside her bedroom window, and they heard her screams. Finally, one said to the other: "Let us pray for Mother." They couldn't go into the house because the house was filled with older people who were trying to help, and the only place left was the coal shed. These two youngsters, one eleven and the other thirteen, went into the coal shed, and kneeling down among the lumps of coal, supplicated God to the end that their mother would be restored. And before night came on, that little mother was restored. She was healed. What does all of this mean? It means that because of the fact that a mother had taught her children to pray, in the hour of her extremity, with full faith in God, her children called upon him to bless their mother and preserve her, and God heard that prayer, and it was answered.

#### PRAYER A PRIVILEGE

We should teach our children that prayer is a privilege and not a duty. We should teach them to pray from their hearts and not from their lips and not to pray by rote. We should teach them to utter prayers of gratitude to God for all the blessings that we enjoy—prayers of generosity, not thinking so much about the things we want or need, but praying for those who are in distress. Prayers need not be long; they should be rather short and to the point and well thought out.

If we will establish houses of prayer, there is no question that they will become houses of faith; houses of glory; houses of God; because his holy Spirit will come and abide in such homes in rich abundance. And in these homes we will find the spirit of unity, the spirit of cooperation, the spirit of sympathy, the spirit of kindness, and the spirit of love.

Brethren and sisters, in these dark hours, I am sure if we supplicate God as James indicated centuries ago, in full faith, we can be instrumental in preserving all of the rights and privileges given to us in this great government of ours. We can further the cause of the Master. We can teach the gospel of peace, and help Almighty God to consummate his plans before the coming of the King of kings.

I pray we will follow the advice of the Lord given to us again through the Prophet Joseph, wherein he said:

Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. (D. & C. 10:5.)

May God bless us that we will be prayerful. May God bless us that we will establish houses of prayer, houses of glory, houses of faith, and houses of God, I humbly ask in the name of Jesus Christ. Amen.

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The Brigham Young University Mixed Chorus and the congregation joined in singing the hymn: "Now, Let Us Rejoice In The Day Of Salvation."

## PRESIDENT J. REUBEN CLARK, JR.

### *First Counselor in the First Presidency*

My brethren and sisters, I ask that you be good enough to help me with your prayers that what I may say today may be in accordance with the mind and the will of the Lord, and then it will be of benefit and blessing to all of us.

I should like to refer to the fine instructions given us last night by President McKay, in which he told us that the duty of the elder is to teach and to warn, and if the Lord leads me along the line that I have thought I might talk about, I want to say something by way of warning.

I want to follow along the thought that was expressed and the situation that was referred to by Elder Stephen L. Richards this morning, when he called attention to certain influences that are at work amongst us.

## FREEDOM OF WORSHIP

One of our Articles of Faith says:

We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

That is the expression of a great principle, a principle that has been operative among the children of God from the earliest period of which we have any record. It was pursuant to that principle, and in the exercise of the rights guaranteed thereby, that a third of the hosts of heaven revolted, in an effort to overcome the plan which God adopted.

Personally, I would not in any way, and in the lightest or slightest degree, hamper anyone's free agency. Literally, I feel and be-

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lieve that men should worship how, where, or what they may. That is the spirit of the priesthood, the priesthood which we hold. The priesthood never compels. God himself does not compel the intellect, nor does he attempt to overthrow it.

If I might be specific, I would like to say how different is that principle from the principle of a great church which says, or has its presiding officers say in the oaths that they take, that they will attack and follow up all heretics, and over the centuries they have made good that oath.

## TWO CHURCHES

The Lord has told us in the scriptures that in the last days there will be two churches. John the Revelator spoke of the great church with worldly power that had under its dominion and leadership the kings of the earth—he spoke of it as Babylon, the Mother of Harlots; and Nephi spoke of it as the great and abominable church. I am not going to say what that church is, though I have a very definite and clear idea. But I want to say that those scriptures also tell us that the other church is a weak church, a church to whose assistance God has to come in order to preserve it. We certainly are not the great church, for no kings are tied to the chariot wheels of our Church. We are the other church.

## SCRIPTURAL WARNINGS

Now, our enemies are seeking to attack and are attacking our Church. Time does not permit me to read all the scriptures that I have here, telling of the things that are to come in the last days. But I might call your attention to the fact that the Savior in the Sermon on the Mount said,

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. (Matt. 7:15.)

To the people on this hemisphere he made the self-same statement.

I also call your attention to the words of Paul in his farewell to the elders of Ephesus. He said,

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. (Acts 20:29-30.)

I would like to read what Paul said to Timothy, but time forbids. But I will read what Moroni said to Mormon. I might read just one paragraph of the latter. It is the thirty-second verse in the eighth chapter of Mormon:

Yea, it shall come in a day when there shall be churches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins.

The ravening wolves are amongst us, from our own membership, and they, more than any others, are clothed in sheep's clothing, because they wear the habiliments of the priesthood; they are they to whom Brother Widtsoe referred, as distorting the truth. We should be careful of them, and I endorse every word that Brother Widtsoe said, as to the obligations of those who instruct the youth.

### EFFORTS TO LEAD ASTRAY

Now, I want to say just a word or two about the church and secular organizations that are amongst us, and that are doing all they can to lead our young people astray. I say there are both church organizations and secular organizations. Their method of approach—or approaches—becomes rather clear.

They begin by making friends with our young people and also with members of that body of priesthood, as to which we have so much concern, the adult Aaronic Priesthood. They cultivate the friendship of these members of ours, then they invite them to their homes, then they take them to their socials, then to their classes of instruction, and before the members knew it, before we know it, this priesthood membership and the youth are gone from us.

What do they say? What I am about to say is not mere supposition. I am quoting or telling of actual incidents. They say, "Do you not find when you go into your church, that you are embarrassed sometimes because you smoke, or because you drink beer?" "Oh, yes," the man says. "Well, in our church, that makes no difference. Those things have nothing to do with religion. Come and join us."

So they take into their socials our members; our members drink a little and smoke as much as they wish. Finally the Rubicon is crossed, and the members are lost to us. These propaganda organizations are building, in some places, halls of amusement. In one of our mission fields, they have built next door to one of our own churches, where they carry on these amusements, not in accordance with our standards, at the same time that we are holding services. That is an extreme case, but there is such a situation, and there are many other places where they are providing amusement under the same conditions and to the same import.

### PRINCIPLES ATTACKED

They tell our people that the Word of Wisdom has nothing to do with real religion—nothing at all. Then they tell them that if you sin, you come and confess and pay some penance, the sin is forgiven.

They attack, among other things, baptism for the dead, and are finally bringing themselves around to the position of atheistic scholars who have said that that wonderful passage in the fifteenth

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chapter of First Corinthians, "Else what shall they do which are baptized for the dead, if the dead rise not at all?" (verse 29) was addressed to pagans, and not to the early Saints; that the practice referred to was a pagan practice.

Well, read how the epistle to the Corinthians is introduced, and read how the fifteenth chapter is introduced, then you will have no doubts that the epistle was addressed to the Saints, and that the early Saints baptized for the dead.

### TOO HARD TO LIVE

On the principle that the wish may be the father to the thought, they say that our religion cannot last because it is too hard for the individual to live, and therefore our religion will fade away and become extinct. Of course, their present feverish activity belies that thought. But as I think of that statement, it seems to me that among the many answers that might be given to it, one of them is that our Church has been set up never to be thrown down, and that this gospel is never to be given to another people. Another is that the restored gospel is more than what they mean by religion. When they talk of religion, they speak merely of a relationship between God and man; all questions of the relationship of man to man have passed out of their religion. But our plan is a plan of life and salvation, including, not only the relationship of man to God, but also as I have said, the relationship of man to man, throughout the eternities, and the divine destiny God has planned for his righteous children.

### HERESY AMONGST US

There is a heresy which is amongst us now in some degree and which has existed since the early Christian days, which declares that the God of the Old Testament is not the God of the New, that the Old Testament God has disappeared. I have never quite been able to see how the proponents of this idea could square it with the statement which the Savior made repeatedly, that he did only what he had seen the Father do, and he taught only what the Father had taught him. Thus those who would drive out the God of the Old Testament must deny the Christ in order to do it. These other churches seem to regard God as a God of vengeance, seeking to destroy his children. We know that our God is a God of love, because he was the Father, and as I have said, Jesus said he taught what his Father had taught, and he did what he had seen his Father do.

### OBLIGATION TO PRESERVE TRUTH

My brothers and sisters, if there ever was a time in our history when we must be on guard against the insidious influences and pro-



paganda of the churches of the world and the atheists of the world, that time is today. We must not be asleep. We have the truth; we must preserve it and ourselves in it.

After Jesus had returned from the wilderness following his baptism, he came to the River Jordan where John was still baptizing. As John stood there, seeing the Savior, he said, "Behold the Lamb of God," and apparently replying to somebody who wanted to flatter him and tell him how great he was, he added, "... whose shoe's latchet I am not worthy to unloose." (John 1:27.)

The next day Jesus came again to the group on the banks where John was baptizing, and again John said, "Behold the Lamb of God." Andrew and some others who were the disciples of John, followed Jesus, who took them to his room and there taught them. Then Andrew went out and found Peter, and declared with joy, "We have found the Messias," the Christ.

We of the Church have found the Messiah, the Christ. He authorized and directed the building of this Church. We must not let the error and the evil which knock at our doors, cross the threshold and enter therein to rob us of the greatest things that God has to give us—our children.

May we be as wise as serpents, and as harmless as doves. May we protect our youth and those of ours who do not see as clearly as they should these dangers which threaten them, and against which I am warning you, I humbly pray in the name of Jesus. Amen.

**President David O. McKay**

President J. Reuben Clark, Jr. of the First Presidency has just concluded speaking, and now, brethren and sisters, we are to be blessed with a benediction and concluding message from our beloved President, President George Albert Smith.

### **PRESIDENT GEORGE ALBERT SMITH**

This is a solemn occasion. We are met in the concluding session of a great conference. Representatives are here from many parts of the world. We have been privileged to listen to the counsel and admonition and encouragement of those who have been called to direct in Israel.

I am sure everyone who has attended these sessions has been edified, and our minds have been directed to him who is the Author of our being. I have rejoiced in the delightful music we have had, and take this occasion to thank this splendid chorus that comes from, what to me, is the greatest university in all the world. [Brigham Young University, Provo Utah.] I know you will pardon me for referring to it that way, because it was where I went to school. I hope these young people, members of the chorus from Brigham

Young University, have rejoiced in meeting with us as much as we have in listening to them.

### PERILOUS TIMES

We are living in perilous times. We are approaching the evening of the sixth day. All the world is in confusion, and unfortunately, as has been the case before, the majority of the men and women who live upon the earth are in darkness, because they do not have the gospel of Jesus Christ, the gospel of light.

I trust that the few moments I occupy I may have the benefit of your faith and prayers, that I may be led to say that which will be a source of encouragement and blessing to us all.

We live in a wonderful land, choice above all other lands, blessed as no other nation is blessed, and yet we are in danger. Our Heavenly Father has told us that there is a law irrevocably decreed in heaven from before the foundation of this world upon which every blessing is predicated. If we observe the law, we will obtain the blessing. If we fail to observe the law, we have no promise.

### LOSS OF BLESSINGS

As my mind goes back to the beginning as recorded in Genesis, and follows down through the centuries that have since elapsed, I realize that many people have lost the truth and turned to falsehood, thereby losing their blessings.

The Lord has been mindful of his children all the time. He has never punished them, but he has taught them so that they might not be punished by their own conduct. Those who would not listen to God's representatives were destroyed. On one occasion the whole population of the world was wiped out with the exception of a few who listened to Noah, a servant of God, who for more than a hundred years had called the people to repentance. Only those who were in the ark were preserved.

### SODOM AND GOMORRAH

We have the instance of Sodom and Gormorrah. Abraham learned that the cities of the plains were to be destroyed because of the wickedness of the people. He pleaded for those who were righteous, saying to the Lord, "Surely, you are not going to destroy all of them. There must be some people who are worthy to live." The reply to him was, "If there are fifty righteous people in those cities, they will all be preserved from destruction."

Then Abraham asked, "Well, what if there are forty?" "Yes, if there are forty," was the answer. "Then if thirty?" "Yes, if thirty." "If twenty? If ten?" "Yes," ten would be sufficient to hold off the destruction of the cities, but there were not ten people in those two great cities who were worthy to live. Lot and the

members of his own family fled, then the whole community was consumed by fire.

Prophets of the Old Testament warned the various communities from time to time. They were fully warned before destruction came, but notwithstanding that warning, Jerusalem, one of the great cities of the world, was repeatedly destroyed. Babylon, the greatest of all nations at one time, had been warned of its wickedness, but the people would not do what the Lord wanted them to, and they were destroyed.

### SONS OF HELAMAN

In our own country when the Nephites and the Lamanites were warring among themselves, they were given certain promises if they would keep the commandments of God, told that if they did not, destruction would follow. Then we have that marvelous record of 2,060 Lamanite boys—just boys—who joined the army of the Nephites in order to help preserve themselves and their families, and who faced certain death—from any natural standpoint—because they were opposing skilled warriors. But they had been taught by their mothers that God would protect them if they would do their duty.

These 2,060 boys, part of the army of the Nephites, went into battle repeatedly. The last struggle was so terrible that we are told all were wounded; two hundred of them fainted from the loss of blood. When Helaman, their commander, saw their enemies driven away, anxious for his young charges (he called them stripplings) he went through the battlefield and gathered the living. He found the 2,060 alive, although many had fainted from the loss of blood.

Helaman, who was amazed at their miraculous preservation, questioned them. Their response was one of the greatest compliments to motherhood to be found anywhere: "We knew our mothers knew."

They believed what their mothers taught them. They had faith in God. They were preserved, and they helped save their homes and families from destruction.

### PREPARATION FOR RESTORATION

During the great struggle for independence in the country under the leadership of George Washington, our Heavenly Father was preparing the way for the restoration of the gospel of Jesus Christ in its purity.

He gave to certain individuals the inspiration to frame the Constitution of the United States that has been referred to in this conference, the greatest palladium of human rights that we know anything about. Under such a Constitution the gospel of

Jesus Christ was restored to the earth one hundred nineteen years ago.

These facts are part of the history of the world, including many more that time will not permit mentioning.

The hand of our Heavenly Father has always been extended in love to his children through his prophets who pleaded with them to repent of their wrongdoing and keep his commandments. When they did, they were blessed, and when they failed, they lost their blessings.

### THE STANDARD WORKS

We have here on this stand the Holy Bible containing the Old and New Testament, as well as the Book of Mormon which is the history of the ancestry of the American Indian. We also have the Doctrine and Covenants, containing the revelations of God to the Prophet Joseph Smith, all available to the children of God. We have also the Pearl of Great Price containing other scripture.

We look upon these four volumes as the teachings of our Heavenly Father, and accept them. There is no teaching in them that any individual in the world belonging to any church or no church can find fault with. In every case the admonition is to make men and women better wherever they may be.

These scriptures are available to all. You have been told that there are thousands of your sons and daughters in the world now, seeking to share with our Father's other children the truth of the gospel of Jesus Christ before it is too late. We are coming dangerously near to a time when our Heavenly Father will withdraw his spirit from the world because the people of the world will not accept it.

We have been told today that there are now a million and forty thousand members of the Church of Jesus Christ of Latter-day Saints, and I say to you, not boastfully, but seeking to explain the truth, that this Church has received in this latter-day a new witness: God the Father and the Son did appear in the woods of Palmyra. A boy received a witness that enabled him to endure all kinds of persecution, and finally, as he was taken by his enemies, he said:

I am going like a lamb to the slaughter. . . . I have a conscience void of offense toward God, and toward all men . . . and it shall yet be said of me—"he was murdered in cold blood." (*D.H.C.*, 6:554-555.)

### PROGRESS UNDER CONSTITUTION

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Joseph Smith, the Prophet, and his brother Hyrum (the great-great-grandfather of the man who sits at my left here on the stand and grandfather of the man who sits behind me in this congregation) died as martyrs at the hands of a wicked mob. They were

sacrificed not for any wrong they had done but because they had sought to teach the truth and call the people of the world to repent before it was too late. The work has gone on and under the Constitution of the United States we have been permitted to carry on in this great land. We have been permitted to teach the gospel of Jesus Christ. Our missionaries of course have gone all over the world, but I am speaking now of the United States of America. However, there are many people, many men and women in this land, some of whom may be friends or relatives who are misguided by the idea that the Constitution of the United States isn't as fine a system of government as they have in Russia or Germany or Italy or some other part of the world, notwithstanding the fact that the Lord himself said that he raised up the very men who framed the Constitution of the United States and directed that the membership of this Church should pray for and sustain those who represented the Constitution of this land. I hold in my hand the Bible and can read the Ten Commandments that were given to Moses for the guidance of the people wherein the Lord told Moses what the people should live for and do. If those Ten Commandments had been lived up to by the people of the world down to the present time, this earth could long ago have been celestialized. But the people refused.

#### OBEDIENCE TO COMMANDMENTS

You know, and I know, that the Ten Commandments contain the will of our Heavenly Father, and I am grateful, not only for the civil laws but also for the laws God has given to us. I feel bound to conform my life to the teachings of the Ten Commandments. I feel equally bound to sustain the Constitution of the United States which came from the same source as the Ten Commandments. Unless the people of this great nation can realize these things and repent, they may forfeit the liberty that they now enjoy, and the blessings that are so multiplied among us. I do hope and pray that they will discover before it is too late that God has spoken again. Your responsibility and mine is to let our light so shine that others seeing our good works will be constrained to glorify him who is the Author of our being.

These books contain the advice of the Father of us all, the Father of the Jews, the Gentiles, the Christians, the pagans. God is the father of our spirits, and down through the ages he has tried to encourage people to do the thing that would bring them happiness rather than unhappiness. Yet today we find this world in such a condition that there is uncertainty upon every hand. It is our duty not only to obey the commandments of our Heavenly Father but also to pray for those who represent the constitutional law of our land. It is our duty to pray for those who hold high positions in the states, and in the nation. Why? Because if they can be in-

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fluenced by the Spirit of the Lord, and there have been many cases where they have been, the people will receive the blessing they need.

### BLESSINGS OF CONFERENCE

Brothers and sisters, we are coming to the time when we will return to our homes, and I ask you: Where in all the world could we have spent the last five days under sweeter influences than we have enjoyed here in this great Tabernacle? We have been blessed beyond our ability to appreciate our blessings, I think. And now as we go to our homes, will we take to them the influence that we have found here—the blessing that we enjoy here—will it be carried out to encourage those who are not doing what they should? If we do, then this conference will have been to us an added blessing, because inasmuch as we endeavor to bless the children of our Heavenly Father, we receive a blessing ourselves. In other words, "Inasmuch as ye have done it unto one of the least of these my brethren," the Master said, "ye have done it unto me." We are living in perilous times. Brethren and sisters, set your houses in order. Gather your families around you, have your prayers, ask the blessing upon your food, give of your substance to those who are in need.

When I heard the reading of that marvelous record of the funds that have been utilized by this little Church and think of what has been given, and the millions that have been expended by this group of people, I marveled, and I stand here to say that not one of you who has contributed will be one dollar poorer than you were before.

### BRIGHAM YOUNG UNIVERSITY

We have this great chorus here today representing Brigham Young University. There isn't any good that could come to that school that would not please me. The leaders of that school are struggling, working, planning, but I am afraid there is a limit to what may be accomplished in a financial way in the immediate future. There are wealthy people among us. There are those who are well-to-do, who may feel disposed and happy to help this institution grow. I want to say that it is one of the finest places for our young people to go to school that can be found anywhere. I hope that these young people here will feel a blessing; I hope they will go back to the school and take with them the spirit that is enjoyed here, grateful for the blessings of our Heavenly Father. They are always close to those who honor him and keep his commandments. And I now advise these young men, protect the virtue of these girls as you would protect your lives, and to these young women, I say, protect the virtue of these boys as you would protect your lives. You are all the children of God, and he loves you, but

the adversary will do everything he can to tear down and destroy your opportunities for happiness. That same admonition in regard to these students of the university I give to all the sons and daughters in the Church wherever they may be, and if we will honor God and keep his commandments and live as we should, no matter where the storms may strike, the winds may blow, and the lightnings may flash, we will be as the children of God always have been when they have kept his commandments: we will be under the protecting hand of him who is all-powerful.

We will continue to go forward and grow and develop in life, and in the end we shall find a reward as inheritors in the celestial kingdom of our God right here upon this earth and enjoy the companionship of those we love forever.

#### OUR FATHER'S WORK

May the Lord bless you, my brethren and sisters, for your faithfulness. And I bless you as he gives me power to do so, that you may continue not only to do as well as you have done in the past but that you may also strive harder than ever to save the world by teaching the people in it who are worthy to live the gospel of Jesus Christ, until it shall have been proclaimed to all, and the opportunity be given to them to understand the truth, because this is our Father's work. This is not the Church of any man. It is the Church of Jesus Christ, and the only Church of Jesus Christ that is on the earth which is entitled to that name by his appointment. Do you appreciate it?

Men, do you appreciate your wives? Wives, do you love and appreciate your husbands? Parents, do you appreciate your children? Children, do you love and appreciate your parents? If we do, then we will love one another, and there will be peace and happiness in our lives and in our communities, and our homes will be the abiding place of the Spirit of God.

I pray that this may be the case and that we may now go from here renewed in our determination to support the Constitution of the United States of America, to maintain the standards of the Ten Commandments, and to observe the advice and counsel of our Heavenly Father, as given by his servants from time to time. When the time comes that this earth shall be cleansed and purified by fire, and the celestial kingdom shall be set up here, may we find our names recorded in the Lamb's book of life entitling us to a place in that kingdom, that there will not be one missing but that every one of us and those we love may be there. This I pray in the name of Jesus Christ, our Lord. Amen.

**President David O. McKay:**

The inspired admonition and blessing to which you have just listened were given by President George Albert Smith, President of the Church of Jesus Christ of Latter-day Saints.

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The choir music for today's sessions of the Conference has been furnished by the Brigham Young University Chorus with Elder Franklin Madsen conducting and Elder Frank W. Asper at the organ.

This has been a most outstanding conference, one of the most significant features of which, besides the inspirational addresses, is the fact that we have had over one thousand young people participating, furnishing the music for the sessions, besides the Tabernacle Choir which always renders an inspirational service. We had 500 young boys and girls Sunday night, the Ricks College Choir, Monday, Monday night the male chorus of the Tabernacle Choir, and on Tuesday night two large groups of lesser Priesthood singers from two stakes, today this large group of young people from the Brigham Young University. We thank you all; we are proud of our young folks and feel inspired when they can join us in the worship of the Lord.

The Brigham Young University Mixed Chorus will now sing, "Peace and Light."

The closing prayer will be offered by President W. Wallace McBride of the South Carolina Stake, after which this Conference will be adjourned for six months.

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The Brigham Young University Mixed Chorus sang "Peace and Light."

The benediction was offered by President W. Wallace McBride of the South Carolina Stake.

Conference adjourned for six months.



## GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held Monday evening, April 4, at 7:00 p.m.

President George Albert Smith was present and presided and conducted the services.

The music for the meeting was furnished by the Men's Chorus of the Tabernacle Choir, under the direction of Elder Spencer Cornwall.

The Men's Chorus and the congregation sang as an opening number: "Come, All Ye Sons of Zion."

President J. Angus Christensen, of the Palmyra Stake, offered the invocation.

The Men's Chorus of the Tabernacle Choir sang: "The Palms."

## ELDER HAROLD B. LEE

*Of the Council of the Twelve Apostles*

Last June I visited away out in Blake's Bay, with President S. Dilworth Young, at the home of a sister who was investigating the gospel, and as we talked to her about her study of the gospel, she said there was one thing about the teachings the missionaries had brought to her that she could not agree with. When we asked her what that was she said she could not believe in the gospel of the "second chance," meaning by that the work, salvation for the dead. Well, after this call tonight, after having had one chance in this conference, I began to understand what might be termed the gospel of the "second chance." They had given me the second chance to do what I had failed to do, probably, yesterday.

## MEMBERS AWAY FROM HOME

I attempted to say something yesterday in the interest of those who are away from their homes, the priesthood members, the girls, and particularly our men in military service. There are some figures that are available from our quarterly reports, our annual report, that indicate that for the year 1948 we have had living away from their homes in the stakes of Zion 628 high priests, 417 seventies, and 4,362 elders, or a total of 5,407.

I asked Brother Palmer if he could tell me how many Aaronic Priesthood members there are in this group and I suppose he is still trying to find those figures. I would assume that probably the total number of Aaronic Priesthood members living away from their homes would not be less than the number of Melchizedek members, because most of those in military service at the present time hold only the Aaronic Priesthood.

In other words, we have approximately ten thousand members of the Church who are living away from their homes. (How many Aaronic Priesthood members, Brother Palmer?) 4,110 Aaronic Priest-

hood members added to the 5,400 would give us then a total of 9,500 members of the Church living away from their homes.

### PURPOSE OF PRIESTHOOD REPORTS

Sometimes when we ask you to make reports, there seems to be a misunderstanding as to the purpose of those reports. We have dared ask each quarter for priesthood quorums to report on six activities. Those activities are designed to call your attention each three months to the things that over a century have been found to be the methods by which men can be won to activity in this Church.

Those things on the reports that you are asked to enumerate are: First, the number of council meetings you have held during that quarter. The ideal is that there should be a council meeting of the presidency of the quorum once each week. So we ask you to tell us how many you have held during that time.

The second thing, we have discovered, that brings men into activity is the number of visits that are made to quorum members. We ask you to report that.

The number that you have had out to socials, or rather the number of socials you have had during the quarter, and we are suggesting not less than one each month for a quorum.

The number of projects you have, which would invite the activity of quorum members, and the number of those using liquor and tobacco who have had carried to them the program designed to help them in their efforts to overcome the habit.

And finally, we have asked you to tell us how many you have corresponded with during that period.

The failure of priesthood quorums to follow up in any one of these activities is an evidence that they are not doing all they can to reclaim those who otherwise are slipping away from us.

We have asked you to report one very significant figure that is always one of great concern. We ask you to tell us those who are active and accounted for, the number, and that figure is arrived at by counting those who are present at their meetings. Those who are engaged in other church work during the priesthood hour and those who are away from their homes, not counting those who are on missions. That total figure for 1948 for the Melchizedek Priesthood quorums alone, the number who are active and accounted for, was 45,778, but the total number of members accounted for in the priesthood quorums with a few stakes not reporting, totals 104,953, which means if those reports are at all accurate that we have a total counted inactive or unaccounted for of 59,175.

Now, with those figures before us, it seems clear that in order for us to inaugurate a program that will tend to win them back we would do well to look to our reports as a matter of instruction rather than merely as a medium of reporting to the General Authorities.

## CONCERN FOR SERVICE MEN

Now then, regarding those who are living away from home, particularly the service men. We realize that you do not have a great number away from home, but in two concentrated areas, one at San Diego where a large number of our boys are to be found and the other down at San Antonio, Texas, we have the distressing reports from both of these concentrated centers, where we have some hundreds of our boys, that by actual count there are few in those camps who have received a letter from their priesthood quorums or from their bishops, and they have not had their cards reported to the general office of the Servicemen's Committee so that someone living in a nearby branch or ward of the Church might be sent to bring them into our priesthood and church meetings.

Now, brethren, the First Presidency and the Twelve, after discussion, considering a program that would be designed to safeguard the welfare of these young boys, who, for the most part are untrained and inexperienced, ask that there be organized in each stake a committee composed of a member of the stake Melchizedek and Aaronic Priesthood Committees, and that under their direction there would be inaugurated an instruction to all priesthood quorums that would urge them to correspond with their absent members each month, enclosing therewith a tract on some gospel principle and a tract on the word of wisdom that might be obtained from the No Liquor-Tobacco chairman. That letter should be a letter of encouragement and of friendliness in order that they might feel their relationship to the quorum which sends the letter.

It has also been urged that all priesthood quorums send to each such absent service man a copy of the Era and the Church Section of the Deseret News, and that these be supplied by the priesthood quorums from funds which they will raise themselves.

Now, while we have but few from each quorum or from each ward, if we are not able to take care of the few I wonder what is going to happen to our young men when we get the many that we may get with an increasing of the draft or from compulsory military service, which we pray God may not come.

We ask you brethren to redouble your efforts, you stake presidents to again stimulate the carrying out of the instructions, bishops of wards, the presidencies of quorums, in order that these boys will be cared for and their lives safeguarded by that care.

We would like to commend the Presiding Bishopric, who this year have required as an item which they must attain to in order to get a standard quorum award, that they account for the absent members of their Aaronic Priesthood quorums who are away from their homes, not being content merely to count the boys who are now living at home. We ask you Melchizedek quorums to be just as attentive with regard to the boys of your quorums.

## PRIESTHOOD COURSE OF STUDY

Now, one more matter. There has been prepared by Elder Joseph Fielding Smith an excellent course of instruction for all Melchizedek quorums under the title, "Church History and Modern Revelation." Each year there have been prepared thirty-six lessons with the understanding that three class periods of not less than forty-five minutes each be devoted to a study of the lesson manual each month, it also being understood that one of the four class periods might be devoted to a quorum business meeting where the membership of the quorum all reside in the one ward. Otherwise, there would be occasional time for an extra lesson, and so thirty-six lessons have been provided for the study of the quorums.

It has come to our attention that in some stakes and some quorums there has been a program that does not permit the carrying out of this lesson program. In some stakes there has been a ward teachers' report meeting being held during the time of the priesthood meeting once each month which, if you will think for a moment, would deny the possibility of carrying out the lesson instructions that have been provided. Also, in some quorums we have learned that the monthly quorum meetings have been held once each month where the membership of the quorum have been taken away from the priesthood meeting on that Sunday.

We ask you brethren to pay attention to the instructions that have been given as to the course of lessons in order that these difficulties might be overcome.

The Lord bless you, my brethren, I pray in the name of Jesus Christ. Amen.

## PRESIDENT DAVID O. McKAY

*Second Counselor in the First Presidency*

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand."

And then, in the next paragraph he tells us to comprehend all phases of instruction pertaining to the earth, the heavens, to the end,

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you. Behold I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor. Therefore, they are left without excuse, . . ."

There are two things which the Lord here asks us to do. that we are to teach and to warn, testify of the truths of the Gospel and to warn the people of the evils in the world.

There are two great phases, departments, of our Church in

which the priesthood exercises the right of teaching, one is in the organized stakes; the other, in the mission field. I should like to say a few words about the latter phase of this great modern work. First, regarding some items which pertain to the calling of missionaries.

#### CALLING OF MISSIONARIES

About a year ago, or so, we suggested that young couples should not be called into the mission field, for reasons given. Just by way of reminding you, we thought it best for the young couples not to go into the mission fields because, in the first place, in the natural course of events, the responsibilities of motherhood would interfere with the work of the sisters, and if anything were done to postpone that responsibility, the Church would become a party to birth control, and the Church will have nothing to do with that evil.

But at that time it was suggested it might be permissible for a young girl to go out and join her husband during the last six months of his mission. Now that was given particularly because some of our young, many of our young men had been out in the war, been on the battlefields, been away from home two, three, four, five years, and now going out into the mission field. Naturally, they wanted to get married when they came home, and so that permission was given. Tonight, we should like to say that it has not worked out very satisfactorily, brethren, and the conditions that justified the giving of such permission have become practically non-existent. We suggest, therefore, that you discontinue encouraging these young girls or giving the thought to them that they might go out and join their husband if they marry just before he leaves, to join him the last six months.

Mission presidents feel that it is not in the best interests of the work. And only by special permission, by special request of some mission president will that be granted; and to you bishops and presidents of stakes we suggest that the thought be discouraged.

It is suggested, secondly, that more care be taken in recommending missionaries. Now you have heard that repeated time and time again. Missionary work is strenuous, the change of climate, often the worry that takes possession of some of our young men at first, sometimes homesickness, discouragement. Unless they are physically strong they break under it, and it is surprising how many during the last six months have so broken. That, too, hinders the work in the mission field. That applies also to those who are past middle age, to elderly couples that would like to go out. They seem strong, capable to do work here at home, but when they get out in the field under different circumstances, not a small number of them fail to meet the vicissitudes and the responsibilities of the mission. So now, before your elderly couple will be sent out to

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the field the mission president will be communicated with; and if he can use them, all right; if not, we will ask that they remain in the home fields, in the organized stakes.

Now we recognize, bishops, that you are going to have difficulty in satisfying some of these young men who feel that they can go out, who may be physically handicapped. Physicians may declare a weakness in the eyes, probably in the heart. The young men will say, "Well, we can work hard and we should like to go," and sympathetically you say, "All right." They feel as though they will be deprived of a privilege, and no doubt they will in a sense, but let us emphasize the importance of the work here at home. It is just as important, the home missionary work, and they can be here under their normal surroundings, and be near any help, medically, which they might need. So let us try to impress them with the fact that they can serve the Lord here at home to the extent of their physical, intellectual and spiritual ability, and probably better than going out into the world under conditions which might be too strenuous for them.

I am pleased to report to you that the Chinese mission is about to be reopened. The mission presidency, two of them at least, have already been chosen, as you have undoubtedly noticed in the papers, and within the next few months we hope papers will be in such shape that the brethren, under the direction of President Cowley will go over there and establish a headquarters and preach the gospel again to that mighty nation.

### SUCCESS IN JAPANESE MISSION

You will be delighted, too, to hear of the success attending our missionaries in Japan. I thought you would be interested in this message from President Clissold:

With a nucleus of several old members who had been meeting with Nisei saints from Hawaii, here in the service, A Sunday School was fully organized at Ogikubo, Tokyo in April 1948, and now has an average attendance of over two hundred. Other Sunday Schools organized in Tokyo are at Shimokitazawa, Denenchofu, and Takanaway. Cottage meetings, Primaries, and study classes are being held in several other areas, making in all 21 weekly meetings in Tokyo, with an average attendance of over eleven hundred people.\*\*\*

One of the faithful members of the former mission and a man of considerable influence in Takasaki, a city ninety miles north of Tokyo, has been of great assistance to the missionaries assigned to that district. He helps them with a large Sunday School and several weekly meetings, including an M.I.A. gathering of over four hundred young people.

All of the organizations, with one exception, are presided over by missionaries. Since January, however, there have been twelve ordinations to the priesthood, and it is expected that local people will be called to positions of responsibility in the near future.\*\*\*

Including the mission president and his wife, there are seventeen missionaries in this field. Eight of them are Niseis, six from Hawaii,

one from the mainland, United States, and one from Canada. They are without exception capable and earnest young people. As the Cacaasian missionaries are in the process of learning the language, the burden of the work thus far, with one notable exception, has been borne by the Nisei missionaries. They are a great credit to the wards and branches from which they come.

About fifty members of the former mission have been found. [After all these years of disorganization] These faithful saints are the nuclei around which the present organizations are being built. They are practically all people of high standing and influence in the communities in which they live, and are excellent examples of the efficacy of the Latter-day Saint way of life. These humble members, in their steadfastness through almost a quarter of a century of isolation, have demonstrated a loyalty and faith that is unexcelled in the Church. If there has ever been any thought that the first mission in Japan was not successful, the faith and the works of these stalwart members should dispel it forever. To associate with them as they labor to assist the missionaries would fill with deep satisfaction the hearts of the former missionaries who struggled against great odds to glean just a handful of converts out of over twenty years of missionary effort.

We have good word from the Saints in Germany, and encouraging word even from Czecho-slovakia, although government officials refused to let seven of our missionaries enter Czecho-slovakia a month or so ago. But those who are there are encouraged and people are hungering for the truth.

Other missions report progress. It is just inspiring to receive the letters of encouragement from the mission presidents and from elders, missionaries and the sisters, and also to hear the reports of the returned elders from the various missionary fields. Truly the harvest is great, and these mission presidents would tell you that the laborers are few. Though five thousand missionaries, a few under that now—many have come home—are in the field, each mission president is asking for many more than these he has in his missionary corps.

### TEACHING AND WARNING

Teaching, warning, testifying of the restoration of the gospel, warning the people, and it "becometh every man also to warn his neighbor." Within the last twenty-four hours there have been gathered here in connection with this conference, I suppose, twenty thousand teachers, probably eight thousand here tonight, an equal number last night in this building and in the Assembly Hall. Within twenty-four hours approximately twenty thousand teachers, and I am speaking to teachers tonight, for the priesthood means teaching, the authority to represent the Lord in teaching the Gospel, the Gospel of the Kingdom.

I thought that one of the most effective means of teaching is proclaiming the glories of the gospel as we heard today, but equally effective in this old world, is that which warns of the dangers. You remember what Paul says in his epistle to the Galatians, about the works of the flesh being manifest, such as adultery, fornication,

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lying, and he listed all the evils, and he concludes after doing that by saying that "they who do these things shall not inherit the Kingdom of God."

And then in contrast he says: "Now the fruits of the spirit are these, love, joy, peace . . ." and so on, and the blessings that will follow. There are two things always that we should keep in mind: one, the beauty of a righteous life; the other, the warning against indulgence in the evil life, and you cannot get away from that.

### INFLUENCES UPON LIFE

As I recall the influences upon my young life, I believe the greatest was the memorizing of that important saying: "My spirit will not dwell in an unclean tabernacle."

Then there were three others, and they were all in the form of warnings. The first came to me as a boy as I sat on a spring seat by the side of my father as we drove into Ogden. Just before we crossed the bridge across the Ogden River, a man came out from a saloon, which was just on the northern bank of the river. I recognized him. I liked him because I had seen him on the local stage. But on that occasion he was under the influence of liquor, and had been for, I suppose, several days.

I did not know it, did not know he drank, but as he broke down and cried and asked father for fifty cents to go back into the saloon, I saw him stagger away. As we drove across the bridge my father said: "David, he and I used to go ward teaching together."

That was all he said, but it was a warning to me that I have never forgotten, about the effect of dissipation.

A little later, a teacher gave us to read a story about a group of young people sailing down the St. Lawrence River. If any of you can find it I wish you would give it to me. I cannot give you the author, I cannot give you the title, but I can give you the memory that has stayed with me, about those young folks who were drinking and carousing and having a good time in the boat sailing down that noted river. But a man on the shore, recognizing, realizing the dangers ahead of them, cried: "Hello, there, the rapids are below you."

But they ignored his warning, defied him. "We are all right," and continued in their jocularly and their indulgences. And again he cried out: "The rapids are below you," and again they gave no heed to his warning.

Suddenly they found themselves in the rapids. Then they immediately began to row for the shore, but it was too late. I do not remember but just the words of the last paragraph, but cursing, yelling, over the rapids, over the falls they went.

Negative? Yes. But I will tell you there are many in the stream of life who are rowing just that way. I have never forgotten the story. I hope I shall find it again.



And the third was a warning of the danger of unchastity. It was not my father who gave me that, but it was a teacher who spoke to a group of us boys about the danger of impurity, of sexual impurity, getting disease, sexual disease, getting it into the blood and transmitting that disease to innocent offspring.

Later the thought was expressed by one of our American poets in that poem in which a boy says, among other things, he is going to have his fling:

"And I said religion is rot,  
And the laws of the world are nil—  
The bad man is he who is caught  
And cannot foot the bill.

For I saw men everywhere  
Hot-footing the road to vice,  
And women and preachers smiled on them  
So long as they paid the price.

So I had my joy of life,  
And I went the pace of the town;  
And then I took me a wife,  
And started to settle down.

I had gold enough and to spare  
For all of the simple joys  
That go with a house and a home,  
And a brood of girls and boys.

I married a girl with health,  
And virtue, and spotless fame;  
I gave in exchange my wealth,  
And a proud old family name.

And I gave her the love of a heart  
Grown sick and sated with sin.  
My deal with the devil was up  
And the last bill handed in."

So he thought.

"We were going to be blessed with a child,  
And when in anguish she cried,  
With love and fear I was wild  
But now I wish he had died.

For the son she bore me was blind,  
And crippled and weak and sore,  
And the mother was left a wreck—  
Aye it was so, she had settled my score.

I said I would have my fling,  
And they knew the paths I would go,  
Yet no one told me a thing  
Of what I needed to know.

Folks talk too much of a soul  
From heavenly joys debarred,  
But not enough of the souls unborn  
By the sins of their fathers scarred."

### WARN YOUTH OF DANGERS

Modern science has made youth a little more daring, but I will tell you the danger is just as great. Warn, warn youth of the dangers of the flesh, the works of the flesh.

Never have I been more thankful in my life for noble parents. It is great to be well born. Not much preaching but just a hint here and a hint there about pure living, and the saying: "When you start out with girls, you treat that young girl, now, David, as you would have any other boy treat your sister."

The training of the teachers, the teachings they receive, rough boys, seemingly not much attention paid to what they say, but those teachings and warnings remain all through life. "Testify," says the Lord through Joseph Smith "and warn." And when you are warned, warn your neighbor.

### TESTIMONY

Brethren, I know as I know I am looking into your faces that the Gospel of Jesus Christ is true, and that He is my Saviour, as real as He was when Thomas said, with bowed head, "My Lord and my God!"

I know that if our young people will only accept the teachings and live the standards that they will be the happiest, most joyous persons in all the world, and I know if they do not, that they will bring sorrow upon themselves and upon their wives and children in the future.

I know that the gospel was restored through the Prophet Joseph Smith, by the Father and the Son, who are as real today in connection with the other world as my loved ones and yours. And as teachers here, we are to let the people know it, and warn these men — and this is not imagination — who, after having lived with their wives and brought into this world four and five and six children,

get tired of their wives and seek a divorce, that they are on the road to hell. It is unfair to a woman to leave her that way, just because the man happens to fall in love with some younger woman and feels that the wife is not so beautiful or attractive as she used to be.

Only the other day such an incident came before us. Warn him! Nothing but unhappiness for him and injustice to those children.

Well, brethren, God bless you. God bless the work, the missionaries abroad; protect them from evil. They are in the midst of it. God bless these mission presidents, that they may have influence with the young boys who are getting discouraged, some of them, and bless you parents at home who are sacrificing to send them, and you men of the priesthood and the quorums, that you may gather around those who are seemingly indifferent and win them into quorum activity.

I bear you the testimony that this is God's work, in the name of the Lord Jesus Christ, Amen.

The Men of the Tabernacle Choir and congregation sang the hymn: "Do What Is Right."

### PRESIDENT J. REUBEN CLARK, JR.

#### *First Counselor in the First Presidency*

President Smith has requested that I speak next. I rather feel that perhaps, if we were to adjourn now, after the powerful and inspired utterances of President McKay, we would be better off than perhaps to have me try to say something, but obedient to the request of the President I shall do the best I can.

I do pray that the Lord will bless me and that you will be good enough to ask him in my behalf that he will grant the blessing, in order that you may be edified, strengthened, and built up.

Over the last year I have been doing considerable reading of a more intensive kind than I have before done, on the matters I have been reading about, and I have been impressed with certain historical facts to which I wish briefly to allude.

#### EARLY CHRISTIAN HISTORY

For some reason, which is not clear, either from history or from scriptures, it does not appear that Peter, James and John, who were left as the First Presidency of the primitive church, ever appointed any successors to themselves. The result was what might have been expected. There grew up certain great centers, Alexandria, Rome, Carthage, Caesarea, and so on. As time went on, each of these was presided over by a bishop. They had no central guiding hand, and the result was they began to dispute about doctrine, and

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about rites and ceremonies. Cults grew up, one cult here, another there. These various units, headed by bishops, drifted off into contrary or divergent directions. They called councils from time to time to settle their disputes. The great council of Nicaea about 325 after Christ was the first great ecumenical council. There they tried to settle certain matters of doctrine.

There was no unity in the church; there was no unifying direction. They were as lost sheep.

The church moved fairly well while the apostles still lived. Then followed a secondary period when, the apostles having died, there still lived those who had known the apostles, and who had received from them instructions. This kept the church from wandering too far and too fast. Then the third church generation came, and not having the anchorage that was given by the apostles first, and next, by those who had known the apostles, they drifted and drifted rapidly, until by the middle of the third century, they had lost the priesthood, indeed they no longer pretended actually to confer it. Their ordinals merely prayed that the Lord would give the powers, the priesthood powers which Christ had conferred upon his apostles and which they, in turn, had, according to the sacred record, conferred upon a very few individuals.

### IMPORTANCE OF UNITY

I have never permitted an opportunity of this kind to go by without speaking on this question of unity. I have said to you brethren, over and over again, and I repeat it tonight, that if we were really united, if we really saw eye to eye, and then would move in unison, there is nothing in the world, in righteousness, that we might not do in accordance with the will of the Lord and not to defeat his purposes. But there comes to us as we get farther-flung in the world, there comes constantly back to the First Presidency, signs that if we did not have the priesthood, if it had been lost to us as it was lost to the primitive church, we would be marching along the same roads that they marched to complete apostasy.

Now brethren, there is only one way to be united, and that is to be united. The Lord has set up amongst us, with our priesthood and with our auxiliaries, as nearly a perfect organization as we mortals, in our present condition, can carry on. Just so soon as we undertake, by ourselves and of our own thought and volition, of our own wisdom, to set up other organizations than those set up by the Presidency of the Church, under the direction of the President of the Church, the presiding High Priest of the Church, just so soon as we undertake to do that then we are on a detour. We are no longer going down the middle of the road. We are on a road that could lead to apostasy.

I think perhaps that even now there are evidences that those in the outlying areas farthest away from the central organization

of the Church, are feeling, perhaps, the absence of controls a little more keenly than they who are nearer in; and yet I would like to say here that my observation is that among those who are farther away from us, who do not see us every day, there is a higher regard for the General Authorities than there is among those who are around here. Yet there is that seemingly inevitable drawing away tendency in the remoter areas, to this time in details that leave us still strong. But we must be always alert.

The Lord gave us our free agency, as you know, and we may think and we may talk as we wish, but we may not teach false doctrine for that is no part of free agency. In the spiritual domain false doctrine is the equivalent of libel, and slander in the civil domain. Those things we may not do.

### PLANS OF MEN

This is an age, a period, when everybody has a new idea as to what to do to cure the ills of society. There are almost as many plans as there are people, plans usually developed by men of no experience no training, no thought, and the plans gain currency among those who are equally untrained, inexperienced and ill taught.

Amongst us, it is quite a common thing for us to look about and see something that needs to be corrected, and so we start a movement to correct it. We see something that should be done, some opportunity we think we see that has not been embraced, and so we form a plan to meet that opportunity as we see it. I think perhaps I might say that not always have our auxiliary organizations brought themselves under restraint, the restraint of the discipline of doing primarily the things that they were set up to do. But whether that be true or not, it is certainly true that here and there somebody gets an idea of what he ought to do and so starts out to do it.

There was handed to us tonight a plan to satisfy all the needs of the members of a proposed group, from an economic, social, physical, spiritual and educational standpoint. Well, that is quite a program, just to start out with right from scratch. They have several hundred members they say.

### THE LORD'S PLAN

Now brethren, the Lord has set up, as I said to begin with, an organization that is as nearly perfect as we mortals can live, and the only safety we shall have will be in following that plan and that program.

I sometimes think that maybe we take to our souls a little more unction than we should over the thought that the Lord has set up his work never more to be thrown down or taken away and given

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to another people. I believe that as I believe I am looking at you, as I know I am looking at you. But that does not say that all of us are going to be among those who stand firm by the plan which the Lord has given. Let us be sure that we do not get away from the Lord's plan.

You Elders quorum men, Seventies, High Priests, all of you brethren of the Aaronic priesthood, cling by what the Lord has given to you. There is opportunity for all of the activity that you can possibly participate in and as it is under a divine plan there will be nothing in it that is not profitable for you. Do not go off and try to reform the Church. Let us reform ourselves, and the Church will take care of itself.

### DIRECTION OF HOLY GHOST

Sometimes people get to preaching, preaching false doctrines. Sometimes the Elders get to telling their own ideas about what the Gospel is, making their own explanations. The Prophet records that on one occasion a man came to him and was very much surprised when the Prophet told him that a prophet was not always a prophet. He was a prophet only when he spoke with the spirit of prophecy.

On two occasions today that passage of the scripture has been quoted and referred to, which was really directed to Orson Hyde, but it is applicable to all of us, that whatever the servants of the Lord say shall be scripture, the mind of the Lord, the will of the Lord, the voice of the Lord, the power of God unto salvation. Sometimes we overlook the beginning, "what ye say under the direction of the Holy Ghost."

You remember that Paul and Barnabas had a little trouble in their time. One of them at that particular occasion did not have the direction of the Holy Ghost, the inspiration of it. Peter and Paul had their troubles. They were not then both being moved by the Holy Ghost.

The Prophet tells—you will find it in his works—that some of the brethren in the early days got very much interested in the book of revelation, a pregnant source of speculation, and he rebuked them for it.

I would like to urge you brethren to read the scriptures yourselves. We have had some wonderful talks today about reading the Book of Mormon. I subscribe to all of it. And the other books were mentioned at the same time, the Bible, the Doctrine and Covenants and the Pearl of Great Price. But read the scriptures and get your own ideas about them.

In speaking about Brother Hezekiah Brown the Prophet Joseph said he was so happy that men could read and think and speculate; we were not cramped like the sectarians were, but he

cautioned the brethren that they should be careful about what they taught. There is only one source on the earth that has any right to change or modify or extend any revelation of the Lord, and that is the President of the Church, the Prophet, Seer, and Revelator, the presiding High Priest. He alone, through the inspiration and revelation of the Lord, can change the revelations already given. All the rest of us can think about them, talk about them, speculate about them, but we cannot change them, and until he speaks the revelations stand as is. We ought not, therefore, to get discouraged because somebody sees a revelation in a different light from the way in which we see it. We are entitled to our opinion; the other man is entitled to his opinion, but the revelation stands until God changes it in the regular way.

#### APPEAL FOR UNITY

Brethren, I return again to this question of unity. Can we not forget our little troubles, our little disagreements? Can we not unify on the words of the Lord, even as He spoke them; and having unified in our belief, can we not unify ourselves in our observance? I am talking, I know, to brethren who are the stalwarts of the Church, the brethren to whom the Lord looks, and President Smith as the Lord's representative looks, to carry on the work of the Church. You must do it. President Smith cannot be everywhere. And you have done a great job. But we are in perilous times, economic, political and spiritual, and if you will just harken to what the Prophet of the Lord says and be guided by the revelations which God has given through his prophets in ancient times and modern times, all will be well.

I pledge you that I will try, with all my mind and soul and heart, to do the things which our leader wishes us to do. I wish that you brethren, each and all of you would follow me in that pledge, and if we shall do that, we shall be nearer heaven, this great priesthood body of the Church, we shall be nearer heaven than we have yet been in this dispensation.

I bear my testimony that I know that God lives, that Jesus is the Christ and the first fruits of the resurrection. I know that the gospel and the Priesthood were restored through the Prophet Joseph. I have the testimony of the Spirit to that and the testimony of the Spirit seems to me far greater than the testimony of the senses.

May God be with all of us, at all times, and may we so live that he can be with us under all circumstances, which means that we live pure lives, that we keep away from sin and the places of sin, and that we go to no place where we might not ask our Heavenly Father to go with us, may we so live that we may be saved and exalted in his presence, I humbly pray, in the name of Jesus, Amen.

## PRESIDENT GEORGE ALBERT SMITH

I hope that tonight we have all taken into our souls the instructions that have been given.

We have met here in the name of the Lord, as representatives of the Lord, holding his priesthood. We have been entitled, because of so meeting, to divine guidance. Sometimes there are occasions, and I imagine most of us have had them, when we may feel that there is a better way to do things than the way they are being done, but if we will keep the commandments of the Lord—and when I say the commandments of the Lord I refer to the Ten Commandments, and the other revelations that he has given to the children of men through the prophets—if we will observe those teachings we will not go astray. It is when we fail to keep the commandments of God that we fall into darkness.

I am grateful to be here with you. I was doubtful as to whether I should come out tonight, because I am not as strong as I would like to be. I felt however, that I could not miss being here with this body of men, and as a result I have been edified and delighted.

## SEARCH THE SCRIPTURES

I would like to re-emphasize, if it needs emphasis, the suggestion that has already been made: Read the scriptures. That is the advice of the Lord. Are you taking it? It was the Savior who said: "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

It does not just say, "Read the scriptures—but, search the scriptures." What does that mean to you? To me, it means prayerfully to investigate what the Lord has said, and in that way, if we are humble we will be entitled to his guidance, and we will not be misled.

Within the last few days I received a letter from a man who was excommunicated from the Church, not because he did what the Lord wanted him to do but because he did what *he* wanted to do, and then he put the responsibility on some of the other brethren, saying that they had advised him what to do. He had forgotten that before he got into the trouble that caused him to be severed from the Church, one of the General Authorities of the Church advised him not to do the thing that he seemed intent on doing, and just as soon as he did that he was in the dark.

Keep the commandments of the Lord, brethren, and you will not wander away into darkness. There is not any time that you may not kneel down, and if you can honestly say, "Heavenly Father, I have done what you have asked me to do, and what you have directed me to do; what shall I do now?" You will get the answer, and you will not be mistaken. But if you do the things that ought not to be done and get your suggestions from the adversary of all



righteousness, you will find yourself wandering in darkness and you may lose the pearl of great price.

#### RIGHTS OF WIVES

I would like to emphasize tonight something that has been referred to before and that is that men, who have been married to women and have agreed before witnesses that they will keep the commandments of God and live as they should, sometimes are so selfish, so wilful, that they forget that their wives have some rights. I want to say that the priesthood does not give any man a right to abuse his wife. The priesthood does give him a right to be kind, to be faithful, to be honorable, to teach the truth and to teach his children the truth, and when he does that he will not fall away into sin. There never has been a time in the history of the world when we have needed divine guidance more than now.

Reference has been made quite plainly tonight to the fact that the Presidency of the Church, three men, have been called to perform certain duties, and, associated with them, other men have been called to assist in carrying out the program of the Church. When these three men and the others who have been called to the Quorum of the Twelve, and those who have been called into the other presiding positions among the General Authorities, are united, we need not be worried about what will happen to the Church. All men and all women have a right to inquire of their bishop, of their stake presidency and high council with regard to matters in the Church. They have a right to inquire and if they are not satisfied they have the privilege then of going beyond these men, but not very often would that be necessary if the man who is asking were in the line of his duty. So let us not forget, brethren, that we have had conferred upon us a wonderful gift, divine authority, that comes from our Heavenly Father. That is a priceless gift bestowed by the Lord. It is not like a recommendation from any other organization. It means that if we are living as we should when that authority of the priesthood is conferred upon us, we are entitled to the inspiration of the Almighty, and we will have it if we keep his commandments. So let us have our homes in order, have family prayers and ask a blessing upon the food. Let us try to learn what the Lord would have us do, not what we would like to do or somebody else would like to have us do.

#### ACCEPTANCE OF COUNSEL

As I stand here now I can think of a number of men that have gone to the leadership of the Church for advice and if they had taken it they would be in the Church now, but they are out. Those to whom they went had no ulterior motives; those who gave the advice when it was asked had only the desire to bless the one

who asked for it, but it was contrary to the ambition and desire of the individual, and because he was already in sin, he could not understand the counsel of the good man who unselfishly advised him what he should do.

This world is in a pitiable condition. There are hundreds of thousands of people who do not even believe in God, that is, in the God of this world, the God of Abraham, Isaac and Jacob, the Father of Jesus Christ, our Lord. They are in the dark. We cannot expect them to find the way of happiness until they obtain the light, and it devolves upon this great body of priesthood and those who are associated in the various stakes and wards and missions of the Church, holding the priesthood, to let our light so shine that others seeing that we are indeed servants of the Lord will be constrained to accept the Gospel and conform their lives to the truth.

Again let me plead with you, my brethren, be patient with your children. Remember that one of the greatest gifts that comes to you in life is the family that you may enjoy if you have a right to the priesthood and have received it.

#### INFLUENCE OF PRAYER

We will not always see alike; men will not always reason as their wives do and vice versa, but if you will pray together, with a real desire to be united, I can say to you, you will agree on all important matters.

I noticed a number of months ago up on South Temple Street this legend on a billboard: "The family that prays together stays together." I do not know who placed it there, but I want to say that if you will think about it for a moment you will know that it is true. I admonish you to pray together to the Lord, and I do not mean by that to just say prayers, I do not mean to be a phonograph and repeat something over and over again, but open your souls to the Lord as husbands and fathers in your home, and have your wives and your children join you. Have them participate. There then comes into the home an influence that you can feel when you go there. It has been a great blessing to me to be permitted to travel throughout this Church and enter the humble homes of those who dwell in them, who keep the commandments of the Lord, and to partake of the influences that I find there.

We are not any of us becoming any younger. A good many of us have passed the meridian of life. If we are going to make any corrections, any adjustments, and most of us need to make adjustments, the time to do it is now, not put it off for the future.

#### GRATITUDE FOR BISHOPS

I would like to urge that we go to our bishops and thank them for their faithfulness and their devotion to us. I live in a ward

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where we have three of the finest men in the world in the bishopric, wonderful, humble, prayerful men. They do not have any desire to do anything in that ward except to bless the people, and I suppose you will find that in all the wards of the Church, with few exceptions.

When we receive the priesthood, when we receive ordinations, when we are set apart to perform certain duties in the Church, by the authority of our Heavenly Father, we should realize that it is a great and wonderful blessing, and that it carries with it a tremendous responsibility. We should not treat it lightly.

We have been together two days. We have had a happy time. Other meetings will be held in this conference before it is concluded, and if we will attend those meetings with a prayer in our heart to have the Spirit of the Lord, to be guided, inspired by him in our thinking, not only in teaching but in being taught, when the conference closes we may go to our homes and take with us the inspiration of the Almighty. We can set our homes in order and we can help to keep our wards and stakes in order—but it will take work. It will take prayerful, thoughtful work.

#### REPENTANCE NEEDED

There are conditions in the Church that need to be repented of. Reference has been made in this conference to the fact that the sale of liquor is being legalized. Years ago the President of the Church stood in this pulpit and in a general conference and plead with the people not to abandon the Volstead Act. Legislation had been enacted making it illegal to sell liquor or to buy liquor. The Lord has advised us not to use strong drinks, and every Latter-day Saint should pay attention to the advice of our Heavenly Father in regard to that matter. Let me plead with you, search the Word of Wisdom prayerfully. Do not just read it; search it prayerfully. Discover what our Heavenly Father gave it for. He gave it to us with a promise of longer life and happiness, not if we fail to observe it, but if we observe it. Read the Word of Wisdom in the presence of your families and set the example. If we will do that Zion will continue to grow. If we will do that the Church of the Lamb of God will continue to become a power for good in the world.

It is amazing to me how many great and influential men there are in our own country who do not belong to the Church—I do not know whether they belong to any church or not—but who in their correspondence with the headquarters of the Church indicate how pleased they are at what we stand for, and we stand, I hope, always, for what the Lord would have us stand.

#### BLESSINGS OF THE PRIESTHOOD

Brethren, it is a favor from the Lord to receive the priesthood;

it is a great privilege to represent our Heavenly Father. It is a blessing that, if we are faithful, will open the doors of the celestial kingdom and give us a place there to live throughout the ages of eternity. Do not trifle with this priceless blessing.

Bishops, let me plead with you, when you ordain young men deacons, teachers, or priests, see to it that they have it made plain to them that with that gift that comes from our Heavenly Father, there is a responsibility. If you will do that, they will grow up to be the protectors of the weaker sex, and there will be less sorrow and distress because of looseness of habits among the sons and daughters of our Heavenly Father in the communities in which we live.

The Lord wants us to be happy. That is why he gave us the gospel of Jesus Christ. That is why he conferred the priesthood upon us. He wants us to have joy. That is why he organized this Church and set in it the various offices, and all these things are in order. As has been referred to tonight, by the other brethren, if you will follow the leadership of the Lord, and those whom the Lord sustains, you will not fall away into darkness, lose the light, transgress the laws of God, and forfeit your privileges that he is so anxious that all of us should enjoy.

That is my feeling tonight, brethren. I am grateful to be here. I am thankful when I have the privilege of shaking your hands, looking into your faces, and I am happy when I see you walking as the Lord would have you walk, following his advice and counsel. We will all be happy if we do that, and the world will be enriched, and the missions that have already been opened will continue to function until the people have been warned and the countries that have not yet been warned may have an opportunity yet to be taught the gospel of Jesus Christ. Among those that have not been warned are the most populous nations in the world today. But it is our responsibility to find ways and means to carry the message of life and salvation to every nation.

Thank you, brethren, for your love and for your fellowship, for your kindness and helpfulness to me and my associates who are here upon this stand. We love you. We are grateful to you and for you, and I pray that every one of us will so live that when the time comes for us to go hence and the record is opened of our lives, it will disclose the fact that we have desired with all our hearts to be what God would have us be, and we have been guided by him in paths of peace and happiness and righteousness, and when the time comes that this earth shall be cleansed and purified by fire and it becomes the celestial kingdom—that is what it will be, brethren—when that time comes I pray that we will all have so lived that we will find our names recorded in the Lamb's Book of Life, entitling us to membership here forever in the companionship of our wives and our children, and all that are

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dear to us, not one missing, and I ask it in the name of Jesus Christ, our Lord. Amen.

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The Men of the Tabernacle Choir sang: "The Lord Bless You And Keep You."

The benediction was offered by President Golden L. Woolf of the East Provo Stake.

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The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Sunday sessions and furnished the choral music for those sessions. J. Spencer Cornwall directed the singing of the Choir.

The choral singing for the Monday morning and afternoon sessions was by the Ricks College Choir, under the leadership of Elder Alma Dittmer.

The Brigham Young University Mixed Chorus, Elder Franklin Madsen, Conductor, furnished the Choir singing for the Wednesday morning and afternoon meetings.

At the General Priesthood meeting the choral music was furnished by the Men of the Tabernacle Choir, Elder J. Spencer Cornwall conductor.

The music of the *Tabernacle Choir and Organ broadcast*, Sunday morning, 9:30 to 10:10, as also the music for the *Church of the Air broadcast*, was by the Salt Lake Tabernacle Choir and Organ, J. Spencer Cornwall, conductor of the Choir, Frank W. Asper at the organ, the spoken word was by Richard L. Evans.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Roy M. Darley.

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Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,  
Clerk of the Conference.

## CHURCH OF THE AIR

The *Church of the Air* broadcast was presented Sunday morning, April 3, from 8:30 to 9:00 over radio station KSL and the Columbia Broadcasting System.

The Tabernacle Choir, under the direction of J. Spencer Cornwall, furnished the music for the service, with Dr. Frank W. Asper at the organ. Richard L. Evans was the announcer.

The Choir sang the anthem, "My Redeemer Lives"—Gates.

Elder Ezra Taft Benson of the Council of the Twelve was the speaker, his subject being "Our Homes—Divinely Ordained."

## ELDER EZRA TAFT BENSON

*Of the Council of the Twelve Apostles*

Americans, from the very inception of our nation, have been lovers of home. It has been our primary educational institution and the center of economic, social, and cultural interest. Our homes have been the bulwark of the nation and the most fundamental institution of society. What fond memories and emotions have surged up in our hearts at the mere mention of home, family, parents, children, brothers, and sisters! Some of the sweetest, most soul-satisfying impressions and experiences of life are associated with home and family ties.

## THE AMERICAN HOME

But all is not well with this most basic institution, the American home. In fact, it is in grave danger, if not in deadly peril. There is convincing evidence that a creeping rot of moral disintegration is eating into the very vitals of this temple of American civilization. It gives cause for serious concern.

Marriage, the home, and family are sacred institutions. They are not man-made, but have been established by a kind Providence for the blessing of his children. In the record of that first marriage recorded in Genesis, the Lord makes four significant pronouncements: first, that it is not good for man to be alone; second, that woman was created to be a help meet for man; third, that they twain should be one flesh; and fourth, that man should leave father and mother and cleave unto his wife.

Later, as though to re-enforce the earlier statement, the Lord said:

... What therefore God hath joined together, let not man put asunder  
(Matthew 19:6);

also

Thou shalt love thy wife with all thy heart, and shalt cleave unto her  
and none else. (D. & C. 42:22.)

Children are likewise counseled in holy writ in their duty to parents. Paul the Apostle wrote:

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Children, obey your parents in the Lord: for this is right.

Honour thy father and mother; (which is the first commandment with promise).

That it may be well with thee, and thou mayest live long on the earth. (Ephesians 6:1-3.)

### RESPONSIBILITY OF PARENTS

Regarding the divinely appointed responsibility of parents, the sobering counsel is given that

... they shall also teach their children to pray, and to walk uprightly before the Lord. . . . And . . . inasmuch as parents . . . teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, . . . and the gift of the Holy Ghost . . . the sin be upon the heads of the parents. (D. & C. 68:28, 25.)

These and other similar scriptures make crystal clear the divine origin of marriage, the home, and family, the heaven-imposed responsibilities resting upon the parents and the penalties imposed when laws governing these hallowed institutions are disregarded.

History reveals that the early pioneers of America recognized and honored these obligations. They were blessed in their homes and families for so doing. Does our record today merit like blessings? If we fail to accept these obligations and to keep the American home morally and spiritually sound, the very future of the nation will be in jeopardy. The choice is ours as parents and citizens.

### WEAKENING INFLUENCES

The facts are not reassuring as we soberly appraise them. Far-reaching changes, resulting from industrialization, concentration of populations, commercialization of recreation, and other activities once performed in the home, all tend to lead away from home associations.

Accompanying these changes, and in some measure resulting from them, has been a marked increase in pleasure seeking; the mad rush for money and other material things; the unwarranted indulgence of personal gratifications; the insidious inroads of tobacco, liquor, gambling, and many other tendencies in our complex modern civilization. All these have exerted a pulling power away from the home and have weakened its structure.

There seems to be a tendency for many married people to become soft and to seek a life filled with ease and the pleasures of the moment. They invite the pleasure of conjugality but often refuse to shoulder the responsibility of parenthood. Reliable reports indicate that approximately forty percent of the married women have no children whatever or only one child.

### DIVORCE RECORD

The divorce record continues upward at an alarming rate. Fifty years ago there was a ratio of one divorce to every sixteen

marriages; by 1946, one to every three. In some American cities divorces nearly equal marriages. Reports show that two-thirds of those seeking divorces have no children.

Frequently in homes where no formal divorce has occurred, there is unhappiness due to infidelity and lack of harmony and filial affection. It is largely from such broken, bad, and neglected homes that our youthful delinquents come. According to J. Edgar Hoover, director of the F.B.I., "The actions of the majority of them were—and are—directly related to the conduct of their parents." Yes, crime begins at home.

In view of these and other well-known but distressing facts, what should be done? Can we safeguard the home and stabilize family life? Can the deterioration in home life be checked and corrected? If not, what is our future?

No nation can rise above its homes. The church, the school, and even the nation, stand helpless before a weakened and degraded home, in building character. The good home is the rock foundation—the cornerstone of civilization. If this, our nation, is to endure, the home must be safeguarded, strengthened, and restored to its rightful importance.

#### UNCHASTITY

To do so, we must start with youth—our boys and girls. They must know that the foundation of a happy home is laid during premarital days. Their relationships should be on a happy but high plane. There is grave danger in loose and promiscuous relations of young people. The harmful effects of unseemly familiarities are carried over into married life and tend to weaken the structure of the home. Unchastity is the most damning of all evils, while moral purity is one of the greatest bulwarks of successful homemaking. Happy and successful homes cannot be built on immorality.

May I, as a member of a large family of children and a grateful father of six, say to the young men and women of America, keep the fountains of life pure. Guard your virtue as you would your lives. Reserve for the marriage relationship the sweet and soul-satisfying intimacies of life. The God of heaven, who instituted the marriage covenant, so intended. He has commanded purity of life and a single standard for men and women. If you fail as young people properly to restrain yourselves, you will pay the penalty in heartache, disappointment, and loss of self-respect. Do not reach out too eagerly for the excitements and thrills of life or they will turn to ashes in your hands. They will come in their own due time in the sacred bonds of marriage. Youthful sweethearts, be true to God's holy laws. Remember, they cannot be broken with impunity. If you would be happy and successful in your early association, courtship, and homebuilding, conform your lives to the eternal laws of heaven. There is no other way.



## IMPORTANCE OF EXAMPLE

As parents, what is our attitude regarding the sacred obligations of parenthood? One of the two major purposes of marriage is children. "Multiply and replenish the earth" (Genesis 1:28) was among the earliest commandments given of the Lord. Nations which refuse to accept this God-given obligation, sink into oblivion. Will our sons and daughters want children because of our attitude and example?

Marriage, designed to be an eternal covenant, is the most glorious and most exalting principle of the gospel of Jesus Christ. No ordinance is of more importance and none more sacred and more necessary to the eternal joy of man. Faithfulness to the marriage covenant brings the fullest joy here and glorious rewards hereafter. The abuse of this sacred ordinance despoils the lives of individuals, wrecks the basic institution of the home, and causes the downfall of nations.

The future homes of America will be fortified as parents uphold the Christian virtues before their children. If parents love and respect each other, and if in their sacred partnership there are full support and unquestioned fidelity, these essentials will be translated into the homes of tomorrow. Conversely, if there are bickering, quarreling, and lack of harmony at home, and participation in the dangerous practice of flirtations with others when away, then the homes of tomorrow will be weakened thereby.

Parenthood carries with it peculiar responsibilities. If these are accepted without quibbling, while enthroning motherhood as the highest calling of women, our children—the parents of tomorrow—will be properly impressed and encouraged in the establishment of like homes.

## FAMILY PRAYER

The homes of America need also the blessings which come from daily communion with God. Devotion in the home, which has been such an anchor to youth and parents alike, has all but vanished. A few generations ago it was a common practice. Then families knelt together in prayer; the scriptures were read aloud; and households joined in the singing of church hymns. This practice, if revived, would contribute much to the strength of the home and the nation. The differences and irritations of the day melt away as families approach the throne of heaven together. Unity increases. The ties of love and affection are re-enforced and the peace of heaven enters.

In such homes secret prayers are said night and morning by members of the household. Individual and family problems are approached with confidence after invoking the favor of heaven. Young people participating in such a family devotional have hearts freed from evil intent as they leave for an evening of entertainment.

These will be the restraining influence in the group when gilded temptations arise. Parents who surround their children with the refining influence of daily devotion are making their contribution to the safeguarding of the American home.

### MUTUAL UNDERSTANDING

America's homes need, also, the stabilizing influence of a closer relationship between parents and children. Every boy and girl needs the safeguard which an intimate association with mother or father will provide. The failure of parents and children to understand each other weakens the framework of the home. This relationship must be built upon love and mutual confidence. Then when the problems of life arise, father and mother will be the first sought for counsel. Herein is safety.

Such an atmosphere can be created as parents plan for recreation and diversion together with their children. An evening at home in wholesome activity; a picnic in the mountains or nearby park; or a project for fathers and sons and mothers and daughters—these will all tend to increase filial affection and love in the home, and strengthen parent-children relations. Time thus spent yields big dividends. Love at home and obedience to parents increase as the bonds of home are made secure.

Parents in this close association have no difficulty teaching virtue, honesty, industry, the principles basic to our American way of life and the dangers of foreign philosophies and ideologies. Effective parental guidance—the greatest need of the home—is here provided to the profit of the individual, the home, the community, and the nation.

### PRESERVATION OF HOMES

Herein, then, lies our path of safety. Our homes must become bulwarks of strength through enthroning righteousness and bringing into them the peace, unity, and unselfishness engendered by personal purity, unquestioned fidelity, and simple family devotion. Parents must accept marriage as a divine institution, and honor parenthood. Children must be inspired by precept and example in preparation for marriage, to guard against unchastity as against a loathsome disease, and to practice the other fundamental Christian virtues. Love and mutual confidence must be safeguarded to strengthen parent-children relationships. Home must become the abiding place of the Spirit of God because the pure in heart dwell therein.

Yes, America's homes, if this great nation is to endure, must be fortified and preserved. They must be morally and spiritually sound. There can be no satisfactory substitute for the home. Its foundation is as ancient as the world. Its mission has been God-ordained.

May God grant that the builders of American homes may have the courage and wisdom to fulfil faithfully their divine obligations, to

*Sunday, April 3**First Day*

inspire young people with a conviction of the importance of these God-ordained institutions of marriage, the home, and family, that the marriages of our boys and girls may be consummated under a spiritual influence in the presence of friends and loved ones, thereby laying a safe foundation for their homes of tomorrow.

And so today, in this the greatest of all nations, in this land choice above all others, we pay humble tribute to the home, for a modern prophet declares,

. . . that someday the divinely ordained home is to be the very foundation of the kingdom of God.

May a kind Providence bless the homes of America, I humbly pray in the name of Jesus Christ. Amen.

---

The Choir then sang an anthem, "He Watching Over Israel"—Mendelssohn.

The service was concluded by the Choir singing the hymn, "The Morning Breaks"—Careless.



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OF LATTER-DAY SAINTS



Held in the Tabernacle  
Salt Lake City, Utah

*Sept. 30, October 1 and 2, 1949*

With Report of Discourses



Published by the  
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# The One Hundred Twentieth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred Twentieth Semi Annual Conference of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, September 30 and October 1 and 2, 1949.

General sessions of the Conference were held at 10:00 a.m. and 2:00 p.m., Friday, Saturday, and Sunday, and the General Priesthood meeting convened in the Tabernacle Saturday evening, October 1, at 7:00.

The *Tabernacle Choir and Organ broadcast*, which was presented over KSL and through the courtesy and facilities of the Columbia Broadcasting Company's system, throughout the United States, on Sunday morning at 9:30 is also made a part of this report.

The full services were broadcast over station KSL, Salt Lake City, and by arrangement through KSL were broadcast over the following stations: KEYY at Pocatello, KJM at Logan, KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KID at Idaho Falls, and KGEM at Boise. The proceedings of the Saturday morning session were also broadcast by delayed transcription over KTXO at Grand Junction, Colorado and KTYL at Mesa, Arizona.

For the first time in the history of the Church, the sessions of the Conference were broadcast by television over the Salt Lake area and certain areas adjacent thereto, this broadcast was over the television station of KSL, operating under channel 5.

Many who could not find accommodation in the Tabernacle congregated in the Assembly Hall immediately south of the Tabernacle where they were able by means of television to see and hear the speakers as well as those who presented musical numbers. Large numbers of others who could not find seats in either of these buildings listened to the services by means of amplifying equipment that had been installed upon the grounds.

President George Albert Smith was present and presided at each of the general sessions, excepting the Saturday morning meeting and the General Priesthood meeting, during which meetings he rested at home.

## GENERAL AUTHORITIES OF THE CHURCH PRESENT

*The First Presidency:* George Albert Smith, J. Reuben Clark, Jr., and David O. McKay.

*The Council of the Twelve Apostles:* George F. Richards, Joseph Fielding Smith, Stephen L. Richards, John A. Widtsoe, Joseph F. Merrill, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, and Henry D. Moyle.

*Patriarch to the Church:* Eldred G. Smith.

*Of the Assistants to the Council of the Twelve:* Marion G. Romney, \* Clifford E. Young, \*\*.

*Of The First Council of the Seventy:* Levi Edgar Young, Antoine R. Ivins, Richard L. Evans, Oscar A. Kirkham, \*\*\* Milton R. Hunter, and Bruce R. McConkie.

*The Presiding Bishopric:* LeGrand Richards, Joseph L. Wirthlin, and Thorpe B. Isaacson.

## GENERAL OFFICERS AND OTHER AUTHORITIES PRESENT

*Church Historian and Recorder:* Joseph Fielding Smith, and A. William Lund, Assistant.

*Members of General Welfare Committee, Church Welfare Program.*

*Members of the Church Board of Education, Commissioner of Education, and Seminary supervisors.*

*Presidents of Stakes and their Counselors, Bishops of Wards and their Counselors, Presidents of Temples, Patriarchs, High Priests, Seventies, Elders; General, Stake, and Ward officers of Auxiliary Associations, from all parts of the Church.*

## FIRST DAY

## MORNING MEETING

The Conference commenced Friday morning, September 30, 1949, the first session beginning at 10:00 a.m.

The Tabernacle was crowded with people, and many who could not find seats in the Tabernacle were accommodated in the Assembly Hall immediately south of the Tabernacle, where they could see and hear the services by means of television.

President George Albert Smith presided and conducted the services.

The choir music for this meeting was furnished by the Relief Society Singing Mothers of the Jordan Valley Region and the four Provo Stakes, with Florence Jepperson Madsen conducting, Elder Frank W. Asper at the organ.

\*Elder Thomas E. McKay absent, convalescing from illness.

\*\*Elder Alma Sonne presiding over the European Mission.

\*\*\*Elder S. Dilworth Young presiding over the New England Mission.

**PRESIDENT GEORGE ALBERT SMITH**

We greet you this morning and hope you are all comfortable. We will open our services, waiting upon our Heavenly Father for his blessings.

This is the opening session of the 120th Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints. It is convening in the Tabernacle on Temple Square, Salt Lake City, Utah.

Of the General Authorities all are present except Elder Alma Sonne, one of the Assistants to the Twelve, who is in Europe in charge of the European Mission; Elder Thomas E. McKay, also of the Assistants to the Twelve, who is at home convalescing by direction of his physician; President S. Dilworth Young of the First Council of the Seventy is in New England in charge of that mission.

Elder Joseph Anderson is the clerk of the conference.

These services will be broadcast in the Assembly Hall over the loud-speaking system and by television. All general sessions of the conference will be seen in the Assembly Hall in the same way. This full service will be broadcast over station KSL, Salt Lake City, as also the services this afternoon at 2:00 p.m., Saturday at 10:00 a.m. and 2:00 p.m., and Sunday at 10:00 a.m. and 2:00 p.m. By arrangement through KSL these same sessions will be broadcast over the following stations: KEYY at Pocatello, KJM at Logan, KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KID at Idaho Falls, and KGEM at Boise.

I am also pleased to announce that for the first time in the history of the Church, sessions of this conference will be broadcast upon the air by television over the Salt Lake area and certain areas adjacent thereto. The broadcast will be over the television station of KSL which operates under channel 5 as authorized by the Federal Communications Commission.

Any important messages and calls that come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir singing during today's sessions of the conference will be by the Relief Society Singing Mothers of the Jordan Valley Region and the four Provo stakes, with Sister Florence Jepperson Madsen conducting and Elder Frank W. Asper at the organ.

We will begin this morning's session by the Singing Mothers singing, "Send Forth Thy Spirit."

The opening prayer will be offered by President Octave W. Ursenbach of the Lethbridge Stake, Canada.

The Relief Society Singing Mothers sang the hymn, "Send Forth Thy Spirit."

The opening prayer was offered by President Octave W. Ursenbach of the Lethbridge Stake.

The Relief Society Singing Mothers sang, "Open Our Eyes."

### PRESIDENT GEORGE ALBERT SMITH

The use of the radio has made it desirable to make some announcements that we did not need to make when everybody who came into the building could see and hear. Not only is this building now filled to capacity, but there are also thousands of people listening in on the outside. Many are witnessing what you are this morning by television.

#### A WONDERFUL AGE

We live in a wonderful age. I wonder if we appreciate what it is to live today with all the advantages gained in the nearly six thousand years since our first parents came into the world. Here we are in the tops of these everlasting hills, in this building today that was erected when the people were very poor and in distress. The building itself yet unsurpassed in all the world as a house of worship where one's voice may be heard by so many people.

During the last few weeks we have had many visitors here, some of them of national prominence, some of international prominence. They have come into this structure that our forbears prepared; they have looked around; and they have said, "This is unlike anything I have seen."

Some of them have remarked, "There is an influence here that is different." So there should be. This house is the Lord's house. It was dedicated to him by the people after they had struggled to prepare it. It was presented to him after it had been fully paid for, and since that time all people who have come into this house have come here as the guests of our Heavenly Father.

I say *all* people. Sometimes I have had individuals interrogate me in regard to whether those who are not members of the Church would be permitted to come here. I have been pleased to answer them, "All of our Father's children are welcome in his house."

Today, we are met not just as a matter of curiosity. We have not met just because it is customary. I hope we have come here with the spirit of worship, with a desire that whatever is said here may be inspired by our Heavenly Father.

#### "COME AND SEE"

Our sisters have sung beautifully for us this morning. The great organ has been their accompaniment. We who have come to worship must now think seriously of the purpose of life because this world is

in a pitiable condition. Notwithstanding the fact that our Heavenly Father down through the ages has been counseling and advising his children through men that he raised up for that purpose, prophets of God, yet there has been controversy. Even in the days of the Savior, among his own associates, there was controversy. People have been suspicious of one another. They have not believed what they have heard, and they have not been willing to do as Philip, one of the disciples of the Savior, recommended to Nathanael who was visiting with him. Philip said, "The Lord has come."

And he described him and Nathanael asked, "Where did he come from?"

And Philip answered, "Why, he came from Nazareth." And then the good man said, "Can any good thing come out of Nazareth?" Philip said, "Come and see." (See John 1:43-46.)

Nathanael had been taught to believe that no good could come from Nazareth, and yet he was the man whom the Savior later referred to as an Israelite without guile—a good man, but deceived because of the stories that he had heard.

But when he once learned, when he had accepted the invitation of the disciples to "Come and see," he came to see.

We have had great joy under the influence of His Spirit. We would like everybody to enjoy that blessing, and so when they have asked, "What kind of people are these here?" our answer has been, "Come and see." This morning we are here as children of our Heavenly Father—members of the Church of Jesus Christ of Latter-day Saints and others, all welcome to his house, all guests of the Lord. And we ought to have a good time.

Just think of our privileges and our blessings. Think down through the ages of the multitudes of wars and destructions that have wiped people out in many parts of the world and entirely obliterated nations, and yet for some reason or another there are many good people who, like Nathanael, cannot believe the truth.

Someone has said of the people of the world that they would rather believe a lie and be damned than accept the truth. That is rather a severe statement, but I think perhaps it will bear acceptance as fact. There is nothing in the world more deleterious or harmful to the human family than hatred, prejudice, suspicion, and the attitude that some people have toward their fellows, of unkindness.

## TWO INFLUENCES

The spirit of the adversary is the spirit of destruction. There are two influences in the world. The one is the influence of our Heavenly Father and the other is the influence of Satan. We can take our choice which territory we want to live in, that of our Heavenly Father or that of Satan.

I have many times repeated what my grandfather said. He, too, talked from this stand, and it was he who gave me his name. In ad-

vising his family he said, "There is a line of demarcation, well defined. On one side of the line is the Lord's territory. On the other side of the line is the devil's territory." And he said, "If you will stay on the Lord's side of the line, you are perfectly safe, because the adversary of all righteousness can not cross that line."

What does that mean? It means to me that those who are living righteous lives, keeping all of the commandments of our Heavenly Father are perfectly safe, but not those who trifle with his advice and counsel.

### TEN COMMANDMENTS

The Ten Commandments are just as necessary for us to observe today as they were by Israel when they were given to Moses in the wilderness. If the people of this world were keeping the Ten Commandments, honoring them, there would be no war. There would be no sorrows and distresses such as afflict mankind, but because there are so many who cannot put themselves in a frame of mind to live righteous lives, they are in confusion and they are in distress.

This building, as I say, was dedicated to the Lord. Some people have criticized in their minds that it has been open to other faiths, to other churches, to people with other beliefs who had a message, as they felt, for us. I am sure that if you had lived in the days of Jesus of Nazareth and followed him, as many people did, through the fields and through the country, you would have found many of them, a majority of them, were not believers in his mission until they were touched by his spirit, and then they became disciples.

They were welcome, and so I say all our Father's children are welcome here, and we hope that when they come they will do so with a receptive mind, and with a prayer in their hearts such as was offered this morning by our brother from Canada. [President Octave W. Ursenbach of Lethbridge Stake.]

### A SICK WORLD

We are living in a sick world, in a time when, as we read in the scriptures, the wisdom of the wise shall perish, and the understanding of their prudent men shall be hid. That is the condition of the world today. The leaders of the nations—many of them—desire to do the thing that will benefit their nation or the group they belong to, but selfishness in many cases characterizes their conduct, and the result is that instead of peace we have sorrow and distress.

There is only one way. We can legislate until doomsday but that will not make men righteous. It will be necessary for people who are in the dark to repent of their sins, correct their lives, and live in such a righteous way that they can enjoy the spirit of our Heavenly Father.

Think of the beautiful prayer that was offered by Jesus of Nazareth, who gave his life for us, who represented a great race of people who were despised by other races, and who came into the world to

bring a blessing. When he was asked, "Teach us to pray," what a beautiful simple prayer he gave. Anybody could repeat it, and if they repeat it with their hearts in tune with the Spirit of the Lord, they can feel the influence that comes from it.

It was not very long after that until he was cruelly murdered, as have been the prophets of God almost from the beginning. The fact remains that all this time our Heavenly Father has had upon the earth men and women who are righteous, who are seeking to do his will and keep his commandments.

#### GOSPEL MESSAGE

Many of you here today are either from foreign lands or the descendants of those who came from foreign lands. Many of you or your forebears have heard the gospel as it has been taught by the Church of Jesus Christ of Latter-day Saints during a little over a hundred years. Sometimes you have heard it on the street where there was a humble missionary, teaching what the Lord had called him to teach.

There was something that touched the hearts of those who heard. I have had experiences in the mission field. I have seen groups of people stand and listen to a humble missionary explain the purpose of life and talk to the people and encourage them to repent of their sins, and I have sometimes heard people say, "I have never before felt an influence like I feel while I hear that man talk."

I take this occasion to express my appreciation for the opportunity of being here, for the privilege of associating with such men and women as are present this morning. I am grateful for the privilege that came to me of being reared in this part of the world under a government that God himself said was prepared by men that he raised up for that very purpose. I refer to the Constitution of the United States.

I am grateful for my blessings—all of them—and thank you, my brethren and sisters, who from day to day and from year to year as I have gone through life, have encouraged me to go on and represent, as I might, the desires of our Heavenly Father in my own life, that I might receive many blessings.

There is a law irrevocably decreed in heaven from before the foundation of this world upon which every blessing is predicated, and unless we observe that law, we cannot enjoy the blessing. The Lord has told us that. If people disagree with us, if our Father's other children do not believe the gospel of Jesus Christ as revealed in this latter day to the Prophet Joseph Smith, that ought not to incur our displeasure. It ought to enlist our sympathy, because if we know, as Philip knew when he testified of the man who came from Nazareth, we could invite our friends to come and see. If we are just as sure as that, we will let our light so shine that others, seeing our good works, will be constrained to glorify our Father in heaven.

## ACCEPTANCE OF TRUTH

I have traveled much in the world, approximately a million miles, advocating the gospel of Jesus Christ as revealed in this latter day. I have found good people everywhere, wonderful people, kind and friendly, but until they received an understanding of the truth and conformed their lives to the teachings of our Heavenly Father, they were not taking advantage of all their opportunities, and when that time came and they accepted the truth, they added to what they possessed before.

When we go into the world and talk to our Father's other children, we do not ask them to give up any truth that they have. We do not ask them to surrender what they have believed, if it is true.

At the present time we have approximately five thousand missionaries traveling among the nations of the earth who are saying to our Father's other children, "Come and see. Keep all the good that you have. Let us sit down with you and add to what you already possess for your own happiness and for your own good, and without money and without price."

That is the spirit of the gospel of Jesus Christ, and I assure you I am grateful for the knowledge that I have that it is the truth. It has given me comfort and satisfaction, and I praise his name who is the Author of our being, that we are permitted to be his guests in his house today.

## BLESSINGS OF GOSPEL

This morning there is peace and quiet all around us, and yet in many parts of the world there are distress and anguish, and threat of war—disturbances of all kinds. Many people have come out of the world for the gospel's sake and come to the valleys of these mountains in response to the promise,

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

I bear witness to you that that has been realized by the faithful men and women who have come into this part of the world for the gospel's sake.

I pray that during this conference we may rejoice together, that we may feel the influence that makes us happy when we possess it. And when the conference meetings have been finished, and we go to our various homes, I pray that we will have felt that we have been fed the bread of life, that we may live as our Heavenly Father has desired us to live, and devote our time as he has expected us to do, and then as real Christians, as real sons and daughters of the Living God, let us reach out and try to touch those who have not yet received the blessings that we have received, and offer them an opportunity to enjoy what we appreciate.



## TESTIMONY

This is the work of the Lord. This is the Church of Jesus Christ, which name was given to it by our Heavenly Father. I do not say that boastfully. I hope no one here this morning will feel that I am arrogant because of my membership in the Church of Jesus Christ of Latter-day Saints. I have no such feeling, but I have a feeling of humility, of gratitude, of thanksgiving for the companionship of such men and women as are here, and men and women in the world whom I have traveled with and associated with during these many years, many of whom have not been able to understand the gospel of Jesus Christ. I hope for their sakes and for the sake of those they love that they will eventually receive that blessing, and it will have to come, if it ever does, from the Author of our being through the inspiration of his Spirit.

Again I say, this is our Father's work. This is the Church of the Lamb of God. We who know that have a responsibility that no other people in the world have, and if we will be righteous in our lives, having our own homes and our own lives in order, the spirit of our Heavenly Father will be with us always. People will rejoice in our companionship, and when we go to the other side, we will find our names enrolled in the Lamb's Book of Life, and that will entitle us to an eternal inheritance in the celestial kingdom, and this earth will be that kingdom. I bear you witness of it in the name of Jesus Christ, our Lord. Amen.

## ELDER ELDRED G. SMITH

*Patriarch to the Church*

There is one advantage in being called on early. I can assure you I will enjoy this conference more than any I have enjoyed before, and I hope that I will have your faith and prayers with me while I stand before you because I assure you I need them.

It is a very inspiring sight to look over this audience, and it is also a frightening feeling not only to see all these people and have them watching me and sensing that responsibility, and using your time, but also adding to it all the people who are listening, as President Smith has announced, through the broadcasting systems, and through television. No one knows how many thousands there are there—I assure you I sense the responsibility of the time I use here and hope I have your faith and prayers in my behalf in helping me to say those things which will be of benefit.

## GOAL OF PERFECTION

It has been the goal of all who are striving to do the will of the Lord to accomplish the request of the Savior in his Sermon on the Mount:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

This is rather a large order, is it not? It would seem almost impossible to attain. We are only human. And certainly, to err is human. The conflicting forces of good and evil in the world, and our free agency to choose what course we will, make it very hard to do what is right all the time.

#### LAW OF REPENTANCE

God has given us commandments and instructions and shown us the way, and it is for us to follow. He knows we will step aside at times, so he has given us the law of repentance. Repentance is not only sorrow for our sins, but also turning aside and exerting ourselves to the utmost to make retribution.

There are four kinds of people in the world. There is the kind that does not know when things are wrong, and the kind that knows when things are wrong but does not care. There is the kind that knows when things are wrong and does care, but does not care enough to make them right. And there is the fourth kind that knows when things are wrong and strives intelligently to make them right and to keep them right. Those are the people who know how to progress.

We must be aware of our sins and repent every day of our lives if we would strive for perfection. Repentance is not only for some big sin or for our past sins before we are baptized—it is also regretting every slip we make and honestly striving to do better.

The Lord in his wisdom has divided our time into daylight and darkness. With the dawning of each new day comes a new chance to improve upon the mistakes of yesterday. Let us call upon the Lord for help. Every morning and throughout the day we should pray for strength to do his will. We need it, for it is the little, trivial daily trials that are the hardest to bear serenely. It is the seeming little sins which we scarcely recognize that are the hardest to overcome. Pray for strength, then, constantly, to be kind, honest, charitable; and each night let us pray for forgiveness of the sins we have committed, repent and try harder the next day to do better.

#### OVERCOMING EVIL

There is an old saying, "There is nothing noble in being superior to some other man. The true nobility is in being superior to your previous self." Without opposition there would be no progress, for it is only as we overcome that we develop strength.

As the steel which is heated and quenched becomes much stronger and more valuable, as a result of that tempering, so do we become stronger and more valuable as we overcome our sins, be they

great or small. Each one has his trials to go through, and they all seem to be different. In the process of this tempering of the soul of man, we learn one great principle among many others: the need for repentance. It is this spirit of repentance the Lord requests as a prerequisite to baptism, that through the act of repentance man may start on the road to perfection and receive baptism and the Holy Ghost. But repentance does not stop there. That is the beginning of progress; and as soon as repentance stops, progress stops.

If we are to become perfect, we must constantly overcome the powers of evil. We find the powers of evil on every hand, every day. We learn to combat them in earliest childhood. We are taught by our parents to do good and avoid evil. We are taught to distinguish to some degree between good and evil. We are taught the law of repentance by correcting things that are wrong. Those teachings by mother and father are most enduring, and many great men accredit their success to those early teachings.

Parents, there is the challenge to us. Can we give our children the right start in life? There is also the challenge to the rest of us. Can we so live to be true and faithful to the teachings in righteousness given to us by our parents? Can we be more like the "lonesome pine" seen so often on the uppermost levels of these beautiful mountains of ours—this pine which stands alone, bending and swaying in the wind? These gallant timbers are known to naturalists as "limber pine," so named because of their resiliency, which enables them to ride through the heavy storms that rage around them on occasions. You can tie their branches in knots without breaking the bark. When untied, the branches snap back into their original position.

#### RESILIENCY NEEDED

We see, in their survival, not strength alone, but victory in their ability to spring erect again, after bending to the gale's fury. Resiliency is an important factor in the goal of perfection. The winds of life may bend us, but if we have resiliency of spirit, they cannot break us. To straighten again courageously after our heads have been bowed in defeat, disappointment, and suffering, is the supreme test of character. Such people live on the mountaintops of life and are on the road to perfection.

There are many who have bowed to disappointment or criticism or for some other such reason have stopped their progress in the priesthood, and have lacked the resiliency to rise to the occasion and, in spite of opposition, continue to progress. Can you acknowledge your mistakes and intelligently try to correct them? Can you also make allowances for others' weaknesses and give them the opportunity to make retribution?

## PROCRASTINATION

There is one important thing to remember. As the time of repentance is procrastinated, the ability to repent grows weaker. Neglect of opportunity in holy things brings a forfeit of the chance.

From the Book of Mormon in the Book of Alma we read:

Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked. (Alma 34:34-35.)

## TEACHINGS OF CONFERENCE

May the Lord bless us to be able always to keep his commandments to the best of our ability. And I bless you, my brothers and sisters, with a strength of memory sufficient to take home with you the spirit and teachings of this conference that you may not be forgetful of the kernels of truth and light, and that you may not be so burdened with the numerous teachings of this conference, that you will lose sight of the important things, and that you will remember them and put them into practice and teach them to the many hundreds of our members who are not able to attend this conference.

I bless you, my brethren and sisters, that you may be saints in very deed, through your faithfulness and your devotion to the teachings which are given in this conference, and may God be with us all, that we may ever honor and glorify him. May God be ever honored and glorified for his manifold mercies unto us, his children, I pray through Jesus Christ. Amen.

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The Relief Society Singing Mothers and the congregation joined in singing the hymn, "Come, Come Ye Saints."

## ELDER LEVI EDGAR YOUNG

*Of the First Council of the Seventy*

I wish I might say something to the missionaries of the Church that would be helpful in their work in teaching the gospel. In a broad sense, we are all missionaries who hold the priesthood of God. We are ever ready to give the message of eternal life because of the truth, beauty, and goodness of the divine teachings of the Savior. Out of our faith, we find everything that is holy and

pure and of good report. I was thinking this morning of the Sabbath day after the arrival of the pioneers in this valley, July 24, 1847. Divine services were held, and the people were seated in a circle out in the sagebrush, and nearby were the waters of a lovely stream. Gratitude to God was expressed in song and prayer, and the words of Isaiah were read by Apostle Orson Pratt, who gave the sermon:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!

Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. (Isaiah 52:7-8.)

### TRUTHS OF GOD

The Saints had sung their sacred hymns during their long journey. They had endured their trials, and the more they suffered, the deeper was their gratitude to God. The missionaries go forth to speak of these things, because the history of this people is in many respects the most majestic and sublime of any people that ever lived. There is a sacred foundation to their teachings. The Latter-day Saints believe and know honestly that Adam came to earth sent of God from heaven. He held the priesthood of God and became the first teacher of the gospel to his descendants. The divine ideals as taught by the Father of us all were held sacred, and from that time to the days of the Messiah upon the earth, the truths of God were planted in the hearts of his children. Maurice Maeterlinck in his book, *The Great Secret*, says that what we read in the oldest archives of wisdom gives us only a faint idea of the sublime doctrines of the ancient teachers. The older the texts, the more pure, the more awe-inspiring are the doctrines they reveal. They may be merely an echo of sublimer doctrines. We come down to the age of the prophets. Says a noted historian:

How fitting it is that Malachi should seal up the book of the Old Testament prophecy by such a clear statement of the coming of the Lord, the Messenger of the Covenant, the Son of righteousness, and thus give the last prediction of him, with whom the evangelists begin their gospel history.

Hugo Munsterberg of Harvard University wrote, in his *Psychology and Life*, something of the past glory of the sacred records:

There is a truth, a beauty, a morality, which is independent of psychological conditions. Every straightforward man, to whom the duties of his real life are no sounding brass, speaks with a sound voice to the psychologist: "There are more things in heaven and earth than are dreamt of in your philosophy."

## GOSPEL RE-ESTABLISHED

We have the age in which the Prophet Joseph Smith lived. He was undoubtedly the greatest character in history since the days of the Savior of the world. He re-established the divine principles of the gospel of Jesus Christ in the day in which we live. We first see him in the woods on the frontier of America praying as a child might pray and the Lord appearing to him. Using the words of the Psalmist,

... grace is poured into thy lips, therefore, God hath blessed thee forever. (Psalms 45:2.)

With the Father was Jesus the Savior. Joseph heard the voice of God and the divine words: "This is my Beloved Son!" A new day was at hand. From that moment he was heart and mind to the word of the Lord.

He learned that day that the divisions of Christendom are its most conspicuous reproach and the chief cause of its inefficiency. They present a moral affront to the enterprise inaugurated by Jesus Christ and constitute the outstanding limitation of its progress. Christianity is weakened by its divisions in facing the problems of today, among which are class hatreds, race antagonisms, blindness to social justice, the lure of vicious literature, crime-instigating narcotics, and the spread of military spirit in the world.

## PRINCIPLE OF REVELATION

The supreme test of religion is revelation. No religion can be persuasive unless it relies on the principle of revelation. The living Church of Jesus Christ must be revelatory. Christianity in its pure sense is the religion of redeemed personality. While all true men reveal God, the completest carrier of revelation can be no other than a chosen personality.

By the power of the Holy Priesthood which Joseph Smith received from heaven, he established our true relationship to God. Out of this grows the salvation of man—his true immortal life. The nations all bear witness to the need of a light that is not of man. We can give our word to the world that the forces which are to make the world the world it ought to be are now within it. My fellow missionaries: We are to study more deeply and constantly the divine truths of the gospel of Jesus Christ. We must know the history of the Church of which we are members. We must understand the meaning of the priesthood of God which has been given to us. We must know the divine teachings of the Holy Bible, the Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price. How beautifully do they teach the words of Shakespeare:

What a piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a God! (Shakespeare, *Hamlet* Act II, Sc. 2.)

### FAITH IN REVEALED WORD

Think of what your message can become as you go forth to teach. But it is going to require of you some sort of planning toward an end. Your minds must become more sensitive to the revealed truths of God as never before. Your faith in your work must deepen from day to day. Let me call to your minds the words of the first two verses of the first chapter of the Book of Mormon:

I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father; and having seen many afflictions in the course of my days, nevertheless, having been highly favored of the Lord in all my days; yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days.

Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians. (1 Nephi 1:1-2.)

What a noble tribute to education these words are. Lehi had become an educated man in his day, and his son pays him loving tribute. So you must study the words of Holy Writ every hour of the day and remember the admonition of the first teacher to the American Indians, called by some the apostle John Eliot:

Work, with faith in Jesus Christ can accomplish anything.

### "WORDS OF WISDOM"

What a directive purpose the Prophet Joseph Smith gives us in the words as found in the 88th Section of the Doctrine and Covenants:

... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God. (Verses 118-119.)

From the beginning of the history of the Church, Joseph Smith organized schools of learning. He became a student and a member of the Latin, Greek, and Hebrew classes established in the Kirtland Temple. He established the University of the City of Nauvoo, encouraged the building of the Seventies' Hall of Science. In volume five of the *Times and Seasons* is found this brief, but noble statement:

Among the improvements going forward in this city, none merit higher praise, than the Seventies' Library. The concern has been commenced on a footing and scale, broad enough to embrace the arts and sciences, everywhere: so that the *Seventies* while traveling over the face of the globe, as the Lord's "Regular Soldiers," can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been gracing the world for almost six thousand years. (p. 762; January 1, 1845.)

### REFINEMENT AND CULTURE

The early history of the Church of Jesus Christ of Latter-day Saints was one of refinement and culture. The people became lovers of good literature. Even when they were camping on the frozen ground of Iowa as they began their exodus to the far West, they read their sacred books and before the campfires they knelt in prayer. We are told that in one of the camps was a copy of Mlle. Cottin's beautiful story, entitled "Elizabeth." It was so sought after that some read the book by the light of the moon. They were sustained by day and by night by

... keeping up the songs of Zion, and passing along Doxologies from front to rear when the breath froze on their eyelashes.

Jane Bicknell Young, the wife of Joseph Young, sang to her children the "Song of the Silent Land":

Into the Silent Land!  
Who shall lead us thither?  
Clouds in the evening sky more darkly gather  
And shattered wrecks lie thicker on the strand.  
Who leads us with a gentle hand  
Thither, oh, thither.  
Into the Silent Land.

They trained themselves to read and to think, but they had no set regulations for their studies. They embraced only guiding principles. They knew nothing of set rules and methods which would have limited their imaginations and initiative, which are so important in the successful presentation of great truths. One of the first things that President Brigham Young did after the advent of the pioneers to Utah was to issue an epistle—and this in 1847—which reads as follows:

It is very desirable that all the Saints should improve every opportunity of securing at least a copy of every valuable treatise on education—every book, map, chart, or diagram that may contain interesting, useful, and attractive matter, to gain the attention of children, and cause them to love to learn to read; and also every historical, mathematical, philosophical, geographical, geological, astronomical, scientific, practical, and all other variety of useful and interesting writings, maps, etc., to present to the general church recorder, when they shall arrive at their destination, from which important and interesting matter may be gleaned to compile the most valuable works on every science and subject, for the benefit of the rising generation. We have a printing press, and any one who can take



good printing or writing paper to the valley will be blessing themselves and the Church. We also want all kinds of mathematical instruments, together with all rare specimens of natural curiosities and works of art that can be gathered.

### FIRST LIBRARY

In 1851 the first extensive library was brought by ox teams to this state. It had been purchased in New York City by Dr. John M. Bernhisel and was a wonderful collection of books. There were the works of Shakespeare, Milton, Bacon, Homer, Juvenal, Lucretius, Virgil, Euripides, Sophocles, Plato, Montaigne, Tacitus, Spenser, Herodotus, Goldsmith, and many others of the great masters of the world's best literature. The library received copies of the *New York Herald*, *New York Evening Post*, the *Philadelphia Saturday Courier*, and the *North American Review*. Of the scientific works there were Newton's *Principia*, Herschel's *Outlines of Astronomy*, and Von Humboldt's *Cosmos*. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

Time will not permit my going into the cultural aspects of the early days of the Church. The Latter-day Saints were a cultured people from the first, and they indicated this in their lives. The inventory of the educational resources of Utah have been what Dr. Samuel T. Dutton, of Columbia University, has pointed out. These resources are: First, homes, churches, schools, and libraries; second, newspapers, magazines, museums, drama, industry, and government; third, those intellectual and ethical aptitudes of the people which make it possible for them to be quickened and influenced in the right direction.

### ACHIEVEMENTS OF PIONEERS

The pioneers were always striving to understand the arts and sciences, for they sensed keenly the power of all truth. They knew the human constants—hunger and labor, seedtime and harvest, love and faith—which entered into their lives from the very first. They built this Tabernacle in which we are worshiping today. They continued establishing schools and colleges and established a theatre in the wilderness which in time became recognized by the artists of the London stage as well as the famous dramatists of America. Mr. M. B. Leavitt has written in his *Fifty Years of the American Stage*:

Sweeping as the statement may seem, I do not believe that the theater has ever rested on a higher plane, both as to its purpose and its offerings, than at Salt Lake City, the Capital of Mormondom.

Utah today has become a great state. Ellsworth Huntington has recently written in his book, entitled *Civilization and Climate*:

The proud position of Utah is presumably the result of Mormonism. The leaders of that faith have had the wisdom to insist on a thorough system of schools, and have obliged the children to attend them. The "Gentiles" have in self-defense been forced to do equally well, and the result has been admirable. Whatever one may think of Mormonism as a religious belief, it must be credited with having accomplished a remarkable work in spreading a moderate degree of education almost universally among the people of Utah.

Count Hermann Keyserling, the noted German philosopher and historian, came to Salt Lake City a few years ago and afterwards wrote in his *Travel Diary of a Philosopher* these words:

The Mormons have achieved a civilization hardly attained by any other people. In barely half a century they have changed a salt-desert into a garden. They are moreover admirable citizens, law-abiding, honest, and progressive.

### MISSIONARIES TO TEACH WORLD

You missionaries of Jesus Christ, our Savior, are taught the divine precepts of the religion of the Master, and you go forth in all the world to teach. Out of the faith of your fathers you take to peoples all that is holy and pure and of good report. Your zeal and self-devotion shall be increased. Your heavenly aspirations, your human sympathies, your endless deeds of charity will bring you the hearts of the people. You need never hesitate, for you have entered upon your many duties and responsibilities, your trials and discouragements "with the zeal of Peter and the gentleness of John." Well may you read the words of the Prophet Joseph Smith as he wrote in the Articles of Faith:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things. (Thirteenth Article of Faith.)

### ELDER RICHARD L. EVANS

*Of the First Council of the Seventy*

I am sure I never fully realize how much I need help until I actually arrive at this moment and this place, and I earnestly hope that I shall have it.

### ADVICE GIVEN TO MOSES

I should like to read as preface to the few remarks that I shall make, some verses from the eighteenth chapter of Exodus:

And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning unto the evening.

And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?

And Moses said unto his father in law, Because the people come unto me to enquire of God:

When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.

And Moses' father in law said unto him, the thing that thou doest is not good.

Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people. . . .

And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

So Moses hearkened to the voice of his father in law, and did all that he had said. (Exodus 18:13-24.)

### DELEGATION OF RESPONSIBILITY

There is a profound wisdom in this early utterance concerning the delegation of authority and of responsibility and of work. Surely it must be evident to every thinking person that there comes a time when, no matter how able or willing a man may be, he cannot further extend himself so far as person-to-person communication and effort are concerned. As surely as this Church grows, it must be apparent to everyone that a greater sense of responsibility must rest with all those who have membership in it and by that membership, therefore, have a responsibility for it.

I called attention on one previous occasion, I think, to the number of days a man may reasonably expect to live—assuming that the scriptural allotment of three score and ten years were granted each of us. If you will get out your pencil and paper and multiply seventy by three hundred sixty-five, it will total about twenty-five thousand days, which means that if we were to spend one day each with twenty-five thousand different people, our lives would be gone. This would indicate the limit of our personal ability to spend time with individual people. But we can extend ourselves in other ways. We are extending ourselves today by television. For many years we have extended ourselves by radio. We can extend ourselves in print and by all other means of mass communication and by delegating responsibility to

other people. But in person-to-person appointments in this Church and out of it, there is a limit to which a man can extend himself—a truth which the father-in-law of Moses discovered and expressed many centuries ago, and which is a still more pressing truth in our day as the Church and its responsibilities grow.

### ACTIVITY OF MEMBERSHIP

One of the great elements of strength in this Church is the activity of its membership, the individual testimony and responsibility of every member in it, in the priesthood quorums and otherwise. And we must, of course, delegate authority and responsibility. The Lord has done it to us; he has trusted us; and we must trust our brethren and our fellow men in like manner. We shall all make mistakes, but if the Lord with his patience and his wisdom can so long endure our fumbling and faltering, if he can stand by and watch his children as they work out their own salvation, surely we can well afford to watch the performance of one another as each of us attempts to work out his own salvation and to take responsibility of the work of the Church as a whole and for the salvation of one another.

I remember on one occasion some months ago, when Brother George Q. Morris was called to preside over the Eastern States Mission, a farewell testimonial was being given for him by one of the general boards of the M.I.A. As a book was being presented to him on that occasion, Sister Emily Bennett, I believe it was, who was making the presentation, offered some apology because she didn't know whether or not he had that particular book in his library—but they were presenting it to him anyway. President Clark, as I recall, followed her and somewhat facetiously (and yet, I believe, somewhat seriously) said, "Why didn't you ask the First Presidency whether Brother Morris had this book in his library—others, it seems, don't hesitate to ask almost anything and everything of them."

Now, the First Presidency, and all the other brethren, I earnestly believe, are very willing to do what they can do, to the full limit of their time and strength, and certainly when people have questions and problems, they must feel free to ask someone the answers. A man should not carry an unanswered question around with him and let it canker within him without being able to ask for the answer. But I am sure that so far as the Church to its broad extent is concerned, individual audiences with the First Presidency and with the other brethren shall be proportionately fewer. And greater and greater and wider and wider, responsibility on the part of all of us, down to the youngest and least able, must be the watchword for the accomplishment of the things that need to be accomplished.

### SHORTCUTS

I don't know why the Lord is content to let us move by the slow means, or at least by the seemingly slow means by which we some-

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times seem to move. But the fact that he is content to let us move so slowly must be significant, and it may be that some of the shortcuts that are sometimes suggested would not be good for us, individually or as a Church.

I recall that a personality of great brilliance named Lucifer had some very drastic shortcuts to suggest and they were rejected of our Father in heaven.

I am reminded of another story concerning a shortcut that my able associate on Temple Square, Brother Marion D. Hanks, invited to my attention sometime ago. It was an incident related by the late Justice Sutherland of the United States Supreme Court. Some years ago, he recalled a group of men, who had ascended the Arch of Triumph in Paris, and one very brilliant young man among them was theorizing as to the various ways of descending. There were the stairs down which they could laboriously and slowly descend, or one could jump over the edge of the monument and thus be down much sooner. Then the brilliant young man proceeded to demonstrate his theory: he jumped over the edge, and the next day they buried him.

I think some of the shortcuts suggested these days in the world (and maybe some of the shortcuts suggested among us) may be in this category. It serves the purposes of God, apparently, to work through men, imperfect as they are. Certainly there are many things that he could accomplish more rapidly than by letting us do them in our fumbling and faltering way. Certainly he could send armies of angels to accomplish the things he has placed on our shoulders if he chose to do so. Jesus said to his own generation that God could raise up children unto Abraham from the very stones. I think all this must lead us to only one conclusion, which is basic in this Church: that the Lord lets us move as we move because it is his purpose and glory to bring to pass our eternal and everlasting salvation, our immortality and eternal life; and if he were to take some of these shortcuts, it might do the work without developing the individual.

### "WE, THE PEOPLE"

Men are only at their best and most effective under conditions of voluntary cooperation and never under conditions of coercion. When President Smith mentioned earlier this morning the Constitution of the United States, the first line from the preamble came to my mind:

We, the people of the United States, in order to form a more perfect union,

"We, the people"—it was not an edict from some tall tower directing that some mass of people should do something regardless of their own wishes. "We the people" do this. Men are most effective under conditions of voluntary cooperation, and that is one of the great

pillars of strength of this Church. The free agency of man is basic. We are committed to it, and corollary with it is our own individual initiative and willing cooperation in a great cause.

Now I have no concern as to the ability of our Father in heaven to accomplish his purposes in the earth. He could raise up children to Abraham from the very rocks. He could send armies of angels. He could take these and other shortcuts. He could no doubt do many things much more quickly, but he is interested in us, in our initiative, in our development, in our agency, in our voluntary willingness to cooperate one with another, and to move toward his purposes for our own soul's salvation as well as for the good of his work in the earth.

I pray that we may each of us sense our responsibility in the world and in the Church, and that we who have responsibility for any part of the work may learn to delegate detail as occasion requires and trust these men, our brethren, and these women, our sisters, to do their part in pushing forward the things that need to be done, and to feel a sense of responsibility as concerns carrying forward this work.

I should like to leave with you my conviction concerning the truthfulness and ultimate destiny of those things to which we are committed in this Church, which we earnestly accept as the Church of Jesus Christ, and I do it in the name of the Lord Jesus Christ. Amen.

### ELDER EZRA TAFT BENSON

#### *Of the Council of the Twelve Apostles*

My beloved brothers and sisters: Six years ago at the October conference of the Church you sustained me as one of the General Authorities. In spite of my weaknesses and limitations, I stand here today to testify to you of the joy and the happiness which have been mine during those six glorious years. For four and one-half years of the six, I have had the opportunity of traveling among the stakes of Zion, meeting the stake presidencies, high councils, bishoprics, and Saints, and also visiting the missions of the Church and meeting the people there. It has been a priceless experience. In no other place in all the world can anyone be privileged to enjoy the association of such fine men and women as those who constitute the leadership of the stakes and wards of Zion and the missions and branches of the Church. I am deeply grateful for all your kindness.

As though this were not enough, I have had the glorious privilege of a close and intimate association with the leadership of the Church, the General Authorities. I have always loved them, but I have never loved them as much as I do today. Any one of them would give his all, including life itself, if necessary, for the establishment of this great work and the upbuilding of the kingdom. With all my heart, I sustain them and love them and commend to you, my brethren and sisters, their example and counsel.

Some few months ago following a general conference of the Church, I received a letter from a young man in this city. He had been impressed with something that had been said regarding missionary work. In his letter he asked the question—after indicating that he was not a member of the Church—"Why do you people of the Mormon faith send missionaries out into the world, particularly to Christian nations? Why do you not confine your program to the non-Christian people?"

If the Lord will bless me, I should like to attempt to answer that question, within the limits of the time available and my own personal limitations.

#### CHURCH ESTABLISHED BY CHRIST

It is a common belief of all sects professing Christianity that Jesus the Christ established his divine Church here on the earth during his ministry among men. He came during a period of comparative peace. The religious world was divided into two camps—the pagans of various sects and the Jews. The Jews alone were worshiping the true and Living God. Even they were divided among themselves, the principal groups being the Pharisees, Sadducees, and Essenes. There was also a mixture of the Jewish and pagan philosophies in the Samaritan group.

But Christ came with his message indicating that the law of Moses was fulfilled in him. He brought a higher law, a law of love, the gospel of love, and he established his Church. He selected officers. We read of the apostles, the seventies, bishops, elders, priests, teachers, and deacons, and one of the members of that body of leaders later said that these officers should remain in the Church for the purpose of

. . . the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith. (Eph. 4:12-13.)

The Master selected his Twelve. He named them; he sent them forth with the message, "the kingdom of heaven is at hand." They went to the lost sheep of the House of Israel and later, through divine direction, to the Gentiles as well. Others were called, and the seventy, following their first mission, came back rejoicing that even the devils had been subject to them in the name of Jesus Christ.

There was a spirit of unity among the members, a spirit of brotherhood; there was a spirit of oneness. They enjoyed rich spiritual gifts. Simple ordinances were performed by men who had authority and had been commissioned. The apostolic ministry was characterized by every evidence that those engaged in it had divine authority to carry the message of the gospel and to administer in the affairs of the kingdom. They went forth freely without pay, because the Master had said, "freely ye have re-

ceived, freely give." Peter, apparently the senior apostle, directed the activities of the Church.

In 44 A. D. a council of the Church membership was called in Jerusalem, with Peter presiding. According to the records, certain differences were adjusted at that conference, under the inspiration of the Holy Ghost. Later the apostles scattered; persecution was heaped upon them; and so far as we know, they never met again in a general conference of the Church. The activities of Paul centered at Antioch, but during the period from 68 A. D. to 100 A. D., it appeared that most, if not all, of the original apostles, who had the authority to direct the kingdom—to direct the affairs of the Church—had passed from the earth.

#### BEGINNING OF APOSTASY

Waves of persecution continued, dissension crept in, political influence was in evidence. According to the writers of the second century, which are usually passed over in silence by many of the religious leaders of the world today, the teachings were orthodox to quite an extent during the first century and into the second century following the advent of the Master. But even during this period there was evidence that an apostasy was beginning. As Constantine came to the throne of the Roman empire, there was a spirit of tolerance shown toward all religious groups. Finally, tolerance increased toward the Christians until Constantine himself more or less espoused their cause.

Great changes were now in evidence. Some would have us believe that the bishop of Rome, about this time, became the head of the Church. There were many bishops presiding over local congregations—churches as they were called—but none of them had authority, as had been given to the Twelve, to direct Church affairs. In fact, the records indicate that at least two of the bishops of Rome died while John, the Apostle was still known among men. Evidently, one was living when John received his last great revelation recorded in the Book of Revelation. None of these had the authority, nor assumed authority, to direct the church established by Christ and his apostles.

In the council called by Constantine, the emperor, in 325 A.D. (Council of Nicaea), which was apparently the first conference called subsequent to the one that was held in Jerusalem in 44 A.D., we are told that only about one-sixth of the bishops were in attendance, and that the bishop of Rome was absent from that important meeting. The emperor directed the council although he was not even baptized. According to the records we have, there was evidently no unity and no inspiration of the Spirit present at the meeting, but force and intrigue were used in an effort to bring political unity for political purposes. In fact, our best authorities seem to indicate that it must have been approximately 354 A. D. before Peter, the Apostle, was ever referred to as a bishop.



## PRINCIPLES AND ORDINANCES CHANGED

But long before this time, evidences of apostasy had set in. The corrupting of the simple principles of the gospel, the introduction of pagan philosophies, the unwarranted and unauthorized addition of certain man-made ceremonies, changes in organization and in government—all these and more were in evidence.

There isn't time to go into a detailed discussion of the changes made, but we may take as an example the simple ordinance of baptism, performed by immersion, by those having authority, following which hands of the priesthood were laid upon the heads of the baptized members and the Holy Ghost conferred. Shortly after the passing of the apostles, this ordinance was greatly modified. The mode of baptism was changed. There came a time when baptism was recognized whether or not men held or even claimed authority. They even went to the point of indicating that authority was not necessary. The baptism of infants was introduced. Adults who were baptized were treated as infants and fed on milk and honey for a period. The use of oil was introduced into the ordinance.

The sacred ordinance of the sacrament was changed, that simple and impressive ordinance introduced by the Master. The doctrine of transubstantiation was taught and actual idolatry and the worship of the emblems introduced. A change was made in the selection of officers. Nominations had been made by the Apostles who had that authority. No longer was the principle of common consent, which had been a part of the early Church, practised and followed. Members of the Church were forbidden to read the scriptures, although the Master had said, "Search the scriptures: for in them ye think ye have eternal life." (John 5.39.)

## ABOMINABLE PRACTICES INTRODUCED

Many other practices were introduced, one of the most serious, and I am sure one of the most abominable in the sight of God, was the selling of indulgences. This practice was based on the false theory that there was a treasure of merit—that certain of the saints and others through their works had performed more than was required for their salvation—and therefore, there was a treasure available upon which others might draw, who through their unrighteous lives may be short of the requirements for salvation. The doctrine of infallibility, the worship of relics, the introduction of pomp, ceremony, and mysteries, the use of incense, the worship of martyrs, applause to show the relative popularity of speakers in the Church, and even the purchase of office were approved and practised. Rivalry, strife, and disunity were rampant, probably reaching a climax when the bishop of Rome excommunicated the patriarch of Constantinople and the patriarch in turn excommunicated the bishop.

There remained then, only human churches, without authority, which had excommunicated each other. Surely the apostasy was now complete.

#### APOSTASY PREDICTED

As the restored Church, we affirm that with the passing of the apostolic age, the Church drifted into a condition of apostasy, that succession in the priesthood was broken, and that the Church, as an earthly organization operating under divine direction and having authority to officiate in spiritual ordinances, ceased to exist. This is attested by history. We affirm also that all this was foreseen and predicted by the apostles when they were living, yea, and by the Master in his day. The apostasy had started during the days of the Apostles, and was referred to frequently by them.

You are acquainted with the quotation in Paul's reference to the situation as he met with the elders of Ephesus for the last time when he said,

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. (Acts 20:29.)

Then his letter to the Thessalonians,

Let no man deceive you by any means: for that day shall not come

—the Second Coming of the Master—

except there come a falling away first. (II Thessalonians 2:3.)

To the Galatians Paul referred to the apostasy already under way, and marveled that they were so soon removed from him that had called them, into another gospel. He chastised them for so doing, and pointed out that there was only one gospel plan. (Gal. 1:6-8.)

Peter spoke of

... false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies . . . and bring upon themselves swift destruction. (II Peter 2:1.)

In fact, in the great vision given to John while on the Isle of Patmos, he refers to the few churches worthy of his note as being "neither cold nor hot." (Rev. 3:15.) In reference to the restoration of the gospel, the passage often quoted (Rev. 14:6-7) is a clear evidence that the apostasy was to be complete, for when John received this revelation, indicating a condition of the future, he saw an angel flying through the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth."

Even in the Old Testament, prophets had prophesied in a similar manner. Isaiah indicated that the earth would be

defiled under the inhabitants thereof because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24:5.)

Nowhere is the law of Moses referred to as an everlasting covenant. The everlasting covenant is the gospel of Jesus Christ. Amos had spoken of a famine that should come in the land for "hearing the words of the Lord" and that people would "run to and fro to seek the work of the Lord, and shall not find it." (Amos 8:11.)

Not only by history, which is quite conclusive, but through prophecy also we have been informed definitely that there was and there would be a complete apostasy from the truth. Many of the early reformers recognized this fact as they struck out against the false teachings and practises of their day. Wesley, the founder of Methodism, lamented that the "Christians had turned heathen again and had only a dead form left." Even here in America, Roger Williams, head of the oldest Baptist congregation in the land, recognized, as he quit the ministry, that there was no divinely constituted authority or church upon the face of the earth, nor would there be such a church until one arose having apostles and other officers as found in the church established in the Meridian of Time.

#### APOSTASY ATTESTED FACT

It is an attested fact that as Joseph Smith, a humble boy, went into the woods to pray on that beautiful spring morning in 1820, the world—Christian and otherwise—was in a sad state of apostasy. The answer given to him is to me the greatest evidence we have in all the world that there had been an apostasy from the truth. When he beheld those two glorious beings, the one pointed to the other and said, "This is My Beloved Son. Hear Him." And after Joseph had asked the question, "which of all the sects was right," what was the answer that he received? These are his words:

I was answered that I must join none of them, for they were all wrong: . . . they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.

He [the Son] again forbade me to join with any of them. (P. of G. P., Joseph Smith 2:19-20.)

#### TRUE CHURCH RE-ESTABLISHED

Later, the Prophet Joseph was commanded to go forth as an instrument in the hands of God and organize the Church, to publish to the world as an added testimony to the divinity of Jesus Christ, the Book of Mormon which was taken from the sacred records. The Church was organized, and through revelation its name, the Church of Jesus Christ of Latter-day Saints, was given, as referred to earlier by President Smith. Then after a few months had elapsed, while the elders were in special conference considering the matter of the publication of the revelations that had been received up to that time, the Lord spoke through the Prophet and gave a very significant revelation and indicated that it should be the preface to the Lord's Book of Commandments. In that revela-

tion we find these significant words, referring to the Lord's servants who would have the responsibility of carrying the message to the world and establishing the kingdom. Said the Lord:

And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, *the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—(D. & C. 1:30; Italics author's.)*

These are not our words. These are words of him who established his Church anciently, and through whose ministry it has been re-established and restored in the day and age in which we live.

### A MESSAGE FOR THE WORLD

Now, my brothers and sisters, that is why we send missionaries out into the world, because this message is a world message. It is the truth restored. The Lord indicated this fact in that same revelation, in the opening verse, in which he said:

Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

For verily the voice of the Lord is unto all men, and there is none to escape; . . . (D. & C. 1:1-2.)

This restoration of the gospel, the bringing back of light and truth, is intended for the benefit and blessing of all God's children. And so, humbly and gratefully, our missionaries go out into the world to proclaim that there has been an apostasy from the truth, but that through the goodness of God the heavens have again been opened and the gospel revealed unto man through Joseph Smith, the Prophet.

I am grateful for this knowledge. To me it is the most precious thing in all the world. I would to God that all within the sound of my voice, and all God's children everywhere, could know of the sweetness of the gospel and what it means to hold the priesthood and to feel the fellowship and brotherhood which we have in the Church—yes, to know of the security that comes to the heart of man as a testimony of the truth is borne in upon his soul.

### TESTIMONY

I testify to you this day that these things are true, that this is the work of God. I bear this testimony knowing full well that eventually I must stand before the judgment seat of God, as you my brethren and sisters will be required to do. I testify in all humility that God has again spoken from the heavens, following

a long period of apostasy, that he has raised up a prophet, that Joseph Smith was the instrument in his hands in restoring again to the earth the Holy Priesthood, the true Church organization with all the blessings enjoyed in former days, and even more, because this is the Dispensation of the Fulness of Times. I bear this testimony to you in all humility and with gratitude in my heart, in the name of the Lord Jesus Christ. Amen.

#### President George Albert Smith:

The Relief Society Singing Mothers will sing as a concluding number, "How Lovely Are Thy Dwellings." The closing prayer will be offered by President Wendell B. Mendenhall of the San Joaquin Stake in California.

After these things have been accomplished this conference will be adjourned until 2 o'clock this afternoon.

The afternoon session will be broadcast over KSL at Salt Lake City and by arrangement with KSL over the other stations to which you are now listening. The conference will also be broadcast over the television station of KSL, channel 5.

The audience should be seated not later than ten minutes before the hour.

Any important messages and calls that have come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of the meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir music for this session has been furnished by the Relief Society Singing Mothers of the Jordan Valley Region and the four Provo stakes with Sister Florence Jepperson Madsen conducting and Elder Frank W. Asper at the organ.

Now, brethren and sisters, there are many people on these streets. Automobiles in many cases are being operated by people who do not know just exactly how dangerous they are, but you ought to know, so I am going to suggest to you that when you leave these grounds you watch carefully if you go into the street at all and wherever you go during this conference protect yourself from accident as far as you possibly can and if you do that I am sure our Heavenly Father will do the rest.

We will now hear the choir after which Brother Mendenhall will offer the benediction.

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Singing by the Relief Society Singing Mothers. "How Lovely Are Thy Dwellings."

The closing prayer was offered by President Wendell B. Mendenhall of the San Joaquin Stake.

Conference adjourned until 2 p.m.

## FIRST DAY AFTERNOON MEETING

The second session of the Conference convened at 2:00 p.m., Friday, September 30.

President George Albert Smith was present and presided; President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

The choral music for this session was furnished by the Relief Society Singing Mothers of the Jordan Valley Region and the four Provo Stakes, Florence Jepperson Madsen conducting, Elder Frank W. Asper at the organ console.

### President J. Reuben Clark, Jr.:

This is the second session of the 120th semi-annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

The General Authorities are all present except Brother Alma Sonne of the Assistants to the Twelve, who is in Europe in charge of the European Mission; Brother Thomas E. McKay, also of the Assistants to the Twelve, who is at home convalescing by direction of his physicians; and President S. Dilworth Young of the First Council of the Seventy, who is presiding over the New England Mission.

President Smith is presiding at this session. He has requested that the speaker, President Clark, conduct the services.

These services will be broadcast in the Assembly Hall over a loud-speaking system and by television. All general sessions of the conference will be heard and seen in the Assembly Hall in the same way.

The proceedings of this session will be broadcast over station KSL of Salt Lake City and by arrangement through KSL over the following stations: KEYY at Pocatello, KVNU at Logan, KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KID at Idaho Falls, and KGEM at Boise.

This session will also be televised over the KSL television station, channel 5.

I may say that reports come to us that there is excellent reception of the television picture at the Brigham Young University, where hundreds of students are witnessing the conference, and as far south as Spanish Fork, and it is said that the reception here in the valley is very good.

Any important messages and calls that come to us from persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to these announcements.

The choir singing for this session will be by the Relief Society Singing Mothers of the Jordan Valley Region and the four Provo stakes. Sister Florence Jepperson Madsen conducting and Elder Frank W. Asper at the organ.

We will begin the services by the Relief Society Singing Mothers rendering, "Jesus, Our Lord, We Adore Thee."

The opening prayer will be offered by President Alvin C. Chace of the Florida Stake.

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The Singing Mothers sang, "Jesus, Our Lord, We Adore Thee." President Alvin C. Chace of the Florida Stake offered the invocation.

The Relief Society Singing Mothers sang, "The Twenty-third Psalm."

Elder Joseph Anderson, Clerk of the Conference, read the following report of changes:

### CHANGES IN CHURCH OFFICERS STAKE, WARD, AND BRANCH ORGANIZATIONS SINCE APRIL CONFERENCE—1949

#### *New Mission Presidents Have Been Appointed As Follows:*

Vinal G. Mauss, president of the Japanese Mission to succeed Edward L. Clissold.

Thomas W. Gardner, president of Northern California Mission to succeed German E. Ellsworth.

A. Sherman Gowans, president of the Norwegian Mission to succeed A. Richard Peterson.

Clarence F. Johnson, president of the Swedish Mission to succeed Eben R. T. Blomquist.

Franklin J. Fullmer (temporary appointment), president of the Tahitian Mission to succeed Edgar B. Mitchell.

LeRoy R. Mallory, president of the Tahitian Mission to succeed Franklin J. Fullmer.

Ray E. Dillman, president of the Western States Mission to succeed Francis A. Child.

#### *New Stakes Organized:*

East Riverside Stake organized by division of Riverside Stake.

South Bear River Stake organized by division of Bear River Stake.

#### *Stake Presidents Chosen:*

Edward W. Burgess, president of the Alpine Stake to succeed Jesse M. Walker.

Reed H. Beckstead, president of the East Jordan Stake to succeed Henry G. Tempest.

Thaddeus M. Evans, president of East Riverside Stake.

Delbert F. Wright, president of the Oakland Stake to succeed Eugene Hilton.

Shirley M. Palmer, president of the Oneida Stake to succeed Paul R. Wynn.

James Alvin Criddle, president of the Portneuf Stake to succeed Leo O. Hansen.

Glen S. Burt, president of the Riverside Stake to succeed John B. Matheson.

Hollis G. Hullinger, president of the Roosevelt Stake to succeed Ray E. Dillman.

Wilford H. Payne, president of the Seattle Stake to succeed Monte L. Bean.

George L. Rees, president of the Smithfield Stake to succeed W. Hazen Hillyard.

Clifton G. M. Kerr, president of the South Bear River Stake.

E. Garrett Barlow, president of the Inglewood Stake, to succeed Alfred E. Rohner.

G. Carlos Smith, president of the Big Cottonwood Stake, to succeed Irvin T. Nelson.

#### *New Wards Organized:*

Big Cottonwood Ward, Big Cottonwood Stake, formed by division of Cottonwood Ward.

Mill Creek 2nd Ward, Cottonwood Stake, formed by division of Mill Creek Ward.

Murray 4th Ward, Cottonwood Stake, formed by division of Murray 2nd Ward.

Murray 5th Ward, Cottonwood Stake, formed by division of Murray 1st Ward.

Gunnison 2nd Ward, Gunnison Stake, formed by division of Gunnison Ward.

Monte Vista Ward, Hillside Stake, formed by division of Mountain View Ward.

South Edgehill Ward, Hillside Stake, formed by division of Edgehill Ward.

Soda Springs 2nd Ward, Idaho Stake, formed by division of Soda Springs Ward.

Orem 1st Ward, Orem Stake, formed by division of Vermont Ward.

Phoenix 6th Ward, Phoenix Stake, formed by changing boundaries of Phoenix wards.

Glendale Park Ward, Pioneer Stake, formed by division of Cannon, Edison, Jordan Park and Poplar Grove wards.

Rosedale Ward, Riverside Stake, formed by division of 29th Ward.

Rose Park Ward, Riverside Stake, formed by division of 29th and Riverside wards.



La Crescenta Ward, San Fernando Stake, formed by division of Glendale East Ward.

North Central Park Ward, South Salt Lake Stake, formed by division of Central Park Ward.

Tooele 6th Ward, Tooele Stake, formed by division of Tooele 1st Ward.

*Independent Branches Made Wards:*

Carbonville Ward, North Carbon Stake, formerly Carbonville Branch.

Kenilworth Ward, North Carbon Stake, formerly Kenilworth Branch.

Airport Ward, Riverside Stake, formerly Airport Branch.

Stockton Ward, Tooele Stake, formerly Stockton Branch.

*Independent Branches Organized:*

Brentwood Branch, Berkeley Stake, formerly dependent upon Pittsburg Ward.

Fairfield Branch, Berkeley Stake, formerly dependent upon Napa Ward.

Brooks Branch, Lethbridge Stake, formerly dependent upon Rosemary Ward.

Kailua Branch, Oahu Stake.

Sweet Branch, Weiser Stake, formerly dependent upon Emmett 2nd Ward.

*Ward Discontinued:*

Metropolis Ward, Humboldt Stake, disorganized, membership transferred to Wells Ward.

*Independent Branches Discontinued:*

Montello Branch, Humboldt Stake, disorganized, membership transferred to Wells Ward.

Dividend Branch, Santaquin-Tintic Stake, disorganized, membership transferred to Elberta Branch.

Greenbelt Branch, Washington Stake, disorganized, membership transferred to Capitol Ward.

## ELDER JOSEPH F. MERRILL

### *Of the Council of the Twelve Apostles*

Brethren, sisters, and radio listeners, as a preliminary to other remarks I would like for a moment to refer to the Prophet Joseph Smith, mentioned this morning in both prayer and speech. It is because Joseph Smith lived and functioned that we are all here today, and I have said from this stand and from other stands that in my opinion Joseph Smith was a most marvelous man, the greatest prophet this world has ever seen, aside from Jesus Christ himself, and, as I

believe history will declare, one of the greatest Americans that this country has ever known.

Why am I justified in saying all this? I believe that a real, serious, honest investigation of Joseph Smith, from the time of his birth to the time of his death, will justify anyone who goes carefully into all the history and all the things he did in saying that at least he was a most marvelous man, and in saying that, in coming to that conclusion, such an investigator would be guided by exactly the same standard that is used in judging greatness of all other people: by his works shall he be known, by his works he should be judged. And in my opinion every honest, conscientious, intelligent man and woman, in the light of his claims, ought to feel justified in going carefully into a study of this wonderful man.

### A PRACTICAL RELIGION

In the few minutes allotted to me I desire to talk in plain, everyday language of some things that I believe are important for all of us to study and think about. First of all, the gospel of Jesus Christ as accepted and taught by the elders of the Church of Jesus Christ of Latter-day Saints is a very practical religion—one that should enter into every phase of the lives of its members, whether this phase be spiritual or material. One of our basic teachings is that faith without works is dead. “. . . shew me thy faith without thy works, and I will shew thee my faith by my works.” (James 2:18.) Again, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” (Matt. 7:21.) Other of our teachings pertinent to my theme are articles 12 and 13 of our faith:

We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men . . .

If we implement these articles in our daily lives, we will be good family members, good neighbors, good citizens, and good Church members.

### CONSTITUTION DIVINELY INSPIRED

Again, we teach that the Constitution of the United States as it came to us from the founders of this republic is a divinely inspired document. From a declaration of belief as found in Section 134 of The Doctrine and Covenants, and approved by unanimous vote of an assembly of the Church held in Kirtland, August 1835, I make the following quotes:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same; and that such as will administer the law in equity and justice should be sought for and upheld by the voice of the people if a republic, or the will of the sovereign.

Further, we also support the statements in the Declaration of Independence that all men

are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed . . .

In the light of the foregoing statements, I am sure that all Latter-day Saints must believe that their religion imposes on them the sacred obligation of trying to be good citizens of the country under whose flag they live. In this country—the United States—this obligation, among other things, entails the duty to vote in elections for public officers. And for whom should they vote? Obviously for those capable people who, they believe, will be true, if elected, to their oaths of office; those who will uphold the Constitution of the United States and the laws made in harmony with it. To do this is a duty that every loyal citizen of this country should feel honor-bound to discharge. The safety and perpetuity of our constitutional form of government demands it, so historians tell us.

#### CRITICAL ELECTIONS

As I view the situation, the national elections in 1950 and 1952 will be among the most critical and far-reaching in effects this country has had in a century. Powerful forces are being organized and heavily financed to defeat in these elections all candidates who voted for or support the Taft-Hartley labor law. If this movement is successful, misguided leaders of some organized groups will dominate the Congress of the United States, the White House, and every other office of the government, the functions of which would help to bring into existence a welfare state—that is, one which would operate according to the principles of socialism. Not that these leaders favor such a state, but the things they demand would inevitably bring it about, so wise men say. The result would be that our free enterprise system, the system that has operated in this country from its beginning, the one that has enabled it to become the marvel and the wonder of the modern world for the variety and magnitude of its ingenious productive capacity, this system would rather quickly be destroyed, so history teaches. Otherwise the monopoly of selfish labor leaders must be broken. Freedom and personal liberty—the pride and boast of America, the achievement of centuries of human sacrifice and bloody strug-

gle are in great danger due to the rise of this destructive movement, engineered and directed by smart and misguided leaders in whose minds and hearts right, fairness, and justice apparently are given little or no consideration. Their followers apparently have had confidence in their leaders and have accepted as true the false and misleading statements and claims of certain men relative to the provisions of the Taft-Hartley labor law. So in the minds of many workers this law is oppressive, unfair, unjust, and robs workers of their rightful gains, made under the provisions of the repealed Wagner labor act.

#### PROVISIONS OF TAFT-HARTLEY LAW

But let me ask how many of these workers and other people have ever read the Taft-Hartley law and fully understand what its provisions are? My understanding is that this law was designed to protect the rights and freedom of employees and employers alike, and make unions and corporations equally responsible before the law for their contracts, obligations, etc. What right-minded citizen would have any other kind of law? In any case, two-thirds of the members of each branch of the United States Congress believe the Taft-Hartley bill would be at least a fairly good law, for they passed it over the president's veto. Is this not significant in the light of the fact that many members of his party voted to override the veto?

But the question of whether this is a good or bad law has been, and is being, hotly debated. To make this law function more equitably it needs amendments, it is said. If so, let these be made. But in this situation what should the voters of the country do? From my point of view the right to vote imposes on everyone who has this right the obligation to make a full, fair, and unprejudiced study of the issues involved in an election, and then support candidates who stand for the principles and measures that the voter sincerely and honestly believes will be for the best good of all the people and therefore for the best interests of the country as a whole. If selfishness, greed, unrighteous motives, and ignoble ambition shall dominate in our elections, the freedom that has been the pride and glory of America will vanish—many people will be practically enslaved, as is the case in Russia today—so historians predict.

#### DESIRE TO GET MORE

But the outlook is none too encouraging, for unjustifiable and insatiable selfishness has already made deep inroads into the economy of this country and is still unsatisfied. The desire to get more and more for less and less, spurred on by some politicians, has been growing stronger and stronger among different groups of people, especially among labor unions.

At this point let me quote from an article in the March, 1949, number of the *Reader's Digest* which was written by E. T. Leech, editor, *The Pittsburg Press*, as follows:

that instrument and that would turn our government and country over to the control and dictates of autocratic bosses, whoever they may be.

Our religion teaches without reservation the fatherhood of God and the universal brotherhood of man, and that we should love our fellow men as we love ourselves. We are all enjoined to do this. All my life I have been in full sympathy with those who toil, those who earn their bread by the sweat of their brow. For more than seventy years I have been one of them. I love the honest toiler. I ask no more of him than I ask of myself—which is—try sincerely to live the Golden Rule in all our relations with our fellow men. What more can we rightfully ask of anyone?

I pray that the Lord will give us all a desire, and the wisdom and the courage to do as he would have us do relative to these and all other matters that concern us and the welfare of our country, and I do it in the name of Jesus Christ, our Savior. Amen.

### ELDER MARION G. ROMNEY

*Assistant to the Council of the Twelve*

I bring you greetings from my beloved colleague, Elder Thomas E. McKay. I stood at his bedside early this morning and said, "Thomas, it is time to get up and go to conference." There is nothing in the world he would rather have done, but he was unable to come. He asked me to express his love to you and also his appreciation for the prayers you have offered in his behalf. He feels that our Heavenly Father has heard your prayers.

I am very grateful for these conferences. They revive my soul. Every one I have attended for years has lifted me up and induced me to renew my determination to devote myself more fully to works of righteousness. During them, the importance of this world's interests and distractions seems to diminish, and life's true values, as set forth in the gospel of Jesus Christ, come into plainer view.

### FRUITS OF THE GOSPEL

Does each of you find it so? I hope you do, and I encourage you to take every available opportunity to renew within yourself a determination to obtain the full fruits of the gospel of Jesus Christ.

When earth life is over and things appear in their true perspective, we shall more clearly see and realize what the Lord and his prophets have repeatedly told us, that the fruits of the gospel are the only objectives worthy of life's full efforts. Their possessor obtains true wealth—wealth in the Lord's view of values. We need constantly to deepen our understandings and sharpen our realization of what the fruits of the gospel are.

The Lord has defined them as

... peace in this world, and eternal life in the world to come.  
(D. & C. 59:23.)

It is a bit difficult to define the "peace in this world" referred to in the revelation. But we may be assured that it is not the ease, luxury, and freedom from struggle envisioned by the world's utopian dreamers. Jesus told his apostles that it would be found by them even in their days of tribulation.

Peace I leave with you,

he said,

... my peace I give unto you.

And then, by way of caution, it seems to me, he added,

... not as the world giveth, give I unto you. (John 14:27.)

#### PEACE AMIDST TRIBULATION

A little later he re-emphasized this statement in these words:

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation. (John 16:33.)

Convincing evidence of the truth of this saying of the Master—that people suffering tribulation in this world could at the same time find peace in him—has come out of the most severe experiences.

I suppose that the last few days of the Prophet's life were crowded with about as much tribulation as any human being could endure. He was hounded by traitors, impeached by misguided and false-accusing associates, called to account, promised protection, and then abandoned by his government. That all the while he knew he was approaching martyrdom is clear from the record. On the evening of Saturday, June 22, he wrote in his journal:

I told Stephen Markham that if I and Hyrum were ever taken again we should be massacred, or I was not a prophet of God.

On Sunday, the 23rd, he said to his brother Hyrum,

If you go back, I will go with you, but we shall be butchered.

Monday, the 24th, on leaving Nauvoo, he paused when they got to the temple, and looked with admiration first on that, and then on the city, and remarked,

This is the loveliest place and the best people under the heavens; little do they know the trials that await them.

In this setting, knowing that his own life would be taken from him by force and violence and viewing the trials and suffering which would be visited upon his beloved followers, he said to the company who were with him,

I am going like a lamb to the slaughter, but I am calm as a summer's morning.

This is a classic example of a person having at the same time tribulation in this world and peace in Christ. Many others, both in ancient and in modern times, have had similar experiences.

### ETERNAL LIFE

The other fruit of the gospel named in the quotation—"eternal life in the world to come"—must be a glorious thing, for the Lord has said that "he that hath eternal life is rich," (D. & C. 6:7) and that the "gift of eternal life is the greatest of all the gifts of God." (D. & C. 14:7.) He who obtains it will obtain an exaltation in the celestial kingdom of our Father in heaven. Speaking of such the Lord says, among other things:

They are they who are the church of the Firstborn.  
 . . . into whose hands the Father has given all things—  
 They are they who are priests and kings, who have received of his fulness, and of his glory;  
 . . . they are gods, even the sons of God . . .  
 These shall dwell in the presence of God and his Christ forever and ever.  
 These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people  
 . . . who shall have part in the first resurrection.  
 . . . who shall come forth in the resurrection of the just.  
 These are they whose names are written in heaven . . .  
 . . . whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical. (D. & C. 76:54-56, 58, 62-65, 68, 70.)

### ASSURANCE OF BLESSINGS

This gift of eternal life in the world to come may not, of course, be fully realized during earth life. An assurance that it will be obtained in the world to come may, however, be had in this world. As a matter of fact, the blessings of the celestial kingdom are promised only to those who have such an assurance. According to the vision, a successful candidate for these blessings must qualify on three counts: First, he must have ". . . received the testimony of Jesus, and believed on his name" and been ". . . baptized after the manner of his burial"; second, he must have received "the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power"; and third, he must be "sealed by the Holy Spirit of promise." (D. & C. 76:51-53.)

The Prophet Joseph taught that one so sealed would have within himself an assurance born of the spirit, that he would obtain eternal life in the world to come. He urgently and repeatedly admonished the Saints of his day to obtain such an assurance by making their calling and election sure. It is this assurance within a person which brings to him the peace in this world which will sustain him in every tribulation.

#### MORE SURE WORD OF PROPHECY

So taught the Prophet in explanation of the words of Peter. Although that apostle had heard the voice of God declare, when he was with the Savior on the holy mount,

This is my beloved Son, in whom I am well pleased,  
he nevertheless wrote to the Saints,

We have also a more sure word of prophecy; whereunto ye do well that ye take heed. (2 Peter 1:19.)

Explaining this statement the Prophet said:

Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens, and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble and tribulation. (D. H. C. 5:387-390.)

It was such an assurance which sustained the Prophet himself as he went to martyrdom, for unto him the Lord had said in a direct revelation:

... I am the Lord thy God and will be with thee even unto the end of the world, and through all eternity: for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. (D. & C. 132:49.)

#### SUSTAINED BY ASSURANCE

The Apostle Paul was likewise sustained by such an assurance. From the hand of the Lord "he had a promise of receiving a crown of righteousness."

... I am now ready to be offered,  
he wrote to Timothy just previous to his death.

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. (2 Tim. 4:6-8.)



I think Apostle Alonzo A. Hinckley had an assurance that he would receive the gift of eternal life in the world to come and that he was sustained by that assurance as he endured the sufferings of a slow death, for in a letter which he wrote to the First Presidency after he had been told by his physician that his illness would be fatal, he said:

I assure you that I am not deeply disturbed over the final results. I am reconciled, and I reach my hands to take what My Father has for me, be it life or death. With a spirit of thanksgiving, and I trust free from vanity or boastfulness, I look over the past with satisfaction. I would not turn the leaf down on any chapter of my life. So far as I know, I have honored my Heavenly Father with my time, my humble talents, and all the means that he has blessed me with, and I have dealt justly with all men. I have fought, but I have fought fairly.

As to the future, I have no misgivings. It is inviting and glorious, and I sense rather clearly what it means to be saved by the redeeming blood of Jesus Christ and to be exalted by his power and be with him ever more. (*Church Section, March 27, 1949.*)

### WHOLEHEARTED DEVOTION

These fruits of the gospel—assurance that we shall obtain eternal life, peace in this world sustained by such an assurance, and finally eternal life in the world to come—are within the reach of us all. Sometimes, however, because of our lack of understanding and appreciation of them, I am persuaded that we take too much for granted. We assume that because we are members of the Church, we shall receive as a matter of course all the blessings of the gospel. I have heard people contend that they have a claim upon them because they have been through the temple, even though they are not careful to keep the covenants they there made. I do not think this will be the case.

We might take a lesson from an account given by the Prophet of a vision of the resurrection, in which he records that one of the saddest things he had ever witnessed was the sorrow of members of the Church who came forth to a resurrection below that which they had taken for granted they would receive.

I conceive the blessings of the gospel to be of such inestimable worth that the price for them must be very exacting, and if I correctly understand what the Lord has said on the subject, it is. The price, however, is within the reach of us all, because it is not to be paid in money nor in any of this world's goods but in righteous living. What is required is wholehearted devotion to the gospel and unreserved allegiance to the Church of Jesus Christ of Latter-day Saints. Speaking to this point, the Prophet taught "... that those who keep the commandments of the Lord and walk in his statutes to the end, are the only individuals" who shall receive the blessings.

Referring to Paul's devotion, he said:

Follow the labors of this apostle from the time of his conversion to the time of his death, and you will have a fair sample of industry and patience in promulgating the gospel of Christ. Derided, whipped, and stoned, the moment he escaped the hands of his persecutors he as zealously as ever proclaimed the doctrine of the Savior. . . . None will say that he did not keep the faith, that he did not fight the good fight, that he did not preach and persuade to the last. And what was he to receive? A crown of righteousness, and what shall others receive who do not labor faithfully, and continue to the end? We leave such to search out their own blessings if any they have. (D. H. C. 2:19-20.)

Explaining to the Prophet Joseph Smith the reason why his exaltation was sealed upon him, the Lord said:

Behold, I have seen your sacrifices and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. (D. & C. 132:50.)

#### CALLING AND ELECTION MADE SURE

A half-hearted performance is not enough. We cannot obtain these blessings and be like the rich young man who protested that he had kept the commandments from his youth up but who went away sorrowful when, in answer to the question, "What lack I yet?" Jesus said unto him,

If thou wilt be perfect, go and sell that thou hast, and give to the poor . . . and come and follow me. (Matt. 19:21.)

Evidently he could live everything but the welfare program.

There can be no such reservation. We must be willing to sacrifice everything. Through self-discipline and devotion we must demonstrate to the Lord that we are willing to serve him under all circumstances. When we have done this, we shall receive an assurance that we shall have eternal life in the world to come. Then we shall have peace in this world.

The Prophet Joseph Smith made this perfectly clear. He said,

After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost (by the laying on of hands), . . . then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him, Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure. (D. H. C. 3:380.)

Now may the Lord bless us, my brethren and sisters, with an understanding of his great gospel. And may we press forward with diligence and energy to perfect and qualify ourselves to receive and enjoy the full fruits thereof, for they are of all things the most joyous to the soul. Let us each day in solemn honesty

confront ourselves with the rich man's question, "What lack I yet?" And thus, with utter frankness, discovering our own limitations, let us conquer them one by one until we obtain peace in this world through an assurance that we shall have eternal life in the world to come. For these blessings I pray in the name of Jesus Christ. Amen.

The Singing Mothers and the congregation joined in singing the hymn, "We Thank Thee, O God, For A Prophet."

### ELDER MATTHEW COWLEY

#### *Of the Council of the Twelve Apostles*

I am indeed grateful, my brethren and sisters and friends, to be back again in a general conference of the Church. During the past eight months I have visited the Hawaiian Mission, the Central Pacific Mission, the Australian Mission, the New Zealand Mission, the Tongan Mission, the Samoan Mission, the Japanese Mission, and in company with President Robertson and President Aki, we officially opened a mission at Hong Kong, China.

#### SINCERITY OF MISSIONARIES

I have visited with every missionary in the respective missions who was there at the time of my visit. I have heard the testimonies of these young men and women, and I wish I could relay to you the language of sincerity and conviction which these young missionaries are carrying to the world. If there was ever a day in the history of this sorry old world when we needed to hear the voice of conviction and the language of sincerity, this is the time, and in all the world's confusion it is not only inspiring but refreshing to hear hundreds of our men and our women speaking a language of sincerity to all who will listen. I have heard their testimonies, and I have been inspired.

I have heard the testimonies of some who have said that their own parents were not very active in the Church. If any of those parents are within the sound of my voice, I trust that you will from this very moment sustain your sons and daughters by your own activity, by your own devotion to the Church while they are out in the world at your expense, giving their all in testifying that the gospel has been restored.

#### CHINESE MISSION

In China, at Hong Kong, on the fourteenth of July, in company with President Robertson and his wife and daughter, President Aki and his wife, and my wife, we went upon what is known as The Peak, the highest eminence overlooking the beautiful city of Hong Kong, and on to the mainland of China, and there we officially opened the

mission by a brief service, each of us praying in turn. I will never forget the prayer of Brother Henry Aki, who, as he stood there, facing his homeland, with its four hundred and sixty-five million inhabitants, poured out his soul to God that he might be the means of bringing salvation to his kindred people. What great odds, brothers and sisters, one man holding the priesthood of God among four hundred and sixty-five million of his race! I was never so impressed with the preciousness of the priesthood of God as I was when that dear Chinese brother, who felt the burden that was upon him, implored God to bring salvation to his people.

In our prayers we included by reference the dedicatory prayer offered by President McKay in 1921, I think it was, when he asked God to open up the way for the gospel to be brought to that great nation. We will need missionaries for China—those who are willing to serve among a people who have not yet received the light and knowledge of the gospel.

#### OPPORTUNITIES IN JAPAN

In Japan we have one of the greatest opportunities for missionary service I have ever heard of or read of in the history of this Church. While I was there, we had twenty-seven missionaries in all of Japan among eighty million people, and coming to the services held by those twenty-seven missionaries were twenty-one hundred people, and they were coming to the missionaries; the missionaries were not seeking them out as we do in other missions of the Church. We would have the same results if we had three hundred missionaries among those eighty million people.

In the city of Tokyo I attended a conference at which we had five hundred in attendance. Possibly only fifty at that conference were members of the Church. We had a choir of ninety voices, young men and women who came about a hundred miles by bus to sing at the conference. They sang our hymns and our anthems, and not one of those ninety young men and women was yet a member of the Church. Some have joined since.

The director of our choir in Tokyo, a graduate of Cambridge University, a successful business man, directed the choir, made up of members and non-members, and it was just as good as many of the choirs I have heard here at home.

#### CITY OF SHIBATA

President Clissold and I went on one of our trips to the city of Shibata. The mayor of the city heard that we were coming, and after attending to some business with a gentleman about four miles from Shibata, we went into the mayor's office, and he asked us to come with him. We followed him upstairs over a bank building to a large chamber, and there assembled were one hundred and six of the leading businessmen and civic leaders of the city. He had phoned them and

gone out to see them to bring them in to hear the ministers of the Church of Jesus Christ of Latter-day Saints. After he introduced us, he asked us to speak to those people as we saw fit. With the aid of an interpreter I bore my testimony. President Clissold spoke in Japanese, and at the conclusion of our talks the mayor said to the people: "Ladies and gentlemen, these are the representatives of the Church which we want established here in the city of Shibata." And he said to us: "Send immediately, missionaries," and the following week two missionaries were sent there, a Hawaiian sister and a Nisei Japanese sister from Hawaii who were there on missions.

The mayor of the city has turned over to them a big assembly room in another bank building, and he said: "They can use that until we have a chapel in the city of Shibata."

One of the wealthy men of the city has turned his home over to them as a residence, and in that residence they are holding cottage meetings.

Just outside the city of Shibata there is a man named Mr. Ichishima, who was the second largest landowner in Japan prior to the war. When we visited him, he had with him his banker, his lawyer, and two or three others, and after they had held a meeting together for an hour or so, they joined President Clissold and me, and Mr. Ichishima made a formal offer of his seventeen hundred acres, which surround his home, to the Church of Jesus Christ of Latter-day Saints for some project, school or otherwise. We told him we could not accept it without consulting the Authorities of the Church, and then he said: "Well, send missionaries immediately, not next month, not next year, but immediately."

And so the following week two missionaries were sent to Mr. Ichishima's home, and he turned part of his home over to them as a residence.

When President Mauss arrived in Japan, President Clissold took him to Tennen Shinden to show him this land, this estate. Mr. Ichishima met them at the railway station. The first thing he said to President Clissold was: "We had two hundred and fourteen out to church last Sunday—two hundred and fourteen!"

On his land is a private chapel which belongs to the estate, a Buddhist chapel, and they have boarded off the figure of Buddha and are using it as a chapel for our Church. Mr. Ichishima is the organist for the services. I believe it will not be long before he joins the Church.

#### REHABILITATION OF PEOPLE

I could go on, brothers and sisters, and tell you about the way these people are coming to our missionaries to study the gospel of Jesus Christ. They have this new freedom offered by the occupation government, and they are trying to make the most of it.

They are receiving the occupation forces of the United States, not as conquerors, but as deliverers, and it is magnificent the way

they cooperate with General MacArthur and his forces in rehabilitating their country which was practically destroyed by our bombs. I never once felt a spirit or an undercurrent of opposition to our American forces, and I never heard one member of the occupation forces say an unkind word about the Japanese people. I thank God for General MacArthur who tries to understand the people, who knows as Lincoln knew that the best way to defeat our enemies is to make friends of them. And that is what the Americans are trying to do in Japan.

We have a marvelous opportunity there. The people will join the Church there if we give them the missionaries. They want to know the gospel.

#### MISSIONARY ACTIVITIES

They have a ladies' dressmaking school in the city of Tokyo. There are three hundred women attending this school, and they have invited a missionary to come over twice a week and teach the gospel to the school. So one of our young Nisei brothers goes over twice a week to hold an assembly of the three hundred women. He teaches the gospel to them in a meeting which lasts an hour and a half twice a week.

We have orphanages there where we are teaching Sunday Schools every Sunday morning. We have a school there at which one of the elders teaches English, and the head of the school said: "You may teach your gospel along with your English."

It is almost unbelievable, the work our missionaries are doing among the Japanese. They have been released from their allegiance to the emperor as a divine personage, and the people want to make the best of the opportunities which Christianity affords and which the freedom we have to give them affords.

#### PIONEER SPIRIT

I hope that we will do what Brother Merrill suggests, that we will preserve the heritage which we have. Confusion reigns all over this world. I wonder today what kind of valley we would have here now had there existed in the days of our pioneers the spirit which exists among men and women today, this spirit of wanting more and more for doing less and less.

I thought of the pioneers when I was in Japan. When I would arise in the morning, I would see those people out in their rice paddies and their little wheat fields, working from before daylight until after dark at night; it was a hive of industry; there was no idleness, no one looking to anyone else for support or for a livelihood, but all looking to the work of their own hands. And I prayed that the way would be opened for them to receive the means and the ways for bringing temporal salvation to them, eighty million people in an area the size of the state of California.

## SUSTAINING OF MISSIONARIES

I testify to you, my brothers and sisters, that the Spirit of God is with your missionaries. They are teaching truth, and they know it. They are paying their own expenses or their people are paying their expenses. You cannot question that kind of sincerity.

It is a sad thing, my brothers and sisters, to hear people say in their testimonies, while they are giving their all for the Church, that in their own homes there are some who are not living the gospel and are not sustaining them in the positions which they hold. Let us begin this business of sustaining one another in our own homes. There is a power of regeneration in the gospel of Jesus Christ. It lifts us up if we will obey it.

I saw Japanese creating pearls at the Mikamoto Pearl Farm in Japan. I saw them injuring an oyster and from that injury creating a beautiful pearl. That can be done with human souls. Some of us may be damaged; some of us may have within ourselves foreign matter, foreign influences, but if we take within ourselves some of that live tissue of Christ—as they take from a live oyster and place in another one, killing the one to produce pearls in the other—if we do that, brothers and sisters, we can make ourselves and those who are not working in the Church, those who are not active in our own homes, pearls of great price. That is the gospel plan.

God grant that we may respond to it, I pray, in the name of Jesus Christ. Amen.

## BISHOP LEGRAND RICHARDS

*Presiding Bishop*

I would have been very happy to give my time to Elder Cowley. I am sure we could all have listened another hour to his wonderful experiences while away and enjoyed the spirit he brings home to us. I love the spirit of this work. I have loved it all my life. I think it is the most wonderful thing in all the world.

## GATHERING OF ISRAEL

To me, one of the greatest miracles the world has ever produced has been the fulfilment of the words of the prophets in the gathering of latter-day Israel and our establishment here in the tops of these mountains; this beautiful temple that stands on this block, our fertile valleys, and our very presence, for the Lord said he was married unto Israel, speaking of latter-day Israel,

... and I will take you one of a city, and two of a family, and I will bring you to Zion:

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. (Jeremiah 3:14-15.)

And that is the reason for which we are gathered in this great conference here today, that we might be so fed.

We had the privilege of attending a meeting in the temple a week ago yesterday—all the General Authorities—preparatory to this conference, and one of the brethren, in bearing his testimony, indicated that as a boy he and his brother talked about the prophecies, and he said in substance, "If I ever live to see the Jews gathered back to Jerusalem, then I will know that the prophets knew what they were talking about."

Well, today, that is an obvious commonplace. We know, notwithstanding the fact that Jesus said that not one stone should be left upon another of their great temple, that that land should be plowed as an acre, and that they should be scattered, as the prophets indicated, among all nations and become a hiss and a byword, nevertheless the promise of the Lord was upon that land that it should be rebuilt, and that they should be gathered again and that it should become a great city. Compare that for a moment with the prophecy of Isaiah with respect to the great city of Babylon.

#### PROPHECIES FULFILLED

Isaiah had declared that Babylon should be destroyed and that it should never be rebuilt, that it should become the home of reptiles and wild animals, and that the Arab should no more pitch his tent there. Today no one would dare declare that the greatest city in the world, if destroyed, should never be rebuilt; but Babylon, the greatest city of its time, never has been rebuilt; the Arabs have not pitched their tents there because its ruins are full of reptiles and wild animals; but Jerusalem, the Lord had decreed, would be rebuilt, and it is now being built.

Brother Kimball, whose assignment is with the Indians, said that President Woodruff indicated that of all the prophecies that were the most difficult for him to believe and understand was the prophecy concerning how the Lord would fulfil all of his promises with respect to the Indians, and yet when we see the work the Church is undertaking today, and the response, similar in a way to what Brother Cowley has just reported from the islands, we can easily understand how the Lord will fulfil in every sense of the word the promises made to this great branch of the house of Israel.

#### BOOK OF MORMON VINDICATED

Some of us recall how President Grant, standing here in this pulpit, used to tell of his friend who graduated from college as a doctor, and he said to President Grant in substance: "I cannot accept your Book of Mormon because it is full of lies," and then he went on to talk about the fact that the Book of Mormon said that the former inhabitants of this land were experienced and trained in the use of cement. He said, "Everybody knows that is a lie. Cement is a modern product."



President Grant, having a testimony that the Book of Mormon was true, said: "If my children do not live to see vindicated the fact that they did build with cement and were proficient in its use, my grandchildren will live to see it." And he lived himself to see uncovered those great cement highways and cement buildings down in Central and South America, vindicating the truth of the words in the Book of Mormon. How would Joseph Smith have dared to write such things when the book was published in 1830 if he had been the author of it?

And another of the statements contained in the Book of Mormon which President Grant's doctor friend did not believe was where the Savior appeared here in the land of America following his resurrection, and the account says that his voice was heard all over the land, and this doctor said: "You know that is not true, for no man's voice can carry more than a few hundred feet," and yet today, as we speak from this Tabernacle, the voice is going out for thousands and thousands of miles, so today we have lived to see the truth of that statement substantiated.

#### CONDITIONS FORETOLD

There is another statement in the Book of Mormon that, in my judgment, no man could have made at the time the Book of Mormon was published, with any degree of assurance that he was telling the truth, and that is the statement in Second Nephi with respect to the work of the devil. I want to read a few words from the 28th Chapter of Second Nephi:

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger, against that which is good.

And others he will pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. (II Nephi 28:19-22.)

I doubt if there was a Christian minister in all the world who would have said there was no devil at the time the Book of Mormon was published in 1830, and yet when a questionnaire was sent out by the Northwestern University School of Religion in 1934 to five hundred Christian ministers, of the five hundred, fifty-four percent, or two hundred and seventy of them, said: "There is no devil." Thirty-nine percent, or one hundred and ninety-five, said there would be no judgment day; and eighty percent were opposed to teaching that hell was a place of burning.

## SATAN DECEIVES WORLD

If the world could just get rid of the devil, probably it would be a different world. They little realize how much his influence and power is being felt, for, in the words of Isaiah: He decreed that he would exalt his throne above the stars of God, that he would become like unto the Most High. John, the Revelator, saw the history of this world from its beginning, when there was war in heaven, and he saw Satan with a third of the hosts of heaven cast down upon this earth, and he saw that he should deceive the whole world.

This does not leave very many out, and after listening to the brethren today we realize that we must be very careful if we are not going to be deceived, and in the words of the Book of Mormon:

... he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. (*Idem.*)

You remember the experience the Savior had when he went out in the wilderness and found a man possessed of the devil. No one needed to introduce the Savior because they had known each other in the spirit world; since Satan brought with him the knowledge he had there, he said in substance: "Why hast thou come to persecute us before our time, O Jesus, thou Son of the Most High?" (See Mark, 5:7-13.)

And then you remember the conversation that ensued and how the Savior cast him out, and he asked his name, and he said: "Legion," because many spirits had entered into the body of this man, and at their request, Jesus permitted them to enter the bodies of the swine, and the swine ran off into the river and were drowned.

## EXPERIENCES IN HOLLAND

I would like to relate an experience I had with two of my missionary companions in Amsterdam, Holland. We went into a home for dinner. The mother was not a member of the Church; her son and daughter were. As we finished our meal, I asked her how it was she had never joined the Church. "Well," she said, "President Richards" (I was then president of the mission), "I find it too hard to live. I just could not keep the Word of Wisdom."

I began to explain to her that the Lord did not give us the Word of Wisdom to deprive us of anything that we ought to have or that was good for us but to protect us against the destructive elements that would destroy the vitality of our bodies, and with that a spirit took possession of her, and instead of the sweet, lovely soul that she was, she began to roll her eyes and looked up at me and in the most sneering voice I have ever been addressed in in my life, said: "Who are you?"

I replied: "I am a servant of the Lord."

Then she turned to her daughter and said: "And who are you?" She answered: "I am the daughter of the house."

Then she turned to me again and asked the same question, and when I replied that I was a servant of the Lord, she said: "So, if you are a servant of the Lord then I have nothing to do here."

With that I called my companions. We laid our hands upon her head. We rebuked the evil spirits. We commanded them to depart from her and that house, and she fell limp on the floor. We carried her in on the bed, and after giving her a drink, in a short time she was her natural self again. The daughter told us that her mother and father had come to America some years previous, and they had something to do with spiritualism here, and she said: "Now the spirits come and annoy her in the night, knocking on the wall until she cannot sleep."

We had another friend in The Hague in Holland tell us that because he had interested himself in spiritualism, if he went to bed at night without praying, the spirits would literally lift him out of his bed and make him kneel down and pray.

There is not time to discuss this matter further, but I want to tell you that there is a spirit of the evil one in this world and he is trying to destroy the souls of men and gather them into his net, and he is trying to do it with our young people.

I would like to read a few words from an article that appeared in one of our recent magazines to show how the devil, whispering in their ears, tries to lead men and women away and ensnare them in his net, as Nephi says.

#### CHASTITY

I will read the first paragraph of the article entitled "Is Chastity Outmoded?"

Today we talk about sex with an unembarrassed frankness that would have filled our grandparents with amazement and horror. This new liberty in speech has its counterpart in behavior. In many circles the traditional restraints in sex conduct are considered stuffy and out of fashion. Chastity, say many modern people, is outmoded. (*Woman's Home Companion*, Sept. 1949.)

What in the world could the devil, the enemy of all righteousness, desire more than to make our young people think that chastity is outmoded? To accomplish this, he must make them believe there is no devil, and that there is no hell or judgment day. Thus "he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance."

Now I want to quote from another recent magazine article entitled "The Mistake." This article tells of a boy and girl who made a mistake the night of their graduation from high school, which mistake was followed by the birth of a baby. I want to read the last paragraph of that article which shows how Satan whispered in their ears that everything could be covered up, but how they found through their own experience that this was not true, because he is the father of all lies.

"I'm sorry, darling, for everything."

"Don't be," he said, "we're in it together, and we'll get out of it together."

But later upstairs, long after he was asleep, long after the house and street outside were quiet, Janet turned her head and buried her face in the pillow to stifle the sound the sobs made. Because it wasn't true, as people had said, that you could make a mistake and pay for it. You made a mistake and then you settled down, as she and Ken were doing, to live with it for all the rest of your life.

I read an article in the newspaper at the close of the war, indicating that in Germany there were thirteen thousand illegitimate babies whose fathers were American boys!

Do you believe that in the eternal worlds those boys will ever be able to forgive themselves for having brought sons and daughters into this world — their own flesh and blood — for whom they have never claimed fatherhood and for whom they have never discharged their duty as fathers? We should remember the words of the Prophet Alma to his son Corianton, and teach them to our children:

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? (Alma 39:5.)

Now, brothers and sisters, Satan is working every way he can to get us to disobey the commandments of God, and I tell you he would have every man and every woman profaning; he would have them all living immoral lives; he would have them disregard every commandment of the Lord if he could, in order that he might do what he had decreed to do, exalt his throne above the stars of God, and become like unto the Most High.

May God help us to recognize the power of evil in the world and to shun it and to serve the living God, I pray, in the name of the Lord Jesus Christ. Amen.

## ELDER HAROLD B. LEE

### *Of the Council of the Twelve Apostles*

I have rejoiced with you this afternoon at the excellence of the addresses which have been delivered, and I pray that for these few moments I may be strengthened by your faith and prayers.

In President George Albert Smith's opening remarks this morning he made reference to the two great forces contending in the world today with the human soul as the prize, and he admonished the Latter-day Saints to stay "on the Lord's side."

### POWER OF EVIL

I was reminded of that as the brethren have spoken, particularly Bishop Richards, of the power of evil extant in the world today, and some evidences of that power. As I thought of that, I have remem-

bered that in the life of the boy-prophet, Joseph Smith, before he was given the outbursting of two of the greatest revelations that have ever been given to man, both of those revelations were preceded by a demonstration of the power of evil,—in the Sacred Grove, and on the Hill Cumorah. It seemed to have been necessary that the Prophet was to understand the nature and power of that force in order that he could be prepared to contend successfully against it.

The Master, just before his crucifixion, in fact, it was immediately after the Last Supper, after Satan had entered into Judas Iscariot, as the scriptures record, as he received the sop from the Savior and departed to the place of the betrayal, the Master then proceeded to converse with the other eleven. Whether this took place as he stood at the table or on their way to the place of the betrayal or in the temple, we have no definite way of knowing, but in that conversation the Master gave expression to this significant statement:

Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. (John 14:30.)

That statement, which is the quotation from the King James Version, is given more significance by the Prophet Joseph in the Inspired Version when he quoted it thus:

. . . the prince of darkness, who is of this world, cometh, but hath no power over me, but he hath power over you.

#### SATAN'S DOMINION

In a revelation to the Prophet Joseph Smith, his preface to his commandments in this dispensation, the Lord said this, making it still clearer as to the nature of this force of evil:

For I am no respecter of persons, and will that all men shall know that the time speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion. (D. & C. 1:35.)

Satan's dominion, as the Lord has further explained, was the dominion of those who do wickedly in and throughout the world. Bishop Richards has called attention to the fact of the disbelief among many in such a being as Satan, and he has shown us that such disbelievers, without their knowing it, are but giving fulfilment to a prophecy uttered twenty-five hundred years ago to the effect that such disbelief and denial of the existence of hell and Satan would be one of the things which would come in this latter day.

Satan, or the devil, is known by various terms. He is called the dragon; he is called the serpent; he is called perdition; he is called Lucifer; and he is called the adversary or the prince of darkness. After an encounter with Moses with this master of darkness, the Lord appeared and told Moses who Satan was, that he was one of the sons of God who came to Elohim with a proposition before this world was

that would have destroyed the agency of man. Satan was cast out with all those who followed after him, and they became those striving in this earth in a further effort to destroy the agency of man.

### POWERS OF DARKNESS

In a revelation to the Prophet Joseph Smith the Lord said that Satan drew after him a third part of the spirits whom God created, and that they with Satan became the force in the world to try to destroy the work of righteousness. That power was spoken of by Isaiah in a vision which he received which he called a grievous vision, in which it was said: "Set a watchman on the tower to tell what he seeth and report the coming of horsemen and chariots," but a voice spoke out of Mount Seir saying, "Watchman, what of the night." (See Isaiah 21:6-11.) "Watchman, what of the night," suggesting that, more to be feared than the enemies that could be perceived with the physical senses or could be seen by physical eyes were the powers of darkness that came unseen by physical eyes.

That same thought was in the mind of the Master, no doubt, when he said:

And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. (Matthew 10:28.)

The Apostle Paul seemed to understand very clearly this same power when he declared:

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (Eph. 6:12.)

### IMPORTANCE OF DEFENSES

Using words that are common to modern warfare, we might say that there are in the world today fifth columnists who are seeking to infiltrate the defenses of every one of us, and when we lower those defenses, we open avenues to an invasion of our souls. There are carefully charted on the maps of the opposition the weak spots in every one of us. They are known to the forces of evil, and just the moment we lower the defense of any one of those ports, that becomes the D Day of our invasion, and our souls are in danger.

The experiences and the examples of many cases recited in testimonies in this and other dispensations of the gospel seem clearly to indicate that whenever we allow ourselves to become doubtful, bitter in our souls, melancholy, and otherwise downcast, or despondent, we open avenues to the forces which are ready to take us in a snare just the moment these weaknesses are discovered in us.

### POWER OF GOD IN WEAKNESS

With these things clearly understood and taught by the scriptures, it seems that we should do well today to look to ourselves as

leaders and members of the Church of Jesus Christ. The Lord has told us in the scriptures that Satan is an enemy of all righteousness; because of that fact, those who are standing in high places in our Father's kingdom will become the objects of his attacks. You may well expect, as the Apostle Paul understood, that you who preside in the various places in our Father's kingdom will be subject to the devil's onslaughts. The Apostle Paul said this:

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan of buffet me, lest I should be exalted above measure.

For this thing I besought the Lord thrice, that it might depart from me.

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. (II Cor. 12:7-9.)

So it is with you who in Zion preside in the various places. Sometimes there is given infirmity, difficulty, hardship upon you to try your souls; and the powers of Satan seem to be enrolled against you, watching and trying to break down your powers of resistance; but your weakness, through those infirmities, will give you the power of God that shall rest upon you even as the Apostle Paul was reconciled and comforted by the thought that through his trials the power of God might rest upon him.

#### SATAN'S ABILITY TO DECEIVE

Satan has been said to have the power to transform himself into an angel of light; and because of that ability to transform himself, the Apostle Paul asked the Corinthians:

Do you think it is any great thing that his ministers can likewise transform themselves into ministers of righteousness (see II Cor. 11:15),

in order that they might lead the children of men astray. Because of Satan's ability thus to cleverly deceive, the Lord has given us a key in the scriptures by which we may be able to detect him when he comes presenting himself as that angel of light. And so we are told to be constantly on guard against these things.

Moroni said it is as easy as it is to tell the darkness from the daylight to discover evil from righteousness, for, "the devil persuadeth men continually to do evil and to believe not in Christ, but to deny him, and to serve not God nor keep his commandments. And he persuadeth no man to do good, neither his angels, neither do they who subject themselves unto him." (See Moroni 7:16-17.)

#### ARMOR OF GOD

Because of that power of evil which is so strong in the world today, the great teacher to the Gentiles declared:

Put on the whole armour of God, that ye might be able to stand against the wiles of the devil, in an evil day. (Eph 6:11.)

But he taught a remarkable lesson. He pictured each of us as a man of armor, clothed on various strategic points of his body with an armor that would protect him against the onslaughts of evil. He said: "Have a girdle around your loins," suggesting the very thing which Bishop Richards has spoken to us about, that one of the avenues by which he finds most easy to overthrow humankind is unchastity. So the Apostle Paul admonished that we have a girdle around our loins.

We are counseled to put on the breastplate of righteousness over our hearts, suggesting that our conduct in life should always be right and proper. Have our feet shod with the preparation of the gospel of peace, or in other words, our objectives, the goal we set out to achieve in life be in harmony with the gospel of peace; and have on the helmet of salvation and take the shield of faith and the sword of the spirit, which is the word of God. Thus armored, we are now prepared with the weapons common to the warfare of Paul's day, comparable to those things which we would have in similar way upon us today, to attack and to fight successfully and to win this battle in which the forces of evil and the forces of righteousness are contending today.

#### EXPERIENCE WITH POWER OF EVIL

I want to bear you my solemn witness that I know there are such forces in the world today. It would seem to me somewhat significant as I have thought about it, that the first and only experience of its kind I ever had, came shortly after I came into the Council of the Twelve when I was asked to administer to a young woman who was possessed of an evil spirit. Seemingly, there might have been a purpose in letting me know that these powers were around. In this experience, as I was challenged by the evil spirit, the hairs on my head felt as though pin pricks were in every hair and coursing down my body. I knew in that experience the power of evil, and I knew again the superior power of the priesthood and the powers of the Living God. I came on that occasion to understand what the Savior admonished in his day to his disciples when he said: "The prince of the darkness which is of this world cometh, and hath nothing in me."

He was trying to impress upon his disciples likewise that Satan would come to each of them with cunning, temptation and deceit. Latter-day Saints, the prince of darkness which is of this world cometh among us today. He is knocking without the door of every one of us, of you and me and all who bear the names within themselves of the gospel of Jesus Christ, of our Lord and Savior Jesus Christ, and I pray God that he may find nothing in us, and will go away and let us alone.

I bear you my testimony that I know these powers are in the world and I know the powers of the gospel of Jesus Christ are suffi-



cient to thwart these powers of darkness. God give us strength and understanding sufficient to our day, to help us to live worthy of the callings to which we have been called and be able successfully to assail these powers of darkness, and to win in this greatest of all combats known in the world today. I pray, in the name of the Lord Jesus Christ. Amen.

#### President J. Reuben Clark, Jr.:

The Presiding Bishopric will meet the bishoprics of the Church here at the Tabernacle this evening at 7 o'clock. Members of all bishoprics, their ward clerks, assistant ward clerks, stake and ward supervisors of ward teaching, and all ward teachers, stake Aaronic Priesthood committees, ward Aaronic Priesthood general secretaries, quorum advisers, stake and ward committees for adult members of the Aaronic Priesthood, and the high council member advisers to the program for Latter-day Saint girls are requested to attend. The stake presidencies and all high councilors are invited. We ought to have a good meeting.

Any important calls and messages that may have come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds.

As has been already announced, the choir music for these two sessions today has been furnished by the Singing Mothers from the Jordan Valley Region and the four stakes in Provo under the direction of Sister Madsen, Brother Frank W. Asper at the organ. Brother J. Spencer Cornwall has led us in the congregational singing.

We would like to extend to Sister Madsen and her excellent chorus our deepest and sincerest gratitude for the splendid music which they have furnished, not only at this conference but at conferences which have preceded this, and to express the hope that she and her group may be spared yet a long time to entertain us and build us up with their splendid music.

The Relief Society Singing Mothers will now sing, "Send Out Thy Light." The closing prayer will be offered by President Vivian B. Coon of the Oquirrh Stake, after which the conference will stand adjourned until 10 o'clock tomorrow morning, Saturday, October 1.

The proceedings of that session will be broadcast over KSL of Salt Lake City and by arrangement through KSL over the other stations to which you are now listening and will be televised over KSL television station, channel 5.

Tomorrow morning the audience will please be in their seats not later than ten minutes before the time of beginning.

Singing by the Relief Society Singing Mothers, "Send Out Thy Light."

The benediction was offered by President Vivian B. Coon of the Oquirrh Stake.

## SECOND DAY MORNING MEETING

Conference reconvened at 10:00 a.m. Saturday, October 1, 1949.

President J. Reuben Clark, Jr. presided at this session of the conference and President David O. McKay, at the request of President George Albert Smith, who was at home, resting, conducted the services.

The singing during this session was by the congregation, Elder Richard P. Condie conducting.

### PRESIDENT DAVID O. MCKAY

After having a very strenuous day yesterday, President Smith deems it advisable to rest at home and his brethren have urged him so to do. He has requested that David O. McKay conduct the services.

This is the third session of the 120th semi-annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City, Utah.

The General Authorities all are present except Elder Alma Sonne of the Assistants to the Twelve, who is in Europe in charge of the European Mission; Elder Thomas E. McKay, one of the Assistants to the Twelve, who is at home convalescing from a very severe recent illness; and President S. Dilworth Young of the First Council of the Seventy, who is in charge of the New England Mission.

These services will be broadcast in the Assembly Hall over a loud-speaking system and by television.

The proceedings of this session will be broadcast over KSL of Salt Lake City and by arrangement through KSL over the following stations: KEYY at Pocatello, KVNU at Logan, KSUB at Cedar City, KSVC at Richfield, KJAM at Vernal, KID at Idaho Falls, and KGEM at Boise. This session will be broadcast by delayed transcription over KTXO at Grand Junction and KTYL at Mesa. It will also be televised over KSL television station, channel 5.

As announced yesterday, any important messages and calls that come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone will do well to listen carefully to such announcements as something may be of importance to some of you.

The singing during this morning's session will be by the congregation, Elder Richard P. Condie conducting and Elder Roy M. Darley at the organ.

We will begin the morning services by the congregation singing, "O Ye Mountains High," after which the opening prayer will be offered by President L. Tom Perry of Cache Stake.

The congregation sang the hymn, "O Ye Mountains High."

The opening prayer was offered by President L. Tom Perry of the Cache Stake.

The congregation sang the hymn, "I Know That My Redeemer Lives."

## ELDER JOHN A. WIDTSOE

### *Of the Council of the Twelve Apostles*

My dear brethren and sisters, I trust and pray that while I speak I may be guided by the Holy Spirit of God, that some of my words at least may touch the hearts of some of those who listen.

It is good to meet in these great conferences. Thousands of us are of one mind, of one faith, of one purpose. It is always good to bear witness to the reality of the restoration of the gospel of the Lord Jesus Christ. I bear that witness for myself that this is indeed the work of God, that we are not following a mistaken path, but that we are walking in the light of truth, and that more than one hundred years of existence of this Church of the restoration have demonstrated the truth, the integrity, and the reality of the work begun under divine direction by the Prophet Joseph.

### A GREAT HERITAGE

We have a great heritage, we Latter-day Saints, a heritage of doctrine, of practice, of tradition. I know of none like it. Just as these conferences coming every six months stand out as unique in the history of the world, so that which we have inherited from those who have gone before us is equally unique and distinctive. It is our duty to respect this heritage, to honor it, and to use it. Things that are not used are dead. They are of little or no value to human kind. It is only by use that knowledge and all the possessions of mankind blossom into life and become of real value.

If this were a testimony meeting, there are thousands here who would bear witness to their knowledge of the truth of this work. A testimony is a living thing. Like all living things it must be fed and nourished and cared for if it is really to be of service and value in human life and in carrying out the purposes of the Lord. So the heritage, that which has been given us, must be used to become effective in the building of God's kingdom.

We have noble traditions handed down from the past. My mind has been concerned for some time with one of these traditions. Some may say that this tradition is not spiritual, therefore not part of the gospel, but the Lord himself has said to some of his servants in early days that before him all things are spiritual, provided, as I understand it, they are used in the building of God's kingdom.

## A LAND-LOVING PEOPLE

We Latter-day Saints are a land-loving people. We believe in the land. We are a land-using people. Most of us are farmers, directly or indirectly. Some few years ago—not many years ago—in a census then taken, approximately sixty-five percent, at least, of our people were engaged in agriculture, in tilling the soil, or in making use of the things that grow upon the mountains, in the valleys and on the deserts. That has given us strength. I hope that we as a people will not depart from that tradition. Those who own the land and use it in the end will determine the future of mankind. It will not come from those who work in the factories or who live in crowded cities; from those whose feet are planted upon the land will come the great determining factors in shaping human destiny. It has been so in the past. It will be so in the future. We Latter-day Saints must ever remember the sanctity and the holiness of the land given us by the Father. There is safety in the land.

## NEW INDUSTRIAL ERA

Most of us live in the western part of the United States. In all these western states, in Utah, the mother of them all, a new era is opening, an industrial era. Nature has laid down in these western territories large quantities of raw materials, many, most of them perhaps, of a non-metallic character. These deposits will be used more and more in the future. There will be a reaching out to supply the needs of mankind by the use of these raw materials, of which great deposits have been laid down by nature throughout the centuries. I am afraid a good many of us will be tempted to say, "I'll join the industrial procession. I will forget the land." This industrial era is welcomed. There's no question about that; but as it arises, we must keep our minds steadily upon the old established tradition that we are a land-loving and land-using people. We must remember that industry itself thrives best in the midst of an agricultural community. Witness the social troubles of today in our own land. Analyze them, and you soon discover that if we had built, as the Saints a century ago wanted us to build, we would have escaped many of the troubles, chiefly by giving heed to the call of the land.

## STRENGTH FROM SOIL

When Joseph Smith laid out his ideal city many years ago, he planned it so that while the farms would all be around the city, every homestead would have a kitchen garden in the rear of the house and a flower garden in front. There was tremendous wisdom in that. Men, no matter what their work may be, or what their daily callings may require of them, if steadily and vigorously they touch the soil, be it ever so lightly or ever so small an acreage, perhaps a back yard, will receive from that contact spiritual strength. There is something in the

soil and mother earth that gives strength to all who make things grow on the land.

One great man in our history, Henry Ford, sensing this thing, undertook some years ago to make arrangements by which all the employees of one of his factories might be provided with homes surrounded by a little acreage, on which the owners might toil or play throughout the year, and thereby take away the monotony that follows work in a factory. The plan has only partially been carried out as yet, but thinking men are looking in that direction for social safety.

Some years ago, at the time of the first great war, we undertook in Salt Lake City, in common with other cities, to raise all the food-stuff we could on vacant lots and in the back yards of the city. We were not successful in converting all of them to small farms, but quite a number were so converted. When the season was over and we took an inventory of what we had done, we found that six hundred thousand dollars worth of food had been raised in the back yards and vacant lots of Salt Lake City. That was a real contribution to our war needs in those days.

#### RECLAMATION OF LAND

Our young people often say, "There is no more land, none for us." To my office come quite regularly men, usually young men, who want to know where to go to find new land. There is much land still available in the west. We can make more if we want to, for nearly all of these western states lie under irrigation. I trust you of Utah will not feel embarrassed when I tell you that the water now used in the state of Utah could be made to serve twice the area now being served. We have it in our own power, with the canals and reservoirs and conditions that exist today, to double the area of cultivated land in this state alone. The same holds true in nearly all the western states. Moreover, it is a pity that the hundreds of pioneer irrigation projects in this and neighboring states, built by the pioneers in their poverty, with their small means and poor tools, remain unfinished. In the state of Utah alone we have hundreds of pioneer irrigation projects waiting for modern pioneers to finish them with modern appliances, modern means. That is the challenge of the pioneer spirit to young and old. We are fixing our eyes too much upon the great projects. They will come, but meanwhile the little projects scattered all over this western country should be our first obligation as individuals, as communities. The states and federal government will and must take care of the larger ones.

#### FERTILITY OF SOIL

I have noticed also, to my sorrow throughout a rather long life now, that the fertility of our soils seems to be diminishing. Our crop yields are not what they were some years ago, using the same kind of methods as we used then. There seems to be a diminution. That is

not the way we should preserve our heritage. When the pioneers came into the west, they found great areas of land made fertile by centuries of sunshine, wind, and rain, frost, and summer heat. Plant food lay upon the top of the soil, so to speak. We have used it, but have not paid back what we have taken from the land. In spiritual and in temporal matters the law of paying for what man gets is ever uppermost.

You farmers who are here, you children of farmers, you understand what I mean. The soil is a willing servant. It yields to the farmer if the farmer treats it right. Forty-nine or fifty years ago this last June I visited the great Rothamsted Agricultural Experiment Station, the mother of the hundreds of experiment stations in the world. The head of the station kindly spent a day with me. He took me to a rolling hill, rather two hills with a valley between, and showed me about ten strips of the same crop, originally, then in full blossom. One was red, another blue, and still another yellow, each one bearing a different color. As we stood admiring the scene in the beautiful English June sunshine, he said, "All that has come because we have asked the soil to do certain things in a certain way, and the soil has responded. That which we started with has disappeared under the influence of our culture." Nearby, was another field where wheat had been grown continuously for fifty years. The soil still tried its best to do its duty, but there was only a small yield. In a nearby field, properly handled, the wheat stood high, comparable with the best.

Man has control over the earth. The Lord has given us mastery. We are not servants upon the face of the earth. We should use that mastery to preserve our heritage. This theme may not be directly spiritual, but it is important to help us in our spiritual lives, perhaps as important as anything that we give our attention to as a people.

#### GUIDING PRINCIPLES

I rejoice at the testimonies borne here today and yesterday. I have enjoyed them very much. I have been thrilled by them. I could see running through the talks the age-old principles that have made us what we are today, a great people, new witnesses of Christ. I saw in the talks the foundation stones of this work here mentioned one after the other by those who spoke yesterday. Faith has always been the most important cornerstone of our lives in the gospel of Jesus Christ. It is basic to know that God lives, that the story of Joseph Smith is true, that the Lord loves us, and has a great destiny for us. Every speaker touched upon that. Another foundation stone is that we must seek intelligence, education, learning, knowledge. I was thrilled by the quotation made by President [Levi Edgar] Young yesterday, showing how the early hard-handed farmers of middle age or beyond gathered after the day's toil to study Latin, Greek, and subjects of the mind. We must not forsake the tradition of education. Our fathers set up also the doctrine of industry. There is no place for idleness. The idler, the deliberate idler, has no real place in the king-

dom of God. All these principles have been bound together by another foundation stone, helping one another, which we call in modern language "cooperation." We cannot be individual members of the Church sufficient unto ourselves. The very fact of membership in the Church and our testimonies compel us to think of our neighbor as we go through life. With these guiding principles: faith, education, industry, and cooperation, with our feet firmly on the land, we are safe. Disaster cannot overtake us.

Now these principles and others were mentioned yesterday. They are always mentioned. There is nothing new in the age-old gospel taught by the Lord to Father Adam when the story of man upon this earth began.

I am grateful to be a member of this Church, to be one with you. I trust I am one with you. I am grateful for the blessings that flow to those who are faithful in this great work. May we all be faithful and worthy of the blessings we need and desire, I pray in the name of the Lord Jesus Christ. Amen.

## ELDER CLIFFORD E. YOUNG

*Assistant to the Council of the Twelve*

I sincerely trust, my brethren and sisters, that what I may say may be prompted by the inspiration of the Lord. I repeat again what I have said sometimes before, it is always an overwhelming thing for me to stand before you, and yet we Latter-day Saints have so much in common that, because of the vastness of our assembly, we should not unnecessarily be disturbed; but somehow or other as one stands here, it is impossible to overcome this feeling.

I read something the other day that is encouraging. Someone said that a person's brain was a most marvelous mechanism, that it begins to work at one's birth and never stops until one stands up and attempts to speak in public.

## PRACTICAL RELIGION

I appreciate very much the remarks of Brother Widtsoe. There is something about our theology, our religion, that is so practical, and of course it necessarily must be so. Mormonism is a practical religion. Indeed no religion is of much value unless it has a practical application.

Last winter some of us had a rather unusual experience. We were coming from the East on a train of luxury. We had left Chicago in the afternoon, having all the comforts that one could desire, in fact more than one needed—warmth, plenty of food; the train was almost a palace, and we were riding at ease, feeling so secure. The next morning we found ourselves in the throes of a blizzard, snowbound. That night the heat was off in the train, and by the next morning there was

no food. For some time it was too cold to leave the train because of the intense blizzard. Later we found shelter in some railroad houses where we had some heat. The blizzard continued until the third day when it eased enough so that the railroad company could procure planes from Fort Warren, the military base near Cheyenne, and food could be brought in by airplanes. Even then we did not get much of it because the gale was so severe that the food was scattered to the four winds. But it brought home this realization: we may be secure today and yet suddenly be placed in a position of want. These things can happen so suddenly that it behooves us to be on our guard constantly, to be always in a position to follow those who counsel us as to what we should do in these important matters.

We have been told of the great growth of the welfare plan, and we are proud of it. As one views the welfare films which depict the marvelous growth of this agency in the Church, one cannot help sensing a deep feeling of pride, gratitude for the blessings that we enjoy as Latter-day Saints; that we belong to a Church that is practical; that when we pray for the needy and those who may be in want, we not only pray but we also do something about it. Our people are a praying people. We should be a praying people, but we cannot accomplish much, my brothers and sisters, at least that has been my experience, by just sitting or kneeling down and praying, and then doing nothing about it. The Lord never intended that.

#### WORK ACCOMPLISHED

In the very beginning of the Church, the Prophet Joseph had to work. The Lord gave him a task that was seemingly insurmountable. He revealed the sacred record, the Book of Mormon, and instructed him to translate it. When you recall the fact that here was an unlearned youth with no schooling, no education in the light of what we today call education, who was given a sacred record and told to translate it and that God would help him, it becomes one of the most challenging things that we have in Church history. Consider the fact that the Book of Mormon contains a vocabulary of over five thousand different words (the Bible has a little over four thousand.) Think of the magnitude of the task! The Lord expects his servants to work. He expects us to work, and here he was teaching the Prophet Joseph something fundamental in this Church. When the Pioneers came out here, these valleys were not made to blossom as the rose by the people's merely kneeling down and praying. They had to do something about it. The Lord expected it, and they did do something about it.

I remember reading a statement of Emerson Hough, made after he had visited southern Utah. When he saw what had been accomplished in the building of a canal on the Rio Virgin through the solid rock, it was a challenge to him. The desert was made literally to blossom as the rose. And when he saw it and learned that the men had been called on the job through an announcement of the bishop in a



Sabbath day meeting—a request for men and teams with their scrapers and wagons—they had no mechanized machinery in those days—and those men responded and for their pay received shares in the irrigation canal—when Emerson Hough saw all this and learned the story, he said, “Only a Mormon bishop could accomplish such a thing.”

#### PRAYER AND WORKS

We are proud, my brothers and sisters, that the Lord has established this practice among us, and it is a glorious privilege and a blessing for all of us that when we pray for those who are in need, we have something with which we can help the Lord to answer our prayers. I do not want to be misunderstood in this. I know that the Lord can hear and answer our prayers, but he does not always answer them in the way we would like to have them answered. He answers them in his way, and in a way that gives strength and character to his people, gives faith to them.

My father was a physician. I recall one time going with him to administer to someone who was very ill, and I remember his counsel. After father had administered to this brother, he gave him some advice saying: “Now, you do these things, and they will help you to get well,” and the brother said: “Well, Brother Young, can’t the Lord heal me?” Father said: “Of course the Lord can heal you, but the Lord has given us ways and means that will help us to be healed, and he expects us to use them.”

#### FAITH OF DR. MIDDLETON

I recall another occasion that came into the experience of Sister Young and me when our only boy was seriously ill. At that time peritonitis was generally fatal. This boy had had it for several days, and it appeared to be a hopeless case. The surgeon, the late Dr. George W. Middleton, who operated on the boy, removed what little of his appendix he could. He remained with us all night, and the next morning told us that we should prepare for the worst. I pay tribute to Dr. Middleton. He was a man of great faith. Those who knew him knew that he had faith. Sometimes he was regarded as too liberal in his thinking, but he did have faith in the providence and the priesthood of the Almighty. Finally he said: “Let us administer to this boy.” I anointed him, and I recall the substance of Dr. Middleton’s sealing prayer. “Father,” he said, “we have done all that we can for this boy. We ask thee now with thy divine power to touch him and to heal him and to sanctify to his good the things that we in our weak way have done.” That prayer stimulated faith. The Lord healed our boy.

#### NECESSITY OF WORK

It is a glorious privilege, my brethren and sisters, to belong to this Church, a Church that is practical. We have great spiritual powers. These practical things have the elements of spirituality about them.

Anyone who knew anything about the Prophet Brigham Young knew that he was spiritual, that he had unlimited faith, but with it all he realized that his people had to work and had to struggle for what they received, and he inspired the people to provide for themselves. It is said on one occasion that President Young was in a meeting where the brethren were discussing some theological subjects, a meeting that had been called in Nauvoo while the temple was being built. President Young arose and said: "If you will excuse me, I should like to go and work on the temple." It is a striking example of work where work is necessary.

Now we are faced today with some rather serious problems, and I say to you that we will be grateful before we are through that we have within this Church those elements that teach us to provide and to help the Lord to provide for the things for which we pray, and when we pray for those who are in need, we are prepared to help the Lord in answering those prayers.

#### SPIRITUAL NEEDS

Now, there is another phase of it. We frequently pray for those who mourn and who are bowed down with sorrow, and that is as it should be, but we have the same elements of comfort in the operation of the Holy Priesthood. We are constantly urging our brethren and sisters to visit our people and to administer to them in their spiritual needs. That is another practical way of carrying out some of the teachings that we hold dear. Our ward teachers and our Relief Society teachers have a charge to bring comfort to those who are less fortunate than we and who may be spiritually bowed down, who may be lacking in the things that feed the soul. We can bring comfort to them and help them in their problems.

I repeat that I am not unmindful that sometimes the Lord does not always answer the prayers the way we would like to have them, but he does answer them the way they should be. At times we may need physical blessings, and we do not always receive them, but we receive spiritual blessings and those spiritual blessings help us to make adjustments and to feel that no matter what is, it will be right if we are in tune with the Holy Spirit. The Lord does not expect us to be selfish about it. He expects us to acknowledge his hand, and then we shall be prepared for whatever comes. That is the spirit of the gospel of the Lord Jesus Christ, and may God help us that we may always have it. I am grateful to you, my brethren and sisters, for your association, for the strength that I feel as I visit among you in your stakes. I am grateful for my brethren with whom I am associated, for their loving kindness and for their faith. I am grateful to the Lord for his goodness to me. I pray that we may never fail in acknowledging him and in doing the things that we should do to further his work temporally and spiritually, and I humbly ask it in the name of Jesus Christ. Amen.

## ELDER MILTON R. HUNTER

*Of the First Council of the Seventy*

My dear brethren and sisters, as I look into the faces of this vast congregation I feel indeed very humble. I ask our Father in heaven if he will direct the things I say.

## DIVINITY OF JESUS CHRIST

Whenever I hear the song sung, "I Know that My Redeemer Lives," I thrill throughout my entire body. This morning I would like to bear testimony to the divinity of Jesus Christ and point out a few highlights of his great mission. I know as I know that I am standing here this morning—and I am certainly thoroughly convinced of that fact—that Jesus is the Christ, the Savior of the world, our Redeemer, our Lord, our Advocate with the Father, the Master of the plan of salvation, the Judge of this earth; and, in conjunction with the Father, he is our Lord, our God, and our King.

We read in modern revelation that Jesus Christ was and is our elder brother, the "Firstborn" unto the Father. We accept, as Latter-day Saints, the teachings of the prophets to the effect that Jesus of Nazareth was the Only Begotten Son of the Eternal Father in the flesh; therefore, the revelation I referred to points back to a previous birth, a birth in the spirit world. You and I were sons and daughters of our Eternal Parents in the spirit world. In fact, all the people in this world were of that family, and Jesus Christ was the Firstborn.

## PRE-MORTAL LIFE

During his pre-mortal life Jesus Christ rose to the status of Godhood. At that time he was foreordained to be the Savior of this world. Father Abraham was privileged to see in vision the grand council in heaven that was held prior to the peopling of this earth, and he saw, as the Lord showed him, "many of the noble and great ones." The Lord pointed out:

These I will make my rulers. . . . Abraham, thou art one of them; thou wast chosen before thou wast born. (Abraham 3:23.)

Joseph Smith tells us that at that grand council the head God of all the Gods called the council, and the purpose was to present a plan whereby his children were to come into mortal earth and have the experience of mortality and then return back into the presence of God. The Eternal Father explained to his children that mortal beings would forget their pre-mortal experiences and the gospel truths after they had come from the presence of God and, therefore, they would have to have a Savior in order that they might be taught the Gospel truths again. He also declared that they would not have the power to break the bands of death and bring about resurrection and that they would have to have a Savior for that purpose also.

As he explained these things, he asked whom he should send to be the Savior. Abraham saw that there stood one in the midst of the group in the grand council in heaven "like unto God." That one answered and said: "Here am I, send me." He said that he would come down to this earth and give men their free agency

And they who keep their first estate shall be added upon; . . .  
and they who keep their second estate shall have glory added upon  
their heads for ever and ever (Abraham 3:26.)

and all the honor and the glory should go to the Father.

### MISSION OF JESUS CHRIST

Abraham saw that the Eternal Father was very pleased with this one like unto him and said that he would send him. At that time he ordained Jesus Christ, we say "foreordained" him, for his great mission. He ordained him to be the first great high priest over this earth and gave unto him the keys of the priesthood. God gave the Only Begotten the same power that he the Eternal Father enjoyed, the power to do all of the works of the Father with and for the Father. Elohim named that priesthood after his Only Begotten Son. In the relationship to this earth, it was to be called

... the Holy Priesthood, after the Order of the Son of God. (D. & C. 107:3.)

It bore that name among mortals down to the time of Abraham and Melchizedek.

The Eternal Father also told his Son that he would name the plan of salvation after him. Thereupon he named it the gospel of Jesus Christ. And on that occasion an eternal decree went forth from the throne of God that there would be no other name given under heaven whereby mankind could be saved, save the name of Jesus Christ. With that eternal decree going forth, we know that the true Church must bear that name throughout all ages.

There are two great factors in atonement or in the assignment given to the Savior. One was to break the bands of death and give every man immortality, i.e., resurrection. The other was to teach a gospel plan whereby if you and I and all other mortals would render obedience, we would not only receive immortality, but we would be also brought back into the presence of God. There we would receive exaltation along with him, sharing with our Father and his Only Begotten Son all the same type of glory, power, honor, and happiness that they enjoy.

### GOSPEL PLAN REVEALED

Shortly after Adam and Eve became mortal beings, or at that time, Jesus Christ began his active mission upon this earth as the Savior of this world, as a mediator between the heavens and the earth, as the one to bring the gospel to mankind; in other words,

he began his work to bring about the atonement. He did so by revealing to Father Adam and Mother Eve the gospel plan of salvation. As they had passed into mortality, a veil had been drawn over their minds, as the Lord had predicted would be; therefore, they had become spiritually dead; i. e., they forgot their pre-mortal experiences and the gospel doctrines and were banished from the presence of God. They became spiritually alive by applying the message that they received from their Savior. During Adam's period and throughout Old Testament days, Jesus was known as Jehovah. He spoke at times to Adam from the Garden of Eden. At times he appeared to the first man, and on other occasions he sent angels to teach the father of the human family eternal truths, until Adam had a fulness of the gospel of Jesus Christ, just the same as you and I as Latter-day Saints enjoy a fulness of the gospel in our dispensation. On one occasion, after Adam had been commanded to offer sacrifices, this particular event occurred. To quote:

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou do all thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Moses 5:6-8.)

### SALVATION THROUGH JESUS

Shortly after that event occurred, the voice of the Lord came to Adam, as is recorded in *The Pearl of Great Price*, and told him that in the Meridian of Time that his Only Begotten would come into the world, would live and teach man how to live, would die and break the bands of death, and bring about the atonement. And then the voice of God pointed out to Adam that the name of his Only Begotten would be

. . . Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come to the children of men. (Moses 6:52.)

Therefore even in the beginning, in the first dispensation of the gospel, that same eternal decree went forth that the name of Jesus Christ would be the one whereby you and I could expect salvation, or even more than that, exaltation in the kingdom of God.

Following the days of Adam, Jesus Christ continued to serve as the mediator between the heavens and the earth by revealing the gospel to the numerous prophets during the various gospel dispensations. On a number of occasions he even appeared to some of the great prophets.

### EARTHLY MISSION

Finally, as the holy prophets had predicted, in the Meridian of Time Jesus Christ came into this world. Latter-day Saints accept the

doctrine that he was actually and literally the Son, heir in the flesh, of God the Eternal Father. He was born of the Virgin Mary. He was the only man in this life who was born into mortality of the Eternal Father. As I have already stated, you and I are all sons and daughters of God in the spirit world, but Christ's mortal birth, being actually the Son of God, gave him that extra power of godliness needed to be the Savior of the world. In other words, being the Only Begotten gave him power to be the one to break the bands of death. Thus he was endowed by the Father with power within himself over life and death. Also, he is the only perfect man who ever lived, showing us the way whereby you and I might become perfect if we will follow his example.

After living thirty-three years of that type of perfect life, three years of which were devoted to intensive missionary work, the Man of Galilee was crucified. Three days later he rose from the grave, as the prophets had foretold, thereby becoming the "first fruits" of the resurrection. He broke the bands of death and not only made it possible for all men to be resurrected, but he also made it absolutely necessary. No matter how righteously people live here in mortality or no matter how wickedly they live, every man, woman, and child is promised immortality, i.e., resurrection. They must come forth from the grave and stand before the seat of Jesus Christ to be judged for the actions they committed while they lived here on this earth.

#### CHURCH ORGANIZED

As Brother Benson very beautifully pointed out yesterday, while Christ was here living among mortals, he organized a church. It became a great church, especially in numbers. But, as Brother Benson pointed out, as time passed this church dropped into darkness. Thousands and thousands of pagans joined this church, and they brought into it their pet pagan practices, ideas, and doctrines, which were man-made and many of which were quite crude. Thus they mingled paganism with the teachings that the Savior had given, thereby adulterating Christianity. The result was the bringing about of what is known as the great apostasy. Naturally the Savior could not accept that adulterated church as his. Thereupon he withdrew his Holy Priesthood, leaving the world to grope in darkness for hundreds and hundreds of years.

#### RESTORATION OF GOSPEL

But the prophets had looked down through the stream of time and had predicted that in the latter days God would stretch forth his hand again to restore the gospel upon the earth; the gospel dispensation known as the Dispensation of the Fullness of Times, the day when all the ordinances, principles and doctrines, powers and priest-hoods that had been in the world from the beginning, would be restored preparatory to the coming of the Lord.

I bear solemn testimony, as have others here today, that that restoration took place approximately a hundred years ago. It began on that memorable spring morning in 1820 when the Prophet Joseph Smith went into the Sacred Grove to pray. In answer to that prayer, God the Eternal Father and his Only Begotten Son appeared to that boy-prophet in their glory. The Father pointed to the Son and said, "*This is My Beloved Son. Hear him!*" Thereupon Jesus Christ again took his rightful place as the Mediator between the Father and mankind, as the Savior of this world, by conversing with Joseph Smith and by telling him that the true Church was not upon the earth and that if he lived the right kind of life, he had been chosen and fore-ordained to be the instrument in the hands of God through which that Church would be established. Christ also told Joseph that the ministers ("professors") of the world drew near to God with their lips but their hearts were far from him; and that they were teaching for doctrines the commandments of men.

#### FURTHER REVELATIONS

After this glorious vision had taken place, and I might say that it was one of the most glorious manifestations that has ever happened here upon this earth, Jesus of Nazareth continued to function in accordance with his appointment as the Savior of mankind by appearing to the Prophet several other times and also by sending great angels—men who had lived upon this earth in the past—to give to the Prophet Joseph Smith all the keys and powers and authority that had been enjoyed in other dispensations. Revelation after revelation came to the Prophet Joseph Smith until the fulness came, as had been predicted. On one of these occasions when Joseph Smith had the privilege of seeing a vision, the great revelation known as "The Vision," or "The Degrees of Glory," Joseph Smith and Sidney Rigdon looked into the three degrees of glory and also into perdition and recorded some of the things that are there. I would like to read a few words from Joseph's testimony:

And while we meditated upon these things, the Lord touched the eyes of our understandings and they were opened, and the glory of the Lord shone round about.

And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever.

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (D. & C. 76:19-24.)

## THE SECOND COMING

Latter-day Saints are looking forward to the day, as predicted by the prophets, when Jesus Christ shall come upon the earth to reign as the Lord of lords and the King of kings. We are looking forward to the day when this earth shall be cleansed of its wickedness, when righteousness shall prevail, and when children shall be born in righteousness and will grow up without sin. At that time they shall live, rear their children, and when they become the age of a tree pass from mortality into immortality in the twinkling of an eye.

At the time of the second coming of Jesus Christ to reign upon the earth as the Lord and God "the great and dreadful day of the Lord" will take place. It will be a great day for the righteous and a dreadful day for the wicked. The prophets predicted that at that day the earth "shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble;" also, "the elements shall melt with fervent heat."

We as members of the true Church are looking forward to that great day when Jesus Christ shall come to his own, and when the devil shall be bound for one thousand years and cease to have power, as was explained yesterday, that he does at the present time, over the hearts of the children of men. At the close of that one thousand years' time, the devil will be loosed for a short season, and wickedness will again prevail throughout the world. Then will come the day when Lucifer and all his evil hosts will be cast off this earth. They shall go into perdition and dwell as lost souls forever.

## SANCTIFIED EARTH

At that day the earth shall be sanctified. It shall die, so the Lord revealed to the Prophet Joseph Smith, and be resurrected. It shall become a new world. It shall become the celestialized orb prepared for the members of "the Church of the Firstborn." Jesus Christ will judge all inhabitants of this earth. Those who have lived worthy lives from Adam's day on down to the end of the millennium will be assigned to dwell upon this earth forever, to dwell as celestialized beings with Jesus Christ; thus they will be assigned to their celestial glory. All who have inhabited this earth will stand before the judgment seat of Jesus Christ and will be assigned to their future world in which to live forever. Some will be assigned to terrestrial glory, some to celestial glory, and others even to perdition. Many Latter-day Saints will not attain the celestial glory because they did not abide by the commandments of God; therefore, they will be very unhappy because they did not gain celestial life which could have been theirs.

The Father will say to his Only Begotten Son, "This is your world because of the great work that you did in being its Redeemer. You shall now be the Lord, you shall be the God, you shall be the king of this world forevermore. This is your kingdom." Under the



direction, then, of the Father who has many other kingdoms, Jesus Christ will preside here as your God and my God if we live worthy of celestial glory.

Members of the Church of Jesus Christ of Latter-day Saints are heirs to this great kingdom on condition that we obey the teachings of the gospel as revealed to earth through the Prophet Joseph Smith. As Brother Romney very beautifully pointed out yesterday, today is the day for you and me to prepare for that great judgment day when this earth shall become the celestialized orb. Then if we are found worthy, we will hear the voice of Jesus Christ say to us to enter into our exaltation and dwell with him forever here upon this earth.

May you and I live clean and pure, be prayerful, be humble, live according to every word that has come from the mouth of God in order that this might be our happy lot, I humbly pray, in the name of Jesus Christ. Amen.

### **PRESIDENT DAVID O. McKAY**

*Second Counselor in the First Presidency*

The congregation now filling this historic building beyond its seating capacity will join in singing, "Zion Stands With Hills Surrounded."

The congregation sang the hymn, "Zion Stands With Hills Surrounded."

### **ELDER BRUCE R. McCONKIE**

*Of the First Council of the Seventy*

If the Holy Ghost will give me utterance, I should like to say some things to you about how I think the message of the restoration can be carried to the world with power and effect.

#### **MESSAGE OF THE RESTORATION**

This message is, first, foremost, and above all other things: that Jesus Christ is the son of the Living God; that he is the Savior of the world and the Redeemer of men; that salvation was and is and is to come, in and through his name only. We believe that he came into the world to do the will of his Father and work out the infinite and eternal atonement, and that by virtue of this atonement all men who believe and obey the gospel laws will be raised in immortality unto eternal life. It is only by obedience to his laws and his ordinances that we may gain the celestial kingdom.

This message is, secondly, that Joseph Smith, Jr., is the chosen prophet through whom the fulness of the everlasting gospel has been restored in this dispensation. He was chosen by Christ to be the re-

storer and revealer of all things necessary for the salvation and exaltation of man; he gave again on earth every law, every principle, and every doctrine by conformity to which we may gain the kingdom of God.

This message is, thirdly, that this Church of Jesus Christ of Latter-day Saints is, at this moment, the only true and living Church upon the face of the whole earth. It is the only place where the plan of life and salvation is found. There is no other path and no other way whereby men can strive and gain the peace and happiness that is available for those who live right in this life, and the eternal life that God has promised the Saints in the world to come.

#### GUIDANCE OF HOLY GHOST

Now we want to carry this message to the world in the way that the Lord wants us to carry it. We want to preach the truth in purity and in perfection, and to do it in the way the Lord wants it done. The only single formula whereby we may do this is for us so to live (and our elders in the mission fields so to live) that we can be guided by the Holy Ghost. We must be guided by the Spirit. We have to have the Lord tell us how he wants us to teach the message of the restoration, and every doctrine of the gospel, and he will do this by revelation from the Holy Ghost if we are worthy to receive it.

One of the chief differences between us and the churches which are built up, and not unto the Lord, is that the Holy Ghost gives us utterance if we are faithful, but that the people in the world teach with their learning, and deny the Holy Ghost, which giveth utterance.

The Holy Ghost revealed to Nephi about latter-day church conditions. Speaking of this very day Nephi foretold that many would teach "false and vain and foolish doctrines." He said that

Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, . . . they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men. (2 Nephi 28:12, 14.)

#### SOUND DOCTRINE

We have no interest in teaching by the wisdom or learning or according to the precepts of men. We want to teach the gospel the way the Lord would have us teach it, and to do it under the power and influence of the Holy Ghost. If we will do that, we will teach sound doctrine. It will be the truth. It will build faith and increase righteousness in the hearts of men, and they will be led along that path which leads to the celestial world.

But if we teach without the Spirit of the Lord, if we are not guided by the Holy Ghost, we will be teaching at our peril. It is a serious thing to teach false doctrine, to teach that which is not true, to teach that which does not build faith in the hearts of men.

In that same sermon on latter-day church conditions, Nephi said, the Holy Ghost giving him utterance,

... and all those who preach false doctrines, ... wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell! (2 Nephi 28:15.)

There is no hope and no salvation and no blessing in carrying any message to the world by the power of man. The philosophies of the world and the wisdom of the wise shall perish. We cannot touch the hearts of men, but the Lord can, and he will touch them through our ministry if we have the Spirit of the Lord in our hearts. We will get that Spirit if we are righteous in our living and in the things we do.

And so it is that the Lord said by revelation to the whole Church through the Prophet Joseph Smith, that

... the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach. (D. & C. 42:14.)

And so it is that he has sent his elders out in this day commanding that they take no thought beforehand what they should say but instructing that they should treasure up in their minds continually the words of life. Theirs is then the promise that it shall be given them in the very hour that portion which should be meted to every man.

If we can have the Holy Ghost as our guide, we shall be able to touch the hearts of righteous men; we shall do the things that the Lord wants us to do; and this course will give us peace here and eternal reward hereafter.

#### HEAD OF THIS DISPENSATION

Now, associated with this principle, this only perfect plan and formula for carrying our message to the world, is another. The Lord said to the Prophet Joseph Smith:

... this generation shall have my word through you. (D. & C. 5:10.)

Now, I take it that we are not obligated to teach the message of salvation the way it was revealed to Peter, James, and John, to Moses, or Adam, or any of the ancient prophets, but that the Lord wants us to carry this message the way it was given through the Prophet Joseph Smith. It is the same message of salvation now as it was then. The gospel never changes. All men who ever gain salvation will win it by obedience to the same eternal laws. But in each age it has to be accepted from the oracles whom the Lord sends for that age and time.

Joseph Smith was given the keys of salvation as pertaining to all men who live in the Dispensation of the Fulness of Times. That means that he stands at the head of this dispensation. It means that under Adam, the great high priest who stands at the head of all dispensations, and under Christ who is the Savior of the world, he directs all the affairs of God in the world as pertaining to this dispensation.

When we link the name of Joseph Smith with the name of Jesus Christ in the testimonies we bear, we are doing that which is pleasing to the Lord. If we had lived in ancient Israel and had attended the testimony meetings that they held, we would have linked the name of Moses with the name of Jesus Christ, because he headed that dispensation. And if we had lived in Enoch's day or Abraham's or Adam's, we would have testified of Christ and the man who stood at the head of that particular dispensation.

### MODERN SCRIPTURES

But to us the word of the Lord is sent forth through Joseph Smith. It has been given through him in the manner and form, to the degree, and in the plainness that is adapted to the capacity and abilities of people who now live in the world. Some of the ancient scriptures are not so plain and intelligible to us as the modern. They were written for people who had the social conditions, the philosophies, and the backgrounds that existed generations and milleniums ago. What we have, as it has come through Joseph Smith, is adapted to our intelligence and our capacity. If we shall study it in preference to anything else, we shall have more light, more truth, and more understanding of the mind and will of the Lord, and the things that we have to do in order to be saved in his kingdom, than we could gain from any other source.

This does not mean that we do not accept the Bible. We do with all our hearts, and we do not try to spiritualize away its teachings. We believe it to be the word of God as far as it is translated correctly. We believe all that God has revealed, and every revelation given to Joseph Smith is in strictest harmony with every revelation given through any prophet in any age. Truth is always the same; revelations never contradict each other. But there is no salvation in reading the Bible and stopping there. People must find a living oracle, a legal administrator, someone who can bind on earth and seal in heaven, someone whose teachings and performances will be recognized by the Lord. And that is where Joseph Smith and the present living oracles come in.

### THE BOOK OF MORMON

So that we may carry the message of salvation to the world in this generation through Joseph Smith, we have had certain tools given us. The chief of these is the Book of Mormon. That book is a witness for Jesus Christ. Such is its chief purpose. It testifies of him, and it teaches the doctrines of his gospel in plainness and purity, and let it not be forgotten that our chief mission is to bear testimony of Christ and teach the doctrines of his gospel.

Next, the Book of Mormon is a witness that Joseph Smith is a prophet of God, that he restored the fulness of the gospel and was everything we claim him to have been. No man could have written the

Book of Mormon, and any person who will study it with a sincere heart, with real intent, having faith in Christ, following Moroni's counsel, will get the witness in his heart that Joseph Smith obtained that book from the plates in exactly the manner in which he said he got it.

So, by using the Book of Mormon to carry our message to the world, we carry forth the testimony of Christ and of Joseph Smith. If those to whom we preach have righteousness in their hearts, they soon receive by the power of the Holy Ghost the knowledge that Jesus is the Christ, the Son of the Living God; they soon get by revelation from the Holy Ghost the knowledge that Joseph Smith is his prophet and the head of his work for this age and dispensation.

Then, because the Lord giveth not his Spirit by portions, and because they have tasted of the power and inspiration of the Holy Ghost in these two particulars, they will get, also by revelation from the same source, the knowledge that this Church, this kingdom, is the only true and living Church upon the face of the whole earth.

These three things are the very ones we want to get all the righteous everywhere to accept, and the Book of Mormon is the means whereby we may accomplish it.

#### MOST CORRECT OF ANY BOOK

The Prophet Joseph Smith said that the Book of Mormon was the most correct of any book on earth and the keystone of our religion, and that a man would get nearer to God by abiding its precepts than by any other book.

Why, that is the very thing we want the world to do. We want the people who hear the message that we bear to get so near to the Lord that in contrition and humility they will repent of their sins, come in at the gate of baptism, and grow in faith and in righteousness until they become the sons of God, heirs to his eternal kingdom.

As far as the Latter-day Saints are concerned, if they would read and study that book, with the same real intent, purpose, and faith in Christ of which Moroni spoke, they would discover that faith would grow in their hearts. They would get a knowledge of the principles of salvation. They would have desires of righteousness spring up in their souls. Soon they would not have any inclination or any desire or any aim except to be in harmony with all of their brethren, with their bishops and stake presidents, and with every righteous person in the kingdom.

If you get the spirit of the Book of Mormon, you cannot be out of harmony with the Lord's work and with his mind and will in this day.

#### TESTIMONY

With these brethren who have testified, I have in my heart a knowledge and an assurance that is real and positive and certain that

this work is true. I know just as well as I know anything in this world that Jesus Christ is the Son of God and that Joseph Smith is his chiefest prophet and his chiefest witness for this dispensation.

At that strait gate where men must enter if they attain the celestial world, there stands a keeper of the gate who is the Holy One of Israel. He employeth no servant there.

. . . and there is none other way save it be by the gate; for he cannot be deceived, for the Lord God is his name. (2 Nephi 9:41.)

But those who receive the servants of the Lord receive him, and he in turn receives them because they received his servants. And as pertaining to people who lived in this dispensation, when the judgment is set and the books are opened, they will find that the Prophet Joseph Smith will be seated on the right hand of Christ, and it will be with his approval and his approbation and his counsel and his consent that all men from his dispensation who attain salvation will be permitted to inherit it.

I glory in the testimony that I have. I know that this work is true and that this is the Lord's Church. I pray that the work may roll forth and that the Lord's purposes may prevail in the earth, in the name of Jesus Christ. Amen.

### ELDER MARK E. PETERSEN

#### *Of the Council of the Twelve Apostles*

I am very grateful, my brothers and sisters, for the stimulation I have received in this conference. I am grateful for the privilege of going to the stake conferences and for the good that I receive from them. I think it is wonderful to feel the strength of the Saints in the different parts of the Church, and as I go about among the people and feel their strength and faith and note their devotion, I am very grateful indeed that this is truly a great Church. It is a strong Church, and the people who belong to it are a strong people. I am very grateful for this knowledge.

### DIFFICULTIES ENCOUNTERED

At times we meet people who find it difficult to live our religion. Sometimes they say it is hard to live some of the principles of the gospel. Occasionally people say they find it hard to live the law of tithing, or the Word of Wisdom. I know that some do find it difficult, but I know also that if they would apply themselves and really convert themselves to these great principles, they would be able to live them and enjoy doing so.

As I have observed some of the people in the Church, I believe that one of the principles they find most difficult to live is the principle set forth in one of the Articles of Faith, the sixth one,

We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

I suppose some of you will think it strange that I say that, but I really believe that there are a number of people among us who find the principle represented in that Article of Faith to be the most difficult they have to live.

### FAITH IN GOD

Our first Article of Faith, which has been referred to here, says that we believe in God the Eternal Father and in his Son Jesus Christ and in the Holy Ghost. Without faith in God we wouldn't even have any religion, because faith in God is fundamental to our religion. But such faith is no more fundamental than it is to believe that God can and will reveal himself to mankind. It is just as fundamental to believe that God can reveal himself to mankind as it is to believe that there is a God.

All down through the ages the Lord has revealed himself to men. Then, we must believe in revelation. But to whom does God reveal himself? An ancient prophet said the Lord will do nothing but he revealeth his secrets to his servants the prophets. Then we must have prophets among us. We had them anciently, from the days of Adam on down to the days of Malachi to whom God revealed himself in harmony with this great principle which is such an important part of our restored religion.

### ANCIENT APOSTLES AND PROPHETS

What about prophets in Christian times? When the Church was established on the earth in the days of the Savior, it was founded with apostles and prophets at the head. And why were they put in the Church? Paul explains, as has been mentioned once before, that they were put in the Church for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. They were to remain in the Church until we all come to a unity of the faith, unto a perfect man, unto the fulness of the measure of the stature of Christ.

Throughout the ancient times there was always a tendency to profess belief in God but to reject the teachings of the prophets. Jesus met that situation when he was upon the earth, and among the other things, he made a great appeal to overcome it. He said, "... ye believe in God, believe also in me." (John 14:1.) The great tragedy of ancient Israel was that the people of those days were willing to profess belief in God, but would not follow the teachings of the prophets of God.

What did the Lord reveal to his people through the prophets all down through the ages? He revealed to the prophets, and through them to the people, the things which he expected the people to do, and these expectations of the Lord, as revealed to the people through

the prophets, formed the program which our Father in heaven desired his people on earth to follow for their salvation. In other words, these revelations and these directions given to the people through the prophets formed the program of the Church in ancient times.

### APOSTLES AND PROPHETS TODAY

We today are no different from the people who lived in the days of the Savior and the ancient apostles, because our Church today also is founded with apostles and prophets at the head, and the teachings of these apostles and prophets form the program of the Church. This program is varied. It has many projects and many enterprises. It includes many commandments and many ordinances. But they are all a part of the program of the Church. We cannot distinguish between them and say that these we will accept and these others we will not accept. We cannot make fish of one and fowl of the other. The hand cannot say to the foot, "I have no need of thee."

The Sunday School could not say to the Relief Society, "You are not necessary." Not one of us can consistently say that we will sustain the priesthood program, but we will reject the welfare program. We could not say that we will accept the Aaronic Priesthood program, for instance, and that we will reject the Melchizedek Priesthood program. We could not say that we would accept and sustain the auxiliaries of the Church, and, for instance, refuse to sustain the Church publications which help to give bone and fibre and sinew to these organizations.

### CONSISTENT SUPPORT OF PROGRAM

Are we in a position of consistency if we try to choose one part of the program of the Church and turn our backs upon the others? Every phase of the program is worthy of our support, whether it be priesthood or Church welfare, whether it be the Church publications or whether it be the auxiliary organizations, or any of the commandments in the gospel.

The program of the Church is inaugurated and sponsored by the heads of the Church. And who are the heads of the Church? They are the prophets of God. And why are they in the Church? For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ.

We are the Saints. Our Church makes up the body of Christ. We need the edification and the perfection that come to us through participating in the program of the Church. We have the prophets of God who give us the program of the Church. Let us follow that program so that we may get the blessings God proffers to us.

Instead of going off on a tangent this way or a tangent some other way, let us be willing to follow the prophets of God who stand here at the head of the Church and who receive the divine guidance



of the Almighty. Let us have enough faith and enough courage to be real Latter-day Saints. Let us have enough courage and enough faith to believe in the Articles of Faith. I challenge every Latter-day Saint everywhere to believe and accept and sustain the sixth Article of Faith which I read again:

We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

I pray that we may have this courage, that we may have the unity and the harmony as a people to support and sustain the prophet of God by sustaining the program in all its projects and enterprises as he gives it to us, and this I do in the name of Jesus Christ. Amen.

### ELDER EVON W. HUNTSMAN

*Former President of the Tongan Mission*

I think I now realize, my brethren and sisters, what Bishop Isaacson meant when he said at our last conference that only those who hear their names called out in this great audience know the shock that one receives. I have felt that shock and it has not left me.

As I stand here in this holy spot and look over this great audience, I feel very humble indeed. All my life I have looked upon this spot as the most sacred spot in all the world, because I do not think there is another place in all the world where so many of God's anointed have stood before so many of his children and taught them the gospel of Jesus Christ. With this thought in mind, I am very humble at this time in reporting my mission to the Tongan Islands.

Sister Huntsman and I will always be grateful to our Heavenly Father and to the brethren who preside over his Church, for the confidence and trust they placed in us in permitting us to go into the far-away land of Tonga to take charge of our Heavenly Father's work in that mission.

I am grateful that I had the opportunity to return to that land, where I spent my first mission, and again take up my labors with those fine Tongan people who are members of God's chosen race. Only those who have had the opportunity of laboring with the Polynesian race know the love and the confidence and the faith those wonderful people have.

The work of our Heavenly Father in the Tongan Mission is alive and growing, and they are enjoying the Spirit of our Heavenly Father in that mission. I know that at times when we speak of the people of the Islands of the Pacific, we sometimes think of them as cannibals, head hunters, people going around through the bush naked, but that is not the case. The Tongan Mission is one of the isolated missions of the Church. It is far away from the so-called civilization of the world, but under that condition the membership in the Tongan Mission has grown to some twenty-seven hundred members of the Church,

who are very faithful in performing their duties and preaching the gospel.

Our mode of living changes when we go into the far-away lands of the islands of the sea. We have a new life to live and a new language to learn, we have new living conditions, we have new food, we have new methods of transportation. Everything is new, but Sister Huntsman and I enjoyed very much our labors among the Tongan race.

One of our great difficulties in the Tongan Mission is transportation, as we have to go from island to island on the small boats which are provided in those islands, either a small sailing vessel or a motor launch. I, myself, not being a good sailor, did not enjoy too much some of the trips we had to take, from island to island, to visit our branches and our districts, but we were always well paid when we arrived at our destination and found how happy our native saints were to meet us and greet us, as we came to their shores.

I did receive a lot of consolation from a blessing that I received from President Smith when he set us apart to our mission. He said: "Brother Huntsman, I promise you that you will never become any more seasick than is necessary."

I took that blessing out, or a copy of it, every time I went from one island to another and I read that blessing. I took a lot of consolation from it.

Two great contributions or blessings came to the Tongan Mission while we were there. One of them, of course, is our mission school. Our greatest missionary in the Tongan Mission is our mission school, and when I arrived in the mission field our old mission school was rather out-dated. It was built many, many years ago for a small group of students. We were in a crowded condition. The government knew that we were. The Commissioner of Education had condemned our school, put it at the bottom of the list, and I did not blame him very much, my brethren and sisters. I do not want to say anything about the fine work that was accomplished at our own college, but the school was not a credit to the Church.

I reported this to the First Presidency. They instructed me to purchase a new plantation on which they would build a school. And they have made sufficient appropriations now to erect one of the finest schools in the South Sea Islands. Much of the material had arrived before we left, and this school is now under construction, and, when completed, will be a credit to the Church, and will be the means of breaking down a lot of the opposition that we have to meet in that mission.

That is a fine contribution and the saints of the Tongan Mission appreciate very much this wonderful gift from the First Presidency and the brethren who preside in the Church.

Another great contribution was when the brethren saw fit to send Brother Matthew Cowley, President Cowley, as the mission president of the South Pacific Mission.

In 1921 President McKay visited the Tongan Mission, I think it was 1921 or 1922, and in 1938, President Smith visited the mission. These are the only two of the General Authorities of the Church who had visited the Tongan Mission until 1947, when President Cowley came to visit our mission.

In 1948 he came the second time to visit our mission, at that time accompanied by his wife, who, I understand, is the first one of the General Authorities' wives to have crossed the equator, and I know she is the first one of the General Authorities' wives to visit the Tongan Mission. No one, my brethren and sisters, will know the love and the confidence and the respect that Brother and Sister Cowley have for the Polynesian race until you see them down there among those people, blessing them and teaching them the gospel, and visiting among them.

We appreciate, and the saints of the Tongan Mission appreciate very much the opportunity they now have of at least having a visit from one of the General Authorities once a year. It is a great blessing to them.

Brother Cowley comes to our mission and with his splendid knowledge of the Maori language—he has picked up a little Samoan, a little Tongan, a little Tahitian, and he comes there with a language all of his own now, and he can preach the gospel to our people. I do not know what it will be when he adds to that some of the Japanese and some of the Chinese that he is able to gather here and there.

My brothers and sisters, I bear my testimony that I know the gospel is true. I have heard the name of the Prophet Joseph Smith mentioned for good and evil in that part of the world, on my first mission and on my second mission. I know that these brethren who preside over the Lord's Church are men who have been ordained to preside over his Church. I bear you my testimony. I feel as President George F. Richards once said, I believe many years ago from this stand, that we are a well-taught people insomuch so that if we would only do as well as we know how, our salvation and our exaltation would be secure.

May we so live and conduct our lives, my brethren and sisters, that our exaltation will be secure, I humbly pray, in the name of Jesus Christ. Amen.

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## PRESIDENT DAVID O. MCKAY

### *Second Counselor in the First Presidency*

After singing and benediction this conference will stand adjourned until 2 o'clock this afternoon.

The proceedings of the afternoon session will be broadcast over KSL and by arrangement through KSL over the other stations to which you are now listening. The proceedings will be televised over the KSL television station, channel 5.

The messages that have been sent in for announcement will be given at the dismissal of this meeting over the loud-speaking system on the grounds.

The singing of this session of the conference has been by the congregation, Elder Richard P. Condie conducting and Elder Roy M. Darley at the organ.

The congregation will now join in singing, "Redeemer of Israel."

The closing prayer will be offered by President Frank H. Brown of the Big Horn Stake.

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Singing, "Redeemer of Israel."

Benediction by President Frank H. Brown of Big Horn Stake.

## SECOND DAY AFTERNOON MEETING

The fourth session of the Conference convened at 2:00 p.m. Saturday, October 1.

President George Albert Smith was present and presided. At the President's request, President J. Reuben Clark, Jr., First Counselor in the First Presidency, conducted the services.

The choir singing for this session was by members of the Tabernacle Choir, J. Spencer Cornwall conducting, Alexander Schreiner at the organ.

### President J. Reuben Clark, Jr.:

This is the fourth session of the 120th semi-annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City, Utah.

Of the General Authorities all are present except Elder Alma Sonne of the Assistants to the Twelve, who is in Europe presiding over the European Mission; Elder Thomas E. McKay, also of the Assistants to the Twelve, who is at home convalescing by direction of his physicians; and President S. Dilworth Young of the First Council of Seventy, who is presiding over the New England Mission.

President Smith is presiding and has requested the speaker, President Clark, to conduct the services.

These services will be broadcast in the Assembly Hall over a loud-speaking system and by television. The proceedings of this session will be broadcast over KSL in Salt Lake City and by arrangement through KSL over the following stations: KEYY at Pocatello, KVNU at Logan, KSUB at Cedar City, KSVC at Richfield, KJM at Vernal, KID at Idaho Falls, and KGEM at Boise, also over KTYL at Mesa by delayed transcription.

The services will also be televised over the KSL television station, channel 5.

The choir singing for this session will be furnished by members of the Tabernacle Choir who are able to be here this afternoon, Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

We will begin the services by the choir singing, "God So Loved the World."

The opening prayer will be offered by President A. Leland Elmer of the Panguitch Stake.

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Singing by the choir, "God So Loved the World."

Prayer by President A. Leland Elmer of Panguitch Stake.

Selection by members of the Tabernacle Choir, "Lo My Shepherd is Divine."

## ELDER JOSEPH FIELDING SMITH

### *Of the Council of the Twelve Apostles*

Many centuries ago, before the birth of our Lord, a prophet who was filled with the Spirit of the Lord and a desire that the gospel truths should be carried to all men, in his righteous zeal gave utterance to the following words:

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

Yea, I would declare unto every soul, as with a voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth. (Alma 29:1-2.)

Then on his reflection he reached the conclusion that he was asking for too much, that perhaps he was sinning in his wish to be like an angel, with a voice of thunder, to reach the ends of the earth; but if Alma were here today, I know he would be very grateful for the facilities and the opportunities that we have to reach the peoples, not only who are assembled but also scattered abroad.

### WISH TO REACH PEOPLE

I feel much like Alma this afternoon. I do not desire to speak like an angel nor do I desire to shake the earth, but his desire was righteous in having the wish to reach people. I have that same wish, and I am grateful for the opportunities that present themselves, not only to reach the members of the Church here assembled and who may be listening in, but I hope also that there are multitudes of those who are not members of the Church who are listening to the counsels and the

instructions which are being given in this conference, not only for the benefit of the Latter-day Saints, but also for the peoples of all the earth.

After making the statement that he asked for too much, he added these words:

I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction.

Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience. (*Ibid.*, 4-5.)

### FREE AGENCY

President Smith in his opening remarks spoke of free agency, the great gift the Lord has bestowed upon every soul to act for himself, to make his own choice, to be an agent with a power to believe and accept the truth and receive eternal life or to reject the truth and receive remorse of conscience. This is one of the greatest gifts of God. What would we be without it, if we were compelled as some people would like to have their fellows compelled to do their will? There could be no salvation; there could be no rewards of righteousness; no one could be punished for unfaithfulness because men would not be accountable before their Maker.

### JOSEPH SMITH A PROPHET

Having made these remarks, I want to say to all those who are listening at this particular time that I have a testimony that Joseph Smith was a Prophet of God, and is, for his work has not ceased, for a righteous man's work does not cease: Joseph Smith was a righteous man when he died; I know that he was called, appointed by our Father in heaven; that he received revelation and guidance from the Son of God that would be of benefit and a blessing to all men if they would receive it.

Now in what I have to say I wish to direct my remarks to those who are not members of the Church, if there are any such listening. I want them to know that I believe this sincerely and absolutely. That is my faith. I think I can say safely it is my knowledge, by the gift of God, that Joseph Smith in the year 1820 did see the Father and the Son; that the Father introduced his Son; that the Son spoke to him, asked him what he wanted to know, and gave him counsel; told him what to do, with the promise that eventually other light would come and the fulness of the gospel, which was not then upon the face of the earth, would be restored.

This is either true or false. To me it cannot be false. To you who sit here looking at me it cannot be false. It is just as true as it is that the sun shines. You know it, and I know it. And every soul upon the face of the earth who has a desire to know it has the privilege for every soul that will humble himself, and in the depths of humility and faith, with a contrite spirit, go before the Lord, will receive that knowledge just as surely as he lives, so that he also may know that this story is true.

#### TRUTH OF THE BOOK OF MORMON.

I am just as firmly convinced that this Book of Mormon from which I have read is the word of God and was revealed, as Joseph Smith declared it was revealed, as I am that I stand here looking into your faces. Every soul on the face of the earth who has intelligence enough to understand may know that truth. How can he know it? All he has to do is to follow the formula that was given by the Lord himself when he declared to the Jews that they who would do the will of his Father should know of the doctrine, whether it was of God or whether he spoke of himself. My witness to all the world is that this book is true. I have read it many, many times. I have not read it enough. It still contains truths that I still may seek and find, for I have not mastered it, but I know it is true.

I know that the testimony of these witnesses recorded in each copy of the Book of Mormon is true, that they stood in the presence of an angel of God who declared unto them that the record as it was translated was correct, that their testimony that God spoke to them from the heavens calling upon them to bear witness of that fact is true, and there is not a soul who cannot receive that testimony if he desires to receive it, by reading this book prayerfully and faithfully, with a desire to know the truth as Moroni has declared by revelation. He shall know the truth regarding the restoration of this scripture given to the ancient inhabitants of this continent.

#### IMPORTANCE OF ACCEPTING TRUTH

Now this declaration or testimony that I have given is vital to every living soul, for I want to say that if a man unto whom the knowledge of this record comes, and unto whom the testimony has been given that Joseph Smith saw the Father and the Son, and that the gospel was restored by commandment of God and the coming of angels, rejects that testimony and will not follow it through, he will have to face it before the judgment seat of God and give answer why he refused to harken—so it is a vital message to every soul.

Every man who rejects this record, who rejects the testimony of Joseph Smith, who declares him to be a false prophet and this book a fraud, who has had this testimony which it contains given unto him, will stand before the judgment seat of God condemned, because

the truth was laid before him. He had the opportunity to hear and receive, and in rejecting it he has placed himself in disfavor with his Father in heaven.

I will read a verse or two from the testimony of Nephi which is given at the close of the record which he kept. I cannot take time to read it all. You will find it in Chapter 33 of Second Nephi. I will read the last four verses.

And I pray the Father in the name of Christ that many of us, if not all, may be saved in his kingdom at that great and last day.

And now, my beloved brethren, all those who are of the house of Israel, and all ye ends of the earth, I speak unto you as the voice of one crying from the dust: Farewell until that great day shall come.

And you that will not partake of the goodness of God, and respect the words of the Jews, and also my words, and the words which shall proceed forth out of the mouth of the Lamb of God, behold, I bid you an everlasting farewell for these words shall condemn you at the last day.

For what I seal on earth shall be brought against you at the judgment bar; for thus hath the Lord commanded me and I must obey. Amen.

The Lord bless you, in the name of Jesus Christ. Amen.

### ELDER OSCAR A. KIRKHAM

#### *Of the First Council of the Seventy*

I humbly pray that I may enjoy the blessings of the Spirit of God. To me it is a high privilege to stand before this audience. I am extremely grateful to my Heavenly Father. I pray that he may let me speak his word.

#### LOOK UP TO THE SPIRES

While coming over to this meeting this afternoon, I had quite an impressive incident happen to me. I greatly admire these grounds. I often chat with the men who make the flowers grow and bloom. Today I met a familiar brother. I said: "Well, I see you are working today."

"Yes, Brother Kirkham."

"Don't you ever get tired? I see you here early in the morning, and I have seen you here late at night."

"Oh, yes, I get tired once in awhile, but the people enjoy the flowers, and once in awhile they look up at the spires."

I would love to put it into the heart of every man and woman in this Church that they must not grow weary. Way out in your own private lives, in service in the kingdom of God, it may be that at times you may be weary, but I bear humble testimony because of what I have seen throughout the stakes of Zion and especially in the missionary field, that men with whom you have patience and with whom you patiently work, often "look up to the spires."



I was deeply impressed at the Smithfield conference last Sunday. A fine young woman was reporting her attendance at a state convention. One hundred and twenty young women had been called to one of our large institutions from all parts of the state. They were studying American citizenship opportunities. At the stake conference she was asked to make a report. She did so, and it was helpful and inspiring. All at once I saw her grasp the pulpit, and with rare dignity she said to the audience: "I want to bear my testimony."

Then in beautifully chosen words, with deep humility, she declared her faith in God and her gratitude for her heritage, for the blessings she enjoyed.

### BE UNAFRAID

I am sure with many of the words of warning that have come to us during this conference, and as we do face a world of great uncertainty, so great, and so fraught with possible destruction we are almost frightened to speak about it at times, or they who know most about it are silent, and yet, in my humble thinking, I say, be unafraid. If we are living as we should live, then there need be no fear. Our faith in God will give us strength, assurance, a sense of safety and security. We need have no fear.

One of our great American thinkers has said:

We do not need to fear these things. We need to fear whether man has faith in God.

### GREATNESS IN YOUTH

All my life I have labored with youth, in the out-of-doors, largely. My humble illustrations come largely from that field. I know that deep within youth there is greatness. It is a natural law that the Lord will preserve the right and the truth, and soon you and I will pass this on to the hands of a great generation of youth.

I stood a few years ago with a group of youth in Holland where the tulips grow. There were about a hundred and fifty young American youths about me. We went down to see the loveliest tulip beds in the world. Flowers were not blooming in abundance then, but here and there and in the hothouses there were some fine specimens. An elderly Dutch gardener came out when he saw we had arrived. I remember he held up a brown bulb and said: "This will be my prize winner at the fair."

All we saw were the brown husks of the tulip bulb, but he saw beyond that. He saw the prize bulb at the Holland fair.

I appeal to you, do not neglect your duty to youth but have faith in them. They may look like brown bulbs today, but they will be prize winners tomorrow. They are marching into the greatest world and are the greatest generation, in my humble opinion, that the world

has ever seen. That is my faith. I only wish that I might march with them and be a lad of twelve years.

The Lord will be with them and strengthen them. They are magnificent. I have just left a hundred and seventy-five of them in the Northwestern States Mission. It was thrilling to catch their spirit and their hope and their devotion to the service of the Lord.

### SUN ALWAYS THERE

Out in the Zuni Indian village one day I followed the runner who went out to give his daily ceremony to the coming of the sun. On the hilltop he stretched forth his arms and chanted. When he started to return to the village, I walked over to him and said, "It is cloudy this morning. Do you always come?"

And then he said, "Oh, the sun is always there."

That is it. "The sun is always there." Let us have faith and know that the sun is always there.

I would like to read one verse from Timothy:

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. (II Timothy 1:7.)

This thought I would like to suggest in connection with youth and in connection with our own lives: There are many things that will give us inspiration and guidance. It is astonishing when you hear men frankly and freely bear their testimonies—when the message came to their hearts, that was the moment when the Lord spoke to them. I pray that the Lord will quicken the best within us. We are likely to refer to it as conscience. I believe that men and women who live humbly and prayerfully may have within themselves the blessing of the Spirit of God, the gift of the Holy Ghost, a power that will guide them, protect them, reveal to them truth, give them knowledge throughout their days, for their own blessing and protection.

"Somehow we must get back to God," said a great American, "and that is very difficult for modern minds who have lost simplicity."

I shall read a few verses from the Ninetieth Psalm:

Return O Lord, . . .

O satisfy us early with thy mercy; that we may rejoice and be glad all our days . . .

Let thy work appear unto thy servants and thy glory unto their children.

And let the beauty of the Lord our God be upon us. (Psalm 90:13-14, 16-17.)

### THE VOICE WITHIN

I pray that this spirit of a voice within, the Lord trying to speak to us and guide us, may be with us. It is a very personal affair. We do not need to wait for any great occasion depending on someone

else to assist us. His Spirit will be with us every day, at all times, if we serve God humbly and pray for his guidance.

This delightful experience came in the form of a testimony out in the mission that I recently visited. A young missionary bearing his testimony of what it meant to the family for a young man to go on a mission, and how the Lord truly provided, recited this incident:

When I left home I didn't know whether father would be able to make it or not in keeping up the expenses but he and mother said "Go, we'll do the best we can for you, Son."

I came into the missionary field. We had been getting along all right and last week I received a letter from father. He told the story that they were working hard and they had harvested a good crop, and then he told the story of my little brother eleven years old.

Dad said, "I have been giving your brother work on the binder. We were giving him fifty cents an acre to run it. He had done very well; he had worked early and late. Then the day came when we were to pay him. The neighbors had sent in their checks and I was going to pay him. I asked him: 'Now Son what are you going to do with the money?' Your brother said: 'Well, Father, I want a pair of Levis and I want to go to the County Fair and the rest I want to send to my brother on his mission.'"

He enjoyed that voice within. The Lord was guiding him in his tender years. He had caught the spirit that his brother had in missionary service.

With the same feeling I bear my testimony: have patience wherever you are called to labor, that those for whom you work may "look up to the spires," and receive inspiration and comfort. Oh, listen to the voice within, that it may guide you safely on the way. Do not be disturbed by the scare lines of papers and commentators on the radio. Know that you have God with you if you but do his will.

I thank him humbly for these things, and I bear testimony and pray for all of us, in the name of Jesus Christ. Amen.

## ELDER STEPHEN L RICHARDS

### *Of the Council of the Twelve Apostles*

I would like to send out greetings and a message to the elders of the Church. I refer to those belonging to the elders quorums, not to all of those who are sometimes designated as elders who belong to other quorums. I think that it is necessary to send this message out by you, my brethren and sisters, because large numbers of this priesthood are not present at our conference here today, and many may not even be listening in to the proceedings.

## ELDERS QUORUMS

The elders constitute our largest body of priesthood. There are one thousand and thirty-three quorums, with seventy-two thou-

sand nine hundred and four members enrolled, making the average enrollment in each quorum just about seventy.

The quorums are widely distributed throughout the stakes of Zion and in some of the missions of the Church, affording adequate opportunity for all men holding this priesthood to be served by their quorums.

The quorums are under the direct presidencies and supervision of the stake presidency who determine and ordain the membership and select and install their officers. In fact, the maintenance of these quorums constitutes, perhaps the most direct and exclusive priesthood responsibility which the stake presidencies have.

The membership of the quorums is made up of young men, middle-aged men, and older men. Many of the young men are on missions or are preparing to fill missions or have recently returned therefrom. Some of the young men come into the quorums in contemplation of marriage, and some merely by way of advancement from the Aaronic Priesthood.

To all of these young men I extend my congratulations. Brethren, you have attained a high place and great distinction in the Church of God. You have been accorded recognition for your faith, your clean living, and your worthy ambition to be servants of our Lord. The honor which has come to you and the responsibilities and opportunities which arise out of your high calling are immeasurable, as I shall attempt to show. I pray the Lord to bless you young elders, that your appreciation and enthusiasm for this newly-acquired priesthood shall grow and deepen with the years and your experiences, and that you will never cease to regard it as your most priceless possession.

#### HIGH HONOR OF ELDERS' CALLING

And now, I address myself to members of the elders quorums who have been members for five, ten, twenty, or more years. Brethren of this group, did you ever think when, as a young man you were ordained an elder preparatory to going on a mission or being married in the temple, that in five, ten, or twenty years you would lose regard for that high honor and the precious gift which has come to you? Did you ever think that the time would come when you would no longer wish the association and fellowship of your brethren in the quorum? Did you ever think then that you would fail to respond to the calls coming to you through your quorum for a kindly service to a fellow member or his family or to others in need? Did it ever occur to you in those days of your young manhood, with this Holy Priesthood resting upon you, when you took your young sweetheart to the holy temple, where your marriage was sealed and sanctified and your home begun, with a resolution in your young heart to attain through your faithfulness those transcendent blessings pronounced

upon you—did it ever occur to you then that in five, ten, or twenty years hence you would have forgotten those solemn resolutions and abandoned your ambition and disappointed and saddened your dear companion?

I am sure you never thought that in those early days of your eldership these things would come.

How have they come to all too many of this great body of priesthood? I think perhaps I can tell you, or at least I can try.

#### LOSS OF INTEREST

Some of you began to slip when you let other affairs and other engagements take you away from your quorum meetings. You began to prefer other company to that of your fellow members. You left the work of the quorums to those few sturdy wheel horses always willing to carry on. You subordinated the quorum to other things you considered more important. You gradually lost the desire for the education and the opportunities it affords. And then after you had removed yourself from the warm, stimulating influence of your brethren in the quorum, you found yourselves becoming critical, critical of the teachings, lessons, and procedure, and you summed it all up as rather dull business, possibly without realizing that you and others like you might have made it most interesting and profitable.

And then you forgot another thing, which our brother who prayed in the session this morning brought to our attention. You forgot when you were ordained that a great confidence and trust was reposed in you, and you forgot that you must be true to that trust. You neglected it.

I remember years ago hearing of a young elders' quorum presidency setting out to visit all the members of their quorum. They came to the home of one, a man of maturity who had had considerable business success, and knocked at his door. He came to the door. They told him who they were, that his name was on the record of members, and that they had come to visit him. He said, these were the words he used: "Well, gentlemen, you may come in if you wish, but I must tell you in advance that I have long since lost interest in the work you represent. I have repented of some of the follies of my youth"—he had been on a mission—"and I now devote myself to more substantial things."

Naturally they were chilled with such a reception, and they were about to depart when they heard the voice of this man's wife, who had apparently overheard the conversation. She called to them: "Brethren, please come again."

Largely in response to her appeal, these young men took courage to go again and again, and after a time, in part through their efforts, in part through the persuasion of his wife, this man repented

of the follies he had committed since his youth, and came back to activity in the Church and held a responsible office.

### WEAKNESSES OF MEMBERS

Then, my brethren of the quorums, you did other things that drew you away. Without the aid and encouragement of your brethren you succumbed to some weaknesses. If you had smoked before your ordination, you took it up again. If you had never smoked, you formed the acquaintance of men who did, and you took up the practice to be one with them, as you thought. Some of you began drinking a little for the same purpose. You joined the clubs and the societies of these men of the world, sometimes their lodges. You laughed at cheap jokes about the priesthood. You joined in their pleasures and pastimes on Sundays. When you might have been exercising your priesthood, you played golf with them; you went hunting and fishing; and after awhile some of you forgot, forgot that you belonged to a quorum, that you were bound to your brethren by sacred ties, forgot even that you had been set apart and vested with a holy power to make you men "different" from other men in the world.

Now I grant that this may not have been the course of all who have become inactive in the elders' quorums of the Church. Exact-ing occupations, in some cases, disappointments, real or fancied differences with Church Authorities, and pure indolence may have made their contributions, but on sober consideration, my brethren, I believe you will agree that the course which I have outlined is that which many have followed.

### MESSAGE FOR INACTIVE

Now this is the message that I send out to you elders of the Church who are inactive in its affairs and indifferent to your responsibilities and opportunities. Study yourselves. Hark back to the days when you received the priesthood. Try to live again the joy and pride which it brought to you. Trace your lines of authority and find out how proximate you are to the restoration of the priesthood in this dispensation. Never disparage in your own estimation the office of an elder in the Church of Christ. Remember that this Church was organized by two elders, the first and second elder of the Church, and that it was the first office in the Church. No higher priesthood than that of elder is required to be a minister of the gospel and to preach to the nations of the earth. No higher priesthood is required to go into the holy temple and receive the lofty blessings that are therein bestowed. No higher priesthood is required to enter into the eternal covenant of marriage and become the head of a great household.

I once heard President Joseph F. Smith say, over in the Assembly Hall at one of the special priesthood meetings held in connection with the general conference of the Church, that if all the priesthood of the Church were to be obliterated save one elder only, he would have the inherent right and power under appointment to reorganize the entire Church with all its offices.

Be proud to be an elder. Enrich your lives by close association with your fellow quorum members. Make the quorums of the elders the finest clubs and fraternities in this world.

Do you know, my brethren, that the greatest reservoir of power and strength in the whole Church is in these quorums of the elders? Make that power available to the Church, and it will go forward by leaps and bounds.

The final appeal I make to you, my brethren, is do not disappoint and grieve your wives and families. Every understanding faithful Latter-day Saint woman knows that the highest blessings which may come to her and her children must come through the priesthood. She knows that there can be no perpetuation of the family in eternity without a husband and father honoring the Holy Priesthood. Many a good wife and mother today is filled with apprehension and sorrow in the neglect and behavior of the elder who stands at the head of her household.

For her sake, for the sake of her children and your children, and other men's children, I plead with you to forsake worldly habits and your indifference and neglect and criticism, and come back to the association of your brethren who love you.

#### DIVINITY OF PRIESTHOOD

You know when you stop to think that the priesthood you hold is genuine. Very few of you have strayed so far that you have lost that testimony. It may be dormant, but it is not dead. It will be rekindled, with your renewed activity, and it will bless your lives with inexpressible happiness and joy.

I know that that priesthood which we are honored to bear is genuine and divine. I know that it is more than a name. I know that in it is an essence of force and of power. I cannot explain it, but I know that there is a constituency in it which someday we will understand, and that it emanates from God himself.

I have felt that power. I have seen its effects. I know that the Prophet Joseph Smith received it from angelic ministers, and I know that it has been transmitted to you and to me to be used in the blessing of God's children and the establishment of his work. I will try to honor that priesthood. Will you, my brethren?

I pray that we may and that God will help us so to do, in the name of the Lord Jesus, whose servants we are. Amen.

The Choir and congregation sang the hymn, "High On the Mountain Top."

## ELDER JOSEPH L. WIRTHLIN

*First Counselor in the Presiding Bishopric*

To me, my brethren and sisters, this great conference has been a spiritual feast. The Spirit of the Lord has been here in rich abundance, and I am sure all of us have partaken of that fine sweet spirit of assurance, and I trust that the moment or two that I occupy, I might enjoy the Spirit of the Lord.

We are facing a disintegrating world. These are dark days. Some of the great nations of the past, such as Great Britain, France, Japan, and others, find themselves in spiritual and temporal bankruptcy. We look to the south and what do we see, nations in the throes of revolution. In the Orient, communism and famine are stalking over the land; and in our great nation there are certain trends which give us deep concern.

In contemplating conditions in the world, we wonder why this world-wide disorder. I think there is an answer and the answer is in the fact that men have forgotten God and many of the divine principles which would have brought peace, prosperity, and good will among the nations.

## VIRTUE OF HONESTY

I am thinking particularly of one virtue that has been cast aside; namely, the virtue of honesty, that of which Richard C. Cabot of Harvard University declared: "The continued existence of any group—tribe, nation, or industry—implies the dominance of honesty as a cohesive force between them."

The first murder in the history of the human family was a result of a dishonest act. Two young men took their offerings to the Lord. Abel presented the Lord with the firstlings of the flock. Cain presented to the Lord the products of the field, but they were not the best. Abel's offering was received by the Lord. Cain was rebuked for his offering because in it there was the element of deceit. Cain became angry, and in a jealous rage slew his brother, Abel.

## DISHONESTY BRINGS WAR

In every great war that has been fought, the cause can usually be traced to some dishonest act on the part of one leader on one side or the leaders on both sides. In World War I, it was declared by some of the leaders of the great nations involved in that terrible struggle that the written solemn word given by them for the maintenance of peace in the form of treaties was but scraps of paper.

Before World War II, the leaders of Europe got together, and finally Chamberlain of Great Britain returned to his people indicating that there would be peace in his time. But he had hardly returned to his countrymen when the guarantees, the promises and



the words of honor that were given by the leaders of men, were cast aside, and one of the greatest and one of the bloodiest wars in all history was fought.

Salvation of the world depends upon a revival of the cardinal principles of honesty. It must become the foundation for all negotiations between nations wherein diplomatic trickery and double-talk are to be eliminated and cast aside. Other than this, World War III will become a holocaust involving the destruction of civilian populations as well as armed forces.

#### INDIVIDUAL HONESTY

Honesty cannot become a national, a world-wide virtue, unless it becomes a primal part of the thinking, the actions, and the character of the individual. We have some shining examples of individual honesty. I think of one pioneer grandmother who was upon her deathbed. She seemed to be reflecting over the events of her life, and finally she called her son to her side and said: "I am still in debt. I owe the dairyman up the street five cents."

Of course the dairyman was immediately paid, but in the thinking of this pioneer grandmother, an obligation of five cents was just as important as if it had been an obligation of several thousand dollars.

I think of Jacob of old who had sent his sons to the land of Egypt to purchase grain. The sacks of grain were returned and in the mouth of each sack the money was found. Jacob wanted to impress upon the ruler of Egypt that he was an honest man, and so his sons returned with double the amount of the cost of the grain.

We think of Abraham Lincoln, President of the United States, emancipator and liberator, titles that will go down on the pages of history till the end of time. The title that we love best to think of, as far as Abraham Lincoln is concerned, is that of "Honest Abe." And I am sure that of all the titles this great man carries, "Honest Abe" would please him the most.

Mark Twain was in the despair of financial distress. His advisers suggested that he work out some sort of a compromise with his creditors but he declared to them: "There is but one compromise, one hundred cents on the dollar."

That is a far cry from bankruptcy. Whatever might be said of Mark Twain, he was an honest man.

After all, honesty or dishonesty can become an integral part of our characters. Honesty can be taught in the schoolroom. In the schoolroom there can be put forth honest efforts or there can be cheating. In the schoolroom great truths can be taught to the students, or false doctrine.

I say that any teacher, whether it be in the schoolroom, or whether it be in a Sunday School class, who fails to teach the

truth, and particularly in Church organizations, the truth as revealed to the world through the Prophet Joseph Smith, is not honest with his students, himself, nor his God.

### HONESTY IN GOVERNMENT

In business there can be dependable, honest merchandising or there can be false advertising, or poor quality of merchandise sold. In the great field of politics there can be forthright, honest leadership, or there can be double-talk, unfulfilled promises, which eventually lead to the destruction of American fundamentals. In administration of government affairs, if the administrators are honest in handling the public funds—which after all, belong to the people—they will administer them in such a way that there will be frugality and savings and not extravagant expenditures.

As we think of present-day conditions, there come to mind the words of one of the founders of this great Republic, Thomas Jefferson—and I should like to say that had he been alive today the words that I am about to quote to you could not be more fitting. He said:

I place economy among the first and most important virtues, and public debt as the greatest of dangers to be feared. To preserve our independence we must not let our rulers load us with perpetual debt. We must make our choice between economy and liberty, or profusion and servitude. If we run into such debts, we must be taxed in our meat and drink, in our necessities and our comforts, in our labors and in our amusements. If we can prevent the government from wasting the labors of the people under the pretense of caring for them, they will be happy.

Over the years we have been singing, "God Bless America," and I want to say to you that God has blessed America and her people more abundantly than any other people or nation in all the world. But that time has come, my brethren and sisters when we should pray, "God save America," on a basis of applying the principle of honesty and integrity in all of our dealings, individually, collectively, nationally, and internationally; thereby we can save the Constitution of the United States and preserve for ourselves and unborn generations the blessings that come from a government that was given to us by Almighty God.

### HONESTY IN WORK

There can be honesty or dishonesty in the field of labor, an honest day's work and also an honest day's pay. If management and labor could but come to this simple solution, there would be an elimination of strife and difficulty. Idleness, too, breeds dishonesty, for idleness anticipates getting something for nothing, and the darkest hour in any man's life is when he sits down and plans to get something for nothing.

I submit the question to you as to whether or not a member of this Church who affiliates himself with any organization that destroys the principle of free agency and freedom of action is honest with himself and God. I do not believe that there is any compromise between truth and that which is false. No man can maintain his standing in the Church of Jesus Christ and compromise with error, for as the Savior said:

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Matt. 6:24.)

### HERITAGE OF HONESTY

Now, my brethren and sisters, what does this mean to you, and what does this mean to me? It means that you and I have a heritage from our pioneer forefathers in the form of a banner of honesty untarnished, and there rests upon each and everyone of us the obligation to see that that banner is as brilliant, sweet, and clean as the day it was handed to us.

Joseph Smith, in writing the Articles of Faith, said this: We believe in being honest, we believe in being true.

One of the evidences of an honest man is one who first is honest with God in paying back to the Lord that tenth which belongs to him. An honest tithpayer is an honest man. He is dependable. He is one who will keep his word. He is one that we can depend upon to keep and fulfil his contracts.

I have heard President Grant relate many times the story of a great farm implement manufacturer who said this:

I would rather have the word of a Mormon farmer than I would his written contract or note.

Brigham Young declared:

Woe to those who profess to be Saints and are not honest. Only be honest with yourselves, and you will be honest to the brethren. Men must be honest. They must live faithfully before God and honor their calling and being on the earth.

And again he declared:

It is much better to be honest, to live here uprightly, and forsake and shun evil, than it is to be dishonest. It is the easiest path in the world to be honest, to be upright before God; and when people learn this, they will practice it.

### HONESTY DEFINED

It is as one unknown writer declared:

Honesty is the will and the effort to keep one's agreements, explicit and tacit. It can be expressed in words (veracity), or in actions such as fulfilment of contracts and habits such as fidelity, loyalty and punctuality.

Newman Smart declared:

Inward truthfulness is essential to moral growth and personal vigor. What a flaw is in steel, or a foreign body in our tissues, a falsehood is to the character—a source of weaknesses, a front where it may break under strain.

Honesty, then, after all, is the king of all virtues because the good life presupposes itself. Dishonesty cuts the arteries by which social life is nourished. Mutual deceit is social murder. Self-deceit cuts the blood vessels of one's own existence. It is suicide.

And as Mark of old declared to the early-day Saints:

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. (Mark 10:19.)

As I have read this verse of scripture I wondered why Mark had included in it "Honour thy father and mother," and the thought came to me that any honest son and any honest daughter will honor father and mother not so much from the point of view of lip service but from the standpoint of being prepared to help father and mother in any way possible. That is honesty in honoring father and mother.

#### EXAMPLE OF HONESTY

Now, as Latter-day Saints, we have a great destiny and a great future. The old Prophet Isaiah declared to the world thousands of years ago that the house of the Lord would be established in the top of the mountains. He went on to say that all nations should flow unto it, and men should be heard to say,

... Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. (Isaiah 2:3.)

I am sure because of the fact that the house of God is established in the top of these mountains where the prophets of God are found, where the gospel of the Lord Jesus Christ is being preached to the world, that the first great virtue we must hold out to the world, if we are to set them the proper example, is that of honesty, square dealing among ourselves, and with the world as a whole.

May God bless us and sustain us, that we will be honest with the Lord, honest with one another, honest with those who are not of our faith, and I am sure out of this that the world will come to know us as the Lord's people and men will be heard to say, Come, let us go up to the house of Jacob's God and learn of his ways and walk in his paths.

I leave you my testimony that this is the work of the Lord, that a boy fourteen years of age saw the Father and the Son in the wilderness; they actually spoke to him and used him as the instru-

ment through whom the gospel of the Lord Jesus Christ was restored to the earth in the last days for the salvation of all the Lord's children. I bear you this testimony in his holy name. Amen.

### ELDER SCOTT TAGGART

*Former President of the Swiss-Austrian Mission*

My brethren and sisters, I am sure that this will be probably the most difficult task of my experience, if I were not sure that I enjoy the faith and prayers of many of my friends in the audience.

Lest I forget, in the few minutes allotted to me, I should like now to express my gratitude, and that of my family, for the experience that has been ours in recent years, for the privilege of presiding over one of the missions of the Church.

We went to Europe with other brethren and their wives, among the first to return to Europe after the war. It was an interesting time to be there, a difficult time, and we went back to problems that were quite new to mission presidents. These problems, however, with the help of the saints and with the help of the Lord, were solved, and we are glad to report that in Switzerland and in Austria, as well as in other missions which we were privileged to visit, a substantial progress has been made.

Our saints think a very great deal of you over here. Probably somewhere today they are in session, in a conference session, because we usually have conference in early October. A year ago today we were meeting in Vienna, Austria, and I recall that we sent greetings to you at the request of the saints.

They long so much to be among you, to be numbered with the body of the Church, not to be the small minority that they are over there. In fact, their desire to come here constitutes one of the principal problems confronting our missions. I think it is a problem with all the European missions excepting those where conditions are such that they cannot get out, such as Germany. The question of emigration is a very constant problem over there. And there are reasons why they want to emigrate, and I am afraid that many of them will not be denied the privilege of emigrating and joining the body of the Church. First of all, as I suggested, these brethren and sisters, want to belong with you. They want to be with the majority of the Church for once, and not a small, unpopular minority. They want to come over here where they can receive their patriarchal blessings.

They have been very diligent in research work, and they have now the genealogical records of their ancestors. They want to come over here where they have access to the Temples of the Lord, where they can be sealed to one another and attend to the temple work for their forefathers.

They want to come over here, in many instances, and it is always one of the reasons, to improve their economic condition. I think it is a legitimate reason, though we never would encourage them to come over here if that were the principal reason.

And again, they want to come, brethren and sisters, because they want to get away from that constant threat of war. Switzerland has seen the threat of war, the threat of invasion, at various times. Austria has tasted of the dread of war, and they have recognized that war is an ever-present possibility over there. The heavens are never completely free of the clouds of war, the threat of war. We felt that tension at times and felt how necessary it was for us to enjoy the presence of the help of the Lord in the conduct of our mission.

We want to say to you that your missionaries, your sons and daughters who helped us over there, have done a remarkable work. They have done much towards bringing back members of the Church who have become indifferent. In spite of the fact that we lost approximately twenty percent of our active membership through emigration, the attendance has been higher than in several years, and tithe-paying and fast offerings have reached an all-time high in the mission. I attribute that very largely to the help of the missionaries who, first of all, visited the saints, not alone those who come regularly but those who, for a time, had disassociated themselves from the Church. Much good was accomplished as a result of that.

It was a great pleasure to me to learn that President Bringhurst has been able to send missionaries into Austria, something we had not yet accomplished when we left, and I know the enthusiasm with which those people in Austria have received those missionaries. We wish we could be there to help them.

We appreciated the friendly attitude of the officials generally and of the press. Not at any time while we were in Switzerland was a vicious article written against the Mormons in the press of Switzerland. Their attitude was rather one of indifference, friendly indifference, but in no instance did they oppose us openly. The only exception to that was in one or two instances where periodicals, published by church organizations, who resented our presence in their communities, wrote the usual articles against the Church in admonishing their people to have nothing to do with our missionaries.

The officials, generally, were very kind and very helpful, and while we had to deal with individuals and while we had to deal with red tape and bureaucracy there, as much as we would have to at home, generally speaking, we were well received and they gave us what cooperation they could.

I speak, particularly, also of those of our service men and women who are in Europe or who have been in Europe since the occupation. It is hard for you to realize, probably, how much good those people

did in associating themselves with the saints in such places as Vienna, Lizst and Salsburg, Austria, and various places in Germany, to give slight help and encouragement to the Saints, and meeting with them in their services, sharing with them their testimonies. These will always be greatly appreciated by the people over there, and I want them to know if they should be in the audience, and their people if they are here, that their work is appreciated; their help over there in the mission field is appreciated.

It was our great privilege to be so located in Europe, at the crossroads of Western Europe where it was possible from time to time to see the presidents of other missions, and I tell you it was a privilege that we will not soon forget, a privilege of great value to us, to meet these wonderful men and women who are in charge of the missions of the Church in Europe, from President Benson who was there first, President Sonne, on down to every single one whose association we enjoyed over there on occasion. They are men of God, they are diligent workers for the Church and they are doing a great good over there. Our hearts are with them though we have been away from them for some six months.

Now, just a word about the welfare which you have sent over there. Since we are among the first to come back you have a right to know that your welfare that you have given, very often at a sacrifice, has accomplished great good among the people. Fortunately, it was not necessary for us to use any of that in Switzerland, though it was necessary for us to send substantial amounts into Austria, particularly in the larger cities such as Vienna, but we saw it go into Germany and we saw how it was distributed there, under the able leadership of President Wunderlich. Practically all of it had to be distributed in West Germany because it was not possible to get into East Germany behind the iron curtain, except that it be turned over to the Russian occupation forces for them to distribute as they saw fit.

As we were preparing to leave, the last large shipment of welfare supplies that had come was taken into East Germany through Czechoslovakia. I say it has been distributed through the able leadership of President and Sister Wunderlich and their helpers.

Your work has been appreciated and effort has been made in all the branches of Europe to get our brethren and sisters over there to understand that that relief, that welfare, has not come to them from your surplus, but that in very many instances it represents an actual sacrifice on your part. We tried to get them to understand that and to appreciate it. We reminded them that in many instances, some of them were better off than some of the men and women who contributed to their welfare.

We admire and love the saints in Switzerland and Austria very much. Occasionally we heard the complaint that they were second class members of the Church, but brethren and sisters, let me

assure you that they are not, by any interpretation of the word, second class members of our Church. What they meant by that was that they were deprived of access to the temples of the Lord. They were deprived of the privilege of having their patriarchal blessings, of doing their own temple work, of being members with you of the body, the majority of the Church, but they are true and faithful members, and only those could be classed as second class members who have made themselves second class, as some of us over here do, by failure to live up to the standards and precepts of the Church.

The mission is in good hands in the hands of President and Sister Bringham. We have every confidence that the mission will continue to progress and develop. They have able leaders, every single branch in Switzerland and Austria was under the leadership of local brethren, and every organization, every auxiliary organization had its local leadership, so that our missionaries were left free to preach the gospel. They all did a splendid job.

We are most appreciative of the opportunity we had of serving and we do hope that our influence will have been felt for good wherever we went. We appreciate the cooperation we had from officials, both the Swiss and the occupation authorities representing our government. Without exception they were helpful and kind to us.

Now, in closing, I should like to call attention to the writer, O. Henry. On his deathbed, O. Henry was reported to have requested that his bed would be moved close to the window. He remarked: "I don't want to go home in the dark."

I think that is why we are here today, brethren and sisters, we are seeking light today. We do not want to anticipate a future in darkness, and today we are receiving from the mouths of these General Authorities, the light which will make life pleasant for us, which will make life safe for us, which will make the future more secure.

And then to repeat a part of a prayer which was given in the United States Senate: "Help us Lord to do what is right when we want to but do not know what is right, but help us especially, Lord, to do what is right when we know very well what it is and don't want to do it."

Now, my prayer, brethren and sisters, is that we will adhere strictly and closely to the admonitions of these great leaders of ours. There will be times when the Spirit of the Lord will not be with us, when we cannot count upon its accompaniment, because of our own faults, because of the nature of our own lives. We are safe in depending upon the leadership and the guidance of these men who live close to him, and who do appreciate and who do enjoy his constant presence. And that we may do that is my prayer, in the name of Jesus. Amen.



## PRESIDENT J. REUBEN CLARK, JR.

*First Counselor in the First Presidency*

The time has come when I shall make a few remarks to this conference, and I trust that while I stand before you the Lord will bless me, for I need his blessing, and I hope that you who are here and that you who are listening in and you who are seeing our services will add your prayers to mine.

## OBSERVANCE OF SABBATH

In the early days of the Church, indeed before the Church was organized, the Lord on more than one occasion told the Prophet and those working with him that they were to cry repentance to the people. At last he commanded them that when they preached they should preach not of tenets, but cry nothing but repentance unto this generation.

I assume that that imposes upon us who stand in responsible positions of leadership in the Church, the obligation to speak of things that involve the need of repentance, and I thought today, in the few moments that I shall stand before you that I would talk about the Sabbath.

I am going to read a good part of what I say from the revelations of the Lord, so that you will understand that the words I speak are not my words; they are the words of the Lord.

## INSTRUCTIONS AT SINAI

At Sinai you will recall the Lord said:

Remember the sabbath day, to keep it holy.

Six days shalt thou labour, and do all thy work:

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. (Ex. 20:8-11.)

Before coming to the modern revelation, I should like to say that ancient Israel found that one of its most difficult commandments to observe was that of remembering the Sabbath day. After they were led into captivity, they were among a people who knew not the Sabbath which they knew, and very soon they began to partake, as we are partaking (and let me say it is amazing how we follow round the clock of earlier peoples in our wanderings, or beginning of wanderings from the early tenets as they were taught to us) of the sins of those among whom they lived. It came to be, as it is with us, that not alone was the matter one of laboring on the Sabbath, but it was also

one of recreation on the Sabbath. So rather trivial regulations (as they seem to us) were made by captive Israel in order to prevent ancient Israel from breaking the Sabbath.

### TIME FOR RECREATION

Now on this question of recreation, which I may return to again if I have time, I should like to say that there is not much excuse for most of us now to resort to the Sabbath for recreation. Those who labor have a forty hour week, which means that they have Saturdays off. They have an eight-hour day, which gives them quite a lot of time either in the morning or in the evening, and there is no need whatsoever to resort to the Sabbath day for recreation. There is an abundance of recreation time during the week.

### MODERN REVELATION ON SABBATH

On August 7, 1831, the Lord gave to the Prophet, then in Jackson County, Missouri, a revelation which included directions about observing the Sabbath. I am reading from Section 59.

"And that thou mayest more fully keep thyself unspotted from the world," that is what the Lord said way back yonder,— "that thou mayest more fully keep thyself unspotted from the world,"—that is as true today as it was when the Lord spoke it, for our breaches of the Sabbath "spot" us with the transgression of the world—"thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." I call your attention to the fact that this meeting in the house of prayer is the only assembly which the Lord authorizes on the Sabbath day. We are to go to the house of prayer and "offer up thy sacraments upon my holy day."

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. . . .

And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance—

Verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the field and the fowls of the air, and that which climbeth upon the trees and walketh upon the earth;

Yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for barns, or for orchards, or for gardens, or for vineyards. . . .

And it pleaseth God that he hath given all these things unto man; for unto this end were they made to be used, with judgment, not to excess, neither by extortion.

And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. . . .

But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come.

I, the Lord, have spoken it, and the Spirit beareth record. Amen. (D. & C. 59:9-13, 15-17, 20-21, 23-24.)

### FURTHER INSTRUCTIONS

In November 1831, at Hiram, Ohio, in the great revelation dealing with many other things, the Lord referred to the Sabbath again. I am reading from Section 68:

And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion.

And a commandment I give unto them—that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people.

These sayings are true and faithful; wherefore, transgress them not, neither take therefrom.

Behold, I am Alpha and Omega, and I come quickly. Amen. (D. & C. 68:29-35.)

In a revelation given to the Prophet on December 27, 1832, I am reading from Section 88, the Lord said:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;

That your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings. (D. & C. 88:118-121.)

On another occasion the Lord said to the Prophet, and I am reading from Section 90, given at Kirtland, Ohio, March 8, 1833:

And set in order the churches, and study and learn, and become acquainted with all good books, and with languages, tongues, and people. (D. & C. 90:15.)

And at Winter Quarters, President Brigham Young declared "The Word and Will of the Lord":

Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear;

For my Spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly. (D. & C. 136: 32-33.)

I have read these commandments regarding what should be done and what might be done on the Sabbath, and I have noted that the Lord told them to build a house of prayer into which they should go to learn the things which I have read to you.

#### ACTIVITIES AT HOME AND ABROAD

Now, the ancient Israelites, as I have already told you, had a great many rules and regulations regarding what they might do on the Sabbath day. They found it necessary to draw distinctions between what they might do in their homes and what they might do when they were abroad.

This raised difficulties. So in order to give a little more scope to their home activities, they made a rule, a regulation, that if they were in a street that was a cul-de-sac (closed at one end), each household along the street would contribute a handful of meal, and out of this meal they would make a cake, and then they would hang up this cake at the end, the open end of the street, and thus all the street became part of the household of this whole group. If the street was open, they did the same thing by hanging a cake at each end of the street where they lived.

My reason for making that explanation is that I think there is a difference between what we may do in our homes and what we may go abroad to do.

The Lord has told us what we may do in the house of prayer, and what we may do in the house of prayer we may do, I take it, in our homes. We may seek learning. We may read good books. We may acquaint ourselves with languages, tongues, and people.

I call your attention again to the fact that the only places of gathering to which we are authorized to go, the only gatherings we are authorized to attend, are the meetings in the house of prayer. No other gathering is authorized on the Sabbath.

I think we may listen to good music in the home. I do not think we may go joy riding, nor to beach parties, nor on picnics! Nowadays, as this conference is witnessing throughout this valley and in adjacent areas, you may have what we may call movies right in your home. We shall have them tomorrow, Sunday. I think there is a great difference between looking at a good movie in your home and going to a movie house, a very great difference. But the home movies we look at should be of a kind that teach things specified in the revelations as in order in the house of prayer.

Some of you are using in your Sunday Schools visual aids which in fact are frequently only movies. But their character should be carefully guarded, and I am sure they will be, that nothing be shown that does not contribute to the learning we may get in the house of prayer, for in Sunday School you are in the house of prayer. You will then be gaining the knowledge which the Lord said should be gained in the house of prayer. But that gives you no license to go to commercial movies on Sunday, because we are not authorized to go to such gatherings. I think there is a sharp distinction in this matter.

#### HORSE RACING

Of course, I do not suppose there is any need of my even mentioning, though perhaps it might be well for me to mention, that horse racing on Sunday is not a proper place for a Latter-day Saint to be. They have a good deal of it, they tell me, in the southern part of the state. I have been in touch with some of the officers and know how difficult they think it is to handle. If you Latter-day Saints cannot stay away from horse racing and betting on Sunday, I am not sure how much the Lord is going to listen to your prayers about some other things that you very much desire. Of course, we may not gamble at any time or in any place.

Now, I am merely making some suggestions to you as to what I think are sharp lines of distinction. I think you may do anything in your home on Sunday or in the house of prayer on Sunday which the Lord has said you might do, and the words of the Lord in the revelations to which I have referred will tell you what you may do in the house of prayer.

#### BLESSINGS OF SABBATH OBSERVANCE

Now, may the Lord help us to observe the Sabbath day and keep it holy, because, as I read to you at the very beginning, this commandment regarding the Sabbath was given, among other reasons, "that thou mayest more fully keep thyself unspotted from the world."

And then there follow along in that same revelation all the things which the Lord has given to us from the earth, and to me those things are recited by the Lord as showing what we are entitled to if we keep the Sabbath.

May the Lord help us keep the Sabbath I humbly pray, adding my testimony to those that have been borne regarding the truth of this great work, the divinity of the mission of Joseph Smith, the sonship of Jesus, that we have the restored gospel and the restored priesthood. That the Lord will bless us, I humbly pray, in the name of Jesus. Amen.

**President J. Reuben Clark, Jr.:**

The members of the Tabernacle Choir will sing as the closing song, "Behold A Host Arrayed in White."

The closing prayer will be offered by President E. Francis Winters of Star Valley Stake, Wyoming, after which this conference will stand adjourned until 7 o'clock this evening, when, in accordance with the custom of the Church, the general meeting of the Priesthood of the Church will be held in this building. Only the Priesthood are invited to be present. Persons not holding the Priesthood will kindly refrain from attempting to enter the building. That session will not be broadcast.

The session at 10 o'clock tomorrow morning will be broadcast over KSL at Salt Lake City and by arrangement through KSL over the various stations to which you are listening. That session will also be televised over the KSL television station, channel 5.

Because the Tabernacle Broadcast comes from 9:30 to 10 o'clock tomorrow morning, those desiring to attend the broadcast must be in their seats by 9:15. As the choir may be rehearsing during the time the audience is gathering it is necessary to request that the audience come in and take their seats quietly and refrain from making any disturbing noise of any kind during the broadcast.

I should like to say to Brother Cornwall that if the day is inclement I hope that he will let the people in from the outside as early as possible.

The regular session of conference will begin at 10 a.m.

Any important messages and calls that may have come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The singing this afternoon has been by members of the Tabernacle Choir.

At the conclusion of this meeting the general sessions of conference will be adjourned until 10 o'clock tomorrow morning, Sunday, October 2, remembering the Priesthood meeting tonight at 7 o'clock.

The Choir will now sing, "Behold A Host Arrayed in White."

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The Choir sang, "Behold A Host Arrayed in White." The benediction was offered by President E. Francis Winters of the Star Valley Stake.

### THIRD DAY MORNING MEETING

Sunday morning, October 2, 1949.

Long before time to commence the *Tabernacle Choir and Organ Broadcast*, at 9:30 a.m. the great Tabernacle, auditorium and galleries, was crowded to capacity, as also the Assembly Hall directly south of the Tabernacle, and hundreds if not thousands of people assembled on the grounds, amplifying equipment having been installed so that all could listen to the proceedings as they were broadcast from the Tabernacle. Those who were fortunate enough to find seats in the Assembly Hall could both see and hear the services by means of television.

President George Albert Smith presided and conducted the meeting.

The Tabernacle Choir furnished the choir singing for this service.

### CHOIR AND ORGAN BROADCAST

Preliminary to the commencement of the Sunday morning session of the General Conference, which convened at 10 o'clock a.m., the regular Sunday morning *Tabernacle Choir and Organ* broadcast was presented from 9:30 to 10:00.

This broadcast, which was presented through the courtesy and facilities of the Columbia Broadcasting System's coast-to-coast network, throughout the United States, was written and announced by Richard L. Evans and originated with Station KSL, Salt Lake City. It was as follows:

(Organ began playing "As the Dew" and on signal the organ and choir broke into "Gently Raise," singing words to end of second line, and humming to end of verse for announcer's background.)

*Announcer:* Once more we welcome you within these walls with music and the spoken word from the Crossroads of the West.

The Columbia Broadcasting System and its affiliated stations bring you at this hour another presentation from Temple Square in Salt Lake City, with J. Spencer Cornwall conducting the Tabernacle Choir, Frank W. Asper, Tabernacle Organist, and the spoken word by Richard Evans.

We open with the quiet conviction of Alfred Tennyson's "Crossing the Bar" sung to the music of Henry Holden Huss: "... when that which drew from out the boundless deep, ... turns again home."

(Choir sang "Crossing the Bar"—Huss) (Organ background)

*Announcer:* With Dr. Asper at the Tabernacle Organ today we turn to one of the writings of Karg-Elert—a majestic march movement written around a theme of thanksgiving: "Now Thank We All Our God."

(Organ presented "Now Thank We All Our God"—Karg-Elert)

**Announcer:** The Men's Chorus of the Tabernacle Choir recalls a hymn by O. P. Huish as arranged by Mr. Cornwall: "Jesus, My Savior True, Guide Me to Thee."

(Men's Chorus sang "Guide Me to Thee"—Huish)

**Announcer:** Dr. Asper next presents a light and lovely impression from the pen of Ralph Kinder: "In Springtime."

(Organ presented "In Springtime"—Kinder)

**Announcer:** The choir continues from Temple Square with a worshipful utterance by L. Stanley Glarum, with text taken from Psalm 47: "Sing Praises Unto Our King, for God is King o'er All the Earth."

(Choir. presented "Sing Praises"—Glarum) (Organ background)

**Announcer:** There is a lesson sooner or later learned by almost all of us, and that is that there are some things we have to leave to time. If we were to call for self-confession, we might well have a large showing of hands from those who have sometime planted seeds but who couldn't wait for shoots to show above the surface and so have dug them up to see what they were doing. But we can't dig up the seed and have a harvest or break open a bud and have a flower. We have to leave some things to time. When someone is confined with illness or injury, his first question is, "How long will it be?" The seasoned physician will sometimes say, "A few days," when he knows full well it will likely be much longer, but he tries to fit the forecast to the endurance of the man who is down. We can help the healing process; but, despite the pressure of our impatience, there is much we have to leave to time. Sometimes we see someone who seems to be "getting away with something" without prevention or punishment, and we may feel that justice is unreasonably slow as well as blind. But time overtakes all offenses and offenders—sometimes sooner than we suppose. Sometimes we see people we are impatient to improve. But we can't force the minds of men. We can teach, persuade, and persevere, and set before them a convincing example—and leave the rest to time. Of course we can't leave everything to time. We can't condone complacency. We must actively oppose the intrusion of every evil. We must earnestly be about our business and be anxiously engaged in a good cause. We must plant when it is time for planting or we shall have no harvest. But having done the best we can do, we must learn to leave what we can't do to the growing, developing, mending, mellowing process of time. And if we have faith enough, patience enough, perseverance enough, time will work many wonders. It will reveal truth and discredit untruth. It will silence slander. It will soften many sorrows. It will heal many wounds—wounds of the flesh, of the heart, of the mind and of the spirit. It will right many wrongs. It will bring compensation, retribution, vindication. And even if in our time we don't find all the answers, immortal men



can afford to have faith in the limitless future—if we do each day what can and should be done and leave to time what time alone can do.

(Without announcement choir sang "Come, Thou Fount of Every Blessing"—Wyeth) (Organ background)

*Announcer:* We have heard the choir recall a hymn with words by Robert Robinson and music by John Wyeth: "Come, Thou Fount of Every Blessing."

And now from the organ we hear the fervent phrases of a hymn melody by A. C. Smyth: "Come Thou Glorious Day of Promise."

(Organ presented "Come Thou Glorious Day of Promise"—Smyth) (Organ background)

*Announcer:* With the words of a fifth century hymn and the music of T. Tertius Noble, we recall the New Testament account of the calming of the troubled waters: "And there arose a great storm of wind, and the waves beat into the ship . . . and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? (Mark 4:37-41) "Fierce was the wild billow, dark was the night, . . . trembled the mariners, peril was nigh; then saith the Light of Light; 'Peace! It is I! . . . Jesu, deliver, come thou to me, soothe thou my voy'ging over life's sea; thou, when the storm of Death roars sweeping by, whisper, O Truth of Truth, 'Peace, It is I!'"

(Choir sang "Fierce was the Wild Billow"—Noble)

(Organ played "As the Dew")

*Announcer:* Once more we leave you within the shadows of the everlasting hills. May peace be with you, this day—and always.

This concludes the one thousand and fiftieth presentation continuing the 21st year of this traditional broadcast from the Mormon Tabernacle on Temple Square, brought to you by the Columbia Network and its affiliated stations, originating with Radio Station KSL in Salt Lake City.

J. Spencer Cornwall conducted the singing of the Tabernacle Choir. Frank W. Asper was at the organ. The spoken word by Richard Evans.

### **President George Albert Smith:**

This is the fifth session of the 120th semi-annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square, Salt Lake City. The house is crowded to capacity.

Of the General Authorities all are present except Elder Alma Sonne of the Assistants to the Twelve; he is in Europe in charge of the European Mission. Elder Thomas E. McKay, also of the Assistants to the Twelve, is at home convalescing by direction of his physicians. President S. Dilworth Young of the First Council of Seventy is in New England in charge of that mission.

These services will be broadcast in the Assembly Hall over a loud-speaking system and by television. The proceedings of this session will be broadcast over KSL of Salt Lake City and by arrangement through KSL over the following stations: KEYY at Pocatello, KVNU at Logan, KSUB at Cedar City, KSVC at Richfield, KJM at Vernal, KID at Idaho Falls, and KGEM at Boise.

They will also be televised over the KSL television station, channel 5.

Any important messages and calls that come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir singing for today's sessions of the conference will be by the Tabernacle Choir, Elder J. Spencer Cornwall conducting, and with Elder Frank W. Asper at the organ for the morning session, and Elder Alexander Schreiner for the afternoon session.

We will begin the services by the Tabernacle Choir and congregation singing, "How Firm a Foundation." It is suggested that all you Latter-day Saints who know that hymn keep it in mind and help the Choir. They do not need our help but I think we should do our part when we have an opportunity to sing an occasional hymn.

The opening prayer will be offered by President Delbert L. Stapley of the Phoenix Stake, Arizona.

Singing by the Choir and the congregation, "How Firm a Foundation."

The opening prayer was offered by President Delbert L. Stapley of the Phoenix Stake.

Singing by the Choir, "Praise for Peace."

## PRESIDENT DAVID O. MCKAY

### *Second Counselor in the First Presidency*

It is always more or less an ordeal for me to face an audience, and particularly a congregation in this historic Tabernacle. I've been in hopes for years that I would outgrow that feeling, but I still think, study, and pray in anticipation; I tremble as I stand before you with the sense of inadequacy to give a timely message as it should be

given; and after it's over, worry in self-reproachment for having failed to do justice to the cause. I suppose you brethren have all sensed these same feelings; so I ask for your sympathy, your help this morning. I particularly pray for guidance of the Holy Spirit.

### TEACH ALL NATIONS

Said the Savior to his Apostles:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. (Matthew 28:19-20.)

Nearly every member of the Church understands that there are two general ecclesiastical divisions in the Church of Jesus Christ: one made up of the organized stakes and wards; the other, of the missionary work.

It is of this second division I wish to speak this morning.

Many of us fail to realize the value and potent possibilities of this great branch of Church activity.

1.—As an example of voluntary service in the cause of the Master, it is unexcelled.

2.—As an incentive to clean living among youth, as a contributing factor to character building, its influence is immeasurable.

3.—As an educative force and uplifting influence upon our communities, its effect is clearly manifest.

4.—As a contributing factor to a better understanding among nations, and to the establishing of international friendship, it wields a significant influence.

5.—As it is the purpose of the Almighty to save the individual, not to make him a mere cog in the machinery of the state, the missionary service works most harmoniously in the consummation of this eternal plan!

Remember the worth of souls is great in the sight of God; . . .

And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me! (D. & C. 18:10, 15-16.)

### NUMBER OF MISSIONARIES

Its importance, significance, and magnitude may be glimpsed when I tell you that the total number of missionaries assigned by the First Presidency, now actively engaged in missionary work, has reached 5001. At the next official meeting of the Missionary Appoint-

ment Committee, undoubtedly there will be assigned fifty or sixty additional missionaries whom bishops and stake presidencies have recommended.

In addition to these, there are between 1200 and 1500 missionaries assigned by mission presidents, a number of whom are devoting all their time to the preaching of the gospel in the missions, and others working part time, making a total of approximately 6500 missionaries in the world today.

This number is exclusive of the 2900 missionaries laboring in the stakes of Zion—a total number of approximately ten thousand.

In monetary terms, applying it only to the five thousand plus appointed officially by the First Presidency, this means that missionaries and their parents in stakes and wards are spending at the present time in cash \$275,000 every month, or \$3,300,000 each year.

The text I have just quoted, "go ye unto all the world" is really the missionary injunction given by the risen Christ to his Apostles. In effect he says:

Consider this work unfinished until all nations shall have accepted the gospel and shall have enlisted themselves as my disciples.

Now, that command was not given to men indiscriminately; for even to the Twelve, to whom he addressed that commission, he later gave a formal assignment and blessing:

... as my Father hath sent me, even so send I you.  
And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. (John 20:21, 22.)

With the same direct commission from the risen Lord who with the Father appeared in person in the beginning of the nineteenth century, the proclamation of the gospel is being made by the Church of Jesus Christ of Latter-day Saints to "every nation, kindred, tongue and people" as fast as means and personnel can carry it forward.

#### FORTY-SIX MISSIONS

Though the Church is young in years and comparatively small in numbers, there are today, including the great mission on Temple Square, forty-six organized missions in Europe, the United States, Canada, Mexico, South America, the Pacific Isles, Japan, and China.

In these missions there are 1470 branches; if we include independent Sunday Schools, there are 1780. That number is exclusive of wards and branches in organized stakes.

The forty-six men who preside over these missions are chosen generally from the rank and file of the Church. They are businessmen, contractors, ranchers, college professors, lawyers, physicians and surgeons, dentists, and members of other professions. When the call comes to any such, no matter what his responsibilities or circumstances, seldom if ever does he offer an excuse, but, as Samuel of old, replies: "Speak, thy servant heareth," even though such acceptance

means a financial sacrifice and sometimes the loss of political preference.

The missionaries, generally, are young men and women, ranging in age from twenty to thirty years, with a sprinkling among them of more experienced men and women.

It is well to say here that the direct responsibility of preaching the gospel rests upon the priesthood of the Church—not upon the women, though the efficiency of the latter in cottage meetings, in Primaries, and Sunday Schools, and in other phases of missionary work, is of the highest order, and their willingness, even eagerness, to labor is not excelled by that of the young men.

### WHO MISSIONARIES ARE

Who are these youths chosen to represent the Church? They, too, as their mission presidents, come from the rank and file. They are farmers, artisans, factory workers, bank clerks, secretaries in business firms, and other vocations. Some who are married leave their wives and their children who help to support them in their work. All of them look forward to the time after their return when they, with congenial loving companions, may build happy homes.

As already stated, each pays his or her own expenses, in most cases, of course, with the assistance of parents. True Christianity is love in action. There is no better way to manifest love for God than to show an unselfish love for your fellow men. This is the spirit of missionary work. Our hearts respond to the cry of the poet:

"O brother man! fold to thy heart thy brother.  
Where pity dwells, the peace of God is there;  
To worship rightly is to love each other,  
Each smile a hymn, each kindly deed a prayer."

These men go out in the spirit of love, seeking nothing from any nation to which they are sent: no personal acclaim, no monetary acquisition. Two or three years ago, many of these missionaries were honorably discharged from military duty. Not a few had saved their government allowance to pay their expenses in the mission field if and when they should be called.

### INFLUENCE OF MISSIONARY SYSTEM UPON YOUTH

In this fact we get a glimpse of the helpful influence of the missionary system upon the youth. Every deacon, teacher, and priest, every elder in the Church understands that to be worthy to be a representative of the Church of Christ, he must be temperate in his habits and morally clean. He is taught that there is no double standard of chastity, that every young man, as well as every young woman, is to keep himself free from sexual impurity.

I once read one of the most impressive letters of a mother to a son that I think has ever been written. It contained only three words,

except the signature: "Quinn, keep clean," and was signed, "Lovingly, Mother."

Young men in the army, therefore, who looked forward to serving as missionaries and saved their money for that purpose, cherished higher ideals than their "buddies" who sometimes prodigally spent their earnings in saloons, gambling dens, and brothels.

In more than one instance, Latter-day Saint soldiers sent home their earnings of their parents to be deposited in the savings bank to bear their missionary costs after the war. And we know of two or three young men each of whom added in effect: "If I do not come home, use the money to pay the expenses of some other young man to go out as a missionary."

### TRUSTWORTHINESS

These young men are instructed that they go out as representatives of the Church, and that a representative of any organization—economic or religious—must possess at least one outstanding quality, and that is: trustworthiness. He was right who said, "To be trusted is a greater compliment than to be loved." And whom do these missionaries represent? First, they represent their parents, carrying the responsibility of keeping their good name unsullied. Second, they represent the Church, specifically the ward in which they live. And third, they represent the Lord Jesus Christ, whose authorized servants they are.

These ambassadors, for such they are, represent these three groups and carry in that representation one of the greatest responsibilities of their lives.

Now, what is the outstanding message that they have to give to Christian, as well as to un-Christian countries? There must surely be something distinctive to justify their presence in all parts of the world.

### DIVINITY OF JESUS CHRIST

First, their message is that Jesus Christ is the Son of God, the redeemer and Savior of mankind. To these missionaries—"Jesus is not a legendary figure in history," to paraphrase a question asked by Hall Caine to the Christian world,

... he is not merely a saint to be painted in the stained glass of church windows, a sort of sacred fairy not to be approached and hardly to be mentioned by name. But he is still what he was in the flesh, a reality, a man of like passions with ourselves, a guide, a counselor, a comforter, a great voice calling to us to live nobly, to die bravely, and to keep up our courage to the last.

These missionaries declare with Peter of old

... there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

## RELATION TO OTHER ORGANIZATIONS

The second distinctive message is this: Every missionary should clearly understand, and so declare in unmistakable words, the relation of this Church to other Christian organizations—that it is neither an outgrowth nor a division of any of them. True, the Church is generally classed with the Protestants; but Protestantism began with the great dissenters—Martin Luther, Philip Melancthon, Ulrich Zwingli, John Knox, and others. These great reformers denounced corrupt practices in the Roman Church, particularly the selling of indulgences wherein delinquents could make satisfaction by money contributions, a practice carried on under one pretext and another until it became a regular financial expedient for increasing papal revenue.

It was extended even to souls in purgatory.

The great men whom I have named rebelled against this evil and others, and organized churches in protest.

Accordingly, when the second Diet of Spires in 1529 passed a resolution

... disallowing further religious innovations in the Lutheran states, whilst prohibiting the profession of the Zwinglian and Anabaptist forms of the reformed faith, the Lutheran minority protested, and this protestation was signed by fourteen cities as well as by the elector of Saxony, the landgrave of Hesse and four other provinces. Hence the name Protestant as a designation of the evangelical party.

Protestantism, under many different names, spread over Europe and later among the American colonies, and freedom to worship as one sincerely wished became more and more the proscribed right of the individual, but in the hearts of many a true believer in Jesus of Nazareth, there remained an abiding belief, a feeling that the authority to represent him had been taken from the earth, and that there

... can be no recovery out of that apostasy till Christ shall send forth new apostles to plant churches anew.

## TRUE CHURCH RESTORED

This in effect is what the Lord told the Prophet Joseph Smith when as a fourteen-year-old lad he inquired which of all sects was right and which should he join. Joseph was told to join none of them for

"they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof." (Pearl of Great Price, Joseph Smith, 2:19.)

A few years later, specifically, April 6, 1830, Joseph Smith received by the spirit of prophecy and revelation instructions from the Savior "to organize his Church once more here-upon the earth."

Thus was established by direct revelation and divine authority from the Eternal Father and Jesus Christ who founded the Church in the Meridian of Times, the Church of Latter-days, which is set up as a fore-runner, if you please, to the establishing of the kingdom of God upon the earth. In the words of President John Taylor,

with such an organization there is a chance for the Lord, God to be revealed. There is an opportunity for the law of life to be made manifest, a chance for God to introduce the principles of heaven upon the earth and for the will of God to be done upon earth as it is done in heaven. (J. D. 18:140, Oct. 10, 1875.)

With these two great fundamental truths as the heart of their message, namely, (1) the divinity of the mission of the Lord Jesus Christ, the Savior of the world, and (2) the restoration of his gospel in this age, the missionaries are to the best of their ability, fulfilling the injunction to preach the gospel to every creature, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever the Lord has commanded.

This, then, brethren, is a world-wide Church organized preparatory to the establishing of the kingdom of God on earth by means of which

. . . the Lord God may be revealed, and an opportunity for the laws of life to be made manifest.

#### AMBASSADORS OF GOOD WILL

These thousands of missionaries and men who hold the priesthood everywhere are ambassadors of good will, the ultimate purpose of whose service is to change the hearts of men everywhere from selfishness and greed to tolerance, compassion, and brotherhood. And, so, with all our hearts we can sing:

Go, ye messengers of glory;  
Run, ye legates of the skies;  
Go and tell the pleasing story  
That a glorious angel flies,  
Great and mighty,  
With a message from the skies.

Go to ev'ry tribe and nation;  
Visit ev'ry land and clime;  
Sound to all the proclamation.  
Tell to all the truth sublime:  
That the gospel  
Does in ancient glory shine.

Go, to all the gospel carry.  
Let the joyful news abound;  
Go till ev'ry nation hear you.  
Jew and Gentile greet the sound.  
Let the gospel,  
Echo all the earth around.



Bearing seed of heav'nly virtue,  
 Scatter it o'er all the earth;  
 Go! Jehovah will support you;  
 Gather all the sheaves of worth;  
 Then, with Jesus,  
 Reign in glory on the earth.

—John Taylor

May the heart of every missionary be inspired by the spirit of his Lord, whose authorized servant he is, to the end that selfishness and violence now so powerful in the world will be replaced by loyal service, truth, and brotherhood! I pray in the name of Jesus Christ. Amen.

## ELDER SPENCER W. KIMBALL

### *Of the Council of the Twelve Apostles*

My brothers and sisters and friends, in all humility I stand before you today, and I desire to address my remarks to all you who sit before us and to those many who are outside the walls of this building but who are listening and seeing.

#### A PROPHET OF GOD

When the prophet on Friday morning opened this glorious conference and bore his testimony to this world, I wonder if it affected all of you as it did me. My mind went back to the twenty-third chapter of Matthew where the Lord Jesus Christ was speaking to people who disregarded the solemn and sacred things that were there for their acceptance. In words condemnatory he said:

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets and garnish the sepulchres of the righteous,

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore, behold, I send unto you prophets, and wise men and scribes: and some of them ye shall kill and crucify; . . .

and then later:

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee. . . . (Matt. 23:29-30, 34, 37.)

You folk in the Church and out of the Church heard a prophet of God bear testimony that this was the only true and living Church upon the earth. Did you listen, or do you also build sepulchres for the dead prophets and tombs for those who have passed away long ago and disregard the living ones? I bear witness to you that the Prophet of God who bore testimony to you on Friday morning is the recognized head of God's kingdom here upon this earth, and you would do well to listen and to accept it in your hearts. I bear testimony

also, in all solemnity, that this is the true and living Church and that it is officered by men who are called of God, and it is accepted of the Lord, and that the gospel which it promulgates, by these thousands of missionaries abroad and the other thousands here at home, is the gospel of Jesus Christ which will cure all ills and solve all problems and will exalt mankind as well as save him.

### WORK AMONG LAMANITES

I had thought of saying something about the Indian or Lamanite program at this conference, but I have been "pressed by the spirit," as Paul said, to speak upon other matters; however, I should like to make this one statement, that the work among the Lamanites, though still in its infancy, is going forward at an incredible pace. The responsiveness of the children of Lehi is unbelievable. There will be many hundreds of baptisms this year both in stakes and missions, and I pray the blessings of the Lord upon all those who are contributing toward fulfilment of the promises with which the Lord has filled his books of scripture.

Much has been said in this conference already about the fundamental principle of repentance. President Clark repeated the other night the passage where the Lord said, "... preach nothing but repentance unto this people."

It seems that most of us think that repentance is for the other person, for the one who has committed murder or adultery or theft or something that is very heinous, but repentance, as I read the scriptures, is for us all.

### NEED FOR REPENTANCE

It is my pleasure, also, to go into the homes of the leaders in the missions, wards, and stakes of Zion, and I am deeply appreciative of the fact that most of our people are trying to live the commandments of the Lord. I find in this Church many people who amaze me with their close approach toward perfection, but I do find, as I go about the Church, some who need this principle of repentance. I thank the Lord for this glorious principle. I find parents who have lost the natural affection for their children. I find children who disown and disclaim their parents and evade responsibility concerning them. I find sometimes husbands who desert their wives and their children, and who use almost every pretext to justify such action. I find wives who are demanding, unworthy, quarrelsome, and who are uncooperative and selfish and worldly, provoking such action. I find those who gossip and bear false witness against their neighbors. I find brethren who hale each other into the courts on trivial matters that could have been settled by themselves. I find blood brothers and sisters who fight over inheritances and bring each other into the courts of the land and drag before the public the most intimate and

personal family secrets, bringing all of the skeletons out of the closets, leaving nothing sacred, having little regard for each other, interested only in that which they might acquire by such action. I saw one family split wide apart, half of the brothers and sisters on one side, and half on the other, in a most disgraceful feud. At the funeral half of them sat on one side of the aisle and half on the other. They would not speak to each other. The property involved was worth only a few thousand dollars, and yet they are avowed enemies. I have seen people in wards and branches who impugn the motives of the Authorities and of each other and make them "offender for a word." I have seen people in branches where they have broken wide apart and say unkind things about each other and will hardly speak to each other. They bring into their meetings the spirit of the evil one instead of the spirit of the Christ.

#### FAULTS TO BE OVERCOME

I have seen husbands and wives, living under the same roof, who are selfish, unbending, and unforgiving, who with their misunderstandings have hardened their hearts and poisoned their minds. Then I have seen many people who have become offended at Church authorities, their ward, stake, mission, auxiliary, and priesthood leaders, for things which have been said or were imagined to have been said or thought.

To the children who are unkind to their parents the Lord has said, "Ye hypocrites," (Matt. 15:7.) "He that curseth father or mother, let him die the death." (Matt. 15:4.) To the intolerant, God has said, "What God hath cleansed, that call not thou common." (Acts 11:9.) To the gossip he has said from Sinai: "Thou shalt not bear false witness. . . ." (Exodus 20:16.) To those who would impugn motives he said: "Judge not, that ye be not judged." (Matt. 7:1.) And to those who would criticize the Authorities and use them as stumbling blocks, who would absent themselves from their meetings, who would fail to pay their tithes and other obligations because of fancied offenses, I would like to read from the Doctrine & Covenants, Section 121:16-18, 20-21:

Cursed are all those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them.

But those who cry transgression do it because they are the servants of sin, and are the children of disobedience themselves.

And those who swear falsely against my servants, . . .

Their basket shall not be full, their houses and their barns shall perish, and they themselves shall be despised by those that flattered them.

They shall not have right to the priesthood, nor their posterity after them from generation to generation.

And to all who sin in devious ways, the Savior says:

. . . except ye repent, ye shall all likewise perish. (Luke 13:5.)

## ALL NEED TO REPENT

And so, repentance is not for the murderer alone, nor the adulterer. It comes to them, too, but to all those who have been tempted of the evil one to commit sins of omission and sins of commission.

As I read the scriptures, I find that all the various sins are condemned. May I name only a few whom he calls to repentance: the murderer and the adulterer and the thief, the proud, the coveter, the drinker, the smoker, the ungrateful, the liar, the gambler, the drunkard, the selfish, the unforgiving, the accuser, the defrauder, the gossip, the profane, the vulgar, the intolerant, the malicious, the idler, the persecutor, the envious, the jealous, and to all these the Lord says:

. . . repent and walk more uprightly before me. (D. & C. 5:21.)

Repentance is required of us all. In this dispensation the Lord said:

. . . entangle not yourselves in sin, but let your hands be clean, until the Lord comes. (D. & C. 88:86.)

Paul told the Romans:

. . . There is none righteous, no, not one. (Romans 3:10.)

Even in the days of Kirtland the Lord flashed forth this indictment:

Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland;

For they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them.

. . . I, the Lord, will chasten them. (D. & C. 98:19-21.)

He called even the Prophet Joseph to repentance, though his sin was as nothing compared to ours:

. . . now I command you, my servant Joseph, to repent and walk more uprightly before me, and to yield to the persuasions of men no more; (D. & C. 5:21.)

His sin had been in yielding to the persuasions of Martin Harris to permit him to borrow the sacred records and let them be viewed. The Lord said further:

Wherefore, I will that all men shall repent, for all are under sin, except those which I have reserved unto myself, holy men that ye know not of. (D. & C. 49:8.)

And surely every man must repent or suffer, for I, God, am endless. (D. & C. 19:4.)

## A MERCIFUL LAW

Repentance is a glorious and merciful law. It means a sorrow for sin, a confession of sin, abandonment of sin, restitution for sin, and then the living of the commandments of the Lord, which itself includes the forgiving of others, even those who sin against us. The Father says:

By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them. (D. & C. 58:43.)

The Lord has made provisions for those who commit heinous crimes, but I shall not dwell specifically upon them today. Those who are in deep sin should go to their ward, stake, or mission authorities for assistance. I am talking now, generally, about the sins that many of us commit.

In the Doctrine & Covenants, Section 59, the Lord says,

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. (v. 12.)

Long years ago in every testimony meeting we had people who arose and said to their brothers and sisters, substantially, this: "I confess before you my weaknesses and imperfections and ask your assistance, your help, your tolerance, your understanding, and I pray the Lord will forgive me." We do not hear it so much any more. I think the Lord so instructed us, that we might seek forgiveness of our sins, by having confessed them humbly, acknowledging them before the people and the Lord.

Now, in Proverbs 28:13, the Lord inspired his prophets to say,

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

## ABANDONMENT OF SIN

And then to the Nephites this word came from the Lord:

And whosoever repented of their sins and did confess them, them he did number among the people of the church;

And those that would not confess their sins and repent of their iniquity, the same were not numbered among the people of the church, and their names were blotted out. (Mosiah 26:35-36.)

The abandonment of sin is an important part of repentance and is a requirement before forgiveness can be expected. The Lord says we may know a man has repented if he confess and forsake his sins and:

whoso confesseth and forsaketh them shall have mercy. (Prov. 28:13.)

## RESTITUTION

The sinner should make restitution. It is obvious that the murderer cannot give back a life he has taken; the libertine cannot restore the virtue he has violated; the gossip may be unable to nullify and overcome the evils done by a loose tongue; but, so far as is possible, one must restore and make good the damage done. Perhaps the warning of the Redeemer "... thou shalt not depart thence, till thou hast paid the very last mite" (Luke 12:59) may have reference to restitution as well as to the suffering of the sinner. Again the Lord says: "... and they [the sins] shall not be blotted out until he repent and reward thee four-fold in all things where-with he has trespassed against thee." (D. & C. 98:44.)

One of the most important elements in repentance and forgiveness is living the commands of God for the Father says in his preface to his latter-day revelation,

... I the Lord cannot look upon sin with the least degree of allowance,

Nevertheless, he that repents and does the commandments of the Lord shall be forgiven. (D. & C. 1:31-32.)

## FORGIVENESS OF SINS

Now, the doing of the commandments includes many things, and much good works, but one of its very important aspects is the purging of our own hearts and forgiving others their trespasses against us.

To obtain forgiveness of our sins, we must forgive. Read the scriptures given us on that point: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:32.) Then in the Lord's prayer to the people in Jerusalem, he said: "Our Father which art in heaven, ... forgive us our debts, as we forgive our debtors." (Matt. 6:9, 12.) Did he not mean in the same manner and in the same degree, perhaps, as we forgive our debtors? He made it a little more clear, even, to the Nephites, for after he had said, "forgive us our debts as we forgive our debtors" (III Nephi 13:11) he said, "For, if ye forgive men their trespasses, your heavenly Father will also forgive you;

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (III Nephi 13:14, 15.) And again to the Nephites the Lord says: "... ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses when he says that he repents, the same hath brought himself under condemnation." (Mosiah 26:31.) Condemnation, then, comes to you who will not forgive, probably even greater than to him who gave the offense.

Even the ancient Apostles suffered on this account:

"My disciples, in days of old, sought occasion against one an-

other and forgave not one another in their hearts; and for this evil they were afflicted and sorely chastened.

"Wherefore I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin." (D. & C. 64:8-9.)

#### THE HIGHER LAW

Now, the Savior said to his people when he was upon the earth, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth," (Matt. 5:38) and then he went on to give us the higher law. He proceeded: "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

"And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

"And whosoever shall compel thee to go a mile, go with him twain." (Matt. 5:39-41.) And again Jesus said: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:43-44.) Why? That *you* might have the benefit of it. It does not injure him so much when you hate a person, especially if he is far removed and does not come in contact with you, but the hate and the bitterness canker your unforgiving heart.

One great blessing that comes to those who will forgive, and love their neighbors and enemies also, is: "That ye may be the children of your Father which is in heaven: . . .

"For if ye love them which love you, what reward have you? do not even the publicans the same?" (Matt. 5:45, 46.) And then he commanded: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

#### "HOW OFT SHALL I . . . FORGIVE"

Perhaps Peter had met people who continued to trespass against him, and he asked: "Lord, how oft shall my brother sin against me, and I forgive him?" (Ibid., 18:21.) And the Lord said: "I say not unto thee, Until seven times: but, Until seventy times seven." (Ibid., 18:22.) ". . . and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven." (D. & C. 98:40.) Until seventy times seven! That seems very difficult indeed for us mortals, and yet there are still harder things to do. When they have repented and come on their knees to ask forgiveness, most of us can forgive, but

the Lord has required that we shall even forgive them if they do not repent nor ask forgiveness of us.

In D. & C. Sec. 98:41-45, he said: "And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him.

"And if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him.

"And if he trespass against thee the third time, and repent not, thou shalt also forgive him.

"But if he trespass against thee the fourth time thou shalt not forgive him, but shall bring these testimonies before the Lord; and they shall not be blotted out until he repent and reward thee four-fold in all things wherewith he has trespassed against thee.

"And if he do this, thou shalt forgive him with all thine heart;" we must still forgive. The Lord will avenge us. "Vengeance is mine; I will repay, saith the Lord," (Rom. 12:19) and man must not seek vengeance nor retaliate against those who have damaged him. Bitterness injures the one who carries it more than the one against whom it is directed.

### JUDGE NOT

Can we ever forget the lesson taught us by the Lord Jesus Christ when he said:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, (Matt. 7:1-5.)

The contrast between the huge beam and the tiny mote brings to our attention, forcibly, that we mortals should totally avoid judgment of our fellow men. When a beam is obscuring our own vision, how can we know their motives, intents, and desires? And not knowing, how can we judge righteously?

Another indictment of us who accuse others is the touching story of the woman taken in adultery and brought before the Savior for judgment. Her accusers, apparently with monumental beams in their eyes blinding them, brought the unfortunate sinner demanding the extreme penalty of stoning. The Lord was wise beyond their comprehension and could not be trapped by these wanton sinners.

... But Jesus stooped down and with his finger wrote on the ground, as though he heard them not.



So when they continued asking him, he lifted himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground. (John 8:6-8.)

And when he looked up a little later, all the accusers " . . . being convicted by their own conscience," (v. 9) had sneaked away.

### UNHOLY JUDGING

Another impressive example of unholy judging comes to us in the Lord's parable of the unmerciful servant who owed to his lord ten thousand talents but being unable to pay, his lord commanded him to be sold, and his wife, and children and all that he had, and payment to be made. The servant fell down and begged for a moratorium, and when the compassionate lord had loosed him and forgiven his debt, this conscienceless person straightway found one of his fellowservants who owed him an hundred pence, and taking him by the throat demanded payment in full, and upon failure of the debtor, cast him into prison. When the lord heard of this rank injustice, he chastised the unmerciful servant:

. . . O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. (Matt. 18:32-34.)

Then the Redeemer, summarizing, said to his disciples:

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. (Matt. 18:35.)

According to my Bible, the Roman penny is an eighth of an ounce of silver, while the talent is 750 ounces. Accordingly the unmerciful servant was forgiven 600,000 units but would not forgive one unit.

I met a woman once, demanding and critical. She accused her stake president of harshness and would have displaced him if she could. She had committed adultery, and yet with her comparative debt of 600,000 pence she had the temerity to criticize her leader with a hundred pence debt. I also knew a young man who complained at his bishop and took offense at the leader's inefficiency and his grammatical errors, yet he himself had in his life sins comparable to the talents and had the effrontery to accuse his bishop of weaknesses comparable only to the pence.

Those of us who have sins, heinous or less serious, would do well to sing frequently the beautiful hymns: "Should You Feel Inclined to Censure," by George H. Durham; "School Thy Feelings, O My Brother," by President Charles W. Penrose; and "Let Each Man Learn to Know Himself," so much sung and loved by President Heber J. Grant.

## EXAMPLES OF FORGIVENESS

Remember that we must forgive even if our offender did not repent and ask forgiveness. Stephen yet in his young life had mastered this principle. His accusers, unable to find anything against him other than fancied blasphemy, stoned him to death. Not waiting for them to repent, Stephen displayed his saintliness by using his last breath to forgive them saying: "Lord, lay not this sin to their charge." (Acts 7:60.) They had taken his very life, and yet he forgave them. The Prophet Joseph moved to his certain death with the same spirit of forgiveness. The Lord Jesus also gave to us the lesson. Before they asked forgiveness, before they repented, while they were still in their murderous passion, he found it in his heart to forgive them and to ask his Father to "... forgive them; for they know not what they do." (Luke 23:34.) He did not wait till his crucifiers, the high priests, scribes, elders, and Pharisees, should have a change of heart, but forgave them while they were yet covered with his life's blood.

## DUTIES OF OFFENDED ONE

It frequently happens that offenses are committed when the offender is not aware of it. Something he has said or done is misconstrued or misunderstood. The offended one treasures in his heart the offense, adding to it such other things as might give fuel to the fire and justify his conclusions. Perhaps this is one of the reasons why the Lord requires that the offended one should make the overtures toward peace. He says:

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled. (D. & C. 42:88.)

To the Nephites the Lord said:

... if ... thy brother hath aught against thee—

Go thy way unto thy brother, and first be reconciled to thy brother, and then come unto me with full purpose of heart, and I will receive you. (III Nephi 12:23-24.)

And to the disciples in Judea he said:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matt. 5:23-24.)

Do we follow that commandment or do we sulk in our bitterness, waiting for our offender to learn of it and to kneel to us in remorse?

## FORGIVENESS INVOLVES FORGETTING

And this reconciliation suggests also forgetting. Unless you forget, have you forgiven? A woman in a branch in the mission field where there had been friction finally capitulated and said, "Yes. I will forgive the others, but I have an eternal memory." Certainly she had not fulfilled the law of forgiving. She was meeting the letter but not the spirit. Frequently we say we forgive then permit the grievance to continue to poison and embitter us.

The Lord forgets when he has forgiven, and certainly must we. He inspired Isaiah to say:

I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. (Isaiah 43:25.)

And again in our dispensation, he said:

Behold, he who has repented of his sins, the same is forgiven; and I, the Lord, remember them no more. (D. & C. 58:42.)

And we are instructed by him that

. . . thou shalt forgive him with all thine heart; . . . (D. & C. 98:45.)

No bitterness of past frictions can be held in memory if we forgive with all our hearts.

So long as we are bitter, hold grudges, are unrepentant ourselves, unforgiving to others, how can we partake of the sacrament? Read again what God said in the matter:

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself. (1 Cor. 11:27-29.)

## SETTLING DIFFERENCES

Brothers and sisters and friends, if we will sue for peace, taking the initiative in settling differences—if we can forgive and forget with all our hearts—if we can cleanse our own souls of sin, accusations, bitterness, and guilt before we cast a stone at others—if we forgive all real or fancied offenses before we ask forgiveness for our own sins—if we pay our own debts, large or small, before we press our debtors—if we manage to clear our own eyes of the blinding beams before we magnify the motes in the eyes of others—what a glorious world this would be! Divorce would be reduced to a minimum; courts would be freed from disgusting routines; family life would be heavenly; the building of the kingdom would go forward at an accelerated pace; and the peace which passeth understanding would bring to us all a joy and happiness which has hardly "entered into the heart of man."

And a final word from the Lord:

Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my Spirit. D. & C. 19:20.)

May the Lord bless us all that we may continually carry in our hearts the true spirit of repentance and forgiveness until we shall have perfected ourselves, looking toward the glories of exaltation awaiting the most faithful, I pray in the name of Jesus Christ. Amen.

The Tabernacle Choir and the congregation sang the hymn, "O Say, What Is Truth?"

### ELDER ANTOINE R. IVINS

#### *Of the First Council of the Seventy*

My brethren and sisters, I believe that I have enjoyed this conference thus far to the fullest extent that a nervous man can. The testimonies that have been given have been wonderful, and we have heard much that is worthy of our remembrance and reflection. It is my desire to bear you my testimony as to the truth of the gospel of Jesus Christ, and if in doing so, I can say any little thing that will comfort any of us or give us greater courage in living the gospel of Jesus Christ then I shall be happy.

#### INFLUENCE OF JOSEPH SMITH

Not long ago, as I was leaving the office, I met a man who told me that he was a prominent lecturer. I have never heard him, but he alleged that he is a prominent lecturer. He had in his hand a pamphlet, "Joseph Smith Tells His Own Story." He said he was looking for the best printed picture of the Prophet Joseph Smith, for purposes of his own, of course. He was a man, I presume, of Jewish faith, for he said he was a Jew. As he showed me that picture, he made this remark: "Joseph Smith is not dead. He is no more dead than Abraham and Moses and Christ. His influence has extended throughout the whole world. It is felt wherever one goes." I said, "I hope that is true," and he said, "I know it is true. I have been around and felt his influence."

I am glad that I have faith in the Prophet Joseph Smith and the story that he told us. I believe implicitly in the gospel of Jesus Christ, as interpreted by the Church, and the prophets who stand at its head. If I have any doubts, it is only as to my ability to properly understand and properly interpret that gospel in my life.

## FIRM FOUNDATION

Not very long ago, also, I sat at a banquet table next to one of our good sisters. During the conversation she told me of two teenage boys, brothers they were, who had just left the Church and had become affiliated with another. In explaining it to her, they said, "The Church of Jesus Christ of Latter-day Saints has nothing to offer us." It seems to me that that is a strange thing for a young man born in the Church to be able to say, and of course I don't believe a word of it, that is, I don't believe that it is true, because it came perhaps out of the ignorance of those two boys as to the Church and its teachings. We have sung "How Firm a Foundation" is laid for us. I believe that foundation is of such a peculiar nature and so thoroughly and deeply laid that any man or any woman who comes to understand it should accept it and appreciate it. Every man who worships should know the God he worships. Some people who teach tell us that the glorious thing about God is that men cannot understand him; but Christ said, "This is life eternal, that they might know thee the only true God." (John 17:3.) He implies there, and I infer, that it is possible to come to know God if we will worship him well; and the great thing, as has already been intimated this morning, that came back to us through the instrumentality of the Prophet Joseph Smith was the clear definition as to the personality of God and of his Son, Jesus Christ. That is the great and basic foundation stone, so far as my faith is concerned, and it came back to the world through the Prophet Joseph Smith. That is why we go to Christian people to teach the gospel, because at the time of the Prophet Joseph Smith there was not, and there is not today, so far as I understand, another Christian denomination which teaches the true personality of God. How can you worship really, honestly, and sincerely without knowing it?

## THE PRIESTHOOD

There is another foundation stone that he was instrumental in bringing to us, which was represented last evening in the gathering of twelve thousand people on this block, and that is the priesthood of God. It is the greatest power, the most desirable thing in the world.

When I was in Tennessee one time, a good Methodist asked me if we thought we were the only people, to which I replied that God loves all people and will reward them as they live. We are, however, the custodians of his priesthood, and that priesthood is essential to the performance of the ordinances that he has set up as essential to our exaltation in his kingdom. Without it one cannot even be baptized into the Church. I hope that our friends who are not of us will not be offended when I use an illustration that I read in a letter from a young man who wrote from Barcelona, Spain, recently. He said, "I have come to realize that baptism into the Church of God is es-

sential. I believe that the Catholic baptism is ineffective and Protestant baptism is still worse." Now, I have no enmity toward them. I say this only to show that people do believe, as we do, that baptism is essential. It is set forth in the scriptures unequivocally, but it must be performed by a man who holds the corresponding priesthood to do it. So then, we have another reason for going to even Christian peoples with the message which we bear. That priesthood brings us the privileges of our endowment in the temple. It brings us the privilege of being sealed to our wives for time and all eternity, that our children may be born under the covenant and be ours through eternity if their lives justify it, than which no greater blessing could ever be given to man. If those three things are not something to offer to the people of the world, what do they want? Getting past that, we have other things that were restored. We have the true manner of the administration of the sacrament of Christ. There is no other place in the world that you can find stated the blessings that must be used on the water and the bread, than in the revealed scripture of the Church of Jesus Christ of Latter-day Saints. You find it in the Doctrine and Covenants. You find it in the Book of Mormon.

#### EDUCATIONAL PROGRAM

The Church fosters education as no other religious organization in the world, I think, has ever done. The dominant church boasts the oldest college, I believe, in the world, located in Mexico. It is true that it is old, almost as old as the discovery of America, but what was it used for? It was used to educate a few people who could minister to the masses, but it was never made available to the masses of the people, not even desirable, some writers say, that the masses should be educated, but the Church of Jesus Christ of Latter-day Saints offers an educational program to young and old, the like of which no other church has ever done.

We have our youth program, which is being copied by many today, which is an offering to the young that they should not consider lightly.

One could go on, if time permitted, to enumerate the many benefits and blessings that come from membership in the Church, so that one wonders why anybody should let trivial things drive him from it.

#### BASIC PRINCIPLES

I heard the other day of a man who left the Church because his son was denied entry into the temple—I imagine, justifiably so. You find people who leave the Church because, sometimes, they think the bishops and stake presidents do not understand them. They do not think of these broad and basic things, faith in God; faith in the revealed word as it has come from the Prophet Joseph Smith.

that he was actually an inspired servant of God; faith in the appointed leaders who have followed him with an unbroken line of authority to minister in these things. They are the important things, it seems to me, brethren and sisters, and when we think Mormonism, if you want to call it that, when we think of the gospel, it seems to me that those basic things are the ones that we should think of and appreciate, and we should not worry too much about the prohibitions that it gives us. There is not a single one of them that is not set up for the benefit and blessing of men. It is true that many men are frail and have great difficulty in observing all of those things, but they should not let their failure to observe them, their lack of power to observe them, drive them out of the Church, because in other sections they are given liberty and license that the Church of Jesus Christ of Latter-day Saints cannot condone.

#### HIGH MOTIVES OF OFFICERS

The Lord has to use human elements in the guidance of this great work, and it is not to be expected that any bishop or any stake president or any of the leaders shall be absolutely perfect in his life, but I would have you understand that it is my belief that those who stand as the presiding officers of this Church have nothing but high and holy motives in the things which they do and that they constantly and continuously and always seek the spirit of God to prompt them in the decisions they make, the programs they suggest.

Brethren and sisters, the Church offers a program that should be attractive to all, because it is through the observance of that program that men will not only live better and more righteous lives here on the earth and gain while they live here greater joy and greater happiness and greater satisfaction, but it also paves the way to exaltation in the presence of God, our Heavenly Father, when this mortal sojourn shall end.

It is my testimony to you that I feel, deep down in my heart, the truth of these things, that because I sense this, I am willing to devote my life to their teachings as one of the great missionary forces to which President McKay has referred today. I only hope and desire in serving you that I may do it with full love and fellowship, without hate, in my heart, toward any man, that when men come for advice God may inspire me to give them the advice that will encourage them and comfort them, that in all my ministry the spirit of God may characterize my acts.

May God bless us, I pray in Jesus' name. Amen.

**ELDER ALBERT E. BOWEN**  
*Of the Council of the Twelve Apostles*

As I have listened to the various speakers during this conference, I have been impressed with the persistence of one theme. Every speaker has urged us all to greater fidelity to principles and a closer conformance in practice to the teachings of our belief. Now I come to think of it, I can't remember any time when this was not so. I have no remembrance of sermons in our religious services which did not exhort the congregation to live in closer harmony with gospel teachings. Always the admonition is to do better.

**ADMONITION TO DO BETTER**

So characteristic is this feature that I am led to wonder if listeners might not sometimes be tempted to ask, "Aren't you ever satisfied?" "Can you not tell us for once that we are doing well enough?" I cannot remember ever having heard such complacency expressed. I have heard plenty of commendation for the good done and encouragement for the advancement made. I have heard recitals of incidents evidencing individual deeds of great sublimity wherein men have risen to lofty heights of spiritual and moral grandeur. These have been acknowledged as benefactors of mankind and extolled as exemplars of what is praiseworthy. But always such men and deeds are held forth as exhibitions of the inherent human capacity to rise above baser instincts and climb to higher standards of goodness. Their attainments, it will be noted, are rehearsed for their admonitory value—as a basis for enticing others, in emulation, to improve themselves by struggling upward to the high plane achieved by their exemplars. So always the same exhortation, whether expressed in direct terms or by manifest implication, is there, urging us on to do better, to conform to the standards of our high ideal.

Moreover, I am persuaded on reflection that such will and should always be the case. There can be no end to importunings for improvement because improvement, growth, progress, self-betterment is a concept basic to our creed. It is a cardinal principle going to the depths and bottomed on the meaning and purpose of life.

**THE GOSPEL PLAN**

The gospel is the revelation of God for the salvation of man. Coming from God it is perfect, the authentic plan for right living. If observed in its completeness, it will make men perfect, and ultimate individual perfection, according to gospel teachings, is the goal of life, its real purpose. When men attain it they will be saved, which is the ultimate of all hopes and aspirations, the inspiration for all



striving. In that matchless sermon delivered from the mountainside, Jesus admonished his listeners:

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt. 5:48.)

And Paul and Timothy, writing to the Philippians said of the Savior that he,

... being in the form of God, thought it not robbery to be equal with God. (Phil. 2:6.)

### HUMAN FRAILTIES

But men are mortal and beset by human frailties. They are enticed by the pressures of immediate carnal desire to depart from the high standards of the perfect law. When they are under the influence of an exalted occasion, they make high resolves. They firmly determine to avoid past mistakes and to do better. But gone out from under the spell of that influence and absorbed in the complicated pursuits of life, they find difficulty in holding fast to their noble purposes. In competition with their fellows they are influenced by the natural instinct to play a winning game. An opportunity presents itself to turn a good deal, to outsmart a fellow man, or profit at another's expense by suppressing some facts or misrepresenting others, or practising some other form of deception. Or it may be that they see a chance to gain advantage by evil speaking about a rival or to gratify a debasing appetite or a lustful passion, and under the pressure of the immediate impulse the high resolve is dimmed, the noble determination submerged, and they slip below the standard of their ideal. So it is essential that they come again, and frequently, under the influence which kindles anew the warmth of spirit in which good resolutions are begotten, that they may go out fortified to withstand the pressures of temptation which lure them into false ways. Happily, if they refresh themselves frequently enough under ennobling influences, the spirit of repentance will be at work with them, and they will make conquest of some temptations—rise above them—and advance thus far toward their final goal.

### RESOLUTION TO DO GOOD

That is one reason why, when we congregate together, we must always and forever be admonished and urged and inspired to renew and strengthen our good determinations, by degrees to correct our imperfections and advance in the scale of goodness. So long as men are subject to be lured by ignoble desires from the perfect law of life, they need constant reminders to bring them back and fortify them against repeated departures. So long as that condition obtains, which is throughout mortality, just so long will it be needful that

religious services be devoted to admonition and persuasion and, if may be, to inspiring with the resolution to withstand evil and cleave to the good—to conquer even the desire to yield to debasing appetites or passions or to lower themselves to the level of ignoble deeds.

I trust, therefore, that none of us shall feel that admonitions and exhortations and even reprovings are offered in the spirit of complaining or of chastisement, but rather as reminders of the necessity in our own self-interest of moving forward to higher planes. It is one of the prime offices of religion and of worshiping assemblies that interest should be centered on the grandeur of purity and perfection of life. It has ever been so, and is not something peculiar to our day. It is a practice as old as history and must endure to the end of time.

### EARLY CHRISTIAN EXHORTATIONS

If you go back to the early history of the Christian Church, you will find it there. The epistles of Paul, for example, are full of chidings for transgressions, pleadings to forsake evil ways and exhortations to live righteously.

Know ye not,

he wrote to the Corinthians,

that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, . . .

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (1 Cor. 6:9-10.)

He also pleaded with them to put away envyings and strife and dissensions, which he denounced as carnal and not compatible with the spirit which belonged to those who had accepted the Christ. The things he warned against are such as reveal blemishes in human behavior and make manifest its imperfections.

So Peter in his epistle addressed to the saints in Pontus, Galatia, Cappadocia, Asia, and Bithynia urges

. . . laying aside all malice, and all guile, hypocrisies, and envies, and all evil speakings. (1 Peter 2:1.)

He reminded them that in times past, before Christ had been preached to them, they had walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries and admonished them that they must now make an end of these things. He exhorted them to patience in persecution, long-suffering, endurance of scorn, if need be, because of forsaking former ways to humility, charity, and steadfastness in the faith, husbands and wives respecting and fortifying each other. (See 1 Peter 3.)

These expounders of the early Christian faith, it is to be observed, were not content to deal in abstractions or to gloss over evil doings lest some might take offense. They particularized to the degree that no one could be left in doubt as to what they meant. They neither compromised principles nor softened their censure of wrong. Thus, Paul, after the sweeping generalization that the "unrighteous shall not inherit the kingdom of God," proceeds to tell specifically some of the things which make men unrighteous and unfit for the kingdom. The unrighteous include thieves, the covetous, drunkards, revilers, and extortioners, as well as those whose hearts are so eaten out with envy that they become breeders of strife and dissensions. Peter expands the list of things that belong to the qualities of unrighteousness to include malice, guile, hypocrisies, evil speaking, lasciviousness, lusts, revelings, and abominable idolatries. These no doubt were practices indulged by the particular congregations to whom Paul and Peter wrote.

If you will take the trouble to go through the gospels and the letters and epistles and narratives of the men whom Jesus commissioned to carry his message and perpetuate it in the world, you cannot help noting the striking sameness of evil things they exhorted against with the deeds and habits which fall under censure today. The catalogue of vices seems to have been fairly complete way back in that remote period. There hasn't been very much added, and there isn't much to subtract from the list. After all the intervening centuries of teaching, we still need the same admonitions against the same vices. Neither has there been any virtue added to Christ's teaching. These facts perhaps ought not to prove so startling as they may seem when recognition of them first bursts upon our consciousness.

### STRUGGLE FOR PERFECTION

The persistence of these human frailties from the beginning of the race till now is but an indication of the heritage of mortality rooted down deep in it. The age-old urging to conquer them attests that mortal imperfections are antagonistic to other instincts native to the human family. There is then set up in the individual a conflict between the opposing forces of good and evil. We should accordingly expect the vices and the virtues respectively, to be essentially of the same nature till the conflict is over, though there may be differences of degree and of manifestation. The conquest of evil by the good is the struggle of life. It is the struggle for perfection and the attainment of salvation which is supremacy over evil. We must not be too discouraged because progress is slow, for it involves working changes in human desires and inclinations. Perfection has to be achieved; salvation has to be won. They do

not come as free bestowals. The process seems to be through winning the struggle for supremacy between human imperfections and the mandates of the God-given perfect law. It is by meeting adversities, battling down obstacles, rising triumphant over opposing forces that man builds muscle and moral and intellectual fibre and spiritual stamina. It is the process by which he has built up his amazing mastery in the physical world and the forces that operate in it reducing them to servitude and ordering them to his bidding. There is no such thing in this world as getting something for nothing. Everything has its price. Every step forward in the realm of human progress, in the amazing advance of man in his mastery in the physical world has come out of grueling toil and sweat, heartbreaking disappointments and failures and, after failure returning again to the struggle.

The heights by great men reached and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night.

*The Ladder of St. Augustine*  
Henry W. Longfellow

#### PRACTICE OF VIRTUES

That inexorable law is operative in the spiritual realm as well as in the temporal domain. It is the law of life operative in all its aspects that progress, growth, advancement are the result of struggle and conquest. In the spiritual realm the struggle is between good and evil, a struggle for the supremacy of righteousness. There is only one way to win in that struggle, and that is to practise the virtues and cease to practise evil. The formula is simple. It consists in adopting as habitual behavior that set of principles and teachings which collectively we call the gospel. There is no other way. Our lives are patterned, our natures formed, our characters established by the things we do and not by theoretical professions of principles or abstract contemplations. If you want to overcome envy, you have to practise rejoicing in the good fortune and successes and attainments of your fellows; if you want to purge yourself of covetousness, you have to practise generosity and contentment in seeing others prosper as you would like yourself to prosper; if you want to be rid of reviling, you must practise reverence and respect for worthy things; if you want to avoid drunkenness, you have to practise sobriety; if you want to be cleansed of lasciviousness, you have to practise continence and purity of thought; if you want to conquer thieving, you must practise honesty; if you want to be free of the vice of extortion, you must practise benevolence and fairness toward others, and so on we might go till we have enumerated every vice and its opposing virtue throughout the whole catalogue of gospel precepts. Obey them in practice, make them the governing feature in your lives and you will win perfection, and hence salvation.

## FIDELITY TO GOSPEL LAW

It is easy to conceive that greater progress might have been made if those entrusted with the teaching of the gospel law had maintained a greater fidelity to its principles. I have already called attention to the practice during apostolic times of naming the evil practices which must be done away and recommending conformance to the saving principles of the Christian teaching. But in the interest of winning converts and spreading power this practice was relaxed to suit the temper of the world. As Macaulay observed, the surest and easiest way to win converts is to lower standards. In an early century a great deal of effort was expended in an attempt to reconcile Christian teaching with pagan philosophy. This was an impossible task, but an apparent harmony was achieved by bending Christian doctrines into conformity which resulted in its adulteration and the consequent weakening or destruction of its saving power. It did win a more universal favor, facilitate the drawing in of greater numbers, but at a devitalizing cost which always flows from compromising principles of right. It was even brazenly taught by men in places of power, entrusted with guidance, in the interest of perpetuating and extending their sway, that certain Christian principles were to be suppressed because not congenial to people given over to contrary indulgences, so that, as Macaulay declared: ". . . instead of toiling to elevate human nature to the noble standard fixed by divine precept and example," the standard was lowered "till it was beneath the average of human nature."

Thus was sacrificed the true office of divine worship and guidance. Instead of holding up before men the ideal of the God-given and perfect gospel law and fortifying them for the struggle incident to the conquest of evil, they were seduced into deadening compromises with sin, and progress toward the ultimate triumph of righteousness was immeasurably retarded. In this contemplation it ought to be clear to us that in all our worshiping assemblies it should be accepted as established usage, to be received without resentment, but gratefully, that the law of God should be reiterated and emphasized and exhortation given for conformance of life thereto. You leaders cannot discharge your duties as such unless you see that this is done. Only thus can we be regenerated by the gospel's saving power and through obedience to it rise triumphant above our mortal imperfections, which may God grant us power to do, I pray in the name of Jesus. Amen.

**President George Albert Smith:**

While the brethren are analyzing the rules of our Heavenly Father for happiness, as they have done, I am reminded that the missionary field of the Church of Jesus Christ of Latter-day Saints is

one of the greatest developers of character that is known in the world today. I have received letters in the last few days, one from the eastern part of South Africa. Two of our missionaries had been sent into a section where there had not been any missionary work done for a long time, if ever, and instead of going to the poor they sought out those who were well-to-do and had the time to listen to them, and the result has been that meetings have been opened in clubs and other organizations to these two young men.

The purpose of the invitation was that they might pass on to the larger groups some of the truths that these young missionaries had defended in the presence of individuals. It is marvelous how far it goes.

I also received another letter recently from South America from a young man who was just made an assistant to the president of one of our missions, a counselor to the president of the mission. When that young man's mother was living in Scotland during World War I she became acquainted with a young man in the Air Service and she came to me one day after the war was over (I happened to be in England at the time and was president of the European Mission); she told me she had become interested in a young man but he was not a member of the Church. He had proposed marriage to her and she did not know what to do about it. I said, "Do you think you can convert him by living a righteous life if you marry him?" She said, "I can try." The result was they were married. It was my pleasure later after they had moved to this part of the world to see her with two fine sons. One of them filled a wonderful mission in Texas and that section of the country and is now active in the Church in California; the other one, to whom I have referred, is in South America. She only had two sons, but she did what I had hoped she would do, she lived such a consistent life, such a considerate life, that she finally won her husband, without preaching to him, to a desire to belong to the Church that she belonged to, because he wanted the privilege, and he found he could get it if he was faithful, of having that wife and his children for all eternity. The gospel goes so far in so many ways, awakening us to our opportunities, that sometimes we do not appreciate it.

I am sure that today we have been fed the bread of life if we will remember the things we have heard, and there is one thing I hope you will all remember. One time after I had finished talking to a large audience a man came up to me and said, "Brother Smith, you have been talking to *me*." I think every one of us must feel that these brethren have been talking to us, not to somebody else, and if we improve ourselves first then we will be able to improve our neighbors and that is our privilege.

**President George Albert Smith:**

The Tabernacle Choir will now sing another one of our old-time hymns, "Though Deepening Trials." The closing prayer will be offered by President J. Earl Lewis of West Utah Stake, after which this conference will stand adjourned until 2 o'clock this afternoon.

The proceedings of the sessions will be broadcast over all those stations that you have heard about several times in this conference and the proceedings will also be televised over station KSL on channel 5.

This afternoon the audience should be in their seats not later than ten minutes before the hour of opening the meeting. The meeting is supposed to start at 2 o'clock.

Any important messages and calls that we might have will be announced at the dismissal of this meeting over the loud-speaker on the grounds. Everyone would do well to listen and see whether they are wanted.

The choir music for this session has been furnished by the Tabernacle Choir with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ.

In the midst of this world's sorrow and distress we have listened in the House of the Lord to the voice of inspiration. The Choir will sing to us a hymn that is very appropriate if we will all pay attention to it, "Though Deepening Trials Throng Your Way."

The Choir sang the hymn, "Though Deepening Trials Throng Your Way."

Benediction was offered by President J. Earl Lewis of the West Utah Stake.

Conference adjourned until 2 p.m.

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### THIRD DAY AFTERNOON MEETING

The concluding session of the Conference was held Sunday afternoon, October 2, at 2:00.

Again a great concourse of people came together to listen to the proceedings of the Conference. The Tabernacle was filled to capacity, the Assembly Hall was fully occupied, and great numbers assembled upon the grounds of Temple Square.

President George Albert Smith presided and conducted the services at this meeting.

The Tabernacle Choir was in attendance and furnished the choir singing, under the leadership of J. Spencer Cornwall; Alexander Schreiner was at the organ console.

**President George Albert Smith:**

Again may I suggest to the ushers that they encourage people to sit as closely together as possible so that those who are standing may, some of them, find seats. I am sure you will all be happy if you know that others are comfortable.

This is the closing session of the 120th semi-annual conference of the Church of Jesus Christ of Latter-day Saints. We are convened in the Tabernacle on Temple Square in Salt Lake City. Every seat is filled and hundreds of people are standing. The Assembly Hall is filled with people and a great number are on the grounds listening in.

Of the General Authorities all are present except Elder Alma Sonne of the Assistants to the Twelve, who is in Europe in charge of the European missions; Elder Thomas E. McKay, also of the Assistants to the Twelve, who is at home convalescing by direction of his physicians; and President S. Dilworth Young of the First Council of Seventy, who is in New England in charge of that mission.

These services will be broadcast in the Assembly Hall over a loud-speaking system and by television.

The proceedings of this session will be broadcast over KSL at Salt Lake City and by arrangement through KSL over the following stations: KEYY at Pocatello, KVNU at Logan, KSUB at Cedar City, KSVC at Richfield, KJM at Vernal, KID at Idaho Falls, and KGEM at Boise.

It will also be televised over KSL television station, channel 5.

Any important messages and calls that come to us for persons supposed to be in attendance at the conference will be announced at the dismissal of this meeting over the loud-speaking system on the grounds. Everyone would do well to listen carefully to such announcements.

The choir music for this session will be rendered by the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

We will begin the afternoon services by the Tabernacle Choir singing, "Holy Art Thou."

The opening prayer will be offered by President Gordon S. Brewerton of Alberta Stake, Canada.

Singing by the Choir, "Holy Art Thou."

The opening prayer was offered by President Gordon S. Brewerton of the Alberta Stake.

The Choir sang "Give Thanks Unto The Lord."

President David O. McKay presented the General Authorities, General Officers, and General Auxiliary Officers of the Church, and they were unanimously sustained as follows:



## GENERAL AUTHORITIES OF THE CHURCH

## THE FIRST PRESIDENCY

George Albert Smith, Prophet, Seer and Revelator, and President  
of the Church of Jesus Christ of Latter-day Saints  
J. Reuben Clark, Jr., First Counselor in the First Presidency  
David O. McKay, Second Counselor in the First Presidency

## PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

George F. Richards

## QUORUM OF THE TWELVE APOSTLES

George F. Richards	Harold B. Lee
Joseph Fielding Smith	Spencer W. Kimball
Stephen L. Richards	Ezra Taft Benson
John A. Widtsoe	Mark E. Petersen
Joseph F. Merrill	Matthew Cowley
Albert E. Bowen	Henry D. Moyle

## PATRIARCH TO THE CHURCH

Eldred G. Smith

The counselors in the First Presidency, the Twelve Apostles, and the  
Patriarch to the Church as Prophets, Seers and Revelators

## ASSISTANTS TO THE TWELVE

Marion G. Romney	Clifford E. Young
Thomas E. McKay	Alma Sonne

## TRUSTEE-IN-TRUST

George Albert Smith

As Trustee-in-Trust for the Church of Jesus Christ of  
Latter-day Saints

## THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young	Oscar A. Kirkham
Antoine R. Ivins	Seymour Dilworth Young
Richard L. Evans	Milton R. Hunter
Bruce R. McConkie	

## PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop  
Joseph L. Wirthlin, First Counselor  
Thorpe B. Isaacson, Second Counselor

## CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with A. William Lund as Assistant

## CHURCH BOARD OF EDUCATION

George Albert Smith	John A. Widtsoe
J. Reuben Clark, Jr.	Adam S. Bennion
David O. McKay	Joseph F. Merrill
Joseph Fielding Smith	Franklin L. West
Stephen L. Richards	Albert E. Bowen
Frank Evans, Secretary and Treasurer	

## COMMISSIONER OF EDUCATION

Franklin L. West

## SEMINARY SUPERVISORS

J. Karl Wood  
Joy Dunyon

## AUDITING AND FINANCE COMMITTEE

Orval W. Adams	George S. Spencer
Albert E. Bowen	Harold H. Bennett

## TABERNACLE CHOIR

Lester F. Hewlett, President  
J. Spencer Cornwall, Conductor  
Richard P. Condie, Assistant Conductor

## ORGANISTS

Alexander Schreiner	Frank W. Asper
Roy M. Darley, Assistant	

## CHURCH WELFARE COMMITTEE

## ADVISERS

John A. Widtsoe	Alma Sonne
Albert E. Bowen	Antoine R. Ivins
Harold B. Lee	Oscar A. Kirkham
Marion G. Romney	LeGrand Richards
Thomas E. McKay	Joseph L. Wirthlin
Clifford E. Young	Thorpe B. Isaacson
General Presidency of Relief Society	

## GENERAL COMMITTEE

Henry D. Moyle, Chairman  
Harold B. Lee, Managing Director

Marion G. Romney, Assistant Managing Director	
William E. Ryberg	Mark B. Garff
Roscoe W. Eardley	Leonard E. Adams
Paul C. Child	J. Leonard Love
T. C. Stayner	W. T. Lawrence

Lorenzo H. Hatch

## GENERAL AUXILIARY OFFICERS OF THE CHURCH

### RELIEF SOCIETY

Belle Smith Spafford, President  
 Marianne Clark Sharp, First Counselor  
 Velma N. Simonsen, Second Counselor

with all the members of the board as at present constituted

### DESERET SUNDAY SCHOOL UNION

George R. Hill, General Superintendent  
 A. Hamer Reiser, First Assistant Superintendent  
 David Lawrence McKay, Second Assistant Superintendent  
 with all the members of the board as at present constituted

### YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

Elbert R. Curtis, General Superintendent  
 A. Walter Stevenson, First Assistant Superintendent  
 David S. King, Second Assistant Superintendent  
 with all the members of the board as at present constituted

### YOUNG WOMEN'S MUTUAL IMPROVEMENT ASSOCIATION

Bertha S. Reeder, President  
 Emily H. Bennett, First Counselor  
 LaRue C. Longden, Second Counselor  
 with all the members of the board as at present constituted

### PRIMARY ASSOCIATION

Adele Cannon Howells, President  
 LaVern W. Parmley, First Counselor  
 Dessie G. Boyle, Second Counselor  
 with all the members of the board as at present constituted

### President George Albert Smith:

You have just participated in sustaining the General Authorities of the Church, and general officers. I wish all the world could see that one part of our program. I wish they could all be here and see this audience, as far as that is concerned. All those who represent

and direct the affairs of this Church are sustained by the members of it and everyone who is in good standing in the Church has the opportunity to manifest his or her pleasure or displeasure as the case may be.

These officers have been presented by President McKay. President George F. Richards, who is president of the Council of the Twelve, will now address us, and following him, Bishop Thorpe B. Isaacson of the Presiding Bishopric.

### PRESIDENT GEORGE F. RICHARDS

*President of the Council of the Twelve Apostles*

My dear brethren, sisters, and friends, here present and on the air, I greet you in affectionate fellowship as sons and daughters of God, which we are, and pray God's blessings upon you, that the light of Christ may direct you in the straight and narrow way that leads to life everlasting.

#### LOVE OF GOD

When the hymn was announced in the afternoon meeting yesterday, "God So Loved the World," the thought occurred to me, that is the title of that which I desire to say when called upon to speak.

Completing the quotation:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16.)

This represents the love of the Father for us, his children. Then I thought of another scripture:

. . . I lay down my life for the sheep.  
No man taketh it from me, but I lay it down myself. . . . (John 10:15, 18.)

Greater love hath no man than this, that a man lay down his life for his friends. (John 15:13.)

Taking these two quotations together, we see the gift of the Father and of the Son to the world, of all that the atonement meant of mental and physical suffering in life, and in his death upon the cross, of which it can be said in truth, that as a gift to mankind it was the greatest ever given; a sacrifice, the greatest ever made; a service, the greatest ever rendered; a demonstration of love such as is possessed only by the Gods.

#### WORK OF CHRIST TRACED

I would like, if possible, for us to become better acquainted with our Lord and Savior, Jesus Christ, and his life's work, that

knowing him better, we might love him more, and loving him more, serve him better, and thereby obtain eternal life, God's greatest gift to man.

Quoting from Isaiah, 53rd Chapter:

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. (Isaiah 53:3-6.)

Under the direction of the Father, he created the heavens and the earth and all things existing thereon, as attested by scriptures.

All things were made by him; and without him was not any thing made that was made. (John 1:3.)

And worlds without number have I created; . . . and by the Son I created them, which is mine Only Begotten. (Moses 1:33.)

Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth. (D. & C. 14:9.)

Jesus Christ ministered as the God of this world from the beginning until he came to earth in the meridian of time.

And God spake unto Moses, and said unto him, I am the Lord;

And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them. (Exodus 6:2-3.)

Lift up your head and be of good cheer; for behold, the time is at hand and on this night shall the sign be given, and on the morrow come I into the world. (III Nephi 1:13.)

### PHYSICAL APPEARANCE OF CHRIST

The following is taken from "Conscript Fathers." I quote:

In these our days appeared a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a Prophet of great truth; but his own disciples call him the Son of God. He hath raised the dead and cured all manner of diseases. He is a man of stature somewhat tall and comely, with a ruddy countenance, such as the beholder may both love and fear. His hair is the color of a filbert when fully ripe, plain to his ear, whence downward it is more of orient color, curling and waving on his shoulders; in the middle of his head is a seam of long hair, after the manner of the Nazarites. His forehead is plain and delicate, the face without spot or wrinkle, beautiful with a comely red; his nose and mouth are exactly formed; his beard is the color of his hair and thick, not of any length, but forked. In reproving he is terrible; in admonishing, courteous; in speaking, very modest and wise; in proportion of body, well-shaped. None has seen him laugh, many have seen him weep. A man, for his surpassing beauty, excelling the children of men. (*Heart Throbs*, Vol. 1, page 425.)

The following pen picture of the Savior was written by J. A. Francis of Los Angeles and is just as true as if it had been spoken by one of the prophets:

"Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until he was thirty, and then for three years he was an itinerant preacher. He never wrote a book. He never held an office. He never went to college. He never put his foot inside a big city. He never traveled two hundred miles from the place where he was born. He never did one of the things that usually accompanies greatness. He had no credentials *but himself*. He had nothing to do with, in this world, except *the naked power of his divine manhood*.

"While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied him; another betrayed him. He was turned over to his enemies. He went through the mockery of a trial. He was nailed on the cross between two thieves. His executioners gambled for the only piece of property he had on earth while he was yet dying, and that was his cloak. When he was dead, he was taken down and laid in a borrowed grave through the pity of a friend.

"Nineteen wide centuries have come and gone, and today he is the center of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned put together have not affected the life of man upon this earth as profitably as has *that one solitary man*."

#### PARALLEL IN LIVES OF SAVIOR AND JOSEPH SMITH

In the life and accomplishments of Joseph Smith, the Prophet, we see a strong resemblance to that of the Savior. When the Savior chose his twelve disciples, he chose them from the humble walks of life. It is the Lord's way.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called;  
But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

And base things of the world, and things which are despised, hath God chosen, yea, the things which are not, to bring to nought things that are:

That no flesh should glory in his presence. (II Corinthians 1:26-29.)

Verily, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your offering and acknowledgements, which you have made; for unto this end have I raised you up, that I might show forth my wisdom through the weak things of the earth. (D. & C. 124:1.)

Joseph Smith was born of humble parentage in an obscure village. He never went to college nor attended high school, but he accomplished in the short period of his life of thirty-eight and one-half years more than any other mortal man of his time, if not of all time. Joseph Smith and his brother Hyrum were martyrs to the truth. They were murdered in cold blood by a disguised and ruthless mob.

During the short life of the Prophet Joseph Smith he was instrumental in the hands of the Lord in the establishment of the Church and kingdom of God on earth as seen in vision by the Prophet Daniel. Through him the everlasting gospel in its fulness was restored, with all its gifts, blessings, principles, and ordinances, and the power and authority of the priesthood to administer the ordinances of the gospel to the children of men, who, by repentance and obedience, are prepared to receive them.

The works of Joseph Smith and the spirit that prompted them live on in the hearts and lives of his followers who are numbered by the hundreds of thousands now living and have influenced the lives of other hundreds of thousands who have gone to their reward.

More than a century has passed since the martyrdom of the Prophet, but his works and the spirit which actuated them are increasing in the earth. Many have died for the religion established by the Prophet Joseph Smith, and there are many thousands today who would do likewise if necessary. He gave his life for the cause and, like the Savior, sealed his testimony with his blood.

#### PERSONAL TESTIMONY

As a witness for the Lord Jesus Christ, I bear you my testimony that God the Eternal Father lives, a glorified and exalted being, having a body of flesh, bones, and spirit as tangible as man's, and that he has revealed himself anew to the world through the instrumentality of the Prophet Joseph Smith, whom he raised up to be the mighty Prophet of the last days; that Jesus Christ is the Son of God, the Savior and Redeemer of the world; that Joseph Smith was a Prophet of the Living God; and that the work in which we, as Latter-day Saints, are engaged is the gospel of the Lord Jesus Christ which all men must receive if they would be saved in the kingdom of God.

I bear this testimony to you and to all the world, in the name of Jesus Christ. Amen.

#### ELDER THORPE B. ISAACSON

*Second Counselor in the Presiding Bishopric*

President Smith, and my dear brothers and sisters, the other day as we were attempting to guess our time when we would be called

upon to speak, Bishop Wirthlin spoke and said: "No man knoweth the day nor the hour," and he was not referring to the original passage of scripture, either.

#### GRATITUDE FOR CHOIR

I know we are all grateful for this choir today. I thought this morning when President McKay was giving the number of missionaries in the field, probably the choir should be included. The men of the choir furnished our music last night at the general priesthood meeting, and it was very beautiful, and this morning again their songs have been so appropriate. The choir comes here each week, each Thursday evening, and each Sunday morning early to practise. I am confident that we are all very proud of them. They are a choir of service. They are indeed a missionary choir, and I know we are grateful to the conductor, Brother J. Spencer Cornwall, and the fine organists and all the members of the choir, Brother Lester F. Hewlett, the president, and all those who are associated with him. We cannot think of the choir on Sunday morning without thinking of the Spoken Word by our beloved brother and friend, President Richard L. Evans.

#### STRENGTH IN PRAYER

As I look into this great audience, I feel very weak and very humble, and I pray that the Lord will help me. I have prayed to the Lord, not once, but many times the last few days, and I pray to the Lord first because I believe in prayer, and second, I pray to the Lord because I know of my weaknesses and I know of my incapacities, and I am very dependent upon the help of the Lord. I would feel sorry for anyone who would attempt to occupy this position if he felt in his own strength, that his own sufficiency, was enough. I will be very grateful to you if you will say a short prayer for me, because I need it very badly.

Sometimes I have wished that all of you could have this opportunity for just a moment, not because I think you would enjoy it any more than I do, but because it is indeed a humbling experience and certainly a sobering experience.

I have felt the prayers of this conference were very strengthening, indeed, every one of them. I have enjoyed the words of our brethren. I love them as men; I admire and respect them.

Prayer is indeed a privilege; it is indeed a blessing; and it is indeed a comfort. Prayer is not just a duty.

#### PAGEANT AT HILL CUMORAH

I had made some study and preparation to discuss a subject that I thought might be appropriate at this conference, but I am not going to give that talk. Instead, if you will pardon me, I would like to share with you an experience that I recently had at Hill Cumorah and the Sacred Grove at Palmyra, New York.



I am grateful for the privilege of being in Palmyra at the time the pageant was presented, entitled *America's Witness for Christ*. This pageant was presented by the missionaries, approximately one hundred and ninety of them, of the Eastern States Mission, under the direction of Dr. Harold I. Hansen of the Utah State Agricultural College faculty, and President George Q. Morris of the Eastern States Mission.

The pageant is the story of the Book of Mormon. The rustic setting of Hill Cumorah is the stage or the background of that pageant. The scenes are those of the Angel Moroni receiving his instructions from his father Mormon, the story of the Prophet Joseph receiving his instructions from the Angel Moroni, and other scenes of the Nephite and Lamanite people, the story of the Book of Mormon, and the great message of the Prophet Joseph Smith.

The pageant was held on three nights, Thursday, Friday, and Saturday. Thursday evening, the first night, the newspapers estimated that there were between twelve and fifteen thousand people who attended that pageant. The second night it was estimated there were between twenty and twenty-five thousand people who attended the pageant, and on the last night, the third evening, it was estimated that there were between twenty-five and thirty-five thousand people assembled to witness that great pageant.

#### NON-MEMBERS IN ATTENDANCE

We must keep in mind that probably ninety percent of that great gathering were non-members of the Church. To me it was great evidence that the prejudice and ill feeling, though not entirely diminished, was certainly at a low ebb. The newspapers of the cities in New York were very liberal, very courteous, and very praiseworthy of that great pageant.

The highway patrol of the state of New York estimated that there were thousands of carloads of people the last night who could not get to see the pageant because the parking lots and the highways were all congested. The police rendered us most excellent service.

The officials of those cities were very friendly. It was reported that one of the businessmen of Palmyra or Rochester stated that he thought the communities should assist by making contributions to the pageant, and they ought to make a collection and help finance that great pageant. Of course, our appreciation was expressed to them, and we told them this was not necessary; nevertheless it was the attitude that he expressed which we appreciated.

Hundreds of the homes there were opened to people. Many of our missionaries while they were there at Palmyra preparing for the pageant, stayed in the homes of people who were not members of the Church.

#### BLESSING SOUGHT

The pageant was scheduled for nine-thirty in the evening. The dates had been selected when the moon was not shining, because the

participants wanted darkness of the night on the hill. All the lights were turned off in that vicinity at the beginning of the pageant. At nine-ten every night those missionaries were asked to assemble at a certain wooded spot on Hill Cumorah, behind one of the large scenes, in the darkness. There was that great audience out in front, not knowing what was going on, but there those missionaries assembled every night at nine-ten, quietly, in a circle, huddled together, praying to the Lord that he would bless that pageant, that it would go forward without any interruption and that the audience would partake of the spirit of the pageant.

I remember the first night it started to rain about six o'clock. There was some concern whether or not it would prevent presentation of the pageant. It is all outdoors: the stage, the audience, and the scenes. I remember shaking hands with two fine young missionaries who had their pageant costumes on, and I said to them, as I shook hands with them, "I hope the rain will not spoil the pageant."

One of them looked me straight in the eye and he said: "Oh, Bishop, don't worry, the rain will not spoil the pageant. Nothing will spoil the pageant, because the elders of this mission have united our faith and called upon the Lord to bless this pageant that the message would go forward to the thousands of people who assemble to witness it."

Now some may call that simple faith, but I call that most beautiful, most humble faith. By the time the pageant was ready to start, the storm had ceased and the stars were out bright.

It was stated that no group of professionals in all the world could present that pageant as those humble missionaries presented it because their hearts and souls were in it and because they knew this story to be true. They were living that story; they were preaching that story; and for that reason great honor and credit is due those missionaries.

#### FAITH EVIDENCED

The audience was kept informed of the pageant proceedings by narrators who were speaking over a central loud-speaking system. Beautiful spotlights were flashed upon the different scenes on the Hill Cumorah. A commercial firm was employed to furnish the loud-speaking system, and a few of the Mormon missionaries who were mechanically inclined were assigned to help the technician with the loud-speaking system.

The last night the technician became very much concerned that the loud-speaking system might not continue to operate, and he told the missionaries he did not know what to do. There was that great audience of thousands of people. They could not follow the pageant without the loud-speaking system functioning, because some of the audience were a block away from the Hill and from the scenes. But as he became concerned, all he would have needed to do was to

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ask those missionaries, but he did not do that, so they took it in their own hands. They went out behind that truck in the wooded section of Hill Cumorah, and as we would expect, those missionaries knelt down and prayed that the Lord would see to it that the loud-speaking system would continue, and the loud-speaking system did continue until the pageant was over.

That kind of faith is the kind of faith that we have been hearing about the last few days here. That is the kind of faith that draws men close to God, their Eternal Father. May I quote from Alma just a word about that same kind of faith:

Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

Now I ask, is that faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause to believe, for he knoweth it. And now as I said concerning faith—faith is not to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true. (Alma 32:17-18, 21.)

May I digress here, just a little, to say to those teachers or to any philosophers or to any men who have to do with young people, that you never say anything or do anything knowingly or unknowingly that would shock that beautiful faith in the lives of young people. Conviction kindles conviction; faith promotes faith; and testimony inspires testimony.

Faith is one of the great principles of the Church. Faith is that which brought our forefathers to this country. I am grateful for the faith of my grandfather in Denmark where he accepted the gospel because he had faith in the Lord Jesus Christ.

The pageant closed the third night, and before that great audience, as they saw the last scene, four missionaries, in the darkness of the night, with a brilliant spotlight flashed upon them, stood on top of Hill Cumorah. They were dressed in beautiful long white robes and each of them with his bugle turned toward that beautiful monument of the Angel Moroni and played in unity, "An Angel From On High." Those thirty thousand people could not have witnessed that scene without their hearts being touched; it was one of the most thrilling yet touching experiences of my life.

#### CONFERENCE IN SACRED GROVE

Never in my life have I appreciated, probably, as I did that very moment what that beautiful story has meant to us as a people. The next day following that great pageant those same missionaries held their missionary conference on a beautiful Sabbath morning in the Sacred Grove. They had held two sessions there Friday and Saturday. Since their pageant was produced at night, they had their days for their conferences.

Saturday afternoon was devoted entirely to testimony bearing. Sunday morning's meeting was programmed; speakers were called

upon to speak; but in the afternoon it was not programmed, and the meeting started at one o'clock in the afternoon, with the idea that it would perhaps close by four o'clock, and we would thus get an extra hour of testimony bearing.

I wish everyone could have been in that Sacred Grove that beautiful afternoon as those elders, without wasting a minute's time or a second's time, came forward and stood by the microphone. There was no pulpit to stand by, so they stood there by the loud-speaker and gave their testimonies, one by one. Those three hours passed all too quickly. Four o'clock came, and as the missionaries had expressed the desire to bear their testimony in the Sacred Grove, they were not all through, and it was decided to continue the meeting until five o'clock, but at five o'clock they were not through and it continued till six o'clock. At six o'clock they were not through, and we continued the meeting until seven o'clock—until every missionary there had had an opportunity to bear his or her testimony. I think eighty-nine of them that afternoon bore their testimonies.

#### PRIVILEGE OF A MISSION

You could not have doubted that testimony if you had heard those young men and women. Some of them had been in the mission field only a month, and, oh, how they thanked the Lord for the privilege of that mission. I thought what a shame it would have been if any one of those boys or girls had been denied that mission, and I thought of the thousands of others who probably will want to go on a mission some day, and sometimes they are made to feel as if they cannot afford it. I hope some of us in the Church who have been blessed perhaps more than others with financial security and material things, will share it with some missionary who wants to go on a mission, and never let it be said that a boy was kept home from a mission because someone could not afford it.

As those missionaries came forward, I wished their fathers and mothers could have heard the great love they expressed for them. They truly love and appreciate you. Every one of them, without an exception, was so grateful for his father and mother, and many of them were sons and daughters of widowed mothers. Oh, how the gratitude came from their souls for the love of their widowed mothers. Some of them had experienced the loss of their father or mother while they had been in the mission field, but there was no evidence of bitterness. Every one of them acknowledged the hand of the Lord, even in that sorrow that came to them while they were away.

But there were some who pleaded with the Lord to bless their parents and their loved ones while they were in the mission field. I am sure that if you parents and the brothers and the sisters and the loved ones could have heard those boys, you would have tried harder to live as they are teaching. How they thanked the Lord for the blessings that had come to them. I was astounded at the strength

of their testimonies. Two or three of them had only been out two or three weeks, and how they loved their companions, how they loved their mission president, and the same thing could be said of all of the five thousand missionaries who are in the field today.

I do not see how the homes, the families, and the loved ones of those missionaries could help but partake of that same sweet spirit when they so humbly prayed for them. Many of them spoke to the Lord so kindly, acknowledged their shortcomings, and prayed to the Lord that he would help them overcome those weaknesses. I am sure that the Lord was looking down upon those missionaries with all of his tender mercy.

### GOD'S PAY

As the day closed and every missionary had borne his testimony, I could not help but think of this poem, and I would like to read it as a tribute to those missionaries and all missionaries. It is entitled, "Who Does God's Work Will Get God's Pay":

Who does God's work will get God's pay;  
No human hand God's hand can stay.  
He does not pay as others pay.  
But God's high wisdom knows a way;  
And this is sure, let come what may;  
Who does God's work will get God's pay.

At seven o'clock at night the sun went down—the shadows fell, and it seemed as if God in heaven had looked down and pronounced a silent benediction on the heads of all who were assembled in the Sacred Grove that day. Yes, it was as if those servants of the Lord had been able to lift up the corner of the veil and had a little glimpse into the eternities to come.

May God bless the missionaries all over the earth. May our homes and all of us partake of the spirit that they are privileged to enjoy, and I know and you know why they are privileged to enjoy that spirit. It is because they live so close to the Lord.

I know that the Spirit of the Lord was there in the grove that day. I know that sacred spot was the place to which the Prophet Joseph went as a boy and knelt down and prayed to the Lord, and there the Father and Son appeared to him. I know that those thousands who saw the story of the pageant could not help but receive some influence and inspiration for having witnessed it, and I am confident that they are hungering to hear more about it.

May the Lord bless us in our work that we may live as those missionaries preach. May the Lord bless us that we may have the Spirit of the Lord with us to guide us in our every act every day, I pray, in the name of Jesus Christ. Amen.

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The Tabernacle Choir and congregation sang the hymn, "For the Strength of the Hills."

**ELDER HENRY D. MOYLE***Of the Council of the Twelve Apostles*

It was thirteen and a half years ago, my brethren and sisters, that the Great Church welfare program was given to us. I am certain that the Lord has been with us every day of those many years and has guided and directed the course which this program has taken.

**PROGRESS OF WELFARE PROGRAM**

My mind today goes back to one of the early meetings which we held, as I remember it, in Barratt Hall, when President McKay told us that we might not be able to see too far into the future as to the work to be done in this great field of endeavor, but that just like a locomotive engineer taking his train out of the station at night, that light which preceded the engineer and his locomotive was symbolic of what we would experience. I am sure that those utterances were prophetic because there has never been a time during those thirteen odd years when we have failed to have our way lighted at least a short distance ahead.

I am conscious that we may have made, and undoubtedly have made, mistakes in the program, both members of the general committee, presidents of stakes, and bishops of wards, but, generally speaking, our course has been straightforward and ahead. And as we review the work which we have accomplished, it satisfies us. We are conscious that the Lord has blessed us and that we have yet a work to do.

We have heard a great deal in this conference about our duties and our responsibilities in the Church. I am sure that we are a blessed people, that much has been given to us, and those who receive much are expected to give much. I would like to know how far we would have progressed in this program if all the bishops in this Church and all stakes of Zion had exerted themselves to the utmost from the beginning until now because we have accomplished what we have by the help of relatively few, whereas this program was intended for all. There is no one too rich and no one too poor in this Church but what he might have participated in this welfare program.

My heart goes out in gratitude to my Heavenly Father today, that the hearts of so many people in the Church have been touched. They have responded to this program, and they have given of their time and of their means, their talents, to further its purposes, and to give aid and sustenance to those who were in need.

**HELP GIVEN GERMAN FAMILY**

I received a letter not long ago from a family of Saints in Germany, a family who are dear to me because I, among other elders in

the Church, assisted them in establishing in their hearts the faith that was necessary to apply for baptism in this Church. In this letter from a widowed grandmother she reported that all of the male members of their family for four generations had been exterminated by the war, save one crippled grandson. They had one granddaughter who was ill. The doctors had told her, told the grandmother and the mother, that there was no chance for her life, that there was only one thing that would save her life, because she suffered from diseases incident to malnutrition, and that was to put her on a diet of cracked wheat.

It was not by chance that the prayers of this family were answered. They had been faithful in keeping the commandments of the Lord ever since they entered into the waters of baptism. They had found strength and courage to go forward and carry on in the absence of all their male members, because of those blessings and that consolation which came to them as a result of the prayers which they offered. The next day, after the doctor had pronounced this solemn decision, a welfare package arrived in that home; and when it was opened, the first thing they found was twenty pounds of cracked wheat which this welfare program had furnished.

I am sure that incidents of that kind could be multiplied a thousandfold in the lives of Latter-day Saints, not only in Europe but also here at home, and I wonder if there are any of us who would begrudge that which we have done, that which we have contributed towards this welfare program, when we realize what it has meant in the lives of the children of our Heavenly Father all over this earth. And I want to say we do not have to go to Germany or to any faraway land to find the benefits that have been derived from this program, for we find them here at home.

#### INGLEWOOD STAKE PROJECT

I had the privilege Monday of last week, after our quarterly conference in the Inglewood Stake, of going out near Venice to see a little project, a very humble project which a ward had instituted there under the inspiration and guidance of a bishop, who in very deed is a servant of the Lord. And there I found some elderly men, men who were not physically fit or qualified to participate in the activities of industry in competition with younger men. They were well past sixty-five, all of them. One man came up to me and told me that he was grateful for that opportunity. He told me that he had been a lifelong friend of my father. I thought that it might very well have been my father, in place of that man, receiving the benefits of this program, for there he was engaged upon this project, carrying out the details of it. In fact, he was really supervising it.

It consisted of nothing more than shredding newspapers, magazines, papers of all kinds, in a very simple machine which they had purchased second-hand. When they could not gather up enough

papers because of lack of trucks and facilities, they bought paper in order that they might shred it and bale it. And they were receiving forty dollars a ton for that baled paper and giving employment to a group of fine brethren. The interesting thing about it was how from small beginnings we can accomplish great things.

This brother, as a result of the work which he was doing there, and a life-long experience in business and in industry, was planning a new industry to employ other people. I am sure the day will come when that little ward project will become a stake project, or even a regional project. The benefits of it will be enjoyed by many of our brethren in other parts of the Church because it is one of those industries that could be copied in every big city and in many of the smaller ones.

They have paid for everything they have received out of the proceeds of the business itself, and they have made it profitable. So I drew from that experience this thought, that in the welfare program we need the experience and training of older men and of older women, and when they come to us in our projects to assist us, they are bringing to us something more valuable than that which we give them. It was evidenced right there by the work that this man was doing, and I know there are thousands of other elderly brethren who are fit and qualified to assist us in that same way.

#### FAITH INCREASED

We have had a great deal said at this conference—and I have thrilled with every word that has been uttered here by my brethren—about the necessity for our living the gospel, keeping the commandments of the Lord. I love President Smith's admonition for us to stay in the territory of the Lord and out of the territory of the adversary.

I wonder if there is any tangible way that we can show our faith in the Lord Jesus Christ and in his work better than we can when we are engaged in this welfare work, contributing of our time and of our means and of our talents to further the interests of those who may not be so fortunate or so young as we are at the moment.

It is my testimony to you, my brethren and sisters, that none of us can engage in this work and find ourselves in the territory of the adversary or under his power or under his dominion. This work cultivates and develops within the men who participate in it a faith in God.

We heard a testimony borne yesterday afternoon, after the afternoon session, in a meeting we held over in the welfare office, of one of the humble sons of Israel concerning the welfare work, and what had been accomplished by a little group of men, calling upon the Lord in humble prayer when they were in serious difficulty and did not know which way to proceed in the operation of that project, and the peace and the comfort and the satisfaction that came to them as a result of that prayer.



I do not know where we could find in this Church any instrumentality that causes men to turn their hearts toward God any more than by turning our hearts to our fellow men and becoming indeed concerned in their welfare. We profess a great love for our brethren and sisters in this Church. My heart goes out to all of you. I love you from the bottom of my heart. There is not anything that I have or anything that I might do to assist you in your lives and in your work that it would not be my pleasure to do. And I hope and pray that the Lord will give me strength and courage to go forward and to accomplish all of the desires of my heart and all that he has in store for me in your behalf.

#### WORK OF THE LORD

This work is true. It did not take me long to become converted to the welfare work. President Grant called me in one day and said: "Brother Moyle, we would like you to work in this welfare program." He did not ask me if I was converted, nor did he give me any time to convert myself, but I knew then and I know now that Heber J. Grant was a prophet of God, and when he spoke to me, gave me an assignment, I knew that that assignment came from God, and there was no such thing entered my heart as to question whether or not the prophet of God knew what he was talking about. So I immediately responded as I had been brought up to do all my life. I have never spent one moment of my life since that call but what I have been conscious of the fact that those of us who have been engaged in this welfare work have been engaged in the work of the Lord. We have been engaged in a work which has done much to instil in the hearts of men a testimony of the existence of God and the divine calling of his present-day prophet; and it was with no small degree of satisfaction that we received President George Albert Smith's blessings when he came to the presidency of this Church.

I felt as if I should go to him and tell him that it would be my privilege to resign and step aside if there was someone of his own choice or calling that he would like to take over the responsibilities that were then mine. And he simply said to me, "I want you to continue."

And so I have had the audible, the tangible, the conscious privilege of having two prophets of God tell me that the work in which we are engaged in this Church is that which the Lord would have us accomplish.

It is a further testimony to me that this work which was initiated under the instrumentality of the Prophet Joseph Smith is indeed the work of God. I know that the Prophet Joseph Smith was called of the Lord to open up this dispensation, the Dispensation of the Fulness of Times, and to give to all of us every blessing and every privilege and every power that it is right for man to receive, and we have received these blessings, my brethren and sisters. I know, as I know

that I live, that God lives, that Jesus is the Christ and that this work is his work, and that we are engaged in his ministry. I wonder, with this knowledge and assurance burning in our hearts, how we can fail, those of us who have been in attendance here in this conference today, to take to heart the advice and the admonition that has come to us from these inspired brethren whom I love, every one of them.

#### START WITH SIMPLE PROJECTS

I have this one word to say further about welfare before I sit down. Let us not wait until some great project comes into view or into our imagination which calls for a great expenditure of money, something that we can envision as paying all of our debts and obligations and meeting all of our assignments in the Church with little or no effort upon our part, some project that does not require any work on the part of the membership of the Church, something that we can hire done.

My brethren and sisters, those are not the kinds of projects we want. I would much rather start in with a simple, helpful project, and depend upon the Lord throwing light ahead of us as we proceed with that humble project, and inspiring us to enlarge it as he may see fit.

I think likely New York Stake has set us an example. They have a welfare project today which consists of producing shoe polish. Now that is a pretty humble activity, and still it has within it the right objective, the right philosophy. The stake has not called upon us for any money to assist in the establishment of that project. I can promise those brethren that if they stay true to their trust and are faithful in the performance of that humble project, that light will be given them in the manner and form in which they could expand in that great city where it has seemed to be so impossible to start any welfare work.

May the Lord bless us, my brethren and sisters, and may we go back home instilled and imbued with the idea that this testimony of ours of the divinity of the work in which we are engaged calls upon us to do something for our brethren and sisters here upon this earth, and that we may turn our hearts to the less fortunate and thus assist them, I humbly pray, in the name of the Lord Jesus Christ. Amen.

#### President George Albert Smith:

If Brother Roscoe C. Cox, former president of the Hawaiian Mission is in the audience we would be glad to have him come to the stand. I may say that Brother Cox has been home, as have quite a number of the other mission presidents, for several years. We have tried to find an opportunity to hear from each of them from time to time, but there is insufficient time in three days of conference. We shall be glad to hear from Brother Cox.

## ELDER ROSCOE C. COX

*Former President of the Hawaiian Mission*

I think that trip up here was the highest mountain I ever climbed, and perhaps the longest mile I ever walked.

Now what to report. I can report that it was July 4, 1942, that my family and I and the lady missionaries from the Hawaiian Mission and the then Japanese Mission arrived here in Salt Lake City. We had been whisked out of Honolulu, as it were, with very few people knowing of our departure. We were notified but hours ahead that space was available on one of the ships, and that we could go home.

We were happy to be back in Utah in that wartime, but we brought with us an eternal gratitude for the privilege that had been ours of serving in those lovely islands. They had been changed by the impact of war, but they still were lovely.

I can report that we were very fortunate in having several of the General Authorities visit us while we were in the Islands. We had President McKay and Brother Callis, and all the members of the Presiding Bishopric. One of the things that impressed me most during the three years we were there was a trip we made to Molokai, to the leper settlement, with Brother and Sister Callis. It was the first time Brother Callis had ever been in an airplane. He had refused to go on an airplane, but when we told him how impossible it would be for him to visit those lepers by any other means, he finally consented.

There, in a meeting we held in the well-kept chapel in that leper settlement, the judge of the village arose to bear his testimony. Minus his toes, and with the disease eating away at him, he said: "I thank God that I have the leprosy, because it brought to me the Gospel of Jesus Christ."

Up until the time he contracted that dread disease, he had not had time to bother about the gospel of Christ or about more serious things of life, and then he contracted that sobering disease. He knew the sores of that disease would pass away when his body passed away, as it has since done, but he knew he had something more eternal in the Gospel of Jesus Christ.

Another thing that few people knew about, that happened while it was our privilege to be in the Islands, was that the work of the Lord was established somewhat on the Island of Wake, where our Government had sent so many men to labor to build up the defenses of that island. One of those men was Brother Forrest Packard of Pocatello, Idaho. He stopped off in Honolulu on the way to the island, got a few tracts and a few song books. Later he wrote for more and for other Church literature.

I corresponded with the First Presidency. They authorized that a branch should be established on the Island of Wake. On the fifth of December 1941, I received a long letter from Brother Packard telling of the work that was being done there, and he told me that

on the following Sunday he would send me a full list of the membership. Two men, I think, had been baptized up to that time. And in that letter, Brother Packard said: "The men are mostly of the rough type, but since no liquor or beer is allowed on the island, they are forced to think more seriously of life and its meaning."

I would change just one word in that and I would say they are able to think more seriously of life and its meaning. He had a good congregation coming to our meeting, but the list was never received. The following Sunday is known to us as Pearl Harbor Day. Brother Packard spent some four years or more as a prisoner of the Japanese, but he furnished us with that one truth that I wish could go to every man and woman in this nation today, especially those who are seeking to gain a betterment of their condition through some way other than through righteousness. "Since no liquor or beer is allowed on the island, men are able to think more seriously of life and its meaning."

God has been good to me and to my family, very good. I trace a lot of it back to a day on the banks of the Kilauea Volcano. A group of us spent a night there when that crater was putting on a grand show. We got down and played with the lava. We gathered up the fine strings of lava, known as Paley's Hair.

In that group was President David O. McKay and Hugh J. Cannon. They were making a trip around the world. They had just come from China.

Morning came. When they were leaving, they shook hands goodbye, with some of us who were staying on for another hour or two. President McKay had gone, possibly two rods distant; then he returned, and again he took my hand, and looked through me, as only President McKay can look through a person, and said again: "God bless you, Elder Cox."

My brothers and sisters, there was a power in those words, a power as real as the power of that volcano on whose brink we stood, scarce twelve feet from the molten lava. Yes, there was a power greater, by far, than that of the volcano and more lasting; and God has blessed me.

Soon after that He blessed me with a companion who developed in his heart a love for the Japanese people and a desire to teach them. Later, he returned to the island, and started a Japanese Sunday School. The work resulted in the establishment of the Japanese Mission in Hawaii, now known as the Central Pacific Mission. Finally, he was called to re-establish the Japanese Mission over in the Islands of Japan. He has just recently been released. He is now in Honolulu, President Edward Lavon Clissold, formerly of Salt Lake City, one of the grandest companions that God could give to any missionary.

He blessed me with a life's companion, of whom President McKay said when he was recommending me to President Clark and President Grant: "I have been thinking of Brother Cox for

some time, but when I went down to Ephraim last Sunday and met Sister Cox, then I knew he was the man we wanted."

When the call came for us to go to Hawaii, it seemed miraculous that the Lord should bless us with a man to take over our business so that we worried not one moment on how it should be carried on. That man is now editing the Bear River Valley Leader at Tremonton, Brother Andrew N. Rytting.

And he blessed us with a mission secretary than whom there could be none better, who later succeeded me as Mission President, Elder, or President Eldred Waldron, now of Logan. He blessed us with a hundred eighty of the finest missionaries that were ever sent to any land, for whom I thank God. And he blessed us with the love and respect of those people.

O, how I wish that that same power that I felt on the banks of Kilauea, back in 1921, could be felt in councils between labor and capital and in the councils between nations today, for then I know that peace, lasting peace, could come to the world. And how I wish I could feel that same power today, as I say, God bless you, my brothers and sisters. Amen.

### PRESIDENT GEORGE ALBERT SMITH

I am delighted with what has been said during this entire conference. The Lord has blessed those who have addressed us. He has blessed those who have furnished us with such delightful music.

We are almost ready to adjourn, and from this building and the adjoining building there will go men and women to many parts of the world.

You will find no other place in the world that is more peaceful or more comfortable or more delightful than here where we have been during the last few days, waiting upon the Lord with the assurance that when even two or three should meet together in his name, he would be there to bless them. Surely, we have been blessed.

### WICKEDNESS IN WORLD

The world is sick. It is not the first time it has been sick. It has had a good many different experiences of that kind. Sometimes nations have had to be wiped out because of the wickedness of the people who live in them. The Lord, all down through the ages, has spoken to his leaders and teachers who are inspired, but when the world refuses to heed after it has been properly taught, it places itself in a position of saying to our Heavenly Father who owns this world—he is our landlord—"We do not need you. We will do just as we please."

Unfortunately, people who think that way do not realize how they are shortening their own experiences in life, and setting the stage for the sorrows that may follow.

Think of the condition of our own nation, with all the blessings that we enjoy; and yet men, women, and children are being distressed and annoyed because of the determination on the part of a few to have their own way. This nation does not belong to the people who live here. We are permitted to be citizens of it just as we are permitted to be members of the Church of Jesus Christ of Latter-day Saints. It is not our Church, and this is not our nation.

### A BLESSED LAND

The Lord raised up men to frame a Constitution for this nation because it was his nation. It was his desire that the people here would be blessed, and there have been no people in all the world who have been more blessed than those who live in the United States of America.

We have every comfort that you can think of, every blessing that is enjoyed by people in any other nation, and then we have the privilege of worshipping Almighty God according to the dictates of our conscience because the Lord himself made that provision in the Constitution of the United States and in the framing of the laws that govern this nation.

I wonder if we appreciate that. Do we realize that we can lose it all just as we can lose it with any epidemic? If an epidemic of some kind, that we did not have a remedy for, was to break out among the people and increase and increase, it would be possible for this entire nation to be wiped out.

### CARELESSNESS EVIDENT

Yet we are trifling with our Heavenly Father and his advice and his counsel. He gave to us his commandments through Moses, anciently, and he gave us advice and counsel in our day through the Prophet Joseph Smith that is intended to keep us in a frame of mind that we would honor God and keep his commandments, that we would love one another.

It does seem strange how careless we are when we realize we may be destroyed. Think of the atom bomb. If it is all that they say it is, it would be possible to wipe out one of our great cities with its millions of people in just a few moments of time.

Do we want that kind of thing? Are we going to continue contending for something of physical power and physical strength or are we going to the Lord and honor him and keep his commandments?

### JUDGE NOT

I will read you something in the scripture I have here, something that will give us cause to think. It is so easy to criticize someone else, so easy to find fault, and sometimes we speak harshly of our neighbors and friends. Now this is what our Heavenly Father gave us in the days of Matthew. He said:

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? (Matt. 7:1-4.)

As a people we are advised not to be critical, not to be unkind, not to speak harshly of those with whom we associate. We ought to be the greatest exemplars in all the world in that regard. Consider the criticism today. Pick up your newspapers and see the unkind things that are being said by individuals about others, and yet many times the individual who is criticizing has a beam in his own eye and does not see at all clearly, but he does think his brother has a mote in his eye. I would like to call attention to that situation.

There is growing in our own country, really, a conflict between capital and labor, or may I say between the rich and the poor. What does the Lord say about things of that kind?

#### WELFARE PROGRAM

We have been told this afternoon about the welfare program, about how it is possible to help those who are in need. Since the war closed, this Church has imparted of its substance in very large measure to those who are in need. But all this time we have been just as well off, or better off, perhaps, than we would have been if we had not sent over 16,000 packages, 9000 quilts and 131 carloads of food and bedding and clothing to Europe to people who were needing it more than we needed it. We have not missed it.

The Lord gave a revelation to the Prophet Joseph Smith. He said:

Behold, thus saith the Lord unto my people—you have many things to do and to repent of; for behold, your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways.

And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness. (D. & C. 56:14-15.)

#### OUR SHORTCOMINGS

I thought when one of our brethren was talking to us and telling us of the little shortcomings each of us may have, and each of us has some, I am sure—some more than others—I thought how careless we are in observing the Sabbath day.

How careless we are about attending to our prayers. How careless we are in failing to thank the Lord for the food that we have so abundantly, I would like to say abundantly, and that there is no necessity for any man, woman, or child in the Church of Jesus Christ of Latter-day Saints to go without, for the Church is organized to help those who lack the necessities of life. There is plenty for all, and to spare.

## GENEROSITY SHOWN

We have in the Church many wonderful individuals—and out of the Church many wonderful individuals. I heard of a case here just a few days ago of a man who had been informed that a child had polio and had to go to the hospital. The probability was it would recover but would remain ill for months or years. I am speaking of a man who is not a member of the Church of Jesus Christ of Latter-day Saints. He lives in this part of the world, however.

He was told of the situation, and that there was no way of obtaining what was needed. When he was informed it would take \$700 to provide treatment for this particular child, and it was not known where the money could be obtained, he said, "You get what is needed and send the bill to me."

The man was a wealthy man. He will not miss it. In fact, there is an old saying that has come down to us that they who give to the poor but lend to the Lord. This man has made an investment in the life of a child, and he has made an investment in his own happiness that will return to him great dividends.

Not all people who are well-to-do would think they could do that. They would say, "Get somebody else. Let us take up a collection. Get somebody else to do it."

## ADVICE TO RICH AND POOR

This is what the Lord says further in that same chapter, and I am reading from the fifty-sixth section of the Doctrine and Covenants:

Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved! (D. & C. 56:16.)

That is what the Lord says of the rich people who refuse to impart of their substance to those who are poor. But he says something just as serious to the poor man who is not doing his best. He says:

Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands! (D. & C. 56:17.)

That is the situation of many of our own brothers and sisters in America with all the blessings that we enjoy—better wages, better homes, better opportunities for education than have ever been known before. Yet we have today men who not only will not work themselves, but they also will not permit somebody else to be employed. They are not willing to earn their living by work, but they propose to take it from the rich man.



## THE PURE IN HEART

So the Lord says of them, "Wo unto them," the same as he says of the poor. Then he said further, "But blessed are the poor who are pure in heart." There is quite a difference there,

. . . blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs. (D. & C. 56:18.)

They are those who have not the wealth of the world but still have life and being and intelligence, and who are anxious to do the thing the Lord would have them do.

He says further,

For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

And their generations shall inherit the earth—

there will be more poor than any other kind, undoubtedly—

. . . and their generations shall inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you. Even so. Amen. (D. & C. 56:19-20.)

## IDLERS AND LABORERS

That was the Lord talking to the Prophet Joseph Smith in our day in June 1831.

He has further said,

Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. (D. & C. 42:42.)

Now, my brethren and sisters, we have both rich and poor in our organizations. If we are poor, we can be worthy just as the Lord indicates here. We can be pure in heart and do our best, and he will not permit those who do their best to suffer for the necessities of life among the people who are in the Church of Jesus Christ of Latter-day Saints.

Our welfare program has been a wonderful thing, a program by which unemployed may be employed, and a way has been opened for men and women who cannot do much work but who can do something to be gainfully employed. How much better off we are when we are occupied with some reasonable work.

Consider the condition in the world, the number who are determined to take from the rich man not what belongs to themselves, but that which belongs to the others. God has permitted men to get wealth, and if they obtained it properly, it is theirs, and he will bless them in its use if they will use it properly.

I hope we are not going to become bitter because some men and women are well-to-do. If we are well-to-do, I hope we are not going to be self-centered and unconscious of the needs of our Father's

other children. If we are better off than they are, we ought to be real brothers and sisters, not make-believe. Our desires should be to develop in this world such an organization that others, seeing our good works would be constrained to glorify the name of our Heavenly Father.

We have had a wonderful conference. Where in all the world could you go to find such an organization, to witness such assemblies as we have had here on this block, this week? This is the Lord's house. This is the Lord's work. You have been addressed and advised and counseled by the servants of the Lord, men who are giving their time and the best they have in them—as has been indicated—some of them not well enough now because they have overworked. They are trying to do what our Heavenly Father would like all of us to do.

#### COVETOUSNESS

We must not fall into the bad habits of other people. We must not get into the frame of mind that we will take what the other man has. Refer back to the ten commandments, and you will find one short paragraph, "Thou shalt not covet." That is what is the matter with a good many people today. They are coveting what somebody else has, when as a matter of fact, many of them have been cared for and provided with means to live by those very ones from whom they would take away property.

We must not get into that frame of mind. Others may do that, but if we have the spirit of the gospel of Jesus Christ in our hearts, we will not be deceived in that regard.

We are told that we cannot serve God and some other master. We have to make our choice, and if we want to be the servants of God and the children of our Heavenly Father and earn his blessings, we must do it by honoring him and by keeping his commandments. Our feelings, and our love, if I may use that expression, should go out to all the world as far as they will receive it. We in our humble way, with the blessings of our Heavenly Father, go among them to teach them the gospel of Jesus Christ that will prepare them for eternal happiness.

#### SACRIFICE BRINGS BLESSINGS

I am grateful to you, my brethren and sisters, for the privilege of being here with you today. As I look into your faces and see this great audience in this, the Lord's house, I would like to say in the name of Jesus Christ, that our Father in heaven will bless you for whatever sacrifice you may have made to come here to worship. He will bless your families, and he will bring to you a richness of experience and light that you could obtain in no other way. That your sons and daughters may grow up to honor our Heavenly Father, I humbly pray.

The most precious of all the jewels that the Lord has bestowed upon any of us are our children, and we are responsible for them in

their tender years. The Lord says that the parents in Zion (or in any of the stakes which are organized) who fail to teach their children faith in God, repentance, baptism when eight years of age, the sin be upon the heads of the parents, not upon the schoolteachers, not upon the mayors and governors, but the sin be upon the heads of the parents. We must not suffer the effects of that sin in our lives.

Let us gather our families together when we return to our homes, and under the influence of prayer thank our Heavenly Father for our blessings and face our problems honestly and faithfully, with love in our hearts for all people, for the Lord says we must love our enemies as well as our friends. If we can learn to do that, we will be happy.

Now that peace and joy and comfort and satisfaction may abide with all of us who are here, with all the members of the Church wherever they may be in all the world, and with all our Father's children, that they may learn as a result of obedience to his commandments how to be happy in this life and prepare for eternal happiness is my humble prayer.

That is what the gospel is for, to prepare us not just for the comforts of mortality but for eternal happiness. That we may live to be worthy of these blessings, I pray, and I invoke upon you all the favor and blessing of our Heavenly Father this day and henceforth in the name of Jesus Christ, our Lord. Amen.

#### President George Albert Smith:

The Tabernacle Choir will sing the concluding number, "By Babylon's Wave." The closing prayer will be offered by President George R. Woolley of the American Falls Stake, Idaho, after which this conference will adjourn *sine die*.

Any messages that have been brought in will be broadcast at the close of this meeting.

The choir's music for today's sessions of the conference has been furnished by the Tabernacle Choir with Elder J. Spencer Cornwall conducting and Elder Frank W. Asper at the organ for the morning session and Alexander Schreiner at the organ for the afternoon session.

I would like, on behalf of this wonderful audience and the other audiences that have assembled here, to express appreciation and gratitude for this wonderful choir that has been our greatest missionary for many years and continues to be. I am sure you all join with me in invoking upon them the favor of the Lord for their unselfish service and for the fine thing that they have done all these years by broadcasting to the nations of the earth, because their message goes far across the ocean to other places.

I want to express my appreciation to the ushers and to those who have made it possible for so many people to have comfortable places to sit. I want to express my appreciation to the people who have taken care of this block and who have kept it beautiful so that

when people come here they see something they do not see in other places. Think of our blessings, brethren and sisters, and remember them and let us evidence our appreciation of them as the days go by.

This evening the Deseret Sunday School Union will hold their conference in this building at 7 o'clock and all who desire to come are invited to be present.

Again, God bless you and peace, sweet peace, be in your hearts and in your homes, I humbly pray in the name of Jesus Christ. Amen.

The Choir sang, "By Babylon's Wave."

President George R. Woolley of the American Falls Stake offered the benediction.

Conference adjourned *sine die*.

### GENERAL PRIESTHOOD MEETING

The General Priesthood meeting of the Church was held in the Tabernacle Saturday evening, October 1, at 7:00.

The Tabernacle not being large enough to accommodate all the brethren of the Priesthood who came to the meeting, the Assembly Hall was also filled with men of the Priesthood who enjoyed the services by means of television.

The choral singing was by the men of the Tabernacle Choir.

President J. Reuben Clark, Jr., First Counselor in the First Presidency, presided and conducted the services.

#### President J. Reuben Clark, Jr.:

President Smith telephoned a few moments ago saying that he felt he ought not to come tonight. He sent his greetings to you, his message of love and affection and expression of a sincere hope that he would be able to be with us tomorrow.

President McKay was to preside tonight but I think probably he has been delayed in a traffic jam. If our streets were twice as wide maybe we never would get here.

The singing during this session will be by the men of the Tabernacle Choir, Elder J. Spencer Cornwall conducting and Elder Alexander Schreiner at the organ.

The opening song by the Choir and congregation will be "Do What Is Right," after which President Rulon P. Peterson of the Lake View Stake will offer the opening prayer.

Singing, "Do What Is Right."

The opening prayer was offered by President Rulon P. Peterson of the Lake View Stake.

The men of the Tabernacle Choir sang the hymn, "O My Father."

**President J. Reuben Clark, Jr.:**

This is a great gathering. As we look out over this sea of faces and see the crowd in the doorways and standing and sitting in the aisles, we all feel that this is the greatest meeting we have ever had. I do believe that tonight in the matter of numbers, we have the largest number the Church has ever seen. There is no other place in the world where this could occur, because in no other place in the world could there be a body of Priesthood of this size holding the Priesthood of God.

I shall have something to say a little later so I shall say no more now.

Elder Eben R. T. Blomquist will please come to the stand. Brother Alma Peterson, if he is here, former president of the Danish Mission, will please come to the stand now, and President E. Bentley Mitchell of the Tahitian Mission.

It is unnecessary for me to tell you brethren that the Priesthood we hold is of two branches, the Aaronic and the Melchizedek, and we will ask the president of the Aaronic Priesthood, Bishop LeGrand Richards to come to speak to us now.

### **BISHOP LEGRAND RICHARDS**

#### *Presiding Bishop of the Church*

Just as soon as I can get my breath I will start. Brother Ivins tells the story of a deacon who was called, extemporaneously, to speak in one of our stakes. He stood up a minute and switched from one foot to the other and said, "Brothers and sisters, I am just stalling for time." Then he preached a nice sermon on the Word of Wisdom. He then looked at them and said, "I have surely put myself on the spot, haven't I?"

#### **DOES THE GOSPEL FIT?**

Now brethren, I am happy to be here; I am happy in my work in the Church; I love the brethren, and I love the Saints. I have the privilege of interviewing a good many missionaries as I travel from stake to stake, and I always ask them how they feel about going on a mission and how the gospel fits them. I say, "When you go into a store to buy a suit of clothes, it either fits or it does not fit. Does the gospel fit you? How do you feel when you hear the Prophet Joseph Smith's story of having gone into the woods to pray, and having seen the Father and the Son and what transpired there? Can you accept all of that; do you believe it? Do you believe that John the Baptist came and conferred the Aaronic Priesthood upon Joseph and Oliver and that Peter, James, and John conferred the Melchizedek Priesthood? And that Elijah, Elias, and Moses brought the keys of their dispensations; does all that fit?" When they say it does, then I say: "Then you know that we do not have just another Church—we have the only true Church."

I feel that the most important thing in our teaching in this Church

is to try to impress upon our people the truth of the gospel, and I want to tell you from my experience that I do not think they have to be old men and old women to know the gospel is true. I have more young people at our conferences tell me they know the gospel is true, than the older ones, and I believe them.

On the day of Pentecost, Peter called the people to repentance and they were pricked in their hearts and said, "Men and brethren, what shall we do? Then Peter said unto them, repent and be baptized, everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And I know the promise is unto our children, and they can know the truth of the gospel through the gift of the Holy Ghost. I am not quite so much worried, sometimes, about the children as I am about the older folk.

#### EZEKIEL'S CONTRIBUTION

I attended a Sunday School class not very long ago, and they were considering the life and mission of the prophet, Ezekiel, and the brother in charge of the class proceeded to say that we did not know very much about Ezekiel. Then he told a little about the condition of the world at the time Ezekiel lived, but said nothing about his teachings or prophecies. He was about to close the class. I very seldom say anything in a Sunday School class when I am there, but I said, "Brother So-and-so, were you going to close right at that point?" He said, "I thought so, is there anything you would like to add?" I told the class that Ezekiel had made one contribution to this great Latter-day cause thousands of years ago, that no other prophet had made, for it was he who gave us the knowledge that there were two records to be kept, not only one of Judah and his posterity, but one of Joseph and his posterity, and save for Ezekiel we would not know that there was to be another volume of scripture, and I said that it seems to me we ought to capitalize on what Ezekiel left us.

#### MISSIONARY EXPERIENCES

It reminded me of when I was in the mission field in the Eastern States. Into one home I went, the man was not a member of the Church, and every time I would leave he would say, "I believe I have been a Mormon all my life, but did not know it;" but I could not get his wife to come in and listen to me. She would go into the next room and iron. You know ironing is a quiet job. I do not need to tell you that I usually take my "loud-speaker" along with me, just in case, and I made sure she heard all I had to say. The last visit I made there I said, "Mrs. McDonald, you would surely honor me if you would come in today and listen to me." She finally consented. I said, "You may never see me again in this world." We had just started our discussion and in walked her son from Harvard College. She said, "My boy, you are just in time. You take this book," because I had her take the Bible to follow me, "and you show

us how this man is trying to lead us astray." I took one hour and a half and I closed my Bible. The discussion that day was on the House of Israel, the new land the Lord had promised to Joseph, the ultimate final gathering in the latter days, and the two records to be kept; and I turned to her son from Harvard and said, "You tell your mother how I am trying to lead you astray, will you please?" He said, "Mother, this man is not trying to lead you astray, he is teaching you the truth." Before I left she said, "Mr. Richards, even if I do not believe all you say, there is something about you I cannot help but like. Will you pray with us before you go?"

In that same city we were holding a street meeting, and the Gospel Hall people were holding a convention a short distance away. They adjourned their meeting to come and try and break up ours. I said, "You men would like to be gentlemen, wouldn't you?" As I recall, there were about sixteen ministers there that night. I said, "You give us twenty minutes to finish our meeting and then we will stay thirty minutes and listen to you." I said to the crowd, "Won't we?" There were between two and three hundred there, and they indicated they would. During their thirty minutes they painted the Prophet Joseph as black as anybody could. "Why," they said, "if you would let them, the Mormons would bind the Book of Mormon in the same cover with the Bible and ask us to take it and like it." I did not like to see that meeting close right at that point, so I stepped up to this minister and said, "You would not mind if I made an announcement before the meeting closes, would you?" He said, "No, go ahead." So I turned to the crowd and said, "If you will come back next Tuesday night at 7:30 we will tell you why we bind the Book of Mormon in the same cover with the Bible and ask you to take it and like it." And I said, "Bring your Bibles along with you because you will not need them after next Tuesday night if you are not willing to accept the companion volume of scripture. Ezekiel said the Lord would bring forth the record of Joseph which He would join to the record of the Jews and the two should become one in His hand." When they came that night, and the crowd was larger than the previous one, I said, "How can any of us stay the hand of God from bringing forth the record He has promised?" As I remember we sold sixteen copies of the Book of Mormon that night.

Well, I have had so many experiences that I cannot understand why we cannot plant the truth in the hearts of our people until no outside thing or movement in the world can have any influence with them. We have so much more to offer than any other church in the world.

I was out tracting in that city one day and I had been to a particular house several times when the lady of the house said, "Mr. Richards, what are you trying to do anyway, are you trying to make Mormons out of all of us?" "Well," I said, "I will tell you one thing, I will never ask you to join the Mormon Church," and that seemed

to put her mind at ease. Then I said, "If I could show you where you could trade a dollar for five dollars, I would not have to ask you to do it, would I?" After I had been home a few months I received a letter from her calling me "Brother Richards." She said, "I decided to trade the dollar for five dollars. I was baptized a member of the Church last Friday night."

I think that any elder in Israel who cannot make Mormonism look better than five to one had better get hold of the scriptures and go to work and study the gospel.

I was in The Hague, Holland, and was invited into the home of the owner of a large furniture store. His associates were all business men. I cannot take the time to tell you how I got there, but I was there by invitation, and I was there to discuss a certain subject of the gospel—the universal salvation of man, including the work for the dead. This happened to be a Bible class and they spent a night each week studying together. They all had their Bibles and they turned the class over to me. After having discussed this subject for about an hour and a half, I closed my Bible and there wasn't anything said for a few minutes. Finally the daughter of the house turned to her father and said, "Father, I cannot understand; you always have the last word to say on everything and tonight you have not said a word." He said, "My daughter, there isn't anything to say. This man is teaching us things we have never heard of before and he is teaching them to us out of our own Bibles." And he did not have anything to say.

Well, why don't we teach these things to our children until they become like the Rock of Gibraltar, founded upon a faith that cannot be moved?

#### ETERNAL MARRIAGE

You take our principle of eternal marriage and the eternal duration of the marriage covenant. I have had similar experiences in teaching this principle. I spoke on this subject in Quitman, Georgia, and I took the statement from Brother Rulon Howells' book, "Do Men Believe What Their Church Prescribes?" and read what other churches prescribe on this subject. There is no church I have ever heard of that believes the marriage tie or the family unit will endure beyond the grave. We cannot imagine anybody being satisfied with a religion like that unless he is like the lady I met back in New Bedford. I tried to teach her this principle and she said, "I'll tell you, Mr. Richards, if there is any marriage relationship beyond the grave, I'll take chances on getting something better than I have now." (Laughter.) "If I live with my husband until I die, I think I will have done pretty well."

As I say, I spoke on this subject in Quitman, Georgia, and at the close of the meeting a Baptist minister came up and introduced himself and told me who he was. I said, "Did I misquote you," because I had read of the belief of the Baptist Church on this subject. He said, "No, Mr. Richards, it is just like you say, we do not all



believe all the things our churches prescribe." I said, "You do not believe it either. Why do you not go home and teach your people the truth. They will be glad to receive it from you, and they are not yet ready to accept it from the Mormon elders." That was all I could get out of him. He said, "I will see you again."

The next time I went to Quitman my picture appeared in the paper, because I was president of the mission, and when I went up to that little church he was waiting for me. I said, "I would be glad to know what you thought of my last sermon." He said, "Mr. Richards, I have been thinking about it ever since and I believe every word you said, only I would like to have heard the rest of it." You know I never quite get finished on a subject, the clock travels too fast. This principle is not difficult for even ministers to accept when you explain it to them.

I was at the Manti Temple recently with my father, and President Anderson, who is here tonight, told of a minister who had visited the temple grounds a few weeks ago. When he heard our story of our belief in eternal marriage and the eternal duration of the family unit he said, "You know, I had two of my young people come to me recently, and they wanted me to marry them for time and all eternity," and he said, "I did it. I thought that was the kind of marriage we all ought to have, but they do not teach it in their churches."

I spent an hour and a half in the study of one of the most prominent ministers in the United States. He died a few weeks ago, and at the time of his death he was chaplain of the United States Senate. While I was in his study we discussed this subject. He said, "Mr. Richards, our church does not give us any hope that there will be a continuation of the marriage tie or the family unit beyond this life, but in my heart I find stubborn objections." Then he used this illustration, and it was better than I could have given him. I have used it since, myself. He said, "When you take the kitten away from the cat, in a few days the cat has forgotten all about the kitten, and when you take the calf away from the cow, in a few days the cow has forgotten about its calf; but when you take the child away from its mother's bosom, though she lives to be a hundred years old, she never forgets the child of her bosom. I find it difficult to believe that God created love like that to perish in the grave." But he could not tell his people that from the pulpit because he could not hold his job and teach them Mormonism.

I want to tell you that we have so much more than any other church that five to one does not begin to show it. Why do we not get into the hearts of our boys and girls and our men and women so that no power under heaven will have the power to take them away from this Church.

God bless you in the great work you are doing, I pray, in the name of Jesus Christ. Amen.

**ELDER EBEN R. T. BLOMQUIST***Former President of the Swedish Mission*

I am reminded tonight of forty-one years ago, I arrived as an immigrant boy in Salt Lake City. It was conference time, October. As we left the train and walked up the street, we came to the Temple Block, and people had gathered here by the hundreds. I shall never forget when I came into the Tabernacle. I heard the beautiful music. I looked at the Apostles, the prophets of God. A dream had been realized; the longing to come to Zion and participate had been fulfilled.

Four years ago in October conference, I sat and listened and everyone who spoke referred to the tremendous missionary work that was before us. Missionaries would be sent all over the world again, to the north and south, and so forth, thousands of them. Silently within my heart I prayed that I would be given an opportunity to go back to my native land and preach the gospel of Jesus Christ.

A few days later I received a call from President McKay asking me to come to his office, and then I was asked, together with Sister Blomquist, to go to Sweden. I shall never forget the feelings that came over me.

It was a wonderful and interesting experience to go back to Sweden. Sweden had not been at war. It was neutral. It had been at peace with the world. Things were in a fine condition there. We had only a few local missionaries, but there was a longing desire within my heart that the little land which was part of the Swedish Mission, Finland, should also have a fairer chance.

President Benson, who presided over the European Mission, came over to Sweden. He was the first Apostle that had been there for a number of years, and how the people loved him. They stood by the door and wanted to shake his hand. He was loved by all of them.

We traveled to Finland, and there up in the northern part was a little group of the Saints, that had been there for many years, gathered together. Early one morning Finland was again re-dedicated and opened for missionary activity.

It did not take very long until we started to hold meetings, and people came by the hundreds, yes, by the thousands, and listened to the gospel message. In most places we did not have large enough places or homes to meet in, so people would stand up for two and three hours and listen to our message.

We did not have any literature in the Finnish language. We had it in Swedish, and so there was a matter of using two interpreters, very often, one from English to Swedish, from Swedish to Finnish, so a fifteen-minute sermon would take about forty-five minutes, but the people listened.

There was hardly any room to be had for our Elders, but two

people became interested. They asked if they could come to Sweden. We did not have very much room over there, but I took my private office, put in a couple of beds, so this couple could come over to Sweden, have a room in which they could stay, and our Elders could use their room over in Helsingfors, Finland. Thus the work started.

These fine people that came to Sweden thought they had been treated so nicely that they wanted to do something for the Church. They had a very fine friend over in Finland who was a good translator, and he started to translate, but he said: "I will have nothing to do with the Church, or nothing to do with the Mormons." His father-in-law was a theologian and a teacher at one of the universities, but he started to translate, first a series of tracts written by Doctor Widtsoe and later those written by Brother Charles W. Penrose. And as he was translating these tracts, he tried, he wanted to find something wrong with them. He read the Articles of Faith, the Book of Mormon and the Doctrine and Covenants. He wanted to find fault, but a year later, as we visited in Helsingfors and we were about ready to turn over the mission to a new Mission President, as Finland had become an independent mission, he told me how he had studied the gospel, how he had tried to live it, and now he was positive that this was the gospel of Jesus Christ, that Joseph Smith was a Prophet of the true and living God.

I said: "Would you like to tell this congregation here tonight of what you have found?"

He did. The next day he was baptized into the Church. He is now the First Counselor to the Mission President.

You would like to know, perhaps, what happened to the folks that came to Stockholm. Well, they are also members of the Church and he is a member of the Branch Presidency.

It was a matter of opening up new branches, and we have at the present time, forty-four in Sweden. Now we have had approximately a hundred and twenty-five missionaries. The work has gone forward. The elders have gone into new places, and there they have borne their testimonies and, strange as it may be, after they have been in a little town for a month or two they have made friends and shortly after that they have baptized new folks into the Church.

The ministers of the different churches have found that we have been very successful, as through the kindness of the First Presidency and the General Authorities, we have been able to purchase six buildings over in Sweden which we have renovated and made into fine, beautiful chapels. We have these buildings located in the finest locations in the best part of the cities, and most of them are surrounded with a beautiful little park, with trees, lawn, shrubs and flowers.

The missionaries have done a most excellent work, and I should not forget now to bring greetings from your boys and girls over there. They are wonderful missionaries. They are doing an excellent job.

I have been asked several times since I came home, "How is the

political situation in Sweden?" I like to tell you that Sweden in itself is a beautiful country. It is like the Garden of Eden, flowers, forests, lakes, and beautiful, orderly cities, and wonderful people.

"Are you now scared of the Russians?"

The people over in Sweden are not concerned about the situation very much. They have maintained a neutral quality, because of their strategic position.

"But aren't many things socialized over there?"

Yes, things are over-socialized over there. When I left Sweden I had a little taint of liberalism in me, but I want you to know that it has been taken out of me, because I have seen where we can socialize things so much that it becomes rather bad instead of good.

I could tell you about how you can get a building renovated over in Sweden. I could tell you that if you want to put in a little stove that you cannot put in yourself, though you could do it in fifteen minutes, but you would have to have five or ten inspectors come and see first where you are going to put it and then spend two days in putting it in.

Now I hope that the day will never come when we shall so have our liberties taken away from us that we cannot do a little task at home but must have somebody else do it for us.

I should say something about socialized medicine. Many have asked me regarding it. We have some of the finest hospitals that could be built any place in the world, and I want to tell you that the people enjoy being sick. And I want you to know that people enjoy short hours. They enjoy forgetting to work.

Now I want to bear you my testimony that I was happy when I again saw the stars and stripes, when I saw the Statue of Liberty. And as I came into the New York harbor, I sent up a silent prayer that the land of liberty should always remain the land for which God has prepared it.

May God grant that each and everyone of us may follow the leadership of this Church. As I have listened during this conference I have felt how these men of God have stood before us and said, like the prophets in the days of old, "Come, let us get together," like the Prophet Isaiah said, "Come, let us get together."

May God grant that we may continue to be faithful, and that these wonderful Saints who have come from all over the world may find Zion within them, and Zion here.

I thank you for the kindness that you have extended to the Saints that have come from Sweden. They are wonderful people and you will be blessed for everything that you have done. The other day a sister came to me and said: "I have a letter here from President Widtsoe, and he is welcoming me here, and then he has said, 'Is there anything that we can do for you to help you?'" My, what a service, what a love, and what a great thing the Welfare Program is.

God bless you all, in the name of Jesus. Amen.

President J. Reuben Clark, Jr.:

President Blomquist is one who has some familiarity with the problems that must have faced Sweden in this war, with Russia on one side and German-occupied Norway on the other. I would like to tell you what the leader of the Salvation Army in Sweden said to me when he was here. I commented on the remarkable skill which Sweden must have exercised in order to keep out of this turmoil and he said, "Well, we think we were inspired." I confess I do not see how they could have done what they did do without, for some reason in the purposes of the Lord, they had inspiration.

We will next hear from Brother E. Bentley Mitchell, former president of the Tahitian Mission.

### ELDER E. BENTLEY MITCHELL

*Former President of the Tahitian Mission*

I must confess, my dear brothers, that I am more than overwhelmed as I stand here in the most important gathering of men in the world today, in this gathering of the priesthood of our Father in heaven.

Before I start, I would like to make this one comment that henceforth and hereafter, I shall try a little harder to be a law abiding citizen. Henceforth when I come to conference I will make a little more effort to find a seat.

Five years ago, at the October conference, I had the privilege of attending these meetings, and not long after that I departed for the islands of the sea, and it was necessary, unfortunately, that my family should remain behind for a period. For nine long months I waited in Tahiti for the war to end, for transportation to be made available, that my dear wife and children might join me there.

I would like to thank my Father in heaven and to bear witness before you, the priesthood of this Church, of the gratefulness of my heart for the privilege that our Father in heaven and the leaders which he has called to preside over this Church, gave me and my family when we were called to the Tahitian Mission.

I labored there some three years and seven months, from 1930 to 1934, and I left there a portion of my heart with those fine people of the Pacific Islands, those fine Polynesian people, and of course we were happy to return. For eighteen long months we labored in the mission without the benefit of the help of the elders of Zion, and then, as the war was finished and transportation became available, we had the privilege of greeting, in our mission, the first four missionaries to return after the war had ended.

I would like to pay a tribute also to those fine brethren who labored in the Tahitian Mission with us. If we did have any success as we labored there, that success was due to the fine support and to

the marvelous missionary boys that labored with us. I think I am safe in saying that no finer boys ever went out into the mission field than those elders who labored with us. I know that the Lord will bless them richly and abundantly for their fine efforts, for the great work that they did there.

For many years the Church had not been permitted to labor in some of the islands of the Society group, and we were fortunate and blessed by the Lord in being able to reopen that portion of the mission, Tubuai the first place where the gospel was preached in the Pacific Islands by Addison Pratt and others who were sent out by Joseph Smith. We were able to reopen that portion of the mission after nine long years, and it was most gratifying to go back there and find that our people had remained, for the most part, true to the faith, and that they had throughout those long years maintained their activities in the Church, and they had maintained a prayer in their hearts that some day the Lord, in his goodness, would return the missionaries from Zion to them.

We were also very fortunate in being able to obtain property on which could be erected a fine new chapel and other facilities for the use of the Tahitian people. For many long years that need had existed. The Lord blessed us and we were able to purchase property on which to build a fine new building. That building is almost completed now, and it will be the best missionary that the Tahitian Mission ever had.

I remember one time going over to the Island of Bora Bora by plane to meet with some of our Saints over there and to discuss with members of one of the other religious groups there the possibility of sending missionaries to that island, and though those people had never seen me before, when I stepped from the plane, the first thing they said was: "Good morning, President Mitchell, how is the building program coming? How soon will our new building be completed?"

Those people were not members of the Church, but they looked to the Church with a great deal of anticipation, and the Church in the Tahitian Mission is before the eyes of all the people. We were fortunate also in having the good will of the government there. We had the cooperation and the respect and the good will of several of the governors who were there during our time, and most particularly did we find the blessing of friendship with the governor who is there at the present time. He very kindly extended us an invitation to return to Tahiti to stay as long as we wanted. And he came down to the wharf when we left, and he placed a garland of flowers on my neck and asked that sometime I might come back.

Well, now, that is the work of the Lord, brothers. It was not anything that we did of ourselves. The Lord blessed us, and I want to bear that testimony to you.

We were fortunate in being able to commence the work among the Chinese of Tahiti, of which there are 18,000 living there, and

since last October there have been some forty-five full-blooded Chinese people join the Church in Tahiti, the first in Tahiti in any large numbers, and they are the finest young people that we have in the Tahitian Mission. They are sincere, they are honest, they are clean, and the Church means everything in the world to them.

I see my time is up, but I cannot sit down without bearing my testimony to you, that I know that this is the true and the living gospel, and that I know that these leaders who sit here are inspired men of God. I know, brethren, through the experience that the Lord has blessed me with, that great joy and satisfaction can come into our lives through service, and I ask humbly that my Father in heaven might yet see fit to use me in the service of his children here upon the earth.

It is a glorious thing to labor in the mission field, and I shall ever be grateful for it. I bear my testimony to you, in the name of our Lord and Master. Amen.

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The Choir and congregation sang the hymn, "Now Let Us Rejoice."

### PRESIDENT DAVID O. McKAY

#### *Second Counselor in the First Presidency*

I am sure that everyone present feels to say sincerely in his own heart, thank the Lord for the spirit of the brotherhood of Christ. I am overwhelmed at this vast audience. I believe it is the largest Priesthood meeting held in the history of the Church. We sense even though dimly that the strength of Zion is to "put on the authority of the priesthood."

I pray for the inspiration of the Lord, and for your sympathy while I attempt to say something which will be of interest and value to you leaders of Zion.

#### "EVILS AND DESIGNS"

One of the most significant statements in the Doctrine and Covenants, one which carries with it evidence of the inspiration of the Prophet Joseph Smith, is found in the 89th Section of the Doctrine and Covenants:

In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation . . . (D. & C. 89:4.)

#### METHODS OF TOBACCO INTERESTS

"Evils and designs which do and will exist in the hearts of conspiring men. . . ." The purport of that impressed me in the twenties,

and the thirties of this century. I just ask you men tonight to recall the methods employed by certain tobacco interests to induce women to smoke cigarettes.

You remember how insidiously they launched their plan. First, by saying that it would reduce weight. They had a slogan: "Take a cigarette instead of a sweet."

Later, some of us who like the theatre, noticed that they would have a young lady light the gentleman's cigarette. Following this a woman's hand would be shown on billboards lighting or taking a cigarette. A year or two passed and soon they were brazen enough to show the lady on the screen or on the billboard smoking the cigarette.

I find here a clipping which I set aside in the early thirties, which corroborates this idea. This is 1931:

It is well known that the cigarette manufacturers are after the young women and girls, now. They say there are twenty-five million of these in the United States, and if they can popularize smoking among them, they will be able to increase their sales from three billions, six hundred million dollars annually to six billion dollars. This is their claim and their aim.

#### CIGARETTE ADVERTISING

Now, it is common to see beautiful young women depicted on billboards, and in the popular journals advertising certain brands of cigarettes. "Last year three of the large cigarette manufacturers, we are informed, spent fifty-four million dollars in advertising their wares. This is probably a greater outlay than has ever before been spent to popularize any kind of merchandise.

"There is hardly a dead wall in the country or a railroad right of way that escapes the cigarette posters. The revenue from one Broadway, New York, billboard covering the front of a building, it is said, exceeds the rent for the building itself.

"The radio has become one of the most successful means of advertising cigarettes. Attractive programs are presented, not for the purpose of entertaining the youth, but for the purpose of enticing and encouraging them to reach for a cigarette.

"Parents meekly submit to this and later deplore the fact when their children are hopeless cigarette addicts."

I may be wrong, but I thought I saw an indication recently that *conspiring* men now have evil designs upon our youth. Keep your eyes and ears open, to observe if they are not taking the same steps now to get our young men as they did to entice women to use that vile weed. You know that:



Sin is a monster of such hideous mien,  
As to be hated needs but to be seen,  
But seen too oft, familiar with its face,  
We first endure, then pity, then embrace.

### CONFIDENCE IN YOUTH

Lest you might think from what I am going to say in giving some statistics, that I am losing confidence in the youth, I want to say here that my confidence in them is unshaken. Every week I sit with my brethren and hear recommends from you bishops, of young men and young women to go on missions. While there are some whom we think you should not have recommended, the great majority of these young men and young women are the noblest in the land. They are not addicts; they are not seeking evil ways; they have high ideals.

The young men, even the boys in Sunday School, particularly those in the Deacons Quorums, Teachers and Priests, and girls of corresponding age, are a credit to the parents, a credit to the Church. As an illustration, out in Uintah recently, I had the privilege of dedicating three church edifices. I learned from the president of the stake that many people had "given their all."

### EXAMPLES OF DEVOTION

I have heard that expression in other places, and took it at first that it was just an exaggerated expression of devotion. But when I learned on this occasion of a widow who had given all she could possibly give—others, each of whom had sold their last cow, and others who had taken the tax money that had been saved, then I began to realize that there was something in that phrase. And the whole thing was climaxed by the following incident.

The ward was putting forth every effort to finish the meeting-house, but it was unpaid for. They needed more money. I am not sure that young boy's father is in the Church. I think he is, but he would not contribute, and I have to imagine the devotion of his mother. But this young boy, about fourteen, had saved money by shining shoes, washing automobiles, doing odd chores, and had saved a hundred and fifty-nine dollars.

He had heard of a recent call for more contributions and said to the president of the stake who was cashier of the bank: "I need the nine dollars, but I wish you would take the hundred and fifty and give to the bishop to help pay the cost of that meetinghouse."

"But," said the president, "you cannot afford it."

"Yes, I can."

He gave his hundred and fifty dollars as a contribution. Several months passed and the ward needed more money, and that young boy out of his meager savings gave a total of two hundred and twenty-five dollars.

An entire group of the lesser priesthood taking turns in shifts carried every brick from one old meetinghouse over to the new.

Well, I could multiply incidents of the devotion of the youth, so I have not lost confidence in them, but, we must not close our eyes to the approaching wolves who would ravish the flock. We must not close our eyes to the fact that there are conspiring men who would pollute young boys, and girls of corresponding age for sake of increasing profits. I have these things in mind as I read you the following statistics:

#### A VICE TO BE SHUNNED

I think tobacco is a vice which should be shunned as the bite of a rattlesnake. When I say that, I am not unaware of the fact that though seemingly there are some young men who can use tobacco without serious injury, there are many others who are poisoned, their character weakened, and their health undermined by the ingredients of the cigarette. The Lord has said that tobacco is not good for man. That should be sufficient for Latter-day Saints.

Too many of our boys are tampering with cigarettes. I do not like to hear tobacco programs on the radio. Young people say: "Well, they are the best we have." Of course they are, because tobacco interests can pay the highest salaries and get the best actors, and singers to further their evil "designs."

#### REPORT ON DELINQUENCY

I have been favored recently, as I have told you once before, in receiving a monthly report of the young people who are arrested in Salt Lake County. Note from the following how many delinquents are users of tobacco:

In *January* there were 94 fingerprinted. Eighty of these were tobacco users, and sixty-eight used liquor. Twenty-two of them belonged to our Church; thirty to the Catholics, twenty-seven to the Protestants, and fifteen no religion at all. There were five deacons, three priests and five elders among them.

*February* there were seventy-one fingerprinted. Fifty-six used tobacco and fifty-one drank liquor.

*March*, eighty-eight. Seventy-eight tobacco users, and seventy-four drinkers.

*April*, there were a hundred and four. Eighty-seven used tobacco, eighty-six used liquor.

*May*, ninety-three. Seventy-five tobacco, sixty-seven liquor.

*June*, ninety-four. Ninety-two tobacco users, eighty-six whiskey.

*July*, one hundred and six. Ninety-four tobacco users, eighty-eight liquor.

Out of the six hundred and fifty, five hundred and sixty-two used tobacco, five hundred and twenty drank liquor.

#### TOBACCO AND LUNG CANCER

Recently there came to this city a gentleman who has been specializing on cancer, Dr. E. L. Winder, Department of Surgery, Washington University School of Medicine, St. Louis, Missouri. He is attached to the National Cancer Foundation and is one of the most eminent men in cancer treatment in the country. He spent a few days here in Salt Lake City the week of August 29th.

He came to the laboratory in which Dr. George R. Hill, Jr., works, because the company who employs him had published a paper on arsenic content of tobacco smoke. This gentleman stated that he had come to Utah to make a study of lung cancer since he had heard that cigarette smoking is appreciably lower in Utah than in any other state, "because Mormons do not smoke." He reports that lung cancer, virtually unknown a hundred years ago, and occurring only rarely in 1912, is today taking the lives of more men than any other type of cancer. More than twenty percent of the cancers attributed to men are lung cancers. They have been endeavoring to find out why this increase in lung cancer, and have found the answer—cigarette smoking, definitely and unmistakably so.

He has personally investigated over five hundred cases of lung cancer and says that in every case but four, these men have been smoking cigarettes, from one pack to two packs a day, for some twenty to thirty years. And then he adds: "That percentage is far too great to be meaningless."

He says that the average patient of lung cancer dies at fifty-two years of age, and that the average lung cancer lasts only thirteen months before proving fatal.

He interviewed eleven or twelve Mormons who call themselves "Jack-Mormons," having lung cancer, and found them in every case but one, a man seventy-four years of age, to be heavy smokers.

Dr. Hill asked him if he had found similar cases among women. The doctor answered, "No, but I look for a very great increase in lung cancers among women in the next ten or fifteen years."

#### DRINKING ON INCREASE

Liquor drinking is increasing. In Salt Lake County we have reports from seven of these liquor stores. From June 1st to 5th of 1948, one store that week—note only about four days—sold \$62,381 worth. The corresponding week this year \$72,000. June 14th to 19th, \$65,900, practically \$66,000. And this year, correspond-

ing week \$78,900, or \$79,000. The increase in the first week was \$9,700, the second \$13,000, the fourth, \$4,000, the fifth, \$3,000, the sixth, \$12,000, seventh, \$19,000, eighth, \$13,000, and in August \$10,000.

"In consequence of evils and designs which do and will exist in the hearts of conspiring men, I have warned you, and forewarn you..."

Now, we do not want to condemn the unfortunates, but we do want to warn our boys and girls against these evils. We must not shut our eyes to the fact that all this smoking and all this drinking is not done by those who are non-members of the Church. Even if we have only a small percentage, it is worth our while to be on our guard and try to save our boys and our girls from these evils.

#### RESULTS OF ALCOHOLISM

A young man who, addicted to drink, became an alcoholic, and finally took his own life in a New York hotel, left his last will and testament as follows:

I leave to society a ruined character. I leave to my parents as much misery as they can bear. I leave to my brothers and sisters the memory of a misspent life. I leave to my wife a broken heart. I leave to my children the memory of a drunkard's name.

James L. Gordon, by whom this is quoted says this ought to be written on the memory of every youth who is prone to say to himself, "I can drink and I can let it alone."

#### OBLIGATIONS TO YOUTH

Some of our foolish girls, here in the city particularly, are becoming addicts to nicotine. We should warn them, labor with them, not drive them from us, bring them into our Mutuals, our Sunday Schools, and into our socials where they may mingle with those who cherish higher ideals. I want to tell you, brethren, that we cannot with impunity sit by and be satisfied with having the best of our boys and girls come to auxiliary and priesthood meetings and let the others go unvisited.

If parents are failing in guiding the youth then it is the duty of ward teachers and priesthood quorums and auxiliary teachers to supplant in the lives of these children the love which they are losing perhaps because of broken homes.

#### PREVALENCE OF DIVORCE

If I had time to give you the number of these young people who have been fingerprinted who come from broken homes, you would see where one source of this evil lies. Divorces are altogether

too common in our Church. I hope the time will come soon when there will be no divorce granted, no sealing cancelled, unless that couple first come to a member of the priesthood, stake or ward, and try their best to avoid a separation.

#### STANDARDS OF SERVICEMEN

Now I conclude with a reference to the standards of our boys during the war. Many of them, under difficult conditions, proved themselves strong enough to resist the temptations. Only today a returned soldier came and put this into my hands with the remark: "I collected this while overseas during the war years."

No matter what else you are doing,  
 From cradle days through to the end;  
 You are writing your life's secret story,  
 Each night sees another page penned.  
 Each month ends a thirty page chapter,  
 Each year the end of a part;  
 And never an act is misstated,  
 Nor even a wish of the heart.  
 Each morn when you wake the book opens,  
 Revealing a page clean and white;  
 What thoughts and what words and what doings,  
 Will cover its surface by night!  
 God leaves that to you, you are the writer,  
 And never one word will grow dim;  
 Until someday you write the word "finish"  
 And give back your life's book to Him.

God help us as men of the priesthood to keep the lives of our boys and girls pure and white, that they may return, with us, back to the presence of our Father in heaven, worthy of the welcome, "Well done, thou good and faithful servants," I pray, in the name of Jesus Christ. Amen.

#### PRESIDENT J. REUBEN CLARK, JR.

##### *First Counselor in the First Presidency*

Are you bringing the figures, Bishop? I thought there were so many, perhaps they could not count them. I always question these figures.

Tonight, October 1, 1949, there are here in the Tabernacle, including the baptistry and the vestry, 10,082; in the Assembly Hall, 2,307; a total of 12,389. On April 1, 1949, (last conference), there were in attendance 12,392. I think we have the extra three here tonight, and so we're as many as were at our April meeting.

In October, 1948, we had 10,275 in attendance. The doorways and hallways are packed, the Assembly Hall is overflowing, many are on the outside unable to get in.

We are hoping that sometime, before too long a period goes by, we shall be able, somehow, to provide a hall that will seat all of you brethren that want to come.

#### POWER IN UNITY

Brethren: We have had a glorious meeting. The time is getting late. I am not going to say very much. I do want to repeat my theme song, which is brought to my mind every time I stand before this great audience of priesthood. If, brethren, you could only know what your power would be if you were really and truly united, you would not delay a day in reaching that unity.

Now, unity does not consist merely in words, or professions of loyalty; it consists in actual acts. We must see eye to eye, and we must act accordingly. Bishops and presidents of stakes cannot—and have unity in the Church—decide that they have a special situation which requires special treatment. There are the same basic passions, the same basic problems, everywhere in this broad land. They have been with men from the beginning. Now, there seems to be at the moment, or for the year, or for the years, a resurgence of the evil part or side of men, but there are no new passions, no new ambitions, no new greeds, no new thirsts for power, no new cruelties. It is all the same old story.

#### WAY TO HANDLE SIN

When we think that our present condition is something new and that we can tamper with it, when we think that we can approach it by some other means than have been proved effective in the past, I fear we may be fooling ourselves. Somebody says, I believe, that when you have a thorn the thing to do is grasp it, like this, not toy with it in your hands or you get hurt.

It is my belief that there is only one way to handle sin and that is to take it by the throat and throttle it. Now, I do not mean that you go around killing people; I do not mean that you should throw them out of the Church; I do not mean that you should be unkind, unsympathetic, uncharitable, but the Lord does not look upon sin with the least degree of allowance, though he has all charity for the individual sinner, whom he tries to win back.

I had thought before conference began that I might say something about the great council of heaven, the part Lucifer played in it, but we have handled Lucifer pretty roughly this conference; and the story of the grand council has been told two or three times. President Hunter gave us a very elaborate version of it today.

#### SATAN'S PLAN

To my mind, as I read the scriptures, the thing boils down rather simply. I do not know whether Satan was offering a new plan or whether he had offered it before, but it sounded as if he thought it

was a new plan. Satan offered the Father to take over all the spirits in the great council and save them all. Nobody was going to be lost, and all he asked of the Father was that the Father abdicate. He did not use that word. Maybe it is not used up in heaven, but we know what it means down here. The Father was to turn all of his power over to Satan, was to disappear, get out of the picture.

The Son apparently had been organizing worlds before, interpreting the passage in the Book of Moses, where the Father said to Moses: "Worlds without number had He created; by His Only Begotten Son had He made them."

The Son proposed he would take it over and apparently do as he always had done, give all the power and the honor and the glory to the Father. There was no suggestion of abdication.

What Satan wanted, quite evidently, was the full possession, ownership, of this creation of spirits that is involved in the peopling of this earth; so he tried to get them by gift, and that being denied, he is following along and trying to get us through the commission of sin. If we sin sufficiently we become his subjects.

As I read the scriptures, Satan's plan required one of two things: Either the compulsion of the mind, the spirit, the intelligence of man, or else saving men in sin. I question whether the intelligence of man can be compelled. Certainly men cannot be saved in sin, because the laws of salvation and exaltation are founded in righteousness, not in sin.

We grow only by the things we overcome, our failings that we put under foot. We climb up, get on top, one after the other of our failings, till in the end, if we are righteous living, all of our failings are under our feet, and that is what salvation and exaltation require.

### CHASTITY

I thought that I might conclude the few remarks I want to make tonight, by some statements which I have written out, because I wanted to be fairly sure of what I said regarding chastity. And I want to say I approve of all that President McKay has said regarding my belief in the substantial purity of the great bulk of our people. But this devil is out amongst us, there is no question about it. It is just as real as though there was an army of invasion of mortal men. So what I have written has been written in broad terms, but I want you to understand that what I say as including my firm belief that the great bulk of our young people are clean.

The Ten Commandments contain two provisions I wish now specially to note: "Thou shalt not commit adultery. Thou shalt not covet thy neighbor's wife."

It seems to me that the besetting sin today is sensuality, sex perversion, sex indulgence.

## SEX DESIRE

There is some belief, too much I fear, that sex desire is planted in us solely for the pleasures of full gratification; that the begetting of children is only an unfortunate incident. The direct opposite is the fact. Sex desire was planted in us in order to be sure that bodies would be begotten to house the spirits; the pleasures of gratification of the desire is an incident, not the primary purpose of the desire.

Remembering that fact, many problems will disappear, particularly the one presented by these who seek full gratification without begetting children.

Our art, literature, drama, movies, television, music, the ads in magazines—in great part run to sex. It seems to have become the uppermost thought in many minds. It colors their whole lives. This is all wrong. A mind engrossed in sex is not good for much else.

## UNCHASTITY TOO COMMON

Unchastity is too common. It is in our schools, from the graders up. It is in our business houses and industrial plants. It is too large a part of our ordinary social life.

Parents are grasping at straws in an effort to hold their children. The cry is raised that the Church needs a book on sex. But what should such a book tell? Already the schools have taught sex facts *ad nauseam*. All their teachings have but torn away the modesty that once clothed sex; their discussions tend to make, and sometimes seem to make, sex animals of our boys and girls. The teachings do little but arouse curiosity for experience. It is said these courses tell enough about the generation of human beings to enable the youth, largely, to escape parenthood. Books are written, courses are given about courtship and marriage. To what point? We have not too far to go to get to the heathenish abominations and practices of the pre-Christian and early Christian times, against which the Lord again and again lashed out to ancient Israel and to early Christians.

## BE CHASTE

A word on chastity can be given in one sentence, two words: Be chaste! That tells everything. You do not need to know all the details of the reproduction processes, in order to keep clean. Be chaste because God commanded it. That is all there is to it. "Thou shalt not commit adultery," said the Lord at Sinai, and he has drawn no fine distinctions such as some would like to draw between adultery and fornication. The Lord used the words interchangeably.

## SEX IN MARRIAGE

As to sex in marriage, the necessary treatise on that for Latter-day Saints can be written in two sentences: Remember the prime pur-



pose of sex desire is to beget children. Sex gratification must be had at that hazard. You husbands: be kind and considerate of your wives. They are not your property; they are not mere conveniences; they are your partners for time and eternity.

### CULTIVATION OF MODESTY

If you would be chaste, as God has commanded, then avoid conduct and practices that arouse the passions. A wise and pure boy or girl, one that wishes to be clean, will not "pet," nor "neck," nor "love-play," nor practice any other undue physical familiarity, by whatever name known. At best, these are gross and provocative indiscretions; at worst they are the preludes to certain and, too frequently, planned transgressions. These are all uncleanly in the sight of the Lord. If youth will abandon these, if it will decently re-cloth itself, and cultivate modesty—a largely lost virtue—it will be a long way on the road to chastity, which will bring untarnished happiness here and eternal joy in the hereafter.

And what I say to youth, I say to you young married people who are said to be, in many cases, far too lax in your morals. What may unchaste parents expect from their children, except unchastity.

### EVILS OF DIVORCE

And with all this unchastity comes the great evils of divorce which is increasing amongst us at a wholly undue rate. The Lord has made clear from the beginning that these things are not pleasing in his sight.

May the Lord bless us. May we be on guard. There is no such thing with us as transgressing today, confessing tomorrow, paying the price, and then transgressing the next day all over again. That is not the gospel of Jesus Christ.

God bless us and help us to guide the youth. Again I pay tribute to the youth, the clean youth, and the great bulk of them are, but this danger is amongst us. It will not do to think it, or hide our eyes to it. O, brethren, be a unit in fighting sin, in sustaining those who are placed in authority, from the highest to the lowest, in the Church. Be a unit in clinging to the fundamental principles of the gospel, that God may bless us, I humbly pray, in the name of Jesus. Amen.

The men of the Tabernacle Choir sang "Discovery."

President Jesse A. Udall of the St. Joseph Stake offered the closing prayer.

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The congregational singing of the Conference was directed by J. Spencer Cornwall, Conductor, and Richard P. Condie, Assistant Conductor, of the Tabernacle Choir.

The Salt Lake Tabernacle Choir was in attendance at the Saturday afternoon and Sunday sessions and furnished the choral music

for those sessions. J. Spencer Cornwall directed the singing of the Choir.

The Relief Society Singing Mothers of the Jordan Valley Region and the four Provo stakes, with Sister Florence Jepperson Madsen, director, furnished the choral music for the Friday sessions.

The music of the *Tabernacle Choir and Organ* broadcast, Sunday morning, 9:30 to 10:00, was directed by J. Spencer Cornwall, Frank W. Asper was at the organ console, and the spoken word was by Richard L. Evans.

The music for the General Priesthood meeting was furnished by the Tabernacle Choir Men's Chorus, under the direction of J. Spencer Cornwall.

Accompaniments and interludes on the great organ were played by Alexander Schreiner, Frank W. Asper, and Roy M. Darley.

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Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

Joseph Anderson,  
*Clerk of the Conference.*

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